

VOLUME II

Transcriptions, Appendices, and List of Works Consulted



[f. 11^r]

Pride, Enuye & wrath bene
synnes of þe fende, Coue-
tise and auarise synnes of
þe world, Glotonye, slought & leche-
rye bene synnes of þe fleshe. Þies
bene þe large way to hell, and many
men passen þerby to hell for chelene
þat þei bisien hem not to kepe goddis
heestis. The synne of pryde.

Whan is a man proude?
Whan he wolen not be
knownen suche as he is, but
wolen be knownen and seen suche as
he is not, and is rebell and vnbuxum
to goddis heestis in folowyng his own
wil ayens goddis wil. And so of þis
first synne cometh veynglorie, boostyng,
ypocrisie, liyng, forsweryng, vnbux-
umnesse, presumpcion, discorde, heresie,
apostasie & blasphemye. And re-
medy for þis synne is meknes, þe
whiche is knownen by þies signes:
if eny man be reproued of a lasse
man in degree þan hym self, and
he haue not disdeyne; also if he be
not wanton in honouris; also if he
be not reysed & haith likyng in his
own praysyng; also if he selde not
euel for euel, nor cursyng for cur-
syng, but ayenward blessith; also

[f. 11^v]

if amonge his felows he be þe first
 in wark & þe last in rest, þe first in
 seruyng & þe last in sittynge; also
 if he obeith wilfully as he comma-
 undith; also if he be set in power,
 knowith hym self soner suget þan
 souereyn as centurio did. Here sueth
 þe synne of enuye.

[f. 11^v]

Whan synneth a man in
 Enuye? Whan he grucheth
 in his hert, and disdey-
 neth of his neghburis encressyng
 or of þe welefaire of his enemye &
 is glad & not sorye of his enemyes
 euell faire. And þus of þis synne commeth
 hate in hert, bakbytyng, sclaundryng
 & enuyous rownyng, and þus enuyous
 men bene children of þe fende, and doon
 moste harm to hem self. And þe reme-
 dye for þis synne is charite which is
 to loue god ouer all thyng & our negh-
 bur as our silf, withouten whiche a
 riche man is poore & in whiche a pore
 man is riche, þis charite suffrith in ad-
 uersite, and temperith in prosperitees; charite
 is strong in hard passions, it is glad in
 good werkes, it is moste sekyr in temp-
 tacion & moste large in hospitalite;
 charite is moste glad among verry bre-
 dren, it is moste pacient in fals bre-

[f. 12^r]

dren, it is pesible among wrathis,
among tresons it is innocent, and
mournyng among wikkednes &
quykenyng ayen in trewth what
is stronger þan charite, not for
to yelde wronges, but for to hele
wronges. The synne of wrath.

[f. 12^r][f. 12^v]

W Han synneth a man in wra-
th? Whan he bisieth hym
to venge his own cause
or oþer menes fulfillyng his malicious
desire in worde or in dede harmyng
his broder with out þe drede of god.
And of þis synne commeth bolnyng of
hert, angry disputyng, cursyng, chy-
dyng & mysseilyng, fightyng, and
manslaughter. And *þe remedie for þis
synne is vertuous pacience, whiche
restreynyth mannys wil from venge-
ance, but whan man proposith to fulfill
his malicious desire, a souereyn mede-
cyne is to haue in mynde þe pacience
of criste, how he myght haue be ven-
geid & wolde not, but paciently suffrid
wronges. The synne of auarice.

*MS. y corrected
to þ.

W Han synneth a man in coue-
tyse and auarice? In couetise
he synneth whan he couetith
his neghburis goode wrongfully
ayens his wil by maistry or by disce-

[f. 13^r]

yt. In auarice he synneth whan

[f. 13^r]

a man hath gotten goodis & hath no

wil to depart þerof to þe nedis of pore

men, or to ese of his neghburis, but

auarously kepith hem to his lust and

likynge, and þus nygardshyp chaffary-

nge for lust of wynnyng and not

for nede or comon profite *theft, rob-

*MS. expunged þ.

berie, vsurie and symonye commeth of

þis synne. And þe remedie for þis synne

is trew pitee in hert to þine euen-

cristen in largenes of almousededis

of þi trew gotten goodis for goddis

sake, and not for mannys thank,

for þan it is lost to þe. Here sueth

þe synne of glotenye.

W Han synneth a man in glo-

tenye? Whan he yeueth hym

to vndiscrete etynge & dryn-

kyng more þan nede asketh, wher

þorough he is þe worse disposid to serue

[f. 13^v]

god, and

dullyng of wittes, vnmesurablenes,

vnstabilnes, vnclene iangelynge, vn-

lefull lawghynge, veyne speche scor-

nyng, sweryng, slumbryng & slo-

wth frome all goodnes commeth of þis

synne. Þe remedye for þis synne is dis-

crete abstinence in etynge and drynk-

ynge, for he þat hath mynde þat he

[f. 13^v]

bath doon vnlefull thynges, abste-
 ne hym self frome leful thynges
 þat by þis he make satisfaccion to his
 maker; and he þat hath doon thyng-
 es forbodyn oweth to kutt a wey
 fro hym self also thynges graunted,
 and he þat hath mynde þat he hath
 trespassed in gretter thynges repreue
 hym self in leest thynges. Here sueth

W þe synne of slouthes.

Han synneth a man in

slouthes? Whan he is very

to doo wele, and leyueþ þat he is
 bounden to doo good. And þus vnlusty
 wil to doo good, vntrusty hope of re-
 warde, vnstabilnes, ydilnes, rechele-
 nesse of lernynge, of techynge, of
 preiynge & so vnkunnyngnesse
 euer dwellynge commeth of þis synne.
 And a remedie for þis synne is ver-
 tuous and trew occupacion bodely
 and gostely. Here sueth þe syn of lecchery.

[f. 14^r]

W Han synneth a man in

lecherye? Whan he þo-

rough idelnes and lusty

fedyng of his flesh norysheth and
 fostrith it to delicately and by ver-
 tew of his spirite ayenstondith not
 þe stirrynges of his flesh, but suffreth
 it to haue þe mastrie & þus in wil

and dede is brought to þe synne of
lecherie. Also more araye and nyce
countenance, vnclene kyssynges, foule
handlynges, lecherous spekynges

[f. 14^r]

and with maidens and oþer women a-
lone beynges; all þies bene grete occa-
sions to þe synne of lechirie, and if þou
purposith to to flee þe dede, flee also
þe occasion if þou wolt be clene, and þus
chastite is remedie for þis synne, whiche
stondith in clene lyuynges of body and
soule. Þerfore praye god for grace to with-
stond synne with vertew whiche shall
haue greit rewarde in tyme commynges.

