English Prose Treatises

of

Richard Rolle de Hampole

EARLY ENGLISH TEXT SOCIETY

Original Series, No. 20.

1866, 1921 (for 1920)
English Prose Treatises
of
Richard Rolle de Hampole

EDITED FROM
ROBERT THORNTON’S MS.
IN THE LIBRARY OF LINCOLN CATHEDRAL

BY

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A new and revised Text and Glossary

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PREFATORY NOTE

Among the texts left unfinished by Dr. Furnivall was the present re-issue of No. 20, Original Series, of the Society's publications.

As regards the prefatory matter of that issue, a revised text of the *Officium de Sancto Ricardo de Hampole*, the main part of the Preface, had not only been printed off, but had been bound up for circulation among the members, though it would appear never to have been sent out. It is now distributed, as a separate *brochure*, with this re-edition of the text and glossary. In view of the obsolete character of the remaining information in the Preface, it has not been deemed advisable to reprint it at this late date. The text, prepared by Dr. Furnivall, had already been printed off; the glossary, which he had left unfinished, has been revised by Dr. Mabel Day, who has also added the Notes.

I. G.

28 November, 1921.
RICHARD ROLLE DE HAMPole.

I.

[Thornton MS., Lincoln Cathedral Library, leaf 192.]

Of the Vertu; of the Haly Name of Ih esu.

Ricardus herimita super versiculo 'Oleum effusum nomen tuum'; in Cantic. [I. 3], &c.

That es on Inglysce 'Oyle owt-jettede es thy name'. The name of Ih esu commys in-to the worlde, and als sone it smellys Oyle out-jetted. Oyle, it es takyn, for ay-lastande saluacyone es hoped. Sothely Ih esu es als mekyft to be mene als saueoure 8 or heleful1. Thare-fore what 2 menys it, 'Oyle owt-jettide es thy nam,' Bot Ih esu es thy name? This name es Oyle owte-jettyd, For Ih esu, the Worde of God, has tane 3 manes kynde. Ih esu, thow fullillis in warke that thow es called 4 in name, Sothely sauys [pou] man, pat wham 5 we calle saueoure, Tharefore Ih esu es thy name. A! A! that wondyrfult name! A! that delittabyft name! This es the name pat es abowne all names; name althirhegeste, withowttew whilke no 6 man hopes hele. 12 This name es in myf erre heuenly sowne,7 in my mouthe hony-fult swetnes. Whare-fore8, na wondire poxe9 I luf pat name, the whylke 10 gyffes comforthe to me in all Angwys. I can noghte pray, I cane noghte hafe mynde, Bot sownnande the 11 nam of Ih esu. I sauyre noghte Ioye that with Ih esu es noghte mengede. Whare-so 12 I be, Whare-so I sytt, What-so I doo, the mynd of the sauyre of the name Ih esu 13 departis noghte fra my mynde. I haf sett my mynde, I haf sett it als takynynge appone mynd.

The readings in the foot-notes are from a MS. of the Treatise in the Harleian Collection, No. 1022, leaf 62, with initial qw for Thornton's wh.

1 helpful. 2 qwat. 3 taken. 4 pat at pou art cald.

5 Sothly man sauys pou qwam. 6 qwilk na.

7 7 pis name es swete & Ioyful, gyfand sothfast comforth vnto mans hert, Sothle po name of ih esu es in my mynde joyus sang, in myn erre heuenly sounde. 8 qwafor. 9 If. 10 qwilk. 11 po. 12 quar-so, &c.

13 po mynd of po name of ih esu.

R.H. 
I. The Virtues of the Name of Jesus.

Arme, for lufe is strange als dede. Als ded slaas alf, Swa lufe ouer-comes alf. Ay-lastande lufe has ouer-comemyn me, noghte for to sla me, bot for to qwikkyn me. Bot it has wondyde me, For it sulde leche me. It has thurghe-fychede my herte, pat merghlyere it be helyde. And now ouer-comene I sayle. Vn-nethes I lyfe for Joyce. Nerehand I dye; For I suffye noghte in delycouslyeste swettynes, And ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whiles þe saule in swylk Ioyes is rauyste for to Ioye. Bot when vn-to me swylke Ioye, bot for Ihesu? The name of Ihesu has taughte me for to synghe, and has lyghtenede my mynde with the hete of vn-made lyghthe. Thare-fore I syghe, and crye 'Wha saft schewe to þe lufede Ihesu, pat I langwys for lufe?' My flesche has faylede, and my herte melteth in lufe, zarenande Ihesu. All þe herte fustenede in þe zemynge of Ihesu es turned in-to þe fyre of lufe; & with þe swettynes of þe Godhede fullyly es it fillide. Thare-fore, A gude Ihesu, hafe mercy of pis 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. Sotherly þe mynd towchede with þe souerayngne swettynes, and es for to waxe hale in the lufe of þe makare, qwhylys it enforthis for to halde besyly in it the swetteste name of Ihesu. Sotherly fra thythen Inryses a gret lufe; and what thyngne þat it trewely towches, it rauysche it vitterly to it. It inflawmes þe affecessone, it byndis þe thoghte, 3a, & alf þe name it drawes to þe serues of it. Sotherly, Ihesu, desederabilt es thi name, lufabyff and comfort- abyff. Nane swa swete Ioye maye be consavenede. Nane swa swete sange may be herde. Nane swa swete & delytabyff solace

1 I haue set it as a takenynge upon my hert, als takenynge upon myn Arme.
2 ouercomen.
3 I suffye noghte in pis febul flesche for to bere so flowand swetnes of so mykel a mageste, þer skrythes in-to my mynde delycyst swetnes.
4 qwylis þo. 5 swa. 6 vno. 7 has meltyd. 8 þo. 9 qwam, qwas. 10 enforces. 11 ryseyes. 12 rauysches. 13 man. 14 seruys.
15 nane so delibabul solace maye be had in mynde.
may be hade in mynde. Therefore, what-so-euer thou be, that redies the for to lufe Godde, if thou wilt nowthire be dyssayued ne dyssayue, if thou wyf be wyssse and noughte wynwyssse, if thou wilt 4 stande & noughte saif, haue in mynde beseesly for to halde the name of Ihesu in pi mynde; and pane thy Enmye saif saif and thou saif stande, Thyne Enmye saif be made wayke, thou saif be made strange. And if thou wilt leelly doo this, ferre fra drede, 8 thou saif be dryglus and lowuabyl 3 ouercommere. Seke per-fore the name of Ihesu, and halde it, and for-gette it noghte. Sothely na thynghe slokynas sa felt flammes, dystroyes iff thoughtes, puttes owte venemous affecteycyon, dos a-waye coryous &wayne Ocupa-

cyons fra vs. This 5 name Ihesu, leelly haldyn in mynde, drawes by the rote vyces, settys vertus, Inlawes 6 charyteey, In-jettis 7 sanoure of heueneully thynges, wastys discord, reformes pese, Gystes Inlastande ryste, Dose awaye greuesnes of fleschely desyris, 16 turnes all Erthely thynghe to noye, fyllys the luffande of gastely Ioye. So that wele it may be saide, 'Et gloriamvit* Omnes qui deligunt nomen tuum, quoniam tu benedices Iusto,' That es, 'All saif Ioye, the lufes the name, for thou saif blysse the ryghtwyse.'

20 There-fore the name of Ihesu trewly he hase luffede; And pare-fore es 9 cald ryghtwyse, For he Enforseded hym trewly to lufe Ihesu. Where-fore, what 10 may de-faile vn-to hym the couaytes vn-cessandly for to lufe the name of Ihesu? Sothely he lufes, and he zernes for to lufe, For we haue knawen 11 that the lufe of Godde standis in swylke manere that, In als mekyll als we may 11 lufe, the mare vs langes for to lufe. For-why 12 it es saide 'Qui elunt me adhuc esurient 13 , et 28 qui bibunt me adhuc sciusiunt 14 ?' pat es to say, 'that 15 ettyes me, jitt hangres thaym; and pay pat drynkes 1me, jitt thristis thaym.' Thare-fore, beit-selfe, deleiafibbl & couaytajibbl es the name of Ihesu, and the lufe of it. Thare-fore Ioy saif nothged failee 17 vn-to

1 do lele pis. 2 synne. 3 alowabul. 4 alle ille. 5 Also this. 6 insawes. 7 jettes. 8 MS. repeats 'the name for thou saif blysse.' 9 eshe. 10 perfore qwat. 11 mare. 12 for qw. 13 esuriant. 14 sciusiunt. And hoc is added in margin of Thn. MS., and the Latin verse is repeated at the foot, with 'in Evangelio' added. 15 the pat. 16 thrist jei. 17 want.
I. The Virtues of the Name of Jesus.

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 Jesus is

Exemplum, Exempla & cetera.

In poverty and penance.

hym pat couaytes besly for to lufe hym in whaym Angels zernys for to be-halde. Angels euer sese, & euer pay zerne for to see; and swa are pay fild, pat\(^1\) paire fillynge duse noghte awaye paire desyre,\(^2\) and so payre desyre duse\(^2\) noghte awaye 4 paire fillynge. This es full Ioye, This es Endles\(^3\) Ioye, This es glorious Ioye, pe whylke pe fylde vses\(^4\) lastandly with-owttyno ye; & if we vse\(^5\) it, we saft be ffylde euer withowttyno lessynghe. Thare-fore, Ihesu, aff saft Ioye pat lufes thi name. 8 Sothely pay saft Ioye nowe, be in-jettynghe of grace, and in tym to come be syghte of Ioye, and thare-fore pay saft Ioye\(^6\), For why Ioy comes of lufe\(^6\). Thare-fore, he pat lufes noghte, he saft euer mare be with-owttyno Ioye. Thare-fore many wreches of pe 12 worlde, trowande þam to Ioye with Criste, saft sorowe with-owttyno ende. And why? For thay lufed noghte þe name of Ihesu. 8 What so þe doo, if þe gyfe aff pat þe hafe vn-to þe nedy, bot þe lufe þe name of Ihesu\(^8\), þe trauelle in vayne. Aff 16 anely pay may Ioye in Ihesu pat lufes hym in þis lyfe; and thay pat filys\(^9\) þam with vices & venemous delittes, Na drede pat ne\(^10\) þay ere putt owte of Ioye. Also with aff\(^11\) þat þe name of Ihesu es helefull, fruyttfull & glorious. Pare-fore wha\(^12\) saft haue hele 20 þat lufes it noghte, or wha\(^13\) saft bere þe frwyte be-fore Criste þat has noghte the floure; and Ioye saft he noghte see That, Ioyeande luffede noghte þe name of Ihesu. The wykkyde saft be doþ a-atewaye, pat he see noghte þe Ioye of God. Sothely þe ryghtwyse 24 sekys þe Ioye and þe lufe, and þay\(^14\) fynd it in Ihesu, whaym\(^15\) þay luffede. I þede abowte be couaytyse 16 of reches, and I fande noghte Ihesu. I rane [be\(^17\)] the wanntones of flesche, and I fand noghte Ihesu. I satt in companyes of worldly myrthe, and I 28 fand noghte Ihesu. In aþ thire I soghte Ihesu, but I fand hym noghte, For he lett me wyete by his grace þat he ne es funderd in þe lande of softly lyfande. Thare-fore I Turnede by anothish wyaye, and I rane a-bowte be pouerte, and I fande Ihesu, pure\(^18\) 32

1 of. 2 \^ pat þeir desire do. 3 endynge. 4 quilk þe fyld vysibul Ioyes. 5 vise. 6\(^4\) for þei luf þi name. Sothly warð þei lufd þei myghte not Ioy: & þei þat lufs mare saþ Ioy: for wíþ Ioy cawmes of luf. 7 & þat. 8\(=\) þei. 9 fyllses. 10 þat þeir are. 11 witte alle. 12 qwo. 13 qwa. 14 may. 15 qwam. 16 about couaytyys. 17 ran be þo wantones. 18 pore.
II. A Temptation that befell the Hermit Hampole.

borne in the world, laid in a crybe and lapped in clathis. I 3ode by sufferynge of werynes, and I fand Ihesu wery in the way, tur-
ment with hu[n]gyre, thriste & calde, fild with repreues & blames. I satt by myd ane, Fleande pe vanytes of the world, and I fande
Ihesu in deserte, fastande in the monte, anely prayande. I ran by pe payne of penance, and I fand Ihesu bownden, scourgade, Gyfтен gallen to drynke, nayled te the Crosse, hyngande in the 8
Crosse and dyeand in the Crosse. Thare-fore Ihesu es noghte funden in reches, bot in powerte; noghte in delytes, bot in penance; noghte in wanton Ioyeynge, bot in byter gretynge; noghte emange many, bot in anelynnes. Sothely ane quyte mane fyndis noghte Ihesu, for, pare he es, he sekes hym noghte. He enforces hym to seke Ihesu in the Ioy of the world, where neuer he saft be funden. Sothely theare-fore the nam of Ihesu es hele-
ful, & nedys by-houys be lufed of ait couaytaude saluacyone. He couaytes wele hys saluacyone pat kepis besyly in hym the name of Ihesu. Sothely I haue na wondyr if pe temptid faill pat puttes noghte the name of Ihesu in lastande mynde. Sekerly may he or scho chese to lyfe anely, pat has choseen the name of Ihesu to thaire specyalle, For thare may na wykked spyritte noye, pare Ihesusmekyf in mynde or is neuennyd in mouthe, &c. Explicit.

[II. A Tale of Hampole’s Temptation.]

Narracio.

A tale pat Richerde hermet [made].

When I had taken my syngulere purpos, & lefte the seculere habye, and I be-gane mare to serue God þan mañ, it felle one a nyghte, als I lay in my ryste, in the begyn-
nynge of my conuersyone, pare appered to me a fulf faire 28 jonge womane, þe whilke I had sene be-fore, & þe whilke luffed 1 scharpnesse. 2 hungur. 3 &. 4 bot gretynge. 5 in alone. 6 ill. 7 quare. 8 heluful. 9 he. 10 he chese. 11 hys. 12 ne. 13 neued. 14 per for it is to hald in my bysle þe name of ihesu. 15 In the Life of the Hermit (printed in Preface) it is said that this narrant 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. 16 Qwen. 17 qwilk I had lufd. 18 & sche.
III. A Story of one to whom Schrift did not avail.

me noght lyttil in gude lufe. And when I had be-haldyndon hyre, and I was wondyrde why scho com swa on nyghte in pé wyldyrnes, Sodanly, withowttyno any mare speche, scho laid hire be-syde me. And when pat I felyd hir thare, I dred pat scho sulde drawe me to Iueff, and said pat I wald ryse & blyse vs in pe name of pe Haly Trynytee. And scho strenyde me so stalt-worthely pat I had no mouthe to speke, ne no hande to styrre; and when I sawe pat, I perceyyued wele pare was na womane, bot pe deuelt in schappe of woma. Thare-fore I turnede me to Gode, & with my mynde I said, 'A, Ihesu, how precyous es thi blude!' makand pe crosse with my fyngere in my breste: and alis faste scho wexe wayke, & sodanly all was awaye. And I thanked Gode pat deluyerd me; & sothely, fra pat tym furthe, I forced me for to luf Ihesu, and ay pe mare I profette in pe luf of Ihesu, pe swetter I fand it, & to pis daye it went noghte fra my mynde. Thare-fore, blysside be pe nam of Ihesu 16 in the world of worldes! Amen—Amen—Amen!

Ihesu pe sone of pe glorious virgyne,
Now Lord haue mercy one ait thyne!—Amen! Amen!—

Pur charite—Amen.

[Follow, i. 'A [Latin] prayere pat pe same Richerd hermet made, pt es beried at Hampulle,'—Deus noster refugium, O creator noster, &c.; 2. 'Ymnnus quem composuit sanctus Ambrosyus, & est valore bonus,'—Ihesu, nostra redempcio, amor & desiderium, &c.; Then, on leaf 194,]

III.

De in-perfecta contricione.

Rycharde hermyte reherces a dredfult tale of vn-perfitte contrecyone pat a halymane Cesarius tellys in Ensample. He says pat—

A jonge mane, a chanone at Parys, vn-chastely and delycyously lyfande, and fult of many synnyes, laye seke to pe dede. He schrafe hym of his gret synnyes, he hyghte to amende hym, He rescheyuede pe sacrament of pe Autire, and Anoynte hym, and

---

He discovers that it is the fiend, and vanquishes him by prayer, and the Sign of the Cross.

This leads him to love Jesu more ardently.

The story of the wicked Canon of Paris who made imper.
IV. A Story of one who was forgiven before Absolution.

Swa he dyede. Tilt his granynge it semyde als pe ayere gafe seruese. Eftyr a faa dayes, he apperyde tilt ane pat was famyliare tilt hym in hys lyfe, and sayde pat he was dampnede, for his Enchesone: 'Dofe I ware,' quod he, 'schreuen, & hyghte to doo penance, Me wauntede verray contracyone, wythowtten pe whilke, aff othere thynges avayles noghte. For-thy, if I hyghte to lefe my foly, my conyens sayde pat, if I lefede tham, ket walde I hafe delyte in my alde lyfe. And tilt pat my herte heldede mare, and bowghede, Thane to restreyne me fra aft thougtes fat I knewe agaynes Goddes witt. And for-thy I had na stabyft pwrpos in gude, na perfite contrycyone, Wharefore sentence of dampnacyone Felle one me & wente agaynes mee.'

A II-swa he reheces a-nothyre tale of verraye contracyone, pat pe same clerke t Cesarius says. He tellys pat—

A scole at Pares had done many full synnys, pe whylke he hade schame to schryfe hym of. At pe last, gret sorowe of herte overcome his schame; and when he was redy to schryfe hym tilt pe prieore of pe Abbay of Saynte Victor, swa mekift contracyone was in his herte, Syghyne in his breste, Sobbynge in his throtte, pat he moghte noghte brynge a worde furthe. Thane the prieore said tilt hym, 'Gaa and wrytte thy synnes.' He dyd swa, and come a-gayne to pe pryoure, and gafe hym pat he hadde wretyn, For zitt he myghte noghte schryfe hym with mouthe. The prieoure sahe the synnys swa grette pat, thurghe leue of pe scole, he schewede theym to pe Abbotte, to hafe conceyle. The Abbotte tike pat byff pat pay warre wrettyn in, and lukede thare-one. He fande na thynge wretyn, and sayd to pe prieoure, 'What may here be redde, pare noghte es wretyn?' That sahe pe pryour, & wondyrde gretly, & saide 'Wyet pe pat his syns here warre wretyn, & I redde thaym.'

Bot now I see pat God has sene hys contracyone, & forgys fe hym aft his synnes. pis pe Abbot & pe prieoure tolde pe scole, and he wth gret Ioye thanked God.
Moralia Richardi heremite de natura apis, vnde qualis apis argumentosa. ¶ Apis.

The bee has thre kyndis. Ane es, pat scho es neuer ydift, and scho es noghte with thaym pat wilt noghte wyrke, 4 But 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, pat scho kepes clene and bryghte hire wings. Thus ryghtwyse men pat lufes God are never in ydyllnes, For owthire pay ere in trauayle, prayand, or thynkande, or redande, or othere gude doande, or with takand ydift men, and schewand thaym worthy to be put fra þe ryste of heuen, For thay wíft 12 noghte trauayle. Here þay take erthe, þat es, þay halde þam selve vile & emphety, that þay be noghte blawen with þe wynde of vanye and of pryde. Thay kepe thaire wynges clene, that es, þe twa commandementes of charyte þay fulhif in gud 16 concyens, and þay hafe othyre versus vnblyndyde with þe fylthe of syn and vnclene luste. Aristotitf sais þat þe bees are feghtande agaynes hym þat wilt drawe þaire hony fra thaym; Svwa suilde we do agaynes deuelt þat afforces þam to reue fra 20 vs þe hony of poure lyfe & of grace. For many are þat neuer kane halde þe ordyre of lufe ynesche þaire fren symbe or Frezame, Bot owthire þay lufe þaym ouer mekif, or þay lufe þaþ ouer lyttif, settand thaire thoghte vnteghlyse on 24 thaym, or þay lufe thayþ ouer lyttif, yt þay doo noghte aif as þey wolde tilit þam. Swylke kane noghte fyghte for thaire hony, For-thy þe deuelt turnes it to wormes, and makes þeire saules ofte sythes fult bitter in angwyns and tene, and besynes of wynè 28 thoghtes, & oþer wrecchynes, For thay are so heuy in emphety frenchyp þat þay may noghte fle in-tilit þe lufe of Þesu Criste, in þe wynke þay moghte were for-gaa þe lufe of aft creaturs lyＩande in erthe. Whare-fore, accordandy, Arystotitf sais þat 32 some fowheles are of gude flygyng, þat passes fra a land to a-nothire; Some are of ill flygyng, for heuynes of body and
for paire neste es noghte ferre fra pe erthe. Thus es it of thaymē pat turnsē ūamē to Godes seruyrs,—Some are of gude flyeghynge, for thay flye fra erthe to heuen, and ryestē thaymē thare in thoghte, and are fedyde in delite of Godes lufe, and has thoghte of na lufe of pe worlde. Some are pat kan noghte flyghē fra ēis lande, bot in pe waye late theyre herte ryste, and delyttes ēamē in ēere lufes of menē and womanē, als ēay come & gaa, nowe anē & nowe a-nothire. And in Ihesu Cristē ēay kan fynde na swettnes; Or if ēay any tyme slefe oghtē, it es swa lyttēf and swa schorte, for othire thoghte pat are in thaymē, pat it brynes thaymē tiff na stabylnes. Or ēay are lykē till a fowle paē es callede ‘strucyō’ or storkē, pat has wenges, and it may noghte flye, for charge of body. Swa ēay hafe vndirstandynge, and fastes and wakes, and semes haly to mens syghtē; bot thay may noghte flye to lufe and contemplacyone of Gode, ēay are so 16 chargedē wyth othyre affeecyons and othire vanytēs. Explicit.

VI

De vita cuiusdam puelle incluse propitter Amorem Christi. [On f.194 bh.]

Alswa Heraclides pe clereke telles pat a mayden forsuke þir Cete, and satte in a sepulcre, and tuke þir mete 20 at a lyttēf hole, ten þere. Scho sauge neuer maē ne womanē, ne þir ēir face, Bot stode at a hole, and talde why scho was enclosede, And said pat “a þonge man was tempede of my fairehedē; For-þy me warre leuere be, als lange als I lyfe, 24 in þis sepulcre, þan any sawle þat es made til þe lyknes of Godē, suld perichse by cause of me.” And when men askede hire: how scho myghte swa lyfē, scho said, “fra the begynnynge of the day I gyfe me tiff praynge tiff forthe dayes; Thane I wyrke with handes some thynge; and alswa I wyrke in thoghtes, by patryarkes, prophets, appostilles, Martyrs and confessours, and by-haldes paire Ioye. And aþyrwarde I take my mete. Whenē euē commys, with gret Ioye I lyfe my 32 lorde. The ende of my lyfe I habydē in gude hope and thole-modnes”: & loo, swa perfitly a womanē lyfēde! Richard heremyte reheces þis tale in Ensamplē.
VII. An Explanation of the Ten Commandments.

[Follow, two short Latin pieces; 1. Richardus heremyta—Meliora sunt verbera tua vino, &c. 2. Item, inferius idem Richardus,—O quam delectabile gaudium et delicatum solacium amare Dei filium, &c.; then, on leaf 195 back.]

VII.

† A notabill Tretys off the ten Comandementys, Drawen by Richerde, the hermyte off Hampuff.

The fyreste comandement es 'Thy Lorde God pou saff loute, and til Hym anely pou saff serve.' In this comandement es forbiden all mawmetryse, all wychcrafte and charem-ynge, the wylke may do na remedy till any seknes of man, woman, or beste, For pay erre pe snarrys of pe deuelle, by pe whilke he afforces hym to dyssaye mankynde. Alswa in his 12 commandemente es forbodeti to gyffe trouthe till socerye or till dyuynynges by sternys, or by dremys, or by any swylke thynge. Astronomyenes by-haldes pe daye and pe houre, and pe poynyte pat maen es borne In, and vndyr whylke syngne he es borne, and pe poynyte pat he begynnes to be In; and by pire syngnes and oper, pay saye pat pay say that saff be-falt pe man aftyrwarde; Bot theyre erroowre es reproffede of haly doctours. Haly crosses men saff lowte, For thy are in syngne of Cryste 20 crucyfiede. To ymages es pe louynge pat es till thaym of whaym paire are pe ymage3, For pat Entent anely paire are for to lowte.

The tothire comandement es 'pou saff noghte take pe name, of God in vayne.' Here is forbidden athe with-owtten chesom. He pat neuenes God & sweris fals, dispyse[ss] God. In thre maners mane may syi in swerynge; That es, if he were agayne, his concyence, or if he were be Cryste wondes or blude, That es euermare gret syi, pofe it be sothe pat he sweris, For it soures in irreu[er]ence of Thesu Cryste. Also if he com agaynes his athe, noght fulfilland pat he has sworne. The nam
VII. An Explanation of the Ten Commandments.

of Gode es taky n in vayne one many maners: with herte, with mouthe, with werke. With herte, takes false crystyn men it in vayne, pat rescheyues pe sacrement with-owtten grace in sawle. 4 With mouthes es it tane in vayne, with all athes brekyng, of new prechynge pat es vanyte and vndevoceyne; prayere, when we honour God with oure lyppys, and oure hertys erre ferre fra Hym. With werke, yopcrites takes Goddes nam in vayne, For they 8 fayne gud dede with-owtten, and pey erre with-owtten charyte and vertue and force of sawle to stand agayne all iff styrrynges.

The third commandement es 'Vmbethynke the pat thow halowe pi halydaye.' This commandement may be takyn in thre maneres. Firste generally, pat we sesse of iff vyces pat lettys deuocyon to God in pryengyne and thynkyng. The thyrde es specyaft, als in contemplaytyfe men pat departis paym fra all worldly thynges, swa pat pey hally gyfe paym till God. The 16 fyrste manere es nedfuyl vs to do; The tothire we. awe to do; The thirde es perfeccyone. For-thi, one pe halydaye, men awe, als God hyddys, to lefe all sym, and do na werke pat lettis thaym to gyfe paire herte to Godd, thatt pay halowe pe daye 20 in ryst, and deuocyon, and dedys of charyte.

The fyrthe commandement es 'Honoure thy fadyre and pi modyre.' That es, in twa thynges, pat es, bodily and gastely. Bodily, in sustenance, pat pay be helpede and sustaynede in paire 24 elde, and when pay are vnyghtyly of paym selfe. Gastely, in renuerence and bouxommes, pat pay say to pamo na wordes of myssawe, ne vnhonest, ne of displesance, vnauysedly, Bot serue pamo mekely, and gladly and lawlyly, pat pay may wyn pat 28 Godde hyghte to swylke barnes pat es laude of lyghte. And if pay be dede, thaym awe to helpe paire sawles with almous dedes and prayers.

The fiftte commandement es, pat 'thow slaa na maen, nowthire 32 with assente, ne with werke, ne with worde or fanoour.' And also here es forbodeyn vn-ryghtwyse hurtynges of any person. They are slaers gastely, pat will noghte feede pe pouer in nede, and pat defames men, and pat confoundes Innocentys.

1 The second, or 'tothire,' is omitted.
VII. An Explanation of the Ten Commandments.

The sexte commandement es, ‘Thow salt be na lichoure’; pat es, thow salt haue na man or woman Bot pat pou has take in foure of Haly Kyrke. Als wa here es forbidden all maner of wilfull pollusyone procurede one any maner agaynes kyndly oys 4 or oper-gates.

The seuencde commandement, es ‘Thow salt noghte do na thyfte.’ In the whylke es forbidden all maner of withdraweynge of oper með thynges wrangwysely, agaynes paire 8 wyft pat aghte it, Bot if it ware in tyme of maste nedede, when all thynges erre comone. Also here es forbidden gillery of weghte or of tale, or of mett or of mesure, or thorow okyre, or violence, or drede, als bedellis or foresters duse, and mynystyrs of pe 12 kyinge, or thurghye extorcyone, als lorde duse.

The aughte commandement es, that ‘thow salt noghte bere false wyttynes agaynes thi neighteboure,’ als in assys, or cause of matremoyne. And also lyenges erre forbidden in pis commandement, and forswerrynge. Bot all lyenges are noghte dedly syn, bot if pay noye till som man bodily or gastely.

The nynde commandement es, ‘Thow salt noghte couayte pe hous or oper thynge mobill or in-mobilt of pi neightebour with 20 wrange,’ ne pou salt noghte hald oper mens gude if pou may yelde thayyn, elles pi penance saues pe noghte.

The tend commandement es, ‘Thow salt noghte couayte pi neightebour wyse, ne his seruande, ne his mayde, ne mobylts 24 of his.’ He luves God pat kepis thire commandementes for lufe. His neightebour hym awe to lufe als hym selfe, pat es, till pe same gude pat he luves hym-selfe to, na thynga till ilt; and pat he lufe his neightebour saule mare pat no his body, or any gude3 of 28 pe worlde, & cetera. Explicit.
VIII. The Seven Gifts of the Holy Ghost.

Item, Idem de septem donis Spiritus Sancti.

Also of the gyftes of the Haly Gaste.

The seven gifts of the Holy Ghost.
IX. Of delighting in God.

IX.

Item, idem de dilectacione in Deo.

Also of the same, de lyte and deryng of Gode.

Ihesus, Marie filius, sit michi clemens & propecius! Amen! 4

What delight in God is.

Gernyng and delite of Ihesu Criste, pat has na thyng of worldes thoughtes, es wondyrfull pure, haly, and feste; and when a man felis hym in pat degrae, than es a man Circumsysede gastely. When ali opera besynes and affecyons and thoughtes are drawen away owte of his saule That he may hafe ryste in Goddes lufe, with-owtt the tagillynge of oper thynes. ¶ The delyte es wondyrful. It es sa heghe pat na thoughte may reche par-to to bryng it down. ¶ It es pure, when it es noghte blendid with na thynge pat es contrayrie thare-to. ¶ And it es feste, when it es clene and stabilt, delitande by it-selfe. ¶ Thre thynes makes de lyte in Godhe heghe. Ane es, restreynyng of fleshely luste in compleccione. Anoper es, restreynyng or repressyng of ift styrrynge and of temptacione in wil. The thirde es, kepynyng or hegheynyng of pe herte in lyghtenynge of pe Halygaste, pat haldis his herte vpe fra ali ethely thoughtes, pat he sette nane obstakiff at the comynge of Criste in-till hym. ¶ Ilkane pat couaytes endles hele, Be he besy nyghte and daye to fullif pis lare, or elles to Cristes lufe he may noghte wynn; For, when it es heghe, and ali pat it duellis in, it lyftes abowt layery lustes and vile couaytes, and abowt ali affecyouns and thoughtes of any bodily thynge. Twa thynes makesoure de lyte pure. Ane es, ternynge of sensualite to the skyft. For, when any es tornede to delite of hys fyve wittes, alsomne vncelennes entyrs in-to his saule. Anoper es, pat pe skyft mekely be vsseed in gastely thynes, als in medytacions, and orysoums, and lukynge in haly bukes. For-thy pe de lyte pat has noghte of vnordaynde styrrynge, and mekely has styrrynge in Criste, and in whilke pe sensualyte es tournede to pe skyft, ait sette and eyesede tyll God, makys a mans saule in ryste & sekirnes, and ait to dueft in
The union of God with the Soul of Man.

gude hope, & to be payede with all Godis sandes with-owtten gruchyng or heuynese of thoghtes, & cetera. Explicit.

Explicit carmen. Qui scrispit, sit benedictus! Amen!

†4 Incipit Speculum Sancti Edmundi Cantuarensis [† Leaf 197.]
Archipiscopi in Anglicis.

Here begynnys The Myrrowr of Seynt Edmonde ye Ersebechope of Canterberye. [Not printed here.]

X.

8 [The Anehede of Godd with mannis saule.]1

ere Frende, wit þou wrele 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 þedignyte and þe state of þe firste condicione, þat es, whene þe mynde es stabled sadey, with-owtten þe change and vagacyone, in Godd and gastely thynges, and when the resone es cleryde fra all worldly & fleschely behaldynges and Imagycyones, fygyours and fantasies of creatures, and es illumene with grace for to be-halde Godde and gastely thynges, and when þe witt and þe affecccyon es puryfiede and clensede fra all fleschely lustes, kyndely and worldly lufe, and es enflawmede with brennande lufe of þe Haly Gaste. Bot þis wondirfuß anehede may noghte be fullfillede perfytelately, contenually, ne hally in þis lyfe, for corruptcyon of þe flesche, Bot anely in þe blysse of heuen. Neuerþe-lattere, þe nerre þat a saule in þis præsent lufe may come to þis anehede, þe mare perfite it es, For [þe mare] þat it es reforumde by grace tiff þe ymage and þe lyknes of his creatowre here one þis manere wyse, þe more Ioy and blysse saif it hafe in heuen. Oure Lorde Godd es ane Endles beynge with-owtten chaungyng, Alt-myghtty with-owtten saylyng, Souerayne wysdome, lyghte, sofastenes with-owtten erroour or myrknes; Souerayne gudnes, lufe, Pees

This Union may not be fully reached in this life.

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

The nature of God.

This treatise, which is without heading in the MS., was ascribed to Richard Rolle by Sir F. Madden when he examined the Thornton MS. in 1885.
and sweetnes; pan, pe mare pat a saule es Anehede, festened, con-
fourmede & Ioynede to oure Lorde Godd, pe mare stabiliit it es & myghty, pe mare wysse & clere, Gude, peyesble, luffande, and mare vertuous; and so it es mare perfite. For a saule pat 4 haues, by grace of Ihesu, and lange trauayle of bodyly & gestely excercyse, overcommen and distroyede concupyscens and passiones, and vnskillwyse styrrynges with-in it-selfe, and with-owtten in pe sensualite, and es clede 1 in vertus,—as in mekenes and 8 myldnes, in pacycyence, in sothefastnes, in gestely strenghe and ryghtewisenes, in contynence, in wysdom, in trouthe, hope, and charyte,—pan es it made perfite als it may be in pis lyfe. Mekill comforthethe it reschayues of oure Lorde, noste anely inwardly in 12 his preue substance, be pe vertu of pe anehede to oure Lorde, pat lyes in knaweynge and lufynge of Godd; in lyghte of gestely brynnynge of hym, in transfourmynge of pe saule in pe Godhead, Bot also in many oper comforthe, & Savours, sweetnes, and 16 wondirfult felynges one sere maners. Aftir oure Lorde vouches safe to vesete his creatours here in erthe, and cftyre pe saule profytes and waxes in charyte, Some saule (by vertue of charyte pat Godd gyffes it) es so clensede, pat all creaturs, in all pat he heris 20 or sese, or felis by any of his wittes, turnes hym tift comforthe and gladnes; and pe sensualite receyues newe savour and sweetnes in all creaturs. And righte als before, pe lykynges in pe sensualite ware fleschely, vayne, and vceyous, for pe payne of pe orygynalfe 24 synne, righte so newe pay ere made gestely, and clene, with-owtten bitternes and bytynge of concyence. And pis es pe gudnes of oure Lorde, pat, sen pe saule es puneschede in the sensialite, and pe flesche es partynere of pe payne, That eftirwarde pe saule be 28 comforthede in hir sensialite, and pe flesche be felawe of pe lbye and comforthe with pe saule, noghte fleschely, but gestely, als he was felawe in tribulacione and payne. Pis es pe fredom & pe lordishipe, + dygnyte and pe wyrchipe, pat a manes saule base ouer 32 all creaturs; The whylke dygnyte he may receyue by grace here, pat ilk a creature sanoure to hym als it es, and pat es, when by grace he sese, or he heres, or he felys anely Godd in all creaturs.