[f. 14^v]

Ffor vices & vertues may not dwel
to gyder in a man no more þan light
& derknes, hote & colde. Þerfore seith
seynte poule þat þer is none accorde
bytwene god & þe deuel, ne bitwen
panymes & trew cristen men, as a
loushborus is fro a good peny, for þe
name and þe token withoutfōrth ma-
kyth not þe thynges, but vertue withine
and trew worchynges. Hopiste þou þat
suche men louen god & seruen hym þat
bene cleped cristen men and desiren
hertely þies wordely goodis vnmesurably
& leuen after lust, and as þis world askyth
wit þou wele þat þe world is contrarie
to god, for god loueth meknes and buxum-

[f. 15^r]

nesse, þe world pride and rebeltye, god
wole pacience and pees, þe world strife
and wrath, god wole mercy and charitee,
þe worlde enuye and cruelte, god lo-
ueth clennes and chastite, þe world
harlottrye and foule lustys, god wole
measure and pouertee, þe world coue-
tise and auarice, god wole penance &
abstinence, þe world glotenye & drunk-
ennesse, and where is more contrarie
and discorde þan here is shewed. Þerfore
loue and worshyp þi god in kepyng
bisilye his comaundmentis, for þat is
moste loue and moste worship
þat myght doo to Ihesu criste.

[f. 15^r]

Here fo-

lowith þe .v. bodely wittis:

Erynge, seynge, smellyng,

taastyng & towchyng.

[f. 15^v]

No thyng maketh man soner to falle
 from þe commaundementis of god þan
 doeth þe entryng of þe fende at þe
 v. wyndowis of þe body: As to he-
 ryng a man synneth whan he ley-
 ueth to here wilfully þe law of god
 and deliteth hym to here fables folie
 and foule wordes; þe secund whan
 his yse is vnstabil biholdyng diuers
 thynges & lusty, wher þorough he
 is temptid boiþ to lust & to couetise,
 for who þat haith a light yse & vn-
 stable shall haue a derke soule and
 a synfull. Ffor saynt austeyn seith:
 an vncheaste yse is þe messenger
 of an unchaaste mynde. Þe thrid
 whan he þorough delicate smel after
 his power fulfullyth þe lust of
 his flesh; þe fourthe he synneth
 in taastyng whan he þorough
 swete taste of mete or of drynk
 outragiously fedith hym self; wher
 þorough he is þe worse disposid to
 trauaile and to serue his god. The
 fifte he synneth in touchyng whan

[f. 16^r]

he *wilfully of his delite touchith
þe thyng þat is forfendith hym by
goddis lawe an resone.

[r. 16^r]

*MS. expunged le.

Here suen

þe fyue gostely wittis.

U Ndirstondyng, Mynde,
 & wil, ymaginacion & re-
 sone. Vndirstondyng is
 youen to man of euil thynges to flee
 it, and of good thynges to seche it,
 gete it, and holde it. Also a man shuld
 vndirstond þe manyfolde benefites
 of god, yeldyng to hym for hem
 dew preysyng. Vndirstondyng also
 is youen to man of god for to know
 his lore, and specially his heestis for
 to kepe hem. Of þis heestis da-
 uid toke his vndirstondyng, and
 þerfore he hated all þe way of wikked-
 nes. Also men owen to vndirstonde
 þe nedynesse of poore men and þerafter
 releue hem after þer nede, siþen
 to all suche crist blissith. This vn-
 dirstondyng shuld a man haue ofte
 in mynde & kepe it þerin, for þe my-
 ndefulnes of goddis wordes ma-
 keth a man to know god and so to
 drede hym and loue hym: þis my-
 nde maketh a man to thynke ofte
 vpon his last ende. And þerfore to
 hate synne þis mynde maketh a man
 to hate þe bisenes of þis life, and
 to loue and to desire heuenly thynges;

[f. 16^v]

[f. 16^v]

þis mynde growndith a man in by-
 leue and stablith hym þerine & ma-
 kith hym to assie tristely in goddis
mercy & hope after þis life come to
 þe endles blisse þorough goddis
mercy. Þis mynde gendrith þe thrid
 goostely witt, þat is will, and
 it moueth a man wilfully to leue
 euel, and to drawe to good & to
 seche goddis wil & to sue it bisely;

[f. 17^r]

þis wil is proued godly in bisie do-
 ynge of þe werkes of mercy; þis wil
 is goten by drede, and brought fo-
 rth by loue, and norished by chari-
 te, and so þorough power and wit
 fallen; wil is euer redy to thynke, speke,
 and doo all tyme þat þat isowneth
 to goddis pleasyng. Of þis good
 wil cometh forth þe fourth gostely
 wit þat is Ymaginacion or bisie
 thynkyng, for a gode wil hath
 a bisie thynkyng how, whan*

*MS. expunged & whan.

* and where it may moste ple-
 se god: now with sorouful hert mo-
 wrnyng for synne by whiche god
 is offendid, now with deuout ory-
 soun preysyng his holy name, now
 in deuoute contemplacion, now in
 heryng, now in stodyyng, now
 in techyng, now to know his own

vnwordynes, and to meke hym

[f. 17^r]

perfore, now hauyng compassion of pe

[f. 17^v]

nedy, now bisilye thenkyng peraye-

ne remedie, and so a bout godly

werkes, wherby endles peyne is

eshewed, and about medefull dedis

wherby endles blisse is goten. A ver-

tues lyuer is occupyed bisilie in his

thought, and of suche a bisye thought

commeth pe fifte gostely wit pat is

resoune. Ffor resoun kyndely damp-

neth all euel thyng & vicious & it con-

sentith with trewth and apreueth it.

Ffor resoun moueth a man kyndely to

rewle hym after god, pat is aboue

mannes resoun, & to hate synne & to loue

vertue, & to bileue goddis worde with

outen errour and to doo perafter. Reson

also moueth a man to meknesse, and

it loueth mercy; it sorowith of euel;

it ioeth of godenes; it is a mirrour

and a meen to come to heuen blisse,

who so sueth reson he goeth not

amys.

[f. 18^r]

[r. 18^r]

Here sueth þe vij yeftis
of þe holigoste.

Isdome. Vndirstondynge.

counseil. Strenkeþ. kunnyng.

pitee. and drede of þe lorde.

Wysdome þat commeth from aboue
is first chaast, also it is pesible, it is esy
to treet to goodnes, it is consentyng to
good thynges, it is ful of mercy & of good
frutes, it deemeth with out feynyng, for
as þe glose seith: heuenly wisdom as-
kith not nor couetyth to be seen wiser
þan it is, ne it to rendith with accu-
syng, ne bakbytyng, þi neghbore
in common or excusyng of it self
as wisdom doith þat is ful of strife,
but þe frute of heuenlye wisdom, þat
is rightwisnes, is resoun in pees to
hem þat maketh pees as seynt Iames
and þe wiseman seith: God loueth
none but hem þat dwellyn in wisdom,
not with wisdom of þis worlde for
þat is folye as poule seith. Þis wor-
ldely wisdom, as James seith, is erþe-
ly, beastly & feendly. But heuenly
wisdom as Iob seit is not founden a-
monge lusty lyuers. Þe secund yifte
is vndirstondynge, þe whiche may be
vndirstonden here as it is rehersed in

[r. 18^v]

[f. 18^v]

þe first gostely wit. Þe thrid yift
 is counseil þe whiche preuey and aparte
 shulde euer sown in vertew, and it shuld
 be wilfull and free. Þe fourth yift
 is strenkeþ, not onely bodely, but
 myche more gostely. Moost helply stre-
 nkeþ ayens synne is mekenes, and for
 þi crist had vs lerne þis lesson of hym
 as moste cheef mastir of all good lore.
 Ffor moost shamefully in to her confu-
 sion he ouercame his enemyes bodely
 & goostely; for to make folke god ye-
 ueþ grace to withstond euil, and þe
 meke he enhaunseth f[ro] verteu in to
 vertew, for wher mekenes is þer is