1 Stain in MS.
The Soul is made to hear the Song of Angels.

One pis maner wyse a saule es made gastely in pesensualite by abowndance of charite pat es in pesubstance of the saule. Also oure Lorde comforthes a saule by Aungetis sange. Bot what pat sange es, it may noghte [be] dyscryued be no bodly lyknes, for it es gastely, and abownd ait manere of ymagynacyone and mans resoi. It may be perceyued and felide in a saule, bot it may noghte be spoken. Neuer-pe-lattere, I speke pare-of to pe als me thynke. When a saule es purfyede by pe lufe of Godd; Illumynede by wysedom, stabled by myghte of Godd; Than es pe eghe of pe saule opyen to be-halde gastely thynges, as vertus, Aungetis, and haly saules, and heuenly thynges. Thane es pe saule abiff, by cause of clennes, to fele pe toucheynge, pe spekynge of gude Aungetis. This touchyng and spekynge es gastely, noghte bodily: For when pe saule es lyftede and raysede owte of the sensualyte, and ofte of mynde of any erthely thynges, Than in gret fernoure of lufe and lyghte of Godd, if oure Lorde vouche-safe, pe saule may here & fele heuenly sowun, made by pe presence of Aungells in louynge of Godd. Noghte pat pis sange of Aungells es sousrayne Ioy of pe saule, Bot a defference pat es by-twye a manes saule in flesche and ane Aungelle, be-cause of vnclennes. A saule may noghte here it, bot by raunyschyng in lufe, and nedis for to be purfyide fult clene, and fullfillide of mekytt charyte, are it ware abytt for to here heuenly sowun. For pe sousrayne and pe Escencyalle Ioy es in pe lufe of Godd by hym-selte and for hym-selte, and pe secundarye es in comonyng and byhaldyngyng of Ausgemys and gastely creaturs. For, ryghte as a saule, in vndirstandyngye of gastely thynges, es of ofte sythes touched and kennede thurghie bodly ymagynacyone, by wyrkyng of Aungells (as Exechielle pe profete sawe in bodily ymagynacyone pe sothefastnes of Goddes preuates), Righte so, in pe lufe of Godd; a saule, be pe presence of Aungelles, es raueschede owte of al mynde of erthely and fleschely thynges in-to a heuenly Ioye, to here Aungells saunge and heuenly sowun, eftir pat pe charite es mare or lesse. Nowe than, thynke me, pat per may no saule fele verreyly Aungells sange ne heuenly sowun, bot it be in perfite charite. And noghte for-thi ait pat are in perfite charyte ne

X.

Also our Lord comforts a soul by angels' song.

This cannot be fully described, but I will speak of it as I think.

The way to hear it is by an excess of love.
X. Danger of Mistakes in this Matter.

hāse noghte felyde it, Bot anely pat saule pat es purede in ē fyre of lufe of Godd, pat aift erthely saunoure es brynyte owte of it, and aift menes lettande he-twix ē saule and ē clennes of Angelis es broken and put awaye fra it. Pan sothely may he syngle a 4 newe sange, and sothely may he here a blysfult heuenn souwā and Aungełis sange, witht-owtten ēassyte or feynyng. Oure Lorde wate whare ē pat saule es ēpat, for aboundance of brynnande lufe, es worthi to here Aungełis sange. Wha-so pan will here 8 Aungells sange, and noghte be dyssayueld by feynyng, þe by ymagynacyone of hym-selfe, ne by illusyone of þe Enemy, hym behones hafe perfite charite, and ēpat es, when aift vayne lufe and drede, vayne Ioy and sorowe, es casten owte of þe herte, ēpat he 12 lustes na thynge bot Godd; ne dredie na thynge bot Godd; ne Ioyes ne sorowes na thynge bot in Godd; or of Godd. Who-so myghte, by þe grace of Godd; go þis way, he salde noghte erre. Neuer-þe-lattere som mei erere dyssayueld by þaire awennymagy- 16 nacyon, or by illucyon of þe Enemy in þis matere. Som man, when he base lange trauelde bodily and gastely in dystryuonyng of synnes and getynge of vertus, and peraunteur hase getyn by grace a somdele ryste, and a clerete in concyence, onone he 20 leues prayers, redyngs of haly writte, and medytacions 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 heuenn thynge, are his eghe be made gastely 24 by grace, and ouertrauells by ymagynacionas his wittes, and by vndiscrete traualyynge turnes þe braynes in his heneude, and forbrekes þe myghtes and þe wittes of þe saule and of þe body; and þain, for feblines of þe brayne, hym thynkes þat he heres woundir- 28 ful sownes and sanges, and þat es no thynge els bot a fantasie caused of trubbllyng of þe brayne, as a man þat es in a frensye, hym thynkes þat he herys or seze þat na noþer man duse, and aift es bot vanyte and fantasie of þe heuned; or elles by wyrkyng of 32 þe enemy þat fenys swylke sowune in h[is her]yng. For if a man hase any presumpcione 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 rewled of grace, ne comforthede by 36
X. Danger of Mistakes in this Matter.

gastely strenghe, þe deucte entirs þan by fals illumynacyons, and fals sownnes and swetnes, and dyssaucs a mans saule. And of pis false grounde sprynges errours and herysyes, false prophesynges, presumcyons and false rusynynge, Blasfemyes, and scandalynge, and many oþer meschefes. And þare-fore, if þou se any maþ gastely ocupiede Falle in any of þise synnes, and þise dissaytes, or in frensynges, wit þou wele þat he herde neuer ne felide Aungells sange, ne heuenly sowne. For sothely, he þat verreyly heres Aungels sange, he es made so wyse þat he sault neuer erre by fantasye, ne by indiscrecyon, ne by no sleghte of þe denele. Also som men felis in their heites as it ware a gastely sowne and swete sanges of dyuerse maners, and þis es commonly gyde, and somtyyme it may turne tyll dissayte. þis sowne es felide one þis wyse. Some maþ settis þe thoghte of his herte anely in þe name of Ihesu, and stedfastly baldis it þare-too; and in schorte tym hym thynkes þat þat name turnes hym till grete comforthe and swetnes, and hym thynkes þat þe name sownes in his herte delitably, as it were a saunge, and þe vertu of þis likynge es so myghty, þat it draws in all þe wittes of þe saule þare-to. Who- so may fele þis sowne and þis swetnes verrayly in his herte, wite he wylie þat it es of Godd; and als lange als he es meke, he sault noghte be dissayued. Bot þis es noghte Aungels sange, bot it es a saunge of þe saule, be vertu of þe name, and by touchynge of þe gyde Aungels. For when a saule þat offers it to Ihesu trewly & mekely, puttande all his traiste and his desyre in hym, and besily kepis in his mynde, Oure Lorde Ihesu, whene he wilt, puris þe affeccione of þe saule, and fillis it & fedis it with swetnes of hym-selfe, and makes his name in þe felynge of þe saule as hony, and as sange, and as any thynge þat es delitabill. So þat it lykes þe saule ever mare for to cry 'Ihesu, Ihesu'; and noghte anely he hase comforthe in þis, bot also in psalomes and ympnes, and antymms of Haly Kyrke, þat þe herte syngeþ þaþ swetely, deuotly, and frely; with-owttene any trauelle of þe saule, or bitternes, in þe same tym, and note; þat Haly Kyrke vses. This es þe gyde and of þe gyfte of Godd; For þe substance of þis

And no true hearing of angels' song.

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.

[† Lf. 221 bl.]
felynge lyes in þe lufe of Ihesu, whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere, in þis maner felynge a saule may be disceyuede by vayne glorye, noghte in þat tym þat þe affeccioun synges to Ihesu and lounes Ihesu 4 in swetnes of hym, bot eftyrwarde, whan it cesses, þe herte kelis of loun of Ihesu, Thaþ entyrs in vayne glorie. Also sum maþ es dessayuede on þis wyse. He heris wel say þat it es gude to haue Ihesu in his mynde, or any oper gude worde of 8 Godd, and þaþ he streynes his herte myghtyly to þat name, and by acostô he hase it nerehande alway in his mynde. Noghte for-thi he felis nouper þare-bi, in his affeccioun, swetnes, ne lighte of knawyngge in his resoun, bot anely a nakede mynde of 12 Godd or of Ihesu, or of Mary, or of any oper gude worde. Here may be disceyte, noghte for it es iff to haue Ihesu in mynde on þis wyse, Bot if he [think a thinge] and this mynde, þat es anely his aweþ wyrykynge by custom, halde it a specyalle vesytacyon of 16 oure Lorde, and thynke it mare þaþ it es. For, wite þou wele, þat a nakede mynde or a nakede ymagycion of Ihesu or of any gastely thynge, with-owttæ swetnes of lufe in þe affeccioun, or with-owttæ lyghte of knawyngge in resoun, es bot a blyndnes, 20 and a waye to dessayte, if a man halde it in his aweþ mare þaþ it es. Thare-fore I halde it sekyre þat he be meke in his aweþ felynge, and halde þis mynde in regarde noghte, tiff he mowe, be custom and vsynge of þis mynde, sele þe fyre of lufe in his affeccioun, and þe lyghte of knawyngge in his resoun. Loo! I haue tolde þe in þis mater a lyttii as me thynke; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it oper-wyse, or elles any oper maþ sauour by grace 28 þe contrarye here-to, I lene þe saying, and gyfe stede to hym. It sufficeth to me for to lyffe in troushe princypally, and noghte in felynge.

[Followes, on Lf. 222, a Poem:

Di Ioy be ilke a dele to serve þi Godd to paye ... ends: Thow saít hym se with eghe
And come to Criste thi frende.]

Explicit, &e.

32
XI. The Two Ways of Christian Life.

XI.

[Active and Contemplative Life] ¹

†[ b Rethirne and susteryne bodely and gostely, two maner of states ther bene in holy chyrch, be the which cristensoules plesynder God and gettyn hem the blisse of heven, the one is bodily, and the other is gostely. Bodely wirkyngelongith principally to worldely men or women, the which haunteane leuely worldely goodes, and wilfully vsen worldely besynessis. Also itt longith to aff yonge begynnynge men, which come newe ⁸ oute of worldely synnes to the servyce of God, forto make hem able to gostely wyrykynge, and forto breke downe the vnbusommes of the body be skift, And swich bodely wyrykynges that itt myght be souple and redy, and not mocch contrarious ¹² to the spirite in gostely wyrykynge. For, as seynt Poule seith, as women was maade for man, and not man for women, Ryght so bodely wyrykyngis was maade for gostely, and not gostely for bodely. Bodely wirkyngis goth before, and gostely comyth aftir, ¹⁶ so seith seynt Poule,

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

¹ The Lincoln manuscript of this treatise being imperfect, the beginning, to p. 27, line 29, 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.

meñ þat ware in prelace and ðëre also þat ware halý temperalle meñ hád fút þarite in aßeccline with-in and also in wyrkynges with-óutteñ.

B. M.

men that were in prelace and oðhir also ðat ware halý temperëf meñ hád fút þarite with aßecçion with-in and also in wyrkynges with-óutëñ.

CAMBRIDGE.

men þat wern in prelace and ðëre also þat wern temporal men hadde ful þarite in aßectioun with-blës and also in wyrkynges with-óuten.
XI. The Works of the Active Life must go first.

gil Ostely werke comyth not firste; but firste comyth bodely werke that is done by the body, and sithen comyth gostely aftir; and this is the cause why itt behouyth the to be soo, for we are borne in synne and in corrupcion of the flessh, by the 4 which we be so blyndet and so overlaide, that we haue nethir the gostely knowynge of God by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovyngne. And for-thi we mowe not sodenly stir oute of this mirke pitte of this flessly 8 corrupcion into that gostely light. For we may not suffre + itt ne bere itt for sekenes of oure silfe, no more than we may with oure bodely1 cene, when pei be sore, beholde the light of the sonne. And therfor we muste abide, and wirke be processe of tyme. 12

Ifeirste bi bodily werkis besili, vnto we be discharged of this hevy birthen of synne, pe which lettith vs fro goostely wirkyngne, And tiff oure soule be somwhat clensid from gret outewarde synnes, and abiled to gostely werke. By this bodely 16 wirkyngne that I spake of, may pou vndirstondne ait maner of goode werke that thi soule doth by pe wittes and the membres of thi bodi vnto thi silfe,—as in fastynge, wakeynge, and in refreynynge of thi flessly lustis, be othir pennaunce doynge,—or 20 to thine even cristen, by fulfilynge of the dedis of mercy bodili or gostely, or vnto God, by suffrynge of ait maner bodely mishewe for the loue of rightwisnes. And thees werkis doone in trouth by charite pleysyn God, with-out the which pei be noght. Than 24 who-so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste weft assaide a longe tyme in this bodely 1 wirkyngne, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-oute which a soule is not 28 able forto werke gostely. Breke downe firste pride in bodely boryngne, and also with-in thi herte, thynkyngne, boostynge, and prikkyngne and preysynge of thi silfe and of thi dedis, presumynge of thi silfe, and veynlykyngne of thi silfe, of eny thynge 32 that God hath sent the, bodili or gostely. Breke downe also envy and Ire ayene thyne even cristen, wheþer he be riche or pore, goode or 2 badde, that pou hate hym not, ne haue

1 MS. bedely. 2 MS. of.
XI. From them you may Advance to Spiritual Works.

disdeyne of hym wilfully, † nethir in wordo, ne in dede. All-so breke doune Couatise or worldely goode, pat þou (for holdynge or getynge or sauynge of it) offende not thi conscience, ne breke not charite to God and to thi even cristen, for love of no worldely goode, but that þou getiste to kepe itt and to spended itt with-oute love or vaynlikyng of itt, as resen askith, in worship of God, and helpe of thyne evyn cristyν. Breke doune also, as þou may, flesshely likynges, ober in accidie or in bodily case, or glotonie, or licherye; and þan, whan þou haste be well travailed and wele assaide in all swich bodily werkes, than may þou bi grace ordeyne the to goostely wirkynges.

Grace and the goodenes ofoure lorde Ihesu Criste that he hath shewed to the, —in with-drawynge of thyne herte fro luste and from likynges of worldely vanite, and vse of flesshly synnes and in the turnynge of thi will enterely to his servyce and his plesaunce,—bryngith into my herte much mater to loue hym in his mercy. And also itt sterith me gretyly to strength the in thi goode purpos and thi wirkynges that þou haste begon, forto brynge itt to a goode ende, if that I coude, and principally for God, and sithen for tendir affectien of love which þou haste to me, Thoffe I be a wrecch and vnworthi. I knowe wel the desire of thi herte, that þou desiriest gretyly to servue oure Lorde by goostely occupacion, and holy, with-oute lettynges or strobil-

lynge of worldely besynes, pat þou myght com by grace to more knowynge and gostely felynge of God, and of gostely thyngis. This desire is goode, as I hope, and of God, for itt is sente vnto þ hym specially. Nevirtheles itt is to refreyne and rewlen by discrecion, as even outwarde wirkynges aftir the state that þou arte in, for charite vnrewled turnyth som tyme into vice. And for this is seid in holy write, ‘Ordinainit in me caritatem,’ That is to sey, oure Lorde yevynges to me cherite, sett itt in ordir, and in reule, that itt shulde nat be loste by myne discrecion. Right so thi charite and this desire that oure Lorde hatth yeveν, of his mercy, to the, is forto rule and ordeyne how thou shalte pursewe itt, aftir pi degre askith, and aftir the lyvynge that thou haste vused by-for thi tyme, and after the grace of
XI. The Union of the two Lives.

The three sorts of lives: Active, Contemplative, and Mixed.

Vertues that pou now haste. Thow shalt not vttirly folow thi desire forto leye occupacion and besynes of the worlde which ar nedequit to vsen, in reulynge of thi silfe and of all othir that ar vndir thi kepynge, and yeve the holy to gostely occupacion of prayers and holy meditacions as itt were a frere or a monke, or anoþer man that war not bondeñ to the worlde by children and servantes as pou arte, for itt fallith not to the. And if pou doo soo, thou kepiste not the ordire and charite. Also yf pou woldiste s leven vttirly gostely occupacion, namely now aftir þe grace that God hath yeveñ vnto þe, and sett the holy to the besynes of the worlde, to the fulfyllynge of the werkis of actife liffe as fully as anothir man that nevir felt deuociðn, thou leuyste the ordir of cherite, for thi state askith forto doo both ilkoñ of hem in dyvyrst tymes. Thou shalt medle the werkys of actýfe liffe with gostely werkes of live contemplatyfe, and than pou doste wele. For þou shalt oo tyme with Martha be besy 16 forto reule and gouerne thi householde, thi children, thi servantes, þi neþboris, and thi tenantes; if þei do weft, comfort hem there-in and helpe hem; if þei do evilt, forto teche hem, amende hem, and chastise hem. And thou shalt also loke and knowe wysely thi thyngis and thi worldely goodes, pat þei be ryghtwysly kepê bi þi servantes, gouerned and truly spendid, that pou myght the more plentivosly fulfît the desis of mercy with hem vnto thyne evyn cristen. Also thou shalt, with Maria, 24 leve besines of the world, and sitt doyne at the fete of oure Lorde by mekenes in prayers, and in holy thoghtes and in contemplaciðn of hym as he yeþith the grace; and so shalt pou goo from the oone to the oþir medefully, and fulfît hem both, and than 28 kepiste pou weft the ordir of cherite.

Vnto what maner of men longith acþife liffe. 

n euertheles, that pou haue no wondre of this that I say, þerefôre I shall teft and declare to the a litil of this more opynly. þou shalt vnderstande that þere is iij maner of livyngis: 32 One is actýfe, anothir contemplatyfe, the thride is made of both, and that is medlid. Acþýfe liffe alon, that longith to worldely
XI. Those to whom each Separately Appertains.

men and women which ar lerned in knowynge of gostely occupation, for pei fele no saouure ne deuocion be ferucur of loue, as othir men doo, ne thei can no skiff of itt, and yitt nevirtheles.

4 thei haue drede of God, and of the Payne of hel, and perefore thei t fie synne, and thei haue desire forto please God, and forto com to heven, and a goode wille hauen to her even cristien. Vnto these men itt is nedefulf and speedefulf to vse the werkis of Actife liffe als besili as pei may, in the helpe of hem silfe and of hir even cristien, for thei can nott els doo.

Vnto which men longith contemplatife liffe.

12 contemplatife liffe alon longith to swyche men and women that, for the loue of Godd, for-saken aft opyn synnes of the worlde, and of hir flessh, and aft besynes chargis, and grevance of worldely goodis, and maken hem silfe pore and naked, to the bare rede of the bodili kynde, and fre fro soueraynte of alle othir men, to the servyce 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 distroynge of synne and receyvynge of vertues, and so forto com to the contemplacion; which clennes may not be hadd without gret excersyce of body and continue trauaile of the spirit, in deuoute prayers, fervent desires, and gostely meditacions.

Vnto which men longith medelid liffe.

24 t he thride liffe, that is, medelid liffe, itt longith to men of holi-chirch, as to prelates and to oper Curatis, the which han cure and souerante ouer othir men forto teche and reule hem, both hir bodies and hir soules, principally in fullfyllynge of the dedis of mercy bodili and gostely. Vnto thies men itt longith som tyme to vsee werkis of mercy in actife liffe, in helpe and sustinunce of hem silfe and of hir sugettis and of othir also, t and som tyme forto leve aft 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

1 nothing (?).
XI. To whom the Mixed Life Appertains.


Such men cannot abandon their active duties without sin.

Neither must they neglect spiritual duties.

Our Lord practised the Mixed life.

† Lf. 62 bk.

disposed. Also itt longith to som temperatf men, the which han sounesraynte with michell haver of worldely goodis, and han also as itt wer lordishship euer othir men forto gouerne and sustene hem, as a fader hath ovir his children, a maistre ovir his servants, and a lorde ovir his tenantes, the which men han also receyved of ous Lordes yifte grace of deuocioun, and in party sanoure of gostely ocupacion, 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 taken, willich leven utterly the besynes of the world, the which owe skilfull to be vsed in fulfyllynge of hir charge, and hooly yeve hem to contemplatife liffe, thei doth not well, for thei kepe nott the ordir of cherite. For charite, as you knowiste, lith both in loue of God and of thyn euyr cristenn, and pere-fore itt is resounable, that he that hath cherite, vse both, in wyrkyng now to the one and now to the othir. For he pat, for the loue of God in contemplacion, levith the loue of his euyr cristenn, and doth not to hym as he oght when he is bonden pere-to, he fullfylith no cherite. Also, on the contrary wise, who-so hath gret rewarde to wirke actife liffe and to besinaes of pe worlde that, for the loue of his euyr cristenn, he levith gostely occupacion utterly, after pat God hath disposed hem there-too, thei fulfill not cherite. This is the seynge of seynt Gregory. For-thi our Lorde, forto stere som forto vse this medlid liffe, toke vpon hym silfe the persoun 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 wyrkyngne, that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shwynge to hem his dedis of mercy. For he taght the vn-couthe and vn-kunynge by his prechynghe, he vseted pe seke, and helid hem of hir sores, he fedde the hungry, and he comforted the sory. And an othir tym he lefte pe conuersacion of all worldely men, and of his disciplis, and went into disseerte vpon the hilles, and continued all night in prayers alone, as the gospel seith. His medlid liffe shewith ous Lorde in hym silfe to ensample of all

1† MS. hatith.
XI. Holy Bishops have practised this Life.

othir that han taken the charge of pis medlill liffe, that pei shuld oo tyme yeve hem to besynes and worldely thyngis att resonable nede, and to the werkes of actisse liffe in profitt of her encrese- ynge, which pei haue cure of. And aothir tyme yive hem holy to deuocion and to contemplacion, in prayers and in meditacion.

How holy bisshopes vsed medled liffe.

t his liffe ledde and vsed this holy Bisshopis be-for, which had cure of mennes soules, and ministracion of temperall goodes. For thes holy men lefte not witterly the ministracion of the lokynge and the dispendyngue of worldely goodes, and yeve hem holy to contemplacion, as mouch contemplacion as thei had. But thei lefte full of his owen reste in contemplacion when thei had weff lever haue bene static pat, for lone of hir even cristenn, pei intermnettid hem with worldely besynes in helpynge of hir sugettis; and sothly that was charite. For wysely and discretyly thei departed hir lefvyngue in two: O tyme thei fulfilled the lower party of cherite bi werkes of Actisse liffe, for thei wer bonden per-to by takyngue of theire prelacies; And a-nothir tyme thei fulfilled the hyer party of cherite, in contemplacion of God and of gostely thyngis, by prayers and meditacionis; and so thei had cherite to God and to hir eveyn cristenn, both in affeccion of soule with-in, And also with shewynge of bodili dedis with-outen. Oper men that wer oonly contemplatiffe, and were free from affi cures and prelaci, pei had suff cherite to God and to hir eveyn cristen, but itt was oonly in affeccion of hir soule, and not in outewarde shewynge; and in hap so mouch itt was more full inwarde, pei myght not, ne itt nede not, ne itt felt not for hym.

But these]+ men pat were in prelacye, and oper also pat were haly temperalle men, had suff charite in affeccion with-in, and also in wirkyngue with-owtten; and pat is proprily pis mellide lyfe, pat es made bathe of actyffe lyfe and of contemplatyfe lyfe.

And sothly for swilke a man pat es in spirituelle soueraynte, as in prelacye, in cure, in governaunce of oper, as prelates bene,
XI. The Religious Claims of the Mixed Life.

...or in temperalle soueraynte, as worldly lordes and maisters bene, I halde pis mellide lyfe beste, and maste by-houely to pàmð, als lange als pay ere bownderñ per-to. Bot to oþer, ðat ere fre, and noghte bownderñ to temperale mynystreçyoð, ne to spirituale, I hope ðat lyfe contemplatyfe allane, if þay myghte coinð sothe-fastly pare-to, were beste and maste spedfull, maste medfull and faire, and maste worthi to þam for to vse and to halde, & noghte for to leue wilfully for nane owtwarde werkes of actyfe 8 lyfe, Bot if it ware in gret rede, at gret releuyenge & comfromthyng of oþer meñ, ouþer of þaire body or of þaire saule. Than, if rede aske, at þe prayere and instaunce of oþer, or elles at þe biddyng of oþer gournaunce, I hope it es gude to þamð for to schewe owtwarde werkes of actyfe lyfe for a tymð, in helpyng of þaire euencristen. By this that I haue saide, þou may in party vndir-stande whilke es a lyfe and whilke es oþer, and whilke accordis maste to thi state of lyffyng. And sothely, as me thynke, this Mellid lyfe accordis maste to þe; For, serñ owre Lorde hase ordaynede þe and sett þe in þe state of soueraynte ouer oþer, als mekèt als it es, and lent þe haboundance of worldly gudes for to rewle and sustenþ specyaly alle þat are vndire thi gournaunce and thi lordchip, after thi myghte & thi cumynge, and also after thou hase ressayuëde grace of þe mercy of oure Lorde Godd for to haue suawhate knawynge of thi selfe, and gastely desyre and savour of his lyfe, I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to travelle þe pare-in; And þat es, to depart wyesly thil lyffyng in two; a tymé to þe tane, and anþer tymé to þe topær; For, wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles, and take na kepe of thi worldly gudes, how þay be spendide and kepide, ne hafe no force of thi sugetis and of thi euencristen, by-cause of desire and wílt þat ðou hase anely for to gyffe þe to gastely ocupacyoð, wenande þat þou arte therby excusede—if þou do so, þou dose noghte wysely. Whate are thil thi werkes worthe, whethire þay be bodly or gastely, bot if þay be done ryghteufuly and resonably, to þe wirchipe of Godd; and at His byddynge? Now sothely, righte noghte. Thane, if þou leue þat thynge þat þou...
arte bowndere to, by way of charite, apoquin righte and resoun, 
and will hally gyffe pe to a-nofter thynge, wilfully as it were, for 
mare plesance of hym, + whilke pou arte noghte bowndere to, Thou 
4 dose noghte wirchipse discretly to Hyne. Thou arte besy to 
wirchipse his heuede and his face, and aray it faire and curyuusly, 
but pou leues his body and pe armes and pe fete raggede and 
rente, and takes no kepe pare-of. And pan pou wirchipse hym 
8 noghte. For it es a velany, a man for to be curyously arrayede 
apoquin his heuede with perre and precyous stanes, and all his 
body be nakide and bare, as it ware a beggere. Righte so, 
gastely, it es no wirchipse to Godd for to couer His heuede and 
12 leue His body bare. Thou saff vndirstande, pat oure Lorde 
Ihesu Criste, as man, es heuede of a gastely body, whilke es 
Haly Kirke. The membris of this body are all cristene men. 
So are armes, and som are fete, and som ere oper membris, 
16 aftire sundre wirkynges pat pay vse in thaire lyffyne. Than, if 
pou be besy with all pi myghte for to arraye his heuede, pat es, 
for to wirchipse hymse lselfe by mynde of his passion or of his oper 
werkes in his manhede, by deucyoun and meditacion of Hyne, 
20 and forgetis His fete, pat ere thi childire, thi servantez, thi 
tenauntes; and all thyn euencristyn, and latis pam spille for 
defaunte of kepyng—vnarrayede, vnkepide, and noghte tente to 
as pam aughte for to be,—thow pleses Hyne noghte, For pou 
24 duse no wirchipse to Hyne. Thou makes pe for to kyse His 
mouth with deucyoun and gastely prayere, bot pou tredis apoquin 
His fete and defoules pam, in als mekiñ als pou will noghte tente 
to thaym for neclygence of pi-selve, of whilke pou hase takyn 
28 cure. ¶ Thus me thynke. ¶ Neuer-pe-lesse, if pou thynke pat pis 
es noghte sothe, for it ware a fayrere ofyce to wyrchype pe 
henede of Hyne, as for to be alday ocupied in meditacion of 
His manhede, pan for to go lawe to oper werkes, and make 
32 clene his fete, as for to be besy bathe in thoghete and dede 
aboute pe helpe of thyn euencristen in tyme,—Me thynke noghte 
so as vn-to pe. ¶ Sothely, He wil cut the more thanke for meke 
waschehynge of His fete when thay ere righte foule and stykynge 
36 appoquin the, pan for all pe precyouse payntynge and pe arraynge

To devote yourself entirely to God, neglecting worldly duties, is not pleasing to Him. 
[†Lr. 223 bk.]

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.

He will not thank you for devotion to Himself if you neglect His poorer members.
XI. This is True Spiritual Occupation.

pat pou have made aboute His heuede by mynde of His manhede. For it es faire enoghe, and nedis noghte mekiiff to be arrayede of pe. Bot His fete and His oper membris, that ere thi sugetts and thyew euencristyn, ere sumtyme euylf arrayede, and had ned for 4 to be lukede to and holpyyn by pe, & namely seid pou erte bownde pare-to; and for thaym wift He cun the mekiiff thanke, if pou will mekely and tendirly luke pam. For pe mare lawe seruyce pat pou duse to pi Lorde, for lufe of Hym, vn-to any of 8 His membris, when ned and rightwynes askes, with a glade meke herte, the mare pleses pou Hym: thynkand pat it were enoghe for pe for to be at pe lest degre & laweste state, sen it es His wift at it be so; For it semys, sen He hace putt pe in pat 12 state, for to trauelle and serve oper men, pat it es His wift pat pou sulde fulfiff it at thi myghte. This ensample I say to pe, noghte for pou duse noghte pus as I say, For I hope pou duse pus and better, Bot for I walde pat pou sulde do pus gladly, and 16 noghte for to leue sumtyme gastely occupacyon, and entermete pe with weirldy besynes, in wyse kepynge and dispendinge of thi weirldy gudes, and gud rewlynge of pi seruauntes and pi tennauntes, and in oper gude werkes doyng, vn-to all pinne 20 euencristyn at pi myghte; Bot for pat pou sulde doo bathe in dyneres tym with a gud wift, pe tane and pe toper, if pou myghte; as if pou hade prayede and bene occupiede gastely, pou salt aftir certeyne tym breke of pat, and pou salt besly and 24 gladly occupye pe in sum bodly occupacyon vnto thyne euencristyn. Also when pou hase bene besye owtwarde a while with thi seruauntes, or with oper men profytably, pou salt breke offe, and com agayne to pi prayers and thi deuocyon, after Goddys 28 gyfes pe grace; and so salt pou put away, by grace of oure Lorde, Sleuthe, ydlines, and vayne riste of thi selte, pat comes vnadir coloure of contemplaciion, and lettes pe sumtyme tra medulfiff and spedulfiff occupacyon in owtwarde besynes; and pou salt be ay 32 wele occupiede, ouper bodly or gastely. Thare-flore, if pou will do wele, pou salt gastely, als as Iacob did bodily. ¶ Haly Wyte saine pat Iacob, when he begane for to serve his mayster Labane, he couete Rachelle, his mayster doghter, to his wyfe, for hir 36
XI. Lessons from the History of Jacob, Leah, and Rachel.