[f. 19^r]

wisdom as þe wiseman seith. Þe
 fifte yifte is kunnynge, whos price
 no man knoweth Iob seith. Ffor þe
 riches of helth is kunnynge as ysaye
 seith, þis kunnynge is not blowen neþer
 with boste ne veyne glorie, siþen god
 yeueth it, and it plesith hym more þan
 brent sacrifice as Osee seith. Þe sixte
 yeft is pitee, and þis is vpon two
maners, bodely and goostly. Ffor hem
 þat hath no pitee of her euen cristen
 god shall dampne in his dome, and
 who þat hath bodely sustynance &
 seeth þat is broder hath nede and

[f. 19^r]

piteuously releueth hym not, shew-
 ith verylie þat þe charite of god is
 not in hym. And as to þe secund py-
 tee þat is goostely Crist biddeth þat
 we shuld haue pitee of hem þat tres-
 passen to vs & foryeue hem as &
 we wolen be foryouen, and no't' with
 þe mouth onely, but with all þe hert
 or els crist seith his fader shal kepe his
 vengeance to vs, and þat no man kepe
 wrath in hert but ayens synne. Þe wise
 man pleylnly in to þe confusion of hem
 þat wrongefully kepen wrathe seiþ:
 who þat wil be vengyd shall fy-
 nde vengeance of god & he shall
 kepe his synnes. Ffor þi he seiþ: haue
 pitee & foryeue þi neighboris noiyng
 þe and þan þi synnes shall be foryo-
 uen to þe whan þou askyth foryeuenes
 and els not, and he tellith why:
 a man, he seiþ, kepith wrathe to man
 and of god he seketh foryouenes &
 he haith no mercy of man like to hym;
 whilis he is fleshe felid vndir synne
 he kepith to his neghbur wrath and
 axith foryeuenes of god for his synnes.
 Haue we pitee þerfore, and foryeue
 we to gedir eche to oþer, as god hailþ
 foryeuen to his. Ffor seynt Iames
 seiþ þat þe vnpitee or þe wrath of

[f. 19^v]

[f. 20^r]

man worshypeth not þe rightwise-
 nes of god, vpon whiche text þe glose
 seith: A wrathfull man is not iust ayens
 god: þou; he be seen iust anentis men
 and þerfore Iames biddiþ þat eche man
 be latesome to wrathe; þat is as þe glose
 seiþ: a man wrath he hym not foliie
 withouten cause neþer ayens his sugettis
 synnyng, neþer ayenst þe prosperite of
 yuel men, neþer ayenst eny broder, for
 þe ripenesse þat is þe vertu of wisdom
 is not perceyued but wip a pesible
 mynde & þough he þat is wrathed

deme ^{*}rightwisenes: neþeles he
 sueth not þe rightwisenes of goddis
 doom siþen no wrath falliþ þerto. If
 þou wilt quenche wrath, doo away þe
 armes þerof, þe armes þerof as Ierom
 seiþ: be þe hondis & þe tonge refreyne,
 he seiþ þies armes, and no wrath shal
 anoye þee and þus may we lerne to
 haue pitee, þough we hate synne: and
 sharpely blame þe doers þerof in charite
 þat þei contyneu not in her synne.

*MS. expunged right.[f. 20^v]

þe seuenth yift is drede of þe lorde and
 þerfore þe wiseman seith: He þat dre-
 deth þe lorde shalbe wele at his last
 ende, and in þe day of his deeth he
 shalbe blessid; þe bigynnyng of wise-

[f. 20^v]

dome is drede of þe lorde & yit with
faythfull men it is foormed in þe wo-
mbe & it goeth with faithful w^ymmen,
and of iust folke & feithful it is known.
Drede of þe lorde is religiousite of
kunⁿynges, and religiousite shal kepe
& iustifie þe hert of hym þat dredeth
god, and gladnes and ioye in þis drede
shal kepe hym. Þe rote of kunⁿynges is
to drede þe lorde; & forsoiþe his braun-
ches be longe durynges. Drede of þe
lorde puttith out synne. For why? Who
so is without drede of þe lorde may
not be iustified. Þerfore kepe þe drede
of þe lorde in þe, and wax olde þerine.
Yee þat dreden þe lorde suffre þe me^rcy
of hym and bowe yee not froo hym,
þat yee fall not. Yee þat dreden þe
lorde bileue to hym, and your mede
shal not be voided. Yee þat dreden
þe lorde hopith in hym, and me^rcy
shal come to yow into likynges. Yee
þat dreden þe lorde louen hym, and
your hertis shal be lightned. Þei þat
dreden þe lorde shulen not be vnby-
leful to his wordes, and þei þat lo-
uen hym shulen kepe his wey. Þei þat
dreden þe lorde sechen þe thynges
þat be plesynges to hym, and þei þat

[f. 21^r]

louen hym shalbe fulfillid of his
lawe. Þei þat dreden þe lorde maken
redy her hertis, and in þe sight of
hym þei halowen her soulis. Þei þat
*dreden þe lorde kepyth his mercy
& þei shal haue pacience in to þe in-
ward biholdynge of hym seiynge:

*MS. expunged kepe.

If we doo not penaunce, we shall
falle in to þe hondis of þe lorde, and
not in to þe hondis men. He þat drede
þe lord worshypeth his eldres & as to
lordis he serueth to hem þat han gotten
hym in werk & worde, and in all paci-
ence. Drede of þe lord is moost souereyn
thyng; it is put aboue all thynges
as þe wiseman seiþ: Blessid is he to
þe whom it is youen to haue þe drede
of þe lord; he þat holdith it to whom
shal he be likened, as who seiþ to þe
moost perfit: drede of þe lord is þe by-
gynnyng of his loue, but þe bigynnyng
of feyth is to be fast ioyned to hym.
Þe seed of men þat dreden god shalbe
worshypped, and þat seed shalbe vnwor-
shipped þat passeth þe heestis of þe lord.
He þat dredeth þe lord shal fulout
take his doctryne, and þei þat waken
to hym shal fynde blessinge. He þat
secheth þe lawe shalbe fulfilled of it:

[f. 21^r]

[f. 21^v]

and he þat doeth disceyuably shalbe
 sclaundrid þerine. Þei þat dreden þe lord
 shal tende rightwisenes as light. To
 hym þat dreden god yuels shal not
 ayenrenne, but god shal kepe hym in
 temptacion and delyuer hym from yuels.
 Who þat louen god shal praye for his
 synnes, and he shal absteyne hym fro
 hem, and in þe cryson of days he shal
 be ful out herd þat is in perseuerance of pe-
 naunce. Also Moyses seiþ: þi lord god
 axiþ not of þe but þat þou drede hym
 and goo in his weys and loue hym; her-
 to accordith þe wiseman seiynge: Drede
 þou god & kepe his heestis, þis is eche man
 deuty to doo. By þies few autoritees
 may eche man know hym self, how he
 abliþe hym or vnabliþ hym to þe yeftis
 of þe holy goost.

[f. 21^v][f. 22^r]

Here suen six ma-

[f. 22^r]

ner consentis to synne.