fairehede; and for hir he served. Bot when he wende to hafe hade hire to his wife, he tute firste Lya, pe toper dogther, in stede of Rachelle; and afterwarde he tute Rachelle; and so he hade bathe at pe laste. By Iacob in Haly Writt es vnndirstande ane ouerganger of synnes. By pise two wymmein ere vnndirstanden, as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and contemplatyfe. Lya es als mekitt at say as trauylouse, and betakyns actyfe lyfe. Rachelle, syghte of begynynge, pat es, Godd; and betakyns lyfe contemplatyfe. Lya was frwteful, bot scho was sare eghede. Rachelle was faire and lufely, bot scho was baryane. Than, righte as Iacob couetid Rachelle for hir fairehede, and neuer-pe-lesse he had hir noghte when he walde, bot firste he tute Lya and after-warde hir, Righte so, ilk man, turnede by grace of compuncydon sothefastly fra synnes of pe werlde and of pe flesche, vn-to pe servyce of Godd; and cllenes of gude lyfynge, hase gret desyre and gret langynge for to hafe Rachelle, pat es, for to hafe ryste and gastely swetnes in denocyon and contemplacion, for pat es so faire and so lufely. And in hope for to hafe pat lyfe aneley, he disposes hym for to serve ouer Lorde wyth aff his myghtes. Bot ofte when he wenes for to hafe Rachelle, pat es, riste in denocyon, Oure Lorde suffers hym firste for to be assayede wele and trauelde with Lya, pat es, ouper with gret temptacions of pe werlde or of pe deuelie, or ells with ouper worldlyl ysynges, bodily or gastely, in helpyng of his euencristyn. And when he es wele trauelde with pean, and nerhande ouer-commeni, Thain ouer Lorde gyffes hym Rachelle, pat es, grace of denocyon, and riste in conscience. And so hase he bathe Rachelle and Lya. So saft pou do after ensaumple of Iacob, take pise two lyfes, actyfe & contemplatyfe, sen Godd have sett the bathe pe tane and pe toper. By pe taa lyfe pat es actyfe, pou saft bryngge furthe fruyte of many gude dedis in helpe of thy euencristen; And by pe toper, pou saft be made and bryghte and clene in pe behaldynge of souerayne bryghtnes, pat es Godd; begynynge and ende of aff pat es made. And þan saft þou be sothefastly Iacob, and ouerganger and ouercommere of aff synnes; and after, by pe grace of Godd thi nam saft be chaungede,
as Iacobe name was turnede in-to Israel. Israel es als mekill at say, als a mañ seande God: Than, if þou be firste Iacob, and discretly wift vse þise two lyfes in tyme, þou safft be aftir Israel, þat es, verray contemplatyfe. Ouper in þis lyfe he wift delyuer þe, and make þe free fra charge of besynes whilke þou ert bounden to, or ells after þis lyfe fully in þe blysse of Heuen when þou comes thedire. ¶ Contemplatyfe lyfe es faire and medfull, and þare-fore þou safft aye hafe it in desyre. Bot þou safft hafe in vsesynge mekill þe lyfe actyfe, for it es so medfull and so spedfull. And þare-fore if þou be putt fra thi reste by denocyon5 when þe ware leueste be still þar-at, by thy childire, thy servantes, or by any of thy7 enencristen6, for þaire profyte or 12 ese of þaire hertes skilfully askide, be noghte angry with þam, ne heuy, ne dredfull, as if God1 walde be wrathe with the þat þou lefte Hym for any oper thynge, For it es noghte so. Bot lyghtly þou leue of thi denocyon, wheper it be in prayers or in medi-16 tacyons, and goo do thi dett and þi seruyse to þine enencristen als redily als if oure Lorde hymselfe bade þe do so. And suffire mekely for His luse with-owtte gruchynge, if þou may, and dissese and trubblynge of þi herte by-cause of mellynge with 20 swylke besynes, For it may fañ sumtyme þat þe trublylyere þat þou hase bene owtwarde with actyfe werkes, The mare brynndane desyre þou safft hafe to Godd, and þe more clere syghte of gostely thynges, by grace of owre Lorde, in denocyon when þou comes 24 þare-to. For it faris þer-by as if þou hade a littif cole, and þou walde make a fyre þare-with, and ger it bryñ. Thow wald fyreste lay to stykkes, and ouer-hille þe cole; and if it semyd as for a þyn þou hase habedyñ a while, and after blawes a lyttif, Onane sprynges a grete flawme of fyre, for þe stykkes er turnede to fyre. Righte so gastely, thi wift and thi desyre þat þou hase to Godd; it es, as it ware, a littif cole of fyre in þi 32 saule, For it gyffes to þe sumwhate of gostely hete and gostely lyghte; bot it es fuñ lyttif, For ofte it waxes colde, and turnes to fleschely riste, and sumtyme into ydilnes. For-þi it es gude þat þou putte þare-to stykkes, þat er gud werkes of actyfe lyfe. 36
And if so bee pat pire werkes, as it semes, for a tym lette thi desyre, pat it may noghte be so clene ne so seruente as pou walde, Be noghte to dreffult pare-fore, Bot habyde and suffire a while, and go blawe at pe fyre, pat es, firste do thi werkes, and go pañ allane to pi prayers and thi meditacyons, and lyfte vpe thi herte to Godd, and pray Hym of His gudnes pat He will accepte thi werkis pat pou duse to His plesance. Halde pou + pañ as noghte 8 in thyne aweyn syghte, bot anely at pe mercy of Hym. Be aknowe mekely thi wrecchidnes and thi frelte, and arctt alt thi gude dedis sotheastly to Hym, in als mekiff als þay ere gude; and in als mekiff als þay ere badde, noghte donne with alt þe circumstance pat ere nedful fi- to gude dedis, for defaute of discrecioun, put than þa vn-to thi selfe. And for þis meknes saft alt thi dedis turne in-to flawme of fyre, as stykkes laide apon pe cole. And so saft gude dedis owtewarde noghte hyndire thi deuocyon, 16 bot raþer make it mare. Oure Lorde sayse in Haly Write þus: Þi ‘Ignis in altare meo semper ardebit, et sacerdos manæ surgens subiciet ligna, ut ignis non extyngnatur.’ ‘Fyre,’ he sayse, ‘saft bryn in myne autir, and þe priste rysande at morne saft putt vn-dire stykky, þat it be noghte qwenchede.’ This fire es lufe and desire to Godd in saule; whilke lufe nedis to be nureschede and kepide by laynnge to of stykky, þat it gau noghte owtte. Thise stykkes ere of dynerse matiere: Som ere of a tre, and som er of 24 anopen. A man or a woman þat es letterede, and hase vn-dir-standyngne in Haly Writt, if he hase þis desire of deuocyon in his herte, It es gude vn-to hym for to gedire hym stekki of haly ensampnís and saynys of oure Lorde by redyngeþ of Haly Write, 28 and noresche þe fyre with thaym. Anopen man or a woman vnletterede may noght so redly hafe at his hand Haly Writt and doctours sawes, and for-thi it nedis to hym to do many gud werkis owtewarde to his emi cristyn, and kyndiff þe fire of lufe 32 with thaym. And so it es gude, ilke man in his degre, aftir he es disposede, þat he gette hym stykkes of a thyng or of oþer, oþer prayers or gude meditacyons, or redyngeþ in Haly Writt, or gude bodily wyrkynges, for to nuresche þe desire of lufe in his saule 36 þat it be noghte qwenchede; For þe affeccyon of lufe es tendir

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and lyghtly wil vanysche awaye, bot if it be wele kepide, and by gud dedis bodyly or gastely contenauly nuresched:

Now þau, seþ oure Lorde hase sente in-to thi herte a littelr sparke of his blysside fire, pat es hym-selfe, as Haly 4 Writt saise ‘Deus noster ignis consumens est,’ ‘oure Lorde es fyre wastande’—For as bodily fyre wastes ali bodily thynges pat may be wastyde, Righte so gastely fyre, pat es Godd; wastis ali maner of sym whare-so it fallis; and 8 for-thi oure Lorde es lykkende to fyre wastande. I pray þe hertly, dere syster, noresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hase He sent in-till erthe, as He saise in the Gosepelle, ‘Ignem veni mittre in terram, et ad quid nisi 12 ut ardeat.’ ‘I am commen,’ He saise, ‘for to send fyre of lufe intill erthe, and whare-to þat it suld brydf;’ þat es, Godde hase sent fire of lufe, þat es, gude desyre and a grete will vn-to plese Hym, in-to manes saule, and vn-to þis ende, þat a man 16 knawe þ it, kepe it, noresche it and strenghe it, and be saudee thare-by. The more desire þat þou hase vn-to Hym, 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 mekiif it es, noþer 20 in thi selfe, ne in na noþer, knawes þou noghte, ne no man of hym-selfe, Bot Godde allone þat giffes it; and for-thi dispuyte noghte with þi selfe as if þou wolde knawe how mekiif þi desire es, Bot be besy for to desyre als mekiif als þou may, Bot noghte 24 for to wete þe mesure of þi desyre. Sayne Austyn saise, þat þe lyfe of euer-ilk a gude Cristyn man 2 es a conteneulle desire to Godde, and þat es of a gret vertue, For it es a gret crying in þe erris of Godde; þe more pat þou desires, þe heghere þou cryes; þe 28 better þou prayes, þe wyseleere þou thynkis. And what es þis desire? Now, sothely, na thyng but a lathynge of all þis werldis blyse, of all fleschely lykynges in thi herte, and a qwemfult langynge, with a thristy þernyng, to heenly Ioye and endles 32 blyse. This, thynke me, may be callid a desire of Godde: If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele, and noresche it wysely; and when þou saft pray or thynke, make þis desire begyynynge of all þi werke for to encresse it. 36
XI. The Blessings which it brings.

Luke after na no\textit{per} bodily swetnes, no\textit{per} sownynge ne saunour-ynge, ne wondirful\textit{lyghte}, ne Aungell\textit{is} syghte, ne if oure Lorde hym-selfe, as \textit{vn-to} pi syghte, walde appere to pe bodily; charge it 4 bot a lyt\textit{tif}; Bot at all thi besynes be \textit{pat} pou myghte fele sothe-fastly in thi thoghte a lathyng and a full forsakynge of all maner of s\textit{iyn} and of v\textit{nclennes}, with a ghestly syghte of it, how foule, how vggly, and how paynful\textit{f} pat it es; and at pou myght 8 hafe a myghty desyr\textit{ynge} to vertus, to mekenes, to charite, and to the blyss of Heuen\textit{in}. This, thynke me, ware ghestly com-forthe and ghestly swetnes in a mans saule, as for to hafe clen\textit{nes} in conc\textit{ience}, fra wikkidnes of aff worldly van\textit{yte}, \textit{with stabill} trouthe, meke hope, and full desyre to God\textit{d}:

How-so-euer it es of \textit{o\textit{per}} con\textit{forthes} and swet\textit{nes}, me thynke \textit{pat} swet\textit{nes} sekire and sothe-faste \textit{pat} es felid in clen\textit{nes} of conc\textit{ynce}, by myght\textit{y} forsakynge and lathyng of aff s\textit{yn}, and by in-ward syghte, by seruent desyre of ghestly thyn\textit{gis}. And \textit{o\textit{per}} con\textit{for\textit{tes}} or swet\textit{nes}, or any \textit{o\textit{per}} maner of felynges, bot if pay helpe and lede to pis ende, \textit{pat} es, to clen\textit{nes} in conc\textit{ynce}, and ghestly desyre of God\textit{d}, ere noghte full sekire for to reste one. But now may pou aske whe\textit{\textit{per}} this desyre be lufe of God\textit{d}. As \textit{vn-to} pis I say, \textit{pat} pis desire es noghte proper\textit{ly} lufe, bot it es a begynnynge; For lufe 24 propir\textit{ly} es a full cup\textit{pyllynge} of pe lufande and pe lufed to-gedyre, as God\textit{d} and a saule, in-to ane. This cup\textit{pyllynge} may noghte be had fully in this lyfe, Bot anely in desyre and langynge \textit{pare-\textit{to}}; as if a ma\textit{\textit{n}} lufe ano\textit{\textit{per}} whilke es absent, he desyris gret\textit{ly} his 28 presence, for to hafe pe vys of his lufe and his lik\textit{yn}. Righte so ghestly, als lang als we erre in pis life, oure Lorde es absent fra vs, \textit{pat} we may no\textit{\textit{per}} se Hym\textit{e}, ne here Hym\textit{e}, ne fele Hym als He es, and pare-\textit{fore} we may noghte hafe pe vys of His lufe here in fulfilling. Bot we may hafe a desyre and a gret yernynge for to be present to Hym, for to se Hym in His blyssse, and to be anede to Hym in lufe. This desyre may we hafe of\textit{1} His gyfte in pis life, by pe whilke we sa\textit{\textit{it}} be safe, For it es lufe \textit{vn-to} Hym\textit{e} as 36 it may be hade here. This Sayne Paule saide, 'Scientes \textit{quidem}' 1 MS, hafe of hafe of.

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How we may reach the Love of God in this World.

dum sumus in hoc corpore perigrinamur a Domino, per fidem enim ambulamus, et non per speciem, audemus autem et bonam voluntatem habemus magis perigrinari a corpore et presentes esse ad Deum; et idcirco contendimus, 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 heuen in þis exile; we go by trouthe, noghte by syghte, þat es, we lyf in trouthe, noghte in bodily felynge; we dare and hase gud will to be absent fra þe body, and be present to Godd; þat es, we for clennes in concyence, and sekire trouthe of saluacyone, dare desyre gastely absence fra oure body by bodily dede, and be present to oure Lorde. Neter-þe-les, for we may noghte ðitt, 12 'per-fore we stryfe, wheþer we be absent or present, for to plese Hym,' and þat es, we stryfe agayne synnes of þe werlde and likynge of þe flesche by desyre to Hym, for to bryn in þis desire all thynge þat lettes vs fra Hym. 'If it askes þou wheþer a man may haue þis desire continuaily in his herte or noghte. He 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 contenualy, bot noghte in wyrkynge ne vsesynge, as by þis ensample: 20 If þou ware seke, þou sulde haue, as ilke man hase, a kyndly desire of bodily hele continuaily in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke. For if þou, slepande or elles wakande, thynke of sum werldly thynge, þan hase þou þis desire ancly in habite, noghte in wyrkynge; Bot when þou thynkes of þi seknes and of thi bodily hele, þan hase þou it in vssynge. Righte so, gostely, es it of desyre to Godd. He pat hase þis desyre of þe gyfte of Godd, poþe he slepe, or elles thynke þoghte he saule vntil he syþ dedly. Bot when he thynkes of Godd, or of clennes of lyffynge, or of þe Ioyes of Heuen, Than wirkhis his desyne als lange als he kepis his thoghte and his entente to plese Godd, ouþer in prayere or in meditacyon or in any ouþer gud dede of actyfe lyfe. Thane es it rude þat all ouþer besynes be for to stire þis desire and vse it be discrecyon, now in a dede, now in a-nouþer, after we ere disposede and hase grace 36
XI. Good Thoughts help to Religious Feelings.

37
to. This desire es rute of ait thi wirkkynges; For, wete þou wele, whate gude dede it be þat þou þone dose for Godd', bodily or gostely, it es ane vsynge of þis desyre; and þer-force when þou 4 duse a gude dede, or prayes, or thynkis of Godd; thynk nóghte in thi herte, douteande wheþer þou desires or nóghte, For pi dede schewes thi desyre. Sum er vnkonande, and wenes þat þay desire nóghte Godd; bot-þif þay be aiy criande ef Godd with 8 wordis of paire mouthe, or elles in their hertis by desyrand wordes; as if þay said thus: 'A, Lorde, brynge me to Thy blysse!' 'Lorde, make me safe!' or swylke ofþer. The wordis er gude, wheþer þay be sownned in þe mouthe, or elles fourmede in þe herte, For þay stire a mans herte to þe desyrung of Godd: Bot neruer-þe-les, with-owtteni any swylke wordes, a clene thoughte of Godd or of any gostely thynge, as of vertu3; or of þe manhede of Criste, of þe Ioyes of Heuen, or of vndirstandyng of Haly 16 Writte, with lufe, may be bettire þan slyke wordis. For a clene thoughte of Godd es sothefaste desyre to Heuen; and þe mare gastely þat thi thoughte es, þe mare es þi desyre; and for-thi be þou nóghte in downte ne in were when þou prayes or thynkes 20 one Godd; or elles duse any owtwarde dedis to thyne euencristyn, wheþer þou desyres Heuen or nóghte, For þi dedis schewes it. Neuer-þe-les, if it be so þat ait þi gude dedis bodily and gostely ere a schewyng of þi desyre to Godd; 3t es þer a dyuereite 24 by-twix gostely & bodily dedis; For dedis of contemplatyfe lyfe er proporly and kyndly wyrkyng of þis desyre, bot owtwarde dedis ere nóghte so; and for-thi, whenþ þou prayes or thynkes one Godd; þi desyre to Godd es mare hale, mare seruent, and mare 28 gostely, þan þen þou duse ofþer dedis vn-to thyne euencristyn. Good deeds prove the existance of the desire.

Especially the deeds of contemplative life.

Now þan, if þou aske how þou salf kepe this desire and norische it, a litil I saef telle the, nóghte for þou salf vse þe same fourme all-way as I say, Bot for þou salf hafe, if nede be, some wyssyng for to rewle the in thynd ocupacyon. For I may nóghte, ne I caen nóghte, telle the fully what es beste ayt to þe for to vse, Bot I saef say to þe sumwhate as me thynke. One nyghtis, after thi slepe, if þou 36 wilh ryse for to serve thi Lorde, thow saef fele thi-selde firste I will endeavour to tell you something as to the way of nourishing this desire.
XI. Good Thoughts for Meditation.

fleschely heuy, and sumtym lusty; Than saft þou dispose the for to pray, or for to thynke som gode thoghte for to qwykkyð thi herte to Godd; and sett all thi besynes firste for to drawe vp thi thoghte fra wereldly vanytes and fra vayne ymagynacyonnes fallande in-to thi mynde, þat þou may fele sum deuocyon in thi sayinge, or clis, if þou will thynke of gostely thyngeþ, þat þou be noghte letted with swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkynge. There ere are many maners of thynkynge: 8 whilkere ere beste to þe, I can noghte say, Bot I hope þe whilke þou felis maste sanower in, and maste riste for þe tyme, it es beste for the. Thow may, if þou will, sumtym thynke on thi synnes be-fore donne, and of thi freeltes pat þou fallis in ilke day, and 12 aske mercy† and forgynes for thaym. Also aftir þis þou may thynke of synnes and of wrechidnes of thyn euencristen, bodily and gastely, with pete, and of compassion of thaym, and cry mercy and forgynes for thaym als tendirly als iff þay ware 16 thið awen; and þat es a ‘gude thoghte, For I tell þe for-sothe þou may make òper mens synnes a precyouse oynement for to hele with thyne awen saule when þou hase mynde of thaym. This oynement es precyouse, all if þe spycery in it-selfe be noghte 20 fulclene, For it es triacle made of veym for to distroye veym, þat es to saye, thyne awen synnes, and òper mens also broghte in-to þi mynde. If þou bete þan wel with sorowe of herte, pete and compassion, þay turne vn-to triacle, whilke makes thi saule 24 hale fra pryde and envye, and brynges in lufe & charite to thyne euencristen. This thoghte es gude sumtyme for to hafe. Also þou may hafe mynde of þe manhede of oure Lorde, in his byrthe or in his passion, or in any of his werkes, and fede thi 28 thoghte with gastely ymagynacyoon, of it, for to stirre thyne affeccon to mare lufe of Hym. This thoghte es gude and spedfull, namely when it commes frely of Goddes gyfte, with deuocyon and fernour of þe sperite. Elles if a mað may noghte 32 lightly hafe sanour ne deuocyon in it, I halde it, noghte spedfull þan to a mað for to presse to mekif þare-titt, as if he walde gete it by maystry. For he saif mowe breke his heuned; and his body and he saif neuer be þe nerre. For-thi me thynke, vn-to þe it es 36
XI. Good Thoughts for Meditation.

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.

Specially of our Lady Saint Mary.

Who had all virtues in perfection.

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

gude for to hase in mynde his manhede sumtyme; and if deuocyon and sauour cuo with-alle, kepe it and folowe it for a tyme; bot lene of sone, and hyng noghte to lange pare-appon.