	E consentith þat helpith to
	doo a wikked deed. Or defen-
	dith synne by one <u>maner</u> , or by

oper. He þat counsell þerto, and he þat ap-
prouyth it, and he þat stertith abak
for to reprehende it.

[f. 22^v]

Here sueth þe eist

[f. 22^v]blessyngys of crist in þe gospel of Matthew 5^o.

| Hes bene þe .viii. blessynges
 | of crist þat answeren to
 | viii verteus and by þies sh-
 uld cristen men dispose hem to com to
 blisse. Ihesu seyng þe pepil went vp in
 to an hil, and whan he whan he was sett
 his disciples came to hym and he open-
 ed his mouthe & taught hem & seid:
 Blessid be pore men in spirit, for
 heren is þe kyngdome of heuen. And
 here crist techyth mekenes ayens pride
 of worldely men, and so men seien
 soþely þat crist clepith pouerte in spi-
 rit, bigynne now þis pouerte and ende
 it in heuen, for if þou be þus poore þou
 dispisist þis worlde. Þe secund ver-
 tue in þis wey nedefull to vs here is
 myldenesse of berynge, þat sueth of
 þe first, and þerfore criste seith: Ble-
 ssid be mylde men, for þei shall weeld
 þe herth. Ffor who euer is poore in spi-
 rite is mylde to his neighbour, boiþe
 in worde & dede & not fel as a lyone.
 And all suche myldenes maketh men
 lordis; neþeles by þis lond crist vndir
 stondith þe lond of blisse, ffor all þies
 viij. blessynges haue for her mede þe
 blisse of heuen by diuers resouns. Þe

[f. 23^r]

[f. 23^r]

thrid worde of þese .viij is seid of þis
maner: Blessid be þei þat mown, for
 þei shall be cōmfortid. If a man avise
 hym wele how goddis wil is reuersid
 by synne þat reyneth in world, in persones
 & comyns, he shall haue mater to moorne
 & litil to be glad, for siþ eche man is
 holden to confoorme is wil to goddis
 wil he is not of goddis side, þat is
 glad of synne. And so if we thenken
 of weylunge of our synne & moor-
 nyng of our neghbour synne þat we
 dwellen, and on þe taryng of our
 blisse þat we shulde haue in heuen, we
 shuld haue litil mater to laugh, but
raþer for to moorne, for cumpanyes &
 castels make vs not sikir here. Crist
 seith in þe fourth worde: Blessid be
 þei þat vngren and thristen right-
 wisnes, for þei shal be fulfillid in þe blis
 of heuen. And as þe next moornyng
 lettith slouyth in goddis seruice, so þis
 fourth vngryng lettith men fro co-
 uetise, for if we thenken of goddis
 lawe, and specially on prestis, how
 þei defoulen crist ordinaunce, turnyng
 ayen to synne of þe fleshe of þe feend
 & of þe world. A iust man shuld hungre
 & thrist rightwisenes of suche men,
 and more desire þat man shuld haue

[f. 23^v]

to performe þis rightwiseness can I not
see here, þan wilne þat crist ordyna-
unce wer fulfilled, in mesure, nowm-
bre and weght, þat criste hath ordey-
ned for his chirche, and algatis in po-
uerte of spirit þat his peple shuld
haue. Þe fift worde of crist is þis:

[f. 23^v]

Blessid be mercyfull men, for þei shal
geit mercy, þat shalbe comyne to all
cristis chirche. And here þe feende blyn-
diþ men and tellith hem þat mercy ax-
ith yeuynges of richesse & worldely thy-
nges þat mouen to doo ayens þe wil

[f. 24^r]

of god. Þies heretikes thenkyn not
how crist punyshith here his children,
þe whiche he wil be poore here to be
*¹riche aftir in heuyn. And this vertue
seruith aȝen all syn, but algatis aȝens
þe syn of auarice. The sixt worde

that criste saide stondith in this for-
me. Blessid be men clene of hert,
for thei shall se god. And this vertue
is bridill ayens *fleshly syn-
nes, and all gatis ayens lechery,

*MS. expunged
lechery.

for loue of suche men which ben
as bestis is fer from the loue of*¹
god, leuynges of clennes & of rightwises,
for þis tyme shuld occupie mannys soule
as it dorith in heuen, for ellis he hath
a fendis life, and occupyeth hym in þies

*¹Change of hand.

[f. 24^v]

four: in pride, enuy, & ire & couetise þat
 neuer is fillid. The seueneth vertue þat
 man haith is for to make pees, or to
procure pees, or ellis to pray for pees,
 or to lyue rightly, for to procure men
 to pees. And of þies pesible men crist
 sayth þat þei bene blessid, for þei shall
 aftyr be clepyd goddis children. And
 mede of all þies sixe is markyd for to
 come, for ende of hem all is first in þe
oper world, but it is ful myche þan to
 be clepid goddis childe, for þan a man
 is eir of crist & so conformed in blis
 for all þies vertues bene not full but
 if blis sue hem. The .viij word &
 þe last þat crist spekith in þis matyr
 is said þat þei bene blessid þat suffren
 pursuyng for right, for heren is þe
 kyngdom of heuens, as it is of þe
 first men, for he þat is pursued to deith
 for defence of rightwisnes haith here
 sum sight of blis & sum tellynge of sy-
 kernes & so haith he here in ernes oper
 wise blis þan þies oper, and as men sayn
 comyaly þei passen to heuen with out
 payne & so it wer ful nedeful to moue
 many to þis vertue. And siþ wantyng
 wantyng of þis vertue bryngeth in con
 traŕy synn, drede of cowardise herof
 shuld moue men to þis, for many bene

[f. 24^v][f. 25^r]

[f. 25^r]

traitours to god & proctouris to þe
fende outhyr preuey or pert þat wil
not stond for goddis lawe. And þus
crist applieth his wordis, specially
to his disciples and techith hem how
þat pursuyng here shuld be comfor-
table to hem þat stonden for cristis lawe.

Blessid be yee, saith crist, whan þat
men shal curse yow & whan men shal
pursue yowe & shall sey all maner of
yuel ayens yow, liyng for *me, ioy
yee and be glad, for your hire is myche
in heuen, and þis worde comforth myche
men to stond ayens anticrist, for he
wil fast curse men and pursue hem
as heretikes, but he is cursed þat lee-
ueth herfore to tel goddis law & his
will.

[f. 25^v]

*MS. I between for
and me.

Here sueth þe seuen

[f. 27^r]

sacramentys.

B

Aptym is þe first sacra-
ment þat maketh man

clene of þe first synn, þat he haith of
his kynn, and yeueth hem grace to be
purgid. Confirmyng of þe bishop

is þe secund þat þe holi goste confir-
myth in a man þat is cristened. Pe-

nance is þe thrid þat doeth away all
maner synn actual, veniall & deedly.

Sacrament of þe awter is þe fourth

þat confermyth penance and yeueth

strenkeþ to man þat he fall not ayen

in synn. Order is þe fifte þat prestis

haue with power to ministre þe sacra-

[f. 27^v]

mentis. Matrimony is þe sixt þat

defendith dedely synn in generacion of
children bitwix man and woman.

Anoyntyng with holy *oyle is þe

*MS. h in hoyle
expunged.

seuenyth wherwith seek men be anoy-

ntid in perell of deeth, for alegeance

of peyne in body and soule.

Here sueth four nedefull thyngys

[f. 27^v]

to eche man.

Irst is þat he must here þe
worde of god & his lawe.

Þe secund he must vndirstond þe
worde of god, for if he here þe worde
of god prechid or red to hym and haith
none vndirstondynge þerof it profitiþ
not to hym. Þe thrid he must worche
þeraftir in dede, for all þough he heer
goddis worde and also vndirstond it
and doith not þeraftir, it profitith not
to hym. Þe fourth is þis to conty-
new in good werkes to þe ende of his
life, for if he do wele for a tyme and
at þe last turneth ayen to his synn
all his former doynge helpith hym
not to heuen, and þerfore eche man and
woman shuld bisely here and lerne
þe worde of god. Ffor if our gospel
be hid or vnknowyn it is vnknown
of hem þat shuld perishe; þerfore bles-
sid be þei þat hereth goddis worde in
worchyng þeraftir and kepen it, for
þe herers of þe worde of god onely be
not iust bifore god, but þe doers þerof
shalbe maid rightwise. Þerfore heryng,
redynge, prayng, and stodiyng with þe glo-
rious worchyng of our lord Ihesu crist

[f. 28^r]

[f. 28^r]

þat is begynnnyng and endyng of eche
good werke, þe which graunt vs to
fulfill, Ihesu for his holy name, Ameⁿ.

Here bigynneth þe .iiij. cardynall vertues.

[f. 28^r]

Emperance, Prudence.

Rightwisnes and Strenkeþ.

Temperance or sobirnes

is boiþ bodely and [gostely]. Bodely sobirnes

[f. 28^v]

is to be sobir and wele disposid in

etyng, drynkyng, in herynge, in seyng,

in smellynge, in tastynge, in spekyng,

and in clothyng, in solasyng, in wa-

kyng & in slepyng, and in all doynge

preuey and pert. But gostely sobir-

nes stondith in þis, þat a man be so-

bir & wele disposid in his gostely

wittis, þat is, þat he vndirstond trew-

ly, vertuously and sobirly his bileue

and wheþer he spekith þerof preueyly or

apertely he be wele avised what

he saith, and where he saith, of whom

he saith, and to whome he saith, how

he saith, and whan he saith, for coue-

nable tyme and maner owith to be so-

ught in all thyng. And þus a man

owith to dispose his vndirstondynge,

his mynde, his wil, his thynkyng,

and his reson discretely eche tyme

so þat in eche *bodely doyng [f. 28^v]

and gostely he be wele disposid and [f. 29^r]

kept in good mesure þat he be neiþer

þerin 'to' hoot ne to colde, to bisy ne to slow,

to myche ne to litil while, to hard ne *MS. expunged tyme.

to soft, to cruel ne to meke, to large

ne to scarce, but as frelty wil suffre

euery grace to fynde & to hold a good

mene, neiþer to myche ioyng in prosperite

ne to myche sorowyng in aduersite.

But in þe day of prosperite haue þou mynde

of aduersite, & in þe day of aduersite be

not vnmyndeful of prosperite, for it

is light byfore god in þe day of a man-

nes deeth to yelde to hym aftir his

werkis, but þe malice of an owre ma-

kith foryetyng of greet lecchery; þat

is as þe glose saith: for a litil penance

doon here in tyme god foryeueth &

foryetith greet offence, and siþen þe

wiseman saith: þat in þe ende of a

man is shewyng of his werkis &

litil space is to þis ende & myche

tyme yuel spendid is passid; who is vn-

[f. 29^v]

wise but he þat enforsith hym not bisily

to make a good ende, doyng aftir his

power penance for his former defaultis,

absteynyng hym from all yuel aftir

possibilite of frelty. But yit þis penance

[f. 29^v]

must be mesurid, as must eche vertues
 entent, worde & dede, if mede shall sue,
 for in mesure nowmer & weght god hath
 ordeyned all thyng þat was, 'is', or shal be.
 For þi who þat couetith to haue þis first
 chefe vertue, þat is cleped temperance,
 he must know mesure and loue it and
 worche þeraftyr. The secund godly ver-
 tue is prudence, þat is as myche to say
 as bifore seyng or purueynge. Ffor
 what euerman shuld speke or doo, he
 shuld thynke or puruey bifore in his
 wit what is likly to come þerof, harm
 or profit, good or yuel, sorow or ioy,
 worshyte or vilony, ees or disese, he-
 lth or sekene, life or dethe, presynge
 to þe name of god or sclauder. Also if
 a man be moued by hym silf or by any
 oþer to speke or to doo any thyng, prudence
 wil þat if he can he seche and know
 autorite þerof in goddis law, or opyn
 reson, and if he can not axe he coun-
 seile of hem þat haue exercise or vse
 of suche spekyng or doynge as he
 is moued to. And if he fynde hem
 whom he gessith hath verry knowyng
 of suche suche spekyng or doynge,
 yit þough þei tell hym trewly by
 autorite of scripture or reson þe tre-

[f. 30^r]

[f. 30^r]

wth, not for þi take he not of hym
 to doo neiþer aftir þer autorites ne reson,
 but if he can quikly undirstond hem,
 for if a man be apechid, he must answer
 for hym self, for þi if a man can neiþer
 fynde hym self autorite, ne reson, ne
 hem þat can trewly counseil hym,

trust he þan to god, ablynge hym to
 grace, abidyng counseil from aboue,
 and trow he not to eche spirit. And
 if by conscience or counseil a man be mo-
 ued to speke or to doo trewth, but also
 loke he how þat he mai best & moste
 profite to all men, euermore ymagynyng
 þe perels þat bene to com aftir bisily
 enforsyng hym by þe grace of god
 to eschew hem prudently, not cow-
 ardly for his own grefe, but more for
 þe vengeance þat must com nedis to
 hem þat ayenseyn þe trewth if þei
 amend hem not, for crist saith hym self

þat heuen & *erthe shall passe, but
 þe leste word of his lawe shal not passe
 to it be fulfillid, & he said to his disciples
 and to all his aftircomers þat wer to com
 to hym aftir þis life: If þe world hate
 yow wit yee for it had me in hate raþer
 þan yow, if ye wer of þe world þe wo-
 rld shuld loue þat wer his. Fforsothe

*MS. expunged h.