Also if deuocyon cum noghte with mynde of pe passion, stryne noghte to prese to mekiit pare-after. Take esyly pat wiff cuo, and go furthe to soun oper thoghte. Also, oper par bene pat cre mare gostely, as for to thynke of vertus, and for to se by lylghe of vndirstandygne what pe vertu of mekenes es, and how a man sulde be meke. Also, what es pacyence and clennes, rightwysnes, chastyte, and sobirte, and swylke oper, and how a man sulde gete all thiese vertus, and by swylke thoghtes for to hase gret desire and langgyng to pise vertus for to hase thaym, and also for to hase a gastery syghte, and pe desyre of pise vertus. A sulde sulde mowe fele grete comforthe if a man had grace of oure Lorde, with-owtten whilke grace a mans thoghte es halfe blunde, with-

ovtten sauour of gastery sweetnes. Also for to thynke of pe sayntes of oure Lorde, of Appostills, Martirs, Confessours and haly virgyns, Byhalde inwardly thaire haly lyffynge, pe grace and pe vertus pat oure Lorde gafe paam here liffande, and by pis mynde for to stirre thyn awen herte to take ensaumpif of paam vn-to better lyffynge. Also the mynd of oure Lady Saynt Marie abowne all oper sayntes, for to see by gostely eghe pe abownd-ance of grace in hire haly saule, wheh scho was here lyffand; pat owre Lorde gafe hir allane, passande all oper creatours; For in hir was fulf-hede of all vertus, with-owttyw wendi of synw. Scho had fulf mekenes and perfit charite, and fully with pise pe bewte of all oper vertus so haly, pat pare myghte no styrrynge of pride, envie, ne wretne, ne flechely lykynge, ne no manere of syn enter in-tiff hir herte, ne defoule pe saule in no party of it. The behaldynge of pe fairehede of pis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretely; and mekiit mare paam abowne pis, pe thynkyng of pe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to pe Godhede, passand with-owttyw comparison oure Ladye and all oper creatours. For in pe person of Ihesu er two kyndis, pat es, Godd & man, fully anede to-

36 gedir. By pe vertu of this blysfulf anynge, whilke may noghte
XI. Good Thoughts for Meditation.

be saide ne consayued be manes wit, the saule of Ihesu ressayued pe fulhede of wyshed and lufe and all gudnes, as pe Appostiff saise: 'Plenitudo divinitatis inhabitavit in ipso corporaliter;' pat es, pe Godhede was anede fully to pe manhede in pe saule of 4 Ihesu; and so by pe saule duellide in pe body. Pe mynde of pe manhed of oure Lorde on pis wyse, pat es, for to behalde pe vertus and pe ouer-passande grace of pe saule of Ihesu, sulde be confortheabill to a mans saule. Also mynd of pe myghte of pe 8 wyshed & pe gudnes of oure Lorde in all his creatures, For in als mekiif als we may noghte see Goddfully in hym-selfe, her lyffande, For-thi we saif be-halde hym, lufe hym and dred hym, and wondire hys myghte and his wyshed, and his gudnes in his 12 werkes and his creatures. Also for to thynke of pe mercy of oure Lorde pat he hase schewed to pe and to me, and to aff synfulf kaytyfes pat hase bene combirde in syn, speride so lange in pe deueltis presone, how oure Lorde sufferde vs pacyently in oure 16 syn, and tuke na vengeance of vs, as he myghte ryghtfully hafe done, and putt vs tiff helle, if his mercy had noghte lettide hym, Bot for lufe he sparede vs, he had pete of vs, and sente his grace in-tiff oure hertes, and callid vs owte of oure syn, and by 20 his grace base turnede oure wilt hally to hym, for to hafe hym, and for his lufe to for-sake all maner of syn. The mynde of pis mercy and pis gudnes made, with oper circumstance mo pan I caif or may reherse, now brynges in-to my saule grete triste in oure 24 Lorde and full hope of saluacyon, and it kyndyfts desire of lufe myghtily to pe Ioyes of Heuen. Also for to thynke of pe wreichidnes, pe myscheneus and pe peritts, bodily and gastely, pat fallis in pis lyfe, and after pat, for to thynke of pe Ioyes of 28 Heuen, how mekiif blysse pare es, and how mekiif Ioye; For pare es no syn, no sorowe, no passion, no payne, no hungre, no thriste, † no sare, no sekenes, no dowte, no drede, no schame, no schenchipe, no defaute of myghte, ne lakkynge of lyghte, no want- 32 tyenge of wilt; Bot thare es souerayne fairenes, lyghtnes, strenghe, Fredom, hele, lykynge ay-lastande, wyshed, lufe, pees, wirchipe, sekirnes, ryste, Ioy and blyse with-owten ende. The more pat pou thynkis and felis pe wreichidnes of pis lyfe the more frequently saif 36
XI. Good Thoughts for Meditation.

Many are eager for the things of this world, like children running after butterflies. But be thou covetous of the joys of heaven.

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

† Lf. 228 bk.

[Image 0x0 to 349x578]

Many meñ er covetous of worldly wyrchips and erthely reches, and thynkes nyghte and day, dremande and wakande, how and what maner 4 pay myghte wyñ pare-to, and for-getes pe mynde of thaym selfe of pe paynes of helle and of pe Ioyes of Heuen. Sothely pay are noghte wyse: Thay ere lyke vn-to pe childir pat rynnes aftire buttyrflyes, and, for pay luke noghte to thaire fete, pay fañ summyrne, and brekes paires legses. What es aß pe wyrchipe and pe pompe of pis werlde in reches and Iolyte, but a buttyrflye? Sothely noghte effes, and zitt mekilt lesse. Thare-fore I praye pe, be pou covetouse of pe Ioyes of Heuen, and pou sañt hase wyrchipe and reches pat euert more sañt laste. For at pe laste ende, when worldly covetouse meñ brynges no gud in thaire handis, (for aß pe wyrchipes & reches er turned to noghte saue sorowe and payne,) Thay sañt heuenly covetous meñ pat forsakes trewly 16 aß vayne wyrchips of pis werlde,—or ells if pay hase wyrchips & reches pay sett noghte paires lykynge ne paires lufe in thaym, Bot ay in drede, in meknes, in hope, and in sorowe sumtym, and habyes pe mercy of Godd paciently,—pay sañt pañ hase fully pat pay hase couetid, For thay sañt be coround as kynges, and sitt vpe with oure Lorde Ihesu in pe blysse of Heuen. Also pat are many ouer meditacyons, mo þan I kan say, whilke oure Lorde puttis in-to a mans mynde for to stirre þe affeccyon and resoñ 24 of þe saue to lathe vanytes of pis werlde, and for to desyre þe Ioyes of Heuen. These wordes I saye to þe, noghte as I had fully schwede þese maners of meditacions as pay ere wroght in a manes saule, Bot I touche thaym to þe a lyttill, for þou sulde, by 28 þis littill, vndirstande þe more. Noghte for-thi me thynke it es gude vn-to þe pat, when thou disposeþ þe for to thynke of Godd as I hafe be-fore saide, or one ouer wyse, if thi herte be dulle and myrke, and felis ouer wijt ne sauour, ne deuocyon for to 32 thynke, bot anely of a naked desyre & a wayke wîth, þat þou walde fayne thynke of Godd; bot þou can noghte, þan I hope it es gud to þe þat þou stryue noghte to mekilt with þi selfe, as if þou walde by thaym aweñ myghte ouercome þ þi selfe, For þou 36 myghte lightely Fañt so in-to more myrknès, but if þou ware þe
XI. Danger of Excess in Spiritual Exercises.

more slye in thi wirkyng; and for-thi I hald it than moste sekyre vn-to pe for to say thi Pater noster & pine Aue Maria of pi matyns, or elles for to rede apoñ thi sauter, For pat es ever-more a sekyr standarde pat wiff noghte faile; who-so may cleue 4 per-to, he sañt noghte erre; and if þou may by prayenge gete deuocyon, Than, if þi deuocyon be anely in affeccion, þat es, in a grete desire to God wth gastely delyte, halde furthe thi saynge, & brek noghte lyghtely off, For it Fallis þat praynge 8 with þe mouthe getis and kepis feruour of deuoción; and if a maiñ cesse of saynge, deuocyon vanysche away. Neuer-pe-les, if deuoción of prayere brynge to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oper before-said, and þis thoghte 12 sulde be lettidde by þi saynge, þan may þou cesse of saynge, and occupye þe in meditaciôn vntil it passe away. ¶ Bot of certayne thynges the by-houses be-warre in þi meditaciôn. Sum sañt I tell þe. Aue, þat when þou hase had a gastely thoghte, ouper in 16 ymagynynge of þe manhede of oure Lorde, or of swylke bodily thynges, and þi saune hase bene fedd & comforthíd per-with, and passes away by þe-selfe, be þou noghte to besy for to kepe it stiff by maystry, For it sañt þan turne to pyne and to bitternes. 20 Also, if it passe noghte away, bot duellis stiff in thi mynd by any trauell of þi selfe, and þou for comforthe of it will noghte lene it, and per-fore it reuys the fra þi slepe on nyghtys, or elles on dayes, fra oper gud dedis, þis es noghte wele, Thou sañt wilfully breke of 24 when þit] askis, 3a, sumtyme when þou hase maste deuocyon, and ware latheste for to leue it, as when it passes resonabill tymo, or elles it turnes to disesse of thyñ euencristen, Bot if þou do so, elles þou dusse noghte wysely, as me thynke. A worldly mañ 28 or woman þat felis noght veraunter deuocyon twys in a yere, if he felid, by þe grace of oure Lorde, gret compuneacyon for his synnes, or elles by a mynde of þe passion of oure Lorde, pofe he ware put fra his slepe a nyghte, or two or thre, vn-till his heued werke, 32 it es no force, for it commes to þam seldom; Bot to þe, or to a-noper mañ or woman þat hase this maner of wirkyng in custom, as ware ilke oper day, it es spedfull for till hase discrecyon in your wyrkyng, noghte fully sañt per-to for to folow it 36
XI. Learn Humbly of Christ.

als mekiif als wilt comô. And I halde pat it es gud to þe for to vse þis maner in what deuoçyô pat þou be, þat þou hyng noght to lange þare-apponô, ouþer for to put þe fra thi mete or thi slepe 4 þ in tyme, or for to disesse any ouþer manô vnßkiññly. The wyse manô sayse, 'Omnia tempus habent.' Pat es, 'afl thyngis hase tyme.' Anouþer thynge es this, þat þe by-houys be-warre òff. If þhi thoghte be ocupid in ymagynacyô of þe manhede of owre Lorde, or in any swilke ouþer, and after þis þou erþe besy with aß þe desire of thi herte for to seke knawyngge or felynge mare gastely of þe Godhede, præse noghtes to mekiif þar-àfter, ne suffirre noghtes þi herte faßt fra þe desire, as if þou ware abyndande or gapand àfter sum quwyent stirrynge, or sum wondirññful felynge vþhîre þan þou hase had. Thou sañth noghtes do so. It es ynoçhe to me and to þe for to haue desyre & langyñge to oure Lord; and if he wif, of his fri grace, ouer þis desire, send vs of his 8 gostely lyghtë, and ouþer gostely egenô for to se & knawe more of Hym þan we hase had be-ßere by commô traueñt, thanke we Hym þar-ôf; and if He wif, of þis desyre, for we er þit noghtes meke ynoçhe, or ells we er noghtes disposede by clesen 10 of lyffynge in ouþer syðis for to reßsayue his grace, Than sañth we mekly knawe ouþer 'aweñ syô' and wrecchedes, and hald vs payed with þe desyre þat we hase to Hym, and with ouþer commô thoghtes þat may lyghtly faßt vnðir oure ymagynacionô, 12 as of ouþre synns, or of Cristes passiôn, or of swilke ouþer; or ells with prayers of þe sânter, or sum ouþer, and loue Hym with all ouþre hert, þat He will gyff vs þat. If þou do ouþer wysey, þou may lyghtly be by-gyled by þe spiryte of ouþre errore, For it es pre- 14 sumpiçonô, a manô by his aweiñ wyttt for to prese to mekiif in-to knawyng of gastely thynges, bow if he sëlid plente of grace, For þe wysey man saise þus, 'Scrutator maiestatis opprimetur a gloria.' þat es to say, 'Raunsaker of þe myghte of Goddô' and of His 16 Maieste, with-òwteññ gret cleness and meknes, sañth be ouerlayde and oppressidde of Hym-selfe.' &cô explicit.

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 pre-supposition of our own wit to press too far into divine mysteries.

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.
XII. 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,

with the virtu of our Lord's Passion.

[Thornton MS., Lincoln Cathedral Library, leaf 229, back.]

Rom. x. 13

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

Wit thou wele, dere Frende, pat poft pou had neuer done syn with thi bodi, dedly, ne venyall, bot anely this pat es called Orygynall, (for it es pe firste syn, and pat es pe lossyg of thy ruyght-wysnes whilke pou was mad in,) Suld thou neuer have bene safe, if oure Lord Ihesu Criste by his passion had noghte delyuerde the, and restorede pe agayne. And pou saff wit pat pou, be pou neuer so s mekith a wrecche, hafe pou done neuer so mekith syn, for-sake thi selfe and all thi werkes gude & iff, Cry mercy, and aske anely saluacyon by pe vertu of his precyous passyon mekly and tristely, and with-owten dowte pou saff haf it, and fra this orygynall syn and iff oper pou saff be safe. 3a, and pou saff be safe as ane ankur inclusi; and noghte anely pou, Bot all christi men & wyme pat troues appo his passyon, and mekes pame selfe, knawande paire wrecchidnes, askand mercy 16 and forgynes, and pe fruyte of his precyous passyon, anely lawand pame-selfe to pe Sacramentes of haly kyrke, pof it be swa pat pay hafe bene cumbyrde in syn & with syn all paire lyfe tyme, and neuer had felyng of gastely saunor or sweynes, or 20 gastely knawyng of Godd; pay saff, in this faith and in paire gud wiff, be safe, by pe vertu of pe precyous passione ofoure Lorde Ihesu Criste, and com to pe blyssse of Heuen. See here pe Endles mercy of owre Lorde, how lawe He fallis to pe & to me and to 24 all synful caytyfs. 'Aske mercy and hafe it;' Thus said pe prophete in pe person of oure Lorde, 'Omnis enim quicunque invocauerit nomen Domini, saluus erit.' 'Ilk mañ, what pat he be, pat in-calles pe name of Godd; pat es to say, askes saluacion 28 by Ihesu and by his passyon, he saff be safe.' Bot pis curtasye of owre Lorde, sum men takes, and erre safede per-by; and sum, in traiste of his mercy and his curtasye, lyffes still in paire synnes,
& wens for to hafe it when þam lyst; and þan may þay noghte, For þay ere takyn or þay wit, and swa þay dampe þam selfe. Bot now, sayse þou, if þis be sothe þou wondyr grety, for þat I fynde wretyn in sum haly mens saghes. Sum sayse, as I vndirstande, þat he þat can noghte lufe þis blyssed name Ihesu, ne fynd ne fele in it gastely Ioye and delitabilite, with wondiruft sweetnes in þis lyfe here, Þira þe soverayne Ioy and gastely sweetnes

8 in þe blysse of Heuen he saft be aliene, and neuer saft he com par-to. Sothely þise wordes, when I here thaym or redis þam, stoneyes me, and makis me grety ferð; For I hope, as þou sayse, þat many, by þe mercy of God; saft be safe, be kepynng of his commandement, and by verray repentance of þaire euyl lyfe be-fore done, þe wylke felid neuer gastely sweetnes ne inly sauour in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I merueif me þe more, þat þay say the contrarye here-to, as it semys. Als

16 vn-to þis, I may say, as me þeynke, that theire saynge, if it be wele vndirstande, es sothe, ne it es noghte contrarie to þat that I hafe said, For þis name Ihesu es noghte efts for to say one Ynglische bot 'heler or hele.' Nowe euyl-ilk maþ þat lyffes in þis wrecid lyfe, es gastely seke, For þaire es na maþ þat lyffis with-owtten syð, whilke es gastely seknes, as Sayn Ihoð sayse of hym-selfe and oþer perfitte mein; thus, 'Si dixerimus quod peccatum non habemus, ipsi nos seducimus, et o².' 'If we say þat we hafe na syð, we begile oure-selfe, and sothefastnes es noghte in vs.' And for-þi he may neuer fele ne com to þe Ioyes of Heuen, vn-to he first be made hale of þis gostely seknes. Bot þis gostely may na maþ haf þat hase vne of resoun, bot if he 24 desire it and lufe it, and hafe delite þar-in, in als mekift als he hopis for to get it. Now þe name of Ihesu es noghte elles bot þis gostely hele. Whare-fore it es sothe þat þay say, þat þar may na maþ be safe bot if he-lufe & lyke in þe name of Ihesu; For þar may na maþ be gostely hale, bot if he lufe and desire gostely hele; For ryght als a maþ ware bodily seke, þer ware nane erthely thynge sa dere ne so nedful to hym, ne so mekift sulde be desyrid of hym, als bodily hele (For þose þou wald gyff hym ait 36 þe reches and þe wirchipes of þis werlde, and noghte make hym
hale of pat you myghte, pou plesid hym noghte)—Righte so it es to a man pat es seke gastely, and felis pe payne of gastely seknes. Nathyng es so dere, so nedfuft, ne so mekiif desirid of hym, als his gastely hele, and pat es Ihesu, withowttene whilke, aft 4 pe Ioyes of Heuen may noghte lyke hym. And this es pe skiff (as I hope) whi ourse Lorde, wher he take mankynde for oure saluacyon, he walde noghte be called by na name betakenande his Endles beyng, or his myghte, or his wysdom, or his ryght-8 wysnes, bot anely by pat that was cause of his commynge, and pat was saluacyon of mans saule. Whilke saluacion was maste dere and maste nedfuft to man; and pis saluacyon, betakens pis name Ihesu. Pan bi this it semes, pat per may na man be safe 12 bot if he lufe Ihesu; For per may na man be safe bot if he lufe saluacyon, whilke lufe he may hafe pat lyfes and dyes in pe laweste degree of charite. Also I may say on a-noper wyse, pat he pat can noghte lufe pis blessede nam Ihesu with gastely 16 myrthe, ne enjoye in it with heuenly melodye here, he saft neuer hafe ne fele in pe blysse of Heuen pat fulhede of souerayne Ioye, pe whilke he pat myghte in pis lyfe, by habondance of perfite charite, enjoye in Ihesu, saft hafe & fele, ♢ and so may thaire 20 saynge be vndirstandein. Neuer-pe-les, he saft be safe, and hafe full mede in pe syghte of Godd, alt if he be in pis lyfe in the laweste degree of charite, by kepyng of Goddes commandementes, For Criste sayse in the Gospelle, ‘In domo Patris mei mansiones 24 multe sunt.’ ‘In my fadir house erre many sere dwellynge.’ Sum are for perfite saules, pe whilke in pis lyfe ware fulfillede of grace of pe Haly Gaste, and sang louynge to Godd in contemptlacién of Hym with wonderful swetnes and heunely savour. 28 Pise saules, for pay hade maste charite, saft haue hegheste mede in pe blyse of Heuen, For pise ere callid Goddes delrynge. Othir saules pat ere in pis lyfe imperfite, and erre noghte disposed to contemplacyon of Godd, ne had noghte pe fullhede of charite, 32 as apostells or martirs had in pe begynnyng of haly Kirke, pe saft haue pe lawere mede in pe blyse of Heuen, For pise er callede Goddis frendis. Pus callis ourse Lorde chosein saules in haly writt, sayand thus, ‘Comedite amici, et inebriami caris- 36
XII. One Star differeth from another Star. XIII. Prayers.

simi. 'Mi frendes, ete 3e; and my derlynges, be 3e drunkyn.' As if oure Lorde said one pis wyse, '3e pat er my frendis, for 3e kepéd my commandmentes, and sentt my lufe be-fore þe lufe of þe werlde, and lufed me more þan any oþer erthely thynge, 3e saft be feedd with gastely fude of þe brede of lyfe. Pot 3e pat er my derlynges, and ncghte anely kepéd my commandementis, Bot also of þoure awerð þre witt fulfilleðe my contailles, and ouer þat 3e luffed me 8 anely enterely with all þe myghtes of þoure saule, and brynnde in my lufe with gastely delyte, as did pryncypally þe apostiffs & martirs, and aþ oþer þat myghte com by grace to þe gyfte of perseverance, 3e saft be made drunkeñ with þe freeste wyne in my celer, þat es, þe souereyne ioye of lufe in þe blyse of Heuen.' To the whilke blise he brynge vs, þat boghte vs with his precyouse passioun, Ihesu Criste, Goddis sone of Heuen. Amen!

16 [On leaf 231 is the poem 'Of Sayne Iohn þe euangelist,' printed in 'Religious Pieces,' E. E. T. Soc. 1867, pp. 87-94.]

P. 10, l. 9. Wychecrafter.—Thus Roberd de Brunne on the first Commandment: —

3yf þou yn swerde other yn bacyn,
Any chylde madest loke theryn,
Or yn thumbe, or yn cristal,
Wychecrafter men clepen hyt alle.—Handlyng Synne, 351.

XIII.

[TWO VERSE-PRAYERS TO THE VIRGIN MARY.]

[Harl. MS. 1002, leaf 61, back.]

(I. 1.)

"Quene of parage: paradise repayred I-wysse,
lyth of linage: lere me of heuenly blysse,
For þat es wage: þat lastet & neuer may misse.
XIII. Prayers.

(I. 2.)

"lady joy[ingen: rejoice vs, joyles abydynges,
pat of al pynges: comfort is & refreshynges,
Pray pou our kynges: he kepe vs in heuen a comyng.
Amen. oramus. 4

(II.)

Mary so milde,
For luf of thi childe,
here þo wylde
þat prayen þe now!
Grace to vs hylde;
with blysses þou vs bylde;
Fro synne þou vs schilde;
Amen, for our prowle! 8

1 'ynge' interlined at end of 'comfort.'
NOTES

The following list of suggested emendations, &c., has been compiled with the help of Dr. Horstman’s Richard Rolle of Hampole, Vol. I, 1895, and the variant MSS. printed there.

1/5 Latin (La Bigne, Magna Bibliotheca Patrum, Cologne, 1622, vol. xv, p. 834, Richardus Pampolitanus Eremita) et statim adoratur oleum effusum.

1/7 Read ‘be-mene’.

2/7 MS. Harl. 1022 to it be. Latin: et dum inebriat illam, cadit caro: non potest a sua virtute non deficer.

2/20 Read ‘tak ande’, i.e. take breath; Latin: respirat animus.


4/19 Read ‘w[ye]t all’; Latin: cognoscant vtique uniuersi.


4/31 Latin: terra suauiter viuentium.

5/5 Read ‘in deserte (Latin: indefesse) fastande, in pe monte anely prayande’.


9/1 Read ‘for-thy paires’. 9/11 Read ‘For’.

9/20 Read ‘lyttill hole. Ten yere scho’. Latin: Et neque viros neque mulieres unquam videns per annos decem (Migne, Patrol. 74. 256).


11/12 After ‘vyces’, Horstman inserts the second manner from MS. Arundel 507, ‘Sithen speciali, þat we cesse of alle bodili werkis’.

11/28 Read ‘barnes, þat es, lande’.

13/25 Read ‘gude hope, noghte’, so MS. Camb. Dd. v. 64.

14/6 Comma after ‘wondyrfull’.

14/8 Read ‘gastely’. [It is haly] when’.

14/11 Read ‘wondi full, [when] it’.

15/11 Read ‘this [anehe]de’; Pepwell’s print of 1521, ‘this onehede’.

15/17 Read ‘Imagy[n]cyones’.

15/30 Read ‘so[the]fastenes’.

16/17 Comma after ‘maners’.

16/19 Full stop after ‘charyte’.


17/21 Comma after ‘vnclennes’.

17/27 Read ‘es ofte’; so MS. Camb.

19/26 Read ‘kepis [hym] in’; so MS. Camb.

19/35 Read ‘es gude’; so MS. Camb.

K.H. E
20/15 Read 'he [be this felynge] and'; so MS. Camb.
20/18 Read 'ymagy[nac]cion'.
20/21 Read 'awen [syghte] mare'; so MS. Camb.
22/3 Read 'behouyth to', so Notary's print of 1507.
23/2 Read 'of[f]'; so Notary.
23/26 Read 'se[t]te' (?), i.e. directed; cp. MS. Vernon: 'for hit is charite, speciali set in to him'.
23/30 Read 'for-[thi]'; MS. Vernon 'perfore'.
23/32 Read 'vn[dirc]ec'on'; so MS. Vernon.
23/33 MS. hatith; cp. 26/19, where there are dots under ti.
24/8 Read 'ordire [of] charite'; so MS. Vernon.
24/19-20 Read 'teche hem [forto] amend'; MS. Vernon 'to'.
25/1 Read 'le[w]ed'; so MS. Vernon.
25/15 Read 'f[LEN]'; so MS. Vernon, Notary.
26/9 Read 'nott with]stondynge'.
26/10 vn-couthe and: MSS. Vernon, Harl. 2254 omit.
27/12 Read 'of[t]'; so MS. Harl.
27/13 Read 'p[or]at'; so MSS. Vernon, Harl.
27/27-8 Something has been omitted. Harl. adds after 'inwarde', 'pat hit was not lettid bi outward dedes for'; so Vernon. But Notary adds. after ' hym', 'to shewe it outwarde'.
30/7 luke þam: so MS. Harl.; MSS. Royal, Vernon: loke to hem.
30/17 Read 'for to [thynke lathe for to] leue'; so MS. Vernon; MS. Royal omits first 'for to'.
31/8 Semicolon after 'lyfe'.
32/10 Read 'reste [in] deuocyon'; so MSS. Vernon, Royal, Harl.
34/9 Dash after 'wastande'.
34/14 Read 'whare-to [bot] pat'; so MSS. Vernon, Harl.
35/3 Comma after 'bodily'.
35/36 Read 'quoniam'.
36/34 Read 'all o[uel]'; so MS. Vernon.
37/7 Read 'criande [on] Godd'; so MSS. Vernon, Harl.
38/15 Read 'and compassion'.
38/29 No comma after 'ymagnacyon'.
38/33 ' ' 'halde it'.
38/35 ' ' 'heuede'; comma after 'body'.
39/4 Read 'stryue'.
40/8 Comma after 'myghte'.
41/4 Comma after 'selfe'.
41/32 Omit 'of'; so MS. Vernon.
42/3 Read 'or þi matyns'; so MS. Harl.; Vernon 'or elles'.
42/19 Read 'and [it] passes away by [it]-selfe'; so MSS. Vernon, Harl.
42/23 Omit comma after 'dayes'.
42/25 Read 'when [tyne] asksis'; so MSS. Vernon, Harl.
42/35 Read 'as [it] ware'; so MS. Vernon.
45/27 Read 'gastely [hele] may'.
46/1 Read '[il]f pat'.
47/18 Read 'repa[r], enclosed; cp. Song of Sol. iv. 12.
48/3 Read 'wonynge'.
48/4 Read 'orem'.
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Ger, v. make, cause, 32/26.
Gernyng, n., yearning, 14/5.
Gillery, n., trickery, cheating, 12/10. (Still in use in Lincolnshire.)

Grauyng, n., burial, 7/1.
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Gretynge, n., crying, grieving, 5/10.
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**June 1957**
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NOTICE.

The Officium de Sancto Ricardo de Hampole with the Legenda de vitâ ejus having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few lacunae, but trusts that the Officium will now be found substantially complete, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. PERRY.

WADDINGTON,
March, 1867.
OFFICIUM de Sancto Ricardo heremità, postquam fuerit ab ecclesià canonizatus, quia, interim, non licet publicè in ecclesià cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentiam huius sue eximie sanctitatis et vite egregie* venerari, et in orationibus priuatis eius suffragia petere, et se suis precibus commendare.

AD VESPERAS PRIMAS.

Antiphonæ super psalmos¹.

A. Exultet sancta
   Mater Ecclesia,
   Resultet plaudens
   Nouà leticià,
   Letetur felix
   Anglorum patria,
   Sanctus Ricardus
   Dotatur Ecclesie.

A. Sanctus Ricardus,
   Doctus per Spiritum,
   Pius, ac vitans*
   Omne prohibitum,
   Ut sic......
   ..... ..... ...

A. Bellum gerit
   Contra nequicias,
   Carnem terit,
   Spernit* diuicias,
   ..... ..... ...
   Celi delicias.

¹ The Psalms are not marked; the Psalmi unius confessoris are intended to be used.
A. Amat ardenter,
   In astra rapitur,
   Orat sequenter
   ... ... ... ...
   ... ... ... ...
   ... ... ... figitur.

A. Monstrat sui
   Virtutem operis,
   ... ... ... ...
   ... ... ... ...
   ... ... ... morbos
   Cuiuslibet generis.

Capitulum.

Quemadmodum desiderat ceruus ad fontes aquarum ita desiderat anima mea ad te, Deus. Situit anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

Rm Vm Amor monstrat1.

Ympnus.

Totis precordiis
Festum tam inclitum,
Ricardi præmiis
Præclari præditure,
Canamus fortiter,
Cogit nos debitum,
   Orat pro nobis jugiter.
Cuncta carnalia
Vincens edomuit
Pessima demonia,
Mundana respuit,
Quæsiuit celica,
Superna sapuit,
   Huius dona magnifica.

1 In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.
Calens incenditur
Amoris faculâ,
Sentit et patitur
Amoris jacula,
Amore languit
Vir sine maculâ,
   Sec amore preualuit.

Labor dulcissimus
Apis eligitur
Instructor optimus,
Mellita loquitur,
Docet dulcissona,
Factis* exprimitur,
   Vita fit verbis consona.

Mortalis rapitur
Factus extaticus,
In celo figitur
Homo seraphicus,
Orat attentius
Mente magnificus,
   Leuans manus frequentius.

Firmus proposito,
Constans in opere,
Cupidus* in merito
Diuino excellere*,
Semper sollicitus
Bonis insistere,
   Instinctu Sancti Spiritûs.

Te*, Trina, Deitas,
Frequenter petimus,
Ut nobis probitas
Et purus animus,
Insint, et caritas,
Qui te percolimus,
   Et vite veritas. Amen.
OFFICIUM DE SANCTO RICARDO DE HAMPOLE,

Versiculus.
Sub umbra illius quem desiderau, sedi.

Responsorium.
Et fructus eius dulcis gutturi meo.

[Ad Magnificat] Antiphona.
O quam te magnificent
Exempla caritatis,
Scriptis tuis emicant
Fomenta sanctitatis,
Facta mira praedicantur
Tue potestatis,
Egris multis applicantur
Medele suavitatis.

[Psalmus.
Magnificat.]

Oratio.
Deus, qui per exemplum sanctissimi heremite Ricardi, docu-

... ... ... sincero corde ad celestis ... ...

... ... ... ... ... ... ...

AD MATUTINUM.

[Invitatorium]
[Venite\textsuperscript{1}.

Ympnus.
Pange linguà graciosi
Ricardi preconium,
Pii, puri, preciosi,
Fugientis vicium.
Celsi, sancti, gloriosi,
Felicis per premium.
Famam mundi marcescentem
Habebat contemptui,
Carnem fecit fatiscentem

\textsuperscript{1} Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the Invitatorium and Venite may be indicated. The words ‘sui famuli sancti’ can be traced where the Invitatorium should be.
Seruire spiritui,
Mundam semper seruans mentem
Bono datam actui.
Scamnum sibi lecti locus,
Ut sic vigil fieret;
Fames ipsa sibi cocus,
Ne gula suauesceret;
Odiosus fuit jocus,
Qui boni quid vesceret.*
Dum deuota meditatur
Rapitur in iubilum;
Vana cuncta detestatur
Reputat in nichilum;
Totus Deo dedicatur,
Vitans vite nubilum.
Deo Patri Genitori
Laus, et Eius Genito,
Sit Spiritui Creatori
Honor, pari debito;
Qui Ricardo Confessori
Celum dat pro merito. Amen.

IN PRIMO NOCTURNO.

Antiphona.
In lege stans Domini
Ricardus meditatur,
Et seruitio sancto
Totus dedicatur.

Psalmus.
Beatus vir.

Antiphona.
In monte Dei constitutus
Ricardus sublimatur,
Ab insultu semper tutus,
In scriptis letatur.
Psalmus.
Quare fremuerunt.

Antiphona.
Susceptor suus Dominus
Ipsum exaltuit,
Vitæ sue terminis,
Eternam inchoavit.

Psalmus.
Domine quid multiplicati sunt.

Versiculus.
Amauit eum Dominus

Lectio prima.
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 ficeret, Magister Thomas de Neuille, olim Archidiaconus Dunolmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenius et perficudius imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalís incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuiis, vel solum laborant perquerendis diui-tiis, 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 redisse ad domum paternam. Unâ dierum allocutus est sororem suam que 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

1 The remainder of this Versicle [et ornauit eum] together with the Response [stolam glorise induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.
deferre michi, unà cum pluviali capucio patris mei. Annuit illa gratanter, et, juxtà promissa, ad dictum nemus ea in crastino deportauit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, ilíco grise manicas detruncauit, et albe tunice butones abscedidit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliqualiter adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad carnem induit, griscam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto, ut sic aliquantulum, juxta modum sibi illà horà possibilem, effigiaret similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamauit 'frater meus insanit, frater meus insanit.' Quo audito, comminatorie fugauit eam a se, et ipse protinus, sine morà, ne comprehendetur ab amicis et notis, aufugit.

Responsorium.
Sanctus fugit ad solitudinem,
Intrat ibi celestem ordinem,
*Sancte vite querens dulcedinem.

Versiculus.
Illuc tenet perfectam regulam
Abbas amor, dat mox formulam,
Sancte vite &c.

Lectio secunda.
Post accepcionem igitur habitùs heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimæ virginis matris Dei, in quà se posuit ad orandum in loco ubi consors eius Johannes de Dalton more consueuit orare. Postquam autem illa ad audiendas vesperas intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amouere nolebant, sed illa, ex humilitate, ne interrumperetur orantis deuocio, non permisit. Finitis 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 agnuerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam, et, sine mandate cuiuscunque, supplclicium induens, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petiâ prius benedictione presbiteri, pulpitum predicantium adiit, et sermonem mire edificationis fecit ad populum, in tantum vt multitudo audientium sic esset de ipsius predicacione compuncta, vt se non posset a lacrimis continere, dicebantque omnes se sèr-
monem tante virtutis et efficacie per antea non audisse. Nee mirum, cum ipse esset speciale sancti Spiritûs organum, et eius afllatu resonans, eius est, ut ait Apostolus ad Romanos, gracies dividere prout vult, et gemitus incerarrabiles procurare.

Responsorium.
Ardet pectus
Ex flammâ spiritus,
Calor fortis
Sentitur afforis,
*Ex quo patet
Feruoris exitus,
Et quod amor sit
Magni roboris.

Versiculus.
Melos canorius
Ardorem sequitur,
Et dulcor ingens;
Deo laus redditur.
Ex quo &c.

Lectio tertia.
Post missam igitur predictus armiger ipsum ad prandium inuitauit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed pocius doctrinam euangelicam adimplere curauit, que dicit, ‘cum inuitatus fueris ad nupcias recumbe in nouissimo loco, et cum venerit qui te inuitauit, dicat tibi “amice ascende superius,”’
quod in eo completum est. Nam ipso diligentem 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 iteratò 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...