[f. 30^v]

¹
[f. 30^v]

for ye be not of þe world, but I haue
 chosen yow fro þe world; þerfore þe wo-¹
 rld hatith yow; haue ye mynde of my
 worde þat I said to yow, þe seruaunt is
 not more þan his lord. If þei han pur-
 sued ^{*}me, þei shal pursue yow

*MS. expunged yow.

also. And of þis it sueth trewly bi wit-
 nes of crist þat who so loueth hym
 trewly he shalbe pursued, now with
 lyyng, now with sclaundrynge, now
 with bakbitynge, now with scornynge,
 now with losse of frendis and of ca-
 tel, & now with punyshynge of body;
 for þi eche faithful louer and suer of
 crist must arm hym ayens þese perels
 if he wil haue parte with crist. But
 bifore a man bygynn þis blissid strife
 brynge he to mynde þe wise sentence
 of crist where he saith: who of yow
 willynge to bilde a towr wheþir
 not first he sittynge accountith þe
 expensis þat bene necessary if he
 haue to performe þat bildynge, þat
 aftir whan he hath set þe foundment
 and mai not performe it, all þat
 seen hym shalbegynn to scorne hym
 saynge, for þis man began to belde
 and he myght not end it. Vpon why-
 che text þe glose saith: an erthly

[f. 31^v]

[r. 31^v]

bildynge is maid bi gaderyng to
 gedyr of goodis, but an heuenly bil-
 dyng is maid with goodis sown of
 broyde. In all thyng perfore þat
 we doo we shulde take hede to our
 aduersaries aspyyng our werkes,
 for but we waken ayens hem we
 shal haue hem scornors whome
 we had biforne counsellouris of
 yuel, and who þat wil bilde þis he-
 enly tour must scater abroad his
 erthly substance & turn his hert
 from couetise of þe world and make
 redy his life ayens þe aduersitees of
 þis world. And for þi eche man þat
 ablith hym to grace be he prudent
 in spekyng & in doyng, and haue
 he mynde þat crist saith: who þat
 puttith his hand to þe plough & lokeþ
 abake is not able to þe kyngdome
 of heuen; for þi no man be so vnpru-
 dent þat he bisie hym in feruent
 spekyng or doyng so þat he suffer
 scorne of his enemyes for his faillyng,
 and perfore it is spedeful to hym þat shal
 last in good purpos bigunne, he haue
 þe prudence of þe serpent aftir crist
 techyng. Ffor whan þe serpent by-
 gynneth to here þe chauntyng of hym

[r. 32^r]

þat bisleth hym for to take hym & kill
 hym, þan þe serpent, þat he be not
 ouercom with his swete chauntynge,
 leyth down þe one eere hard to þe
 ground, and þe oþer he stopith with þe
 sharp ende of his tale. Þis swete
 chauntynge is þe flaterynge of þe de-
 uel, of þe world & of mannes flesh,
 þis flaterynge he must ouercom with
 mynde of our sharp and peynefull

[f. 32^r][f. 32^v]

dyyng, with mynde of þe fers pey-
 nes of hell þat neuer shal haue ende,
 with mynde of þe moste dredeful do-
 me of crist, and moste of* all with
 mynde of cristis hard passion, and
 all þis yitt wil not saue vs, but if
 þat we hold our oþer ere fast to þe
 erth, þat is but if we know vs of
 frele kynde, hauynge neiþer mai haue
 of our self eny goodnes, holdynge
 vs fast & lastyngly to þe erth of our
 kynde, makynge vs vndir þe myghty
 hond of god: ffor with outen þis pru-
 dence, cometh no man to a good ende.
 The thrid vertew is rightwisesnes,
 the whiche vertue is þan verily had whan
 to eche thyng is youen þat is accor-
 dyng þerto and ellis not. Ffirst right-
 wisesnes axith and wil þat god be so-

*MS. expunged h.

uereynly be dred & loued; þe secund
 tyme, þat þe body serue to þe soule
 in mesurable etynge and dryn-
 kynge, trayuel, and dyuers byho-
 ful penance þat þe soule haue lord
 shyp kyndely ouer þe body; þe thrid
 tyme rightwisnes wil þat a man
 obey to his souereyn principally þat
 is aboue hym in vertues, þe and
 to hym þat sugettith hym wrong-
 fully soffrynge mekely his tirantry.

[f. 32^v][f. 33^r]

þe fourth tyme rightwisnes
 wil þat good accorde be amonge
 hem þat bene euen in degree, as
 bredren shuld be * to oper men by
 affinite and felowship; þe fifte
 tyme rightwisnes wil þat þe so-
 uereyn teche and chastise hem þat
 bene vndir hem, for as a curat shal
 reken for his parishynes, so shall
 housholders reken for her children
 and her seruantis; þe sixt tyme
 rightwisnes wil þat a man soffre
 paciently his enemye, and pray for hem
 þat wronfally callengen hym & pur-
 suen hym. The seueneth tyme right-
 wisnes wil þat a man haue verry com-
 passion on þe poor & þe nedy, for
 þe wiseman saith: He þat stoppith

*MS. erasure of
 possibly three letters.

[f. 33^v]

[f. 33^v]

his eer þat he here not þe pore
man, he shal cry to god, & god shal not
 here hym, and saynt poule saith þat
 þe rightwiseman lyueth þorough
 faith, for as þe glose saith: Of faith
 commeth rightwisenes, and of right
 wisenes commeth helth, and of wiked-
 nes commeth vnrightwisenes, & þerof
 commeth payne, and as dauid saith:
 Rightwisemen shal shryue hem to þe
 lord. The .iiij. godly vertue is strenkeþ,
 not onely bodely but myche more go-
 stely. Verry strenketh stondith in þes
 vij. vertues, þat is in meknes, charite,
 and verry pese, by whiche þe synnes of
 þe fende bene quenched. Verry pese,
 nedeful bisenes and wilful pouertye
 quenchith þe synnes of þe world. Wil-
 ful pouerte, sobirnes and chastite quen-
 chith þe synnes of þe flesh: þies bene
 seuen stronge armes ayens þe deuel,
 þe world, and mannes flesh, to eche man
 þat kepith * hem clene & vsen hem in
 good order. Ffaith also þat is þe funde-
 ment of eche good vertue is so strong
 þat who þat kepith it clene may
 vndirstond all euil, siþ crist saith: All
 thynges bene possible to hym þat bileue;
 her to acordith saynt poule sayng þat

[f. 34^r]*MS. expunged þat.

[f. 34^r]

our former fadres þorough verry faith
 ouercam remeys & wroghten rightwisnes,
 and turned vpsodon castels & diden þer
 þorou many oþer glorious dedis. By
 þe faith of men þat baren hym was þe
 man helid in þe palise. By faith was
 þe woman helid of þe flix of bloid þat
 she had suffred xij yere. By fayth
 þe doughter of þe woman of cananee
 was delyuerd of þe deuel. By faith
 þe woman of samarie þat was heþen
 was turned to crist and by hir prechyng
 many men bileuen, as crisostom, austyn,
 and origene saith. By faith þe borne
 blynde man was maid to see, and by
 faith lazarus þat stonken was raisid to
 life. But siþen saynt Iames saith þat
 faith without werkis is deed; it is nede-
 ful to eche man þat he bisie hym to haue
 siche werkis as approuen þe bileue.

[f. 34^v]

Thes werkis bene þese: þe first
 werk or token þat approuen þe bileue
 is to clense a man of synn by verry pe-
 nance, doynge as gregorye saith, ver-
 ry penance is to sorow for yuel doynge
 & turne not ayen þerto, as Ierom saith.
 The secund werk of bileue is to re-
 freyne þe viciousnes of þe tunge, and
 affir to vse it vertuously. The thrid

werk is to be bisy to withstond yuel

[f. 34^v]

doers, & withdrawe þe deu^el from

her hertis but what kyuse hym ow-

eth to be þat shal do þis gostely mercy?

[f. 35^r]

Þe glose seith: hym bihoueth to be

wened fro fleshly werkes and worldly

and to be a vertuous worcher: for el-

lis by his own doom he dampneth hym

silf. The .iiiij. werk of bileue is to

withstond yuel suggestion or coun-

seil. And þe fift vertuous werk is for

to visite þe seke creature bodely and

gostely prudently. Ffor right as þe

seke creature bodily must be susteyned

of hem þat can and haueth wherof

with holsom metys and drynkes and

ned[e]ful clothyng & rest and comforth,

so eche man þat knoweth gostely seke-

nes of his neghbur and haith neiþer

þat sekenes, ne eny oþer siche in custom,

ne in wil, owith for to susteyn gostely

þat seke creature with holsom techy-

nge to leue þat yuel, and releue

it with softe clothes of charite, þat

is þat he vndirnyme hym in þe name

of god, for loue of helth of his soule,

[f. 35^v]

& þan as a bodily seke creature whan

he hath eten & is hiliid he nedith to

rest hym for to defy his mete & to swe-

[f. 35^v]

te vndir his clothis. So who þat is
 seke in synne, whan he is vndirnymen
 of his yuel and charitably hillid with
 good counseil, hym oweth to rest þan
 to defy his gostely mete & cacche he-
 ete; þat is, hym oweth aftir his vn-
 dirnymyng to ymagyne his synn &
 to sorow it, and to leyue it, and þan
 he shal þorough grace cacche heet
 to stond in vertue, & loue hem þat hel-
 pid hym. And right as a bodily seke
 man, if whan he is holisomly fed &
 warme hillid neiþer broukiþ þat mete,
 neiþer is chaufid with warme hillyng,
 shewith his seknes to be stronge, &
 to contynew yit with hym, so it is
 opyn euidence of a gostely seke man
 þat his synn lastyth if he amend hym
 not anone aftir þe vndirnymyng
 of hem & han bisied hem to hele his
 synn * as her own. And if þat he
 shame and sorow his synn & voidith
 þe occasions þerof, it is to gess þat
 his wounde is curable. And þan
 as a bodily seke man owith to be
 aftir all þese cures comfortid, so af-
 tir euidence of shame & sorow of a
 gostely seke man comforth is þan to
 hym nedeful þat he neiþer fall into

[f. 36^r]*MS. expunged as.

[f. 36^r]

greet heuynes, ne in to dispeyr, &
þus men shuld put charitably her
handis vpon seke men, þat is her hel-
pis and her comfortis, siþen þerby crist
saith þei shal be amended. Þese chari-
table werkis sheweth þat þe welder or
þe doer of hem is in þe bileue, and
þerby myghty to withstond her gostely
enemyes. To siche saynt petir spekith
saynge: þe myghty in þe bileue ayen-
stond ye your aduersary, as who saith
þei þat bene not in þe bileue may
not ayenstond hym. And þus strenkeþ
of þe bileue makith a man stronge
in loue boyth to god & to men, and
also þerby a man hath grace to suffre
strongely aduersitees, and to be mygh-
ty in discrete penance, and þus all go-
stely strenkith commeth of bileue, &
þerby god is greitly plesid, for with-
out bileue, as saynt poule saith, no
man may plesse god, and so he þat
bileueth hath sufficient strenkeþ.

[f. 36^v]

Here bigynneth þe xvj condicions
of charite declarid.

[f. 36^v]

B Ut siþen clothyng of
þis loue is so myche loued
of god and more worþi to
man þan all þis wo'r'ldis riches. Man
shuld bisily know propirtees of þis loue,
but poule þat was rauyshed vn to
þe thrid heuen and herd derne wor-
dis of god, þat bene not here leful
vs to speke, tellith. xvj. propirtees þat
suen þis charite. The first is þat
charite is pacient of wrongys, for
all our charite mot be ensampled
of crist, but crist was so pacient, as
saynt petir saith, þat whan he was
mysseid he cursid not ayen ne whan
he suffred wrongys, he manyssid not
ayen. O what charite hath he to suffre
wronge for cristes loue þat wil not
suffre a light worde, but yeld a worse
ayens. The secun*d* propirte is þis, þat
charite is benigne, for it is not yno-
wgh to suffre, for so doeth theues, but
doo good in soule ayens yuel suffrid,
for þat is good loue of þe fier of cha-
rite, and þis is clepid benignite by
propirte of worde. And herof clerkis
saith þat þer bene. iij. lawes: þe first is

[f. 37^r]

law of our god to doo good for yuel;

[f. 37^r]

þe oþer is lawe of þe world to do good
for good, and yuel for yuel as mannys
maner is. The thrid is þe deuels lawe: to
doo yuel for good, and þis is maner of
men whan þei be turned in to deuels.

[f. 37^v]

The thrid propirte is þat sueth of þe
secund, þat charite haith not enuye
to no kyn thyng, for it loueth wele god,
and all goddis creaturis. The .iiij. propir-
te þat sueth of þis riche vertue is þat
charite withoutforth worchith not
shrewidly, for as þe first yok bigynneth
with pacience, and siþen goith in to
worchyng of a mannes soule, so mot
þis oþir yok forsake yuel within & siþen
yuel dede without by ordre of god.

The fift maner of charite stondith in
þis, þat it bolnyth not with pride,
siþ it is þus pacient. And þe sixt sueth
herof þat it couetith not worldily
worship, for all worshyp of charite
she puttith fully in god. The seueneþ
condicion þat sueth þis charite is þat
it sekith not propir goodis to it silf.

.... [MS. defective, wanting approximately one folio.]....

wit who went a mys. [final line of tract]

[f. 38^r]

Here sueth

[f. 38^r]

•xii• chapitours of perfeccion of Richard
hampolle drawyngs.

The first is: how wicked men shuld
turn hem from synn.

The secund is of displaying of þe world.

The thrid is of pouerte.

The •iiij• is of ordinance of lyuyngs.

The •v• is of tribulacion.

The sext is of pacience.

The seueneth is of prayer.

The •viiij• is of holy thynkyngs.

The •ix• is of perfist redyngs.

The •x• of clennes of hert.

The •xi• of perfite loue of god.

The •xii• of contemplacion of goddis
ordynance and worchyngs.

N | E tardes conuerti ad dominum &c
Tary þou not to be turnyd
to þe lord, ne deferre not

to amend fro day to day for deeth
withouten mercy sodeynly stelith
away synful, and bitternes of peynes
fallith vnwairly of hem, þat for slo-
wth turne not here; ne we may not
nowmbre how many worldely lyuers
to myche fals trust hath begylid.

Ffor it greit synn to trist to goddis mercy
and ceesse not from syn, to wene god-

[f. 38^v]

[f. 38^v]

dis mercy be so myche, þat he wil not
 deme rightful peyn for syn vnamen-
 did. Þerfore it saith: Worche whil þe
 day lastyth, for whan nyght cometh
 no man may worche. Day he clepith
 þis life, for all our tyme we shuld
 not cesse from of good doying, so as
 we knowen wale þat our day* is vn-
 knownen to vs; for nyght he clepith
 deeth, for þan our myght and our
 wit is withdrawen from vs, þat we
 mai no lenger do no good, but after our
 dedis to haue ioy or peyn. We lyuen
 but a moment or lasse þan a moment,
 for to regarde of tyme euerlastyng
 all our tyme is as nocht. How may
 we þan with out greet drede waste
 our life tyme in loue of vanitees, &
euer stond ydil and necligent and neuer
 amend. Therefore we prayen: Lorde
 turn vs & we shall turn; hele vs, and
 we shal be helid. Many men be not
 helid for her woundis festren and styn-
 ken, for to day þei turn to god and to
 morow þei turn fro god; to day þei
 repent and to morow þei turn ayen
 to her syn. Of hem it saith: We he-
 lid babilon, and she is not hool as for
 men turn not trewly to god. Ffor
 what is turnynge to god but to turn

*deep Ca.