[desunt lineae nonnullae abscissae]

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

**Responsorium.**

Dum Ricardus
Spirat suspiria,
Orat, plorat,
Petens solacia,
*Christus donat
Optata gaudia.

**Versiculus.**

Transit in jubilum
Luctus et gemitus.
Mens sentit sibilum
Diuini spiritûs,
Christus donat &c.

**IN SECOndo Nocturno.**

**Antiphona.**

Exauduit Dominus
Ricardum deprecantem,
Dedit ei protinus
Feruorem oblectantem.
Psalmus.
Cum inuocarem.

Antiphona.
Verba sua percipit,
Quod linguam* Deus præstat,
Sic mercedem recipit,
Qui beatus restat.

Psalmus.
Verba mea.

Antiphona.
Coronatur gloriâ,
Honor ei datus,
In beatâ patriâ
Semper collocatus.

Psalmus.
Domine, Dominus meus.

Versiculus.
Justum deduxit.

Lectio quarta.

Postquam autem predictus armiger eam in secreto eximnasset, et ex perfectis evidenciis cognouisset sanitatem sui pro-
positi, vestiuit eum sumptibus suis juxta voluntatem suam, vesti-
tibus convenientibus heremite, et ipsum in domo sua 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 ardenter amandi tandem obtinuit, ipsemet, non ad sui
jactantiam, aut vanam gloriam conquerendam, sed pocius exemplo
gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad
tertium celum ubi audiuit archana quæ non licet homini loqui,
qui etiam fatetur magnitudinem revelationum sibi factarum,
adeo et publicè pretulit labores suos omni\textsuperscript{1} aliorum apostolorum

\footnote{omnibus.}
laboribus, que omnia, ad aliorum profectum et edificacionem, in epistolis suis scripsit et alii legenda reliquit......

[desunt lineae nonnullae abscisse]

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

Responsorium.
Patent optato hospitio*,
Pulchra, mira, suavia,
Excedunt omni precio,
Mundana visibilia.
Conduntur cordis intimo*
*Mulcent sua presenciâ.

Versiculus.
In eis que tantum eminent,
Cor Ricardi detinent,
Et firmant in leticiâ,
Mulcent &c.

Lectio quinta.

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 erupert ardur ille in animo, et de insolito solatio propter experienciam huius habundantie, sepis pectus meum, si forte esset ferueur ex aliqua causa exteriori, palpaui. Quumque cognouissem quod ex interiori solummodo efferbuisset, et non esset a carne incendium illud amoris, sed donum esset conditurum, letabundum, liquefactus sum in affectu amphiors dilectionis, et precipuè propter fluentiam dilectationis suaussime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitùs irrorauit. Nec enim putaui prius talem ardorem mellifluum, et consolato plenum, in hoc exilio euenire.' Ecce vero, ex hiis verbis, qualiter proficiat in adepcione

1 The book De Incendio Amoris. Part of the title can be traced in the torn part of the MS.
suavissimi amoris dei; quia autem multa preparatoria ad accessionem hujusmodi amoris, vt puta ea quæ diminuunt et tollunt amores contrarios, ideo, sauciis iste, carnis attruit lasciuiūs, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis vite necessariis, vt liberius vacare posset amoris veri deliciis. Hiis igitur ex causis, maceravit carnem suam suam multis jejunis, crebris vigilis, insistendo singultibus atque suspiris, deserens omnem strati molliciem, scainnum durum habens pro lecto, brem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Responsorium.

Amor monstrat mentis incendium,
Sacris factis, scriptis, alloquiis,
Amor tollit omne dispendum,
Quod turbaret mundanis tediis,
Amor vite sue compendium,
*Quo repletur summis deliciis.

Versiculus.

Amor dilecti cor ejus vulnerat,
Amor zelotis langorem generat,
Quo repletur &c.

Lectio sexta.

Admirande autem et utiles imprimis erant huius sancti ocupacyones, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificationem proximorum compositis, qua omnia in cordibus deuotorum dulcissimam resonant armoniam; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domús et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petieruntque ab eo vt a scribendo desisteret, et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

1 lasciue.
2 arctis.
seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen proptèr hec destitit a scribendo per duas horas con-
tinuas, sed eque velociter, sicut prius, continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore di-
rexisset et manum et linguam, presertim cum essent occupa-
ciones ab inuicem distraheentes, et sermo omnino discrepans a
significacione verborum quæ scripsit. Adeo etiam erat interdum
sanctus iste in spiritu dum oraret, quod alii pallium ejus dilac-
eratum quo opertus erat, detræhebant, nec sensit, quod post-
quam resarsitum erat atque consutum, et super ipsum repositum,
non aduertit.

*Responsorium.*

Solui cupit a carnis carcer,
Clamat, mors veni, festina properà,
*Curre, vola, noli pigrescere.*

*Versiculus.*

Dulcis mors, en, diu langu! 
Fac me meo dilecto perfrui,
Curre &c.

*IN TERTIO NOCTURNO.*

*Antiphona.*

Ingressus sine macula,
Loquens veritatem,
Ardebat, quasi facula,
Monstrans caritatem.

*Psalmus.*

Domine quis habitabit.

*Antiphona.*

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

*Psalmus.*

Domine in virtute.
OFFICIUM DE SANCTO RICARDO DE HAMPOLE,

Antiphona.
Junctus cellciuibus,  
Carens omni sorde,  
Innocens hie manibus,  
Scandit mundo corde.

Psalmus.  
Domini est terra.

Versiculus.
Justus ut palma florebit.

Evangelium.  
Sint lumbi vestri precinti.

Lectio septima.
Quanto autem beatus iste heremita Ricardus operiosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoriis laqueis impedire curauit. Vnde ex scripturâ manus proprie huius sancti, reperta post mortem in vno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concupiscentiae conabatur subuertere. Vnde in predicto libello sic ait. 'Dum ego propositum singulare percepissem, et, relicito habitu seculari, Deo potius quam homini deseruire decreuissem, contigit, quod, quâdam nocte, in principio conversionis meæ, michi in stratu meo quiescenti, apparuit quedam iuunciula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam cum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subitò, 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 liberavit. Deinceps ergo Iesum amare quasiui, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcius et suauius sapiebat, et etiam usque hodie non recessit a me. Ergo benedicturn sit nomen Jesu in secula seculorum.' Amen.

**Responsorium.**

Mentem simul diuersis applicat,
Manu scribens, verbis edificat,
*Actum mentis sic Deus dupplicat.*

**Versiculus.**

Audientes verbi vis attrahit,
Nec loquela scribentem distrahit,
Actum mentis &c.

**Lectio octava.**

Sanctus etiam iste heremita Ricardus, ex habundantia 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 anima vel in carne. Contulitque sibi Deus graciam singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longe a familia; separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumebat magna demonium horribilium multitude, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camera, orationes deuotas faciunt, nec tamen illi discendunt, sed incepte vexationi vehementer insistent. Tandem, proudo et sano amicorum consilio, vocatus est beatus Ricardus ad cameram, vt si posset, eidem dominæ consolationis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admoniciones fecisset, ac ad spem omnes ponendam in superhabundanti Dei misericordia, et ipsius exuberantissimâ gratiâ concitasset, demum
ad orandum Deum feruenti corde se contulit, petens ut auferret
ab eâ terorem demonum et aspectum. Exauduit eum illico
Dominus, et oracione delecti sui Ricardi placatur, omnem illam
turram terribilem coegit ad fugam, fugientesque mones reli-
querunt transitûs sui stupenda vestigia. Viderunt siquidem
ommnes assistentes, quod in fundo camere consparso paleis,
ubi transierant, palee apparuerunt combuste et in cineres nigros
redacte, in ipsi quoque cineribus figurâs quasi pedum boina-
rum impressas. Cum autem predam quam ibidem concuipue-
rant, mones perdidissent, molliebantur vindictam accipere de
suo fugatore Ricardo. Unde ad ipsius cellam proteram accesse-
runt, et adeo eum inquietauerunt ad tempus, quod locus ille
contemplacioni sue redderetur ineptus. Sanctus autem Dei,
constans in fide, ad presidium oracionis iteratò confugiens, illo-
rum iteratam fugam a domino suis precibus impetrauit. Ad
consolacionem autem amicorum domine memorate, nunciauit
cis eam salvam esse, et regni celici coheredem futuram post
exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias
partes se transtulit, non dubium ex divinâ prudenciâ, ut in
multis demoratus locis multîs proficeret ad salutem, et interdum
ediam ut sibi impedimenta contemplacionis auferret, sicut in
libro de vitis propriis multi sanctissimorum patrum in heremo
fecisse leguntur. Nee enim cerebra loci mutatio semper ex leui-
tate procedit, prout calumniantur quidam homines proni et
faciles ad peruerse iudicandum de proximis, propter quorum
tamen praauas interpretationes, 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 qui-
bus est aliquando loci mutacio facinga, quorum vna est cum
necessitas persecutionis loca eorum grauauerit. Secunda, cum
difficultas locorum fuerit. Et tertia, cum sancti malorum soci-
tate grauatur. Cum itaque sanctus iste, ex causis bonis et
multum utilibus, se ad inorandum in comitatu Richmondae
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 affectioe diligere, utpote qui ipsum de arte amoris Dei consueuit instruere, et in modo vivendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione reclusa tunc temporis morabatur, celeriter properauit in equo rogans quod ad earn festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit earn mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul conderent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque somnō capud sui decidit ad fenestram, ad quam se reclinavit sanctus Dei Ricardus. Et sic cum modicum dormiuisset, apponendo* se aliqualiter super ipsum Ricardum, subito cum impetu vehementi apprehendit earn in ipso somnō tam gravis vexatio, vt videretur velle violenter fenestram domûs sue dirimere, et, in ipsâ vexacione tam forti, enigilauit de somnō, 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, vtere eo sicut mulier bene loquax.' In brevi eciam postea, iterum cum că comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et sipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereret modo quo potuit eam suis manibus detinere, ne se ipsam discerperet, vel alia domûs incomoda moliretur, subitâ dilapsa est de manibus, et in dilapsu de somnō excitata est vigil effecta. Et tunc ait ad eam Ricardus, 'putaui veraciter, quod si fuisses diabolus ego te tenuisset, vertum-tamen hoc verbum consolacionis tibi denuncio, quod quamdiu
ego in hac mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris. Transactis tamen postea quibusdam annorum curriculis, reuersa est ad eam predicte egritudinis passio, preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit 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, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Scuiet enim ipsum in promissis fidelem, promiserat autem ei, quod, eo vivente, ne carne talem vexacionem nullatenus patere tur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migrationis perquireret, inuenit quod parum post horam sancti transitūs 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 illâ horribili egritudinis passione.

Respessorium.

Dum ... magnus aduehitur,
Fit clamor populi, victor opprimitur,
... miraculi fomes(?) efficitur.

Versiculus.

Deus suspendit ......
Sic ostendit vim sollicitudinis,
... ...... ......

Lectio nona.

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 vilesce-ret, et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de Incendio amoris Cap. XIIIo ita
dicit 'Per processus,' inquit, 'temporum, magnus datus est michi professus spiritualium gaudeor. Ab inicio namque alterationis vite mee et mentis, usque ad apercionem hospitii* celestis, vt, reuelata facie, oculis cordis superos contemplaretur et viseret qua viam amatum suum quereret, et ad ipsum anhelaret, effluxerunt tres anni, exceptis tribus vel quatuor mensibus. Manente siquidem aperto hospitio*, usque ad tempus in quo in corde veraciter sensiebatur calor eterni amoris, annus vnus pene pertransiuit. Sedebam quippe in quaedam capellâ, et dum suauitate orationis vel meditacionis multum delectaretur, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuaret, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatorâ esse; ipsum fervenciorum et iocundiorum inueni. Flagrante autem sensibiliter calore illo inestimabiliter suavi, vsque ad infusionem et perceptionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eternae, et suavitatem 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 eubomade effluxerunt. Dum enim in eadem capellâ sederem, et in nox ante cenas Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultau. Cunque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celestius excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur, et quasi odes hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentiâ interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab his qui me tenebant, ne, si sciuissem, super modum me honorassent, sic perdississem partem glorie pulcherimî, et decisissem in desolacionem. Interca, mirum me arripuit, cò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putaui tale quid eciam nec sanctissimum in

\[1\] ?que.
hac vità acceptisse. Proinde arbitròr hoc nulli datum meritis, sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritualiter nomen Ihesu diligat, et in tantum honoret, ut ab eius memorìa nunquam, excepto somnō, recedere permittat. Cui autem hoc facere datum est ... quod et illud assequetur. Vnde ab inicio mutati animì, 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 accepiæ consummacionem.'

*Responsorium.*

Mersos in aquis
Vite restituit,
Mutis, contractis,
Medelas tribuit.
Lex amoris
Ad Deum allicit.

*Versiculus.*

Que vult Ricardus,
Hec Deus efficit.
Piè petentibus*—Gloria Patri—
Piè petentibus*.

*Te Deum laudamus.*

*Versiculus.*

Juveni quem diligit anima mea.

*Responsorium.*

Testor cum non dimittam

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1 The Sarum Breviary has a Versicle and Responsory here. There is none in the Breviary as now used.
In Laudibus.

Antiphona.
Regem regum omnium
Videt in decore.
Quem ......
... suo labore.

Psalmus.
Dominus regnuit.

Antiphona.
Seruiuit in leticia,
Deo jubilavit,
Exultat nunc in animâ*,
Habens* quod amauit.

Psalmus.
Jubilate.

Antiphona.
Ad te, de luce vigilans,
Sitit carne, mente,
Nunc est in celo rutilans
Luce refulgente.

Psalmus.
Deus, Deus meus.

Antiphona.
Benedicit Dominum
Gratias agendo,
Laudat patrem luminum
Ympos concinendo.

Psalmus.
Benedicite.
OFFICIUM DE SANCTO RICARDO DE HAMPOLE,

Antiphona.
Præclara laudis themata
Viüus* prolibauit,
Tolluntur jam enigmata,
Videt quod laudauit.

Psalmus.
Laudate Dominum de celis.

Capitulum. Sicut in primis Vesperis.

Ymnus.
Verbum eternum explicat
Ricardus dignum laudibus,
Dum ipsum se magnificat,
Famâ, signis, virtutibus.
In vitâ totus innocens,
Carnem affigit, macerat,
Ultrò deuotos elocens,
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.

Versiculus.
Ego dilecto meo, et dilectus mihi.

Respnsorium.
Iam pascitur inter lilia.
[Ad Benedictus] Antiphona

O pulcher flos Libani
Languesco ex amore,
Tui melos organi
Sonat cum dulcore.
Ignis tui elibani
Flammat ex ardore,
Nos qui sumus orphans
Poseas tecum fore.

Psalms.
Benedictus.

Oratio. Sicut supra.

AD PRIMAM.
Regem regum &c.

AD TERTIAM.

Capitulum ut in primis Vesperis, ac in Laudibus.

Responsoria Horarum de communi unius confessoris non pontificis.

AD SEXTAM.

Capitulum.

Adiuro vos, filie Jerusalem, si inueneritis dilectum meum vt nuncietis ei quia amore langugeo.

AD NONAM.

Capitulum.

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

1 In the MS. there is here written In evangelio A, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.
AD secundas Vesperas.


Ad Magnificat Antiphona.

O custos innocentiae,
Coruscans gemmis mortem,
O lumen sapientiae,
Solamen denotorum,
O fotor continentiae,
Forma perfectorum,
Sis nostre conscientie
Luna delictorum.

Psalmus.
Magnificat.

Oratio, ut supra.

AD MISSAM OFFICIUM.

Introitus.

Os justi meditabitur [sapientiam.]

Collecta.
Ut supra.

Epistola.

Optauui et datus est michi sensus.

Graduale.

Domine peruenisti. Alleluia.

Versiculus.

Pater olim heremita,
Nunc ciuis celorum,
Fac nos puros hic in vitâ,
Et bonorum morum.

Sequencia.

Laudis odas decantemus,
Toto corde iubilemus,
Festum est leticie.
Pauper olim heremita
Nunc prediues est in vitâ,
   Et in statu gloriac.
Vitam illam hic mercatus,
Carnis tulit cruciatus,
   Datus penitencie,
Mundi pompas abhorrebat,
Cuncta vana contemnebat,
   Dono sapienecie.
Ardens intus caritate,
Foris fulsit pietate,
   Docens moris regulam.
Amor thema fit doctrine,
Et celestis discipline,
   Cor vertens in faulam.
Fons dulcoris, pir feruoris,
Vox canoris, vis amoris,
   Sanctum istum efferunt.
Miris vita persignata,
Mens mellita, mors invitata*,
   Celum ei conferunt.
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, legít, sribit et supplicat,
Deo totum se factis dedicat,
Mundi dolos et carnis abdicat,
   Veri hostes nequissimos.
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 inhaerere,
Tu es dulcor vite vere,
Fons felicitatis merci,
Fac ut tibi placeam.'

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

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

Pellit nocens detrimentum,
Prestat potens iuramentum,
Statús 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 dulcore, auge mores,
Pande nobis poli fores
Miscens celi ciuibus.
ET LEGENDA DE VITA EIUS.

Evangelium.
Sint lumbi vestri precinti.

Offertorium.
Desiderium anime eius.

Secreta.
Has nostras obligationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegamur periculis, et indeficienter in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

Communio.
Beatus seruus.

Post-Communio.
Sacri corporis et sanguinis Jesu Christi repleti libamine, te*, pater omnipotens, vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur, petimus*, quasi* nobis* medulla suauissimae caritatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Incipiunt miracula beati Ricardi heremite.]

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.
Rolle, Richard, of Hampole

English prose treatises of Richard Rolle de Hampole, ed.