[f. 39^r]

fro þe world and from synn, and fro þe
 deuel and fro þe flesh. And what tur-
 nyng fro god but to loue chaunble
 goodis, and delectable sight, so to
 turn to þe deuels werkis, and to þe
 lust of þe flesh and of þe world.
 For we turn not to god with reme-
 uyng^{*} of our feet, but with turnyng
 of our willis, and our maners; for þan
 we turn to god whan we set all our
 thought vpon hym, and to thynke of
 his willis and on his heestis all tyme,
 todoo hem in dede. And where so euer
 we be goyng or syttyng, þat þe drede
 of god go not from our hert, not drede
 of peyne, but loue drede in charite
 to do reuerence to þe presens of so greet
 maieste. So to drede to greue his good-
 nes in neuer so litil a thyng of default
 þough no peyn wer. For in þis maner
 we turn right to god and fro þe wor-
 ld, for to turn fro þe world is not el-
 lis but to put away all loue of þe
 world, and to suffre gladly for god
 all aduersite of þe world, and to
 for geit all idil and worldly occupa-
 cions and bisynes, so þat our hert
 be holy turned to god, and as deed
 to loue or to seke eny worldely thyn-

[r. 39^v]
 *renewing Ca.
 goyng Misyn.

[f. 40r]

ges, so þat our hert shalbe set fully
 to desire heuenly thynges, and ^{*}haue
 god all tyme in our sight, as we shuld
 lastyngly see hym in our soule, as þe
 holy prophet said he did hym silf: Pro-
 uidebam dominum in conspectu meo semper,
 I sett god all tyme in my sight, not for
 a tyme as þei þat sett in her sight all
 worldely thynges faire and louely for
 to see and delite þerin, and desire to haue
 it to her wil. Et oculi mei semper ad
dominum quoniam ipse euellit de laqueo pedes
 meos, And myn ieyn ben all tyme
 sett vp to god, for he shal draw my
 feet out of snare. So by þis it
preueth but if þat we sett vp our goster-
 ly sight all tyme to god we shal not
 scape gyles of temptacions. But
 many lettynges þerbene þat our hert
 is not set to god, ne turned perfitely
 to hym, as plenty of riches, likyng
 of women, shape or bewty of youth;
 þis threfolde corde is hard to breke
 but it must be broken and set at no-
 ght, if god shal be loued, for he þat
 treuly desireth to loue god it is no
 peyn to hym, but a greit ioy to put
 away all lettynges. Ffor in þat case
 he spareth not fadre ne modre ne hym

*MS. expunged a.

[f. 40v]

[f. 40^v]

silf; he taketh none hede of no mannes
 chere; he inforsith hymself to breke
 all lettynges; it thynkyth hym ful litil
 all þat he may doo for to loue god;
 he fleith from synn as a dronken man; he
 loketh after no warldly solace; he set-
 tyth hym silf so fully vp to god þat
 some tyme he lesith his outward wit-
 tis, for he is all sett inward & vpward
 to god; þat oper about wenen þat he is
 ful sory whan he is full mery. But
 many sayth þei wolden turn all to
 god, but þei say þei may not yit for
 lettyng of diuerse causes and occu-
 pacions, but here cold hert is repre-
 uable. Fful sooth is, if þei war touchid
 with the leste spark of goddis loue
 þei wold with all her bisynes seke what
 wey þei myght loue hym, and if þei
 wold not cesse of sekyng to þei my-
 ght fynde it. Ffor it her excusyng is
 her accusyng, as riches and lustys
 of women. Ffor summe þat hath long
 lyued wele haue fallen by women,
 for fairnes is lightly loued. And whan
 þei witten þat men louen hem þei
 assent sone. And so summe bene after wor-
 se þan euer þei war to fore, þan her name
 aperith, and as he was preysid tofore
 aftir he is dispisid. Ffor I seghe þe man

[f. 41^r]

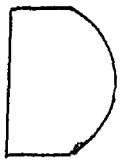
[f. 41^r]

þat men saide had lyued wondir streit
 lyfe fiftene yere, and after he fel in syn
 with his seruauntys wife, and myght
 not be departid from her w'h'illis he
 lyued, and at his dyyng men said þat
 he cursid þe preestis þat come to vi-
 sit hym, and wold not reseuyue sacra-
 mentis of holy chyrche. And þerfor all
 new bigynnyng must fle all occasi-
 ons of syn and withdraw wordis, de-
 dis and sightes styrring to eny syn,
 for þe more vnleful eny thyng is,
 þe raper it is desired, for þe deuel assai-
 leth sore hem þat turn from hym to god,
 and meuyth bisily to lustis of þe
 world, and þe fleshe and he rehersith
 in her thought olde vanitees and lustys
 and makith hem to thenke it an heuy
 lyfe to do eny penaunce, and to loue
 lustys and fantasyes with out nowm-
 bre, and of idil thoughtis and of ydil
 lustis þat wer as for yett cometh þan
 new to mynde. But ayens all þis
 he must shew vertue, and take goste-
 ly armour & stedfastly with stond þe
 deuel and all his temptacions, and
 so quenche all fleshly desires, and all
 tyme thenk of þe loue of god, and dis-
 pisyng of þe world may not passe
 from hym, of þe whiche folowith

[f. 41^v][f. 42^r]

Of dispysynge of þe world.

[f. 42^r]



Ispisynge of þe world is to
 passe among all worldis
 & passyng þinges without
 loue of hem, and to couet noght ellis
 in þis life but god, and to sett noght
 by all ydil ioye and solace of þe wor-
 ld, and to take scairsly at suffisith for
 nedeful lyfelode; and þough sufficiens
 sumtyme lak, to suffre gladly; þis is
 þe contempt of þe world þat þou
 must haue if þou wilt not be lost, so to
 dispise þe world not to loue it. Ffor all
 þat we louen we worshypen, so it is
 foule to worshyp donge, as to loue
 erthly thyngys; for so couettouse riche
 maken hem silf boond to þe vilest stynk
 & bene glad to be clepid lordis, but it
 cometh not of kynde þat one man
 be lord ouer an oþer man, but of fortune,
 but a man to be suget to vices it is
 of yuel wil; þerfore put away yuel wil
 and þou shalt be fre from þe deuel
 & from syn & bicom a seruaunt of
 rightwisnes þat techith to loue no
 worldely thyng. Ffor couetise of þe
 world & loue of god bene contrary
 and resten not to gedir in one place,
 for her bed is to narrow þat one of hem

[f. 42^v]

[f. 42^v]

muste falle be side; so þe more fully þou
 puttist away couetise þe more þou shalt
 fele on þe loue of god; ffor þe more co-
 uetise þe lesse charite. A þou wreched
 soule, what sekist þou in þis world? Þer þou
 seist all passyng and gylyng and þat
 shal raþer begile þe þat þou louest moste
 þerin. Why art þou so bisy about deedly
 thynges? Why desirest þou so fast falyng
 thynges? Seest þou not wele þat þei
 bene raþer lost þan wone. But I wote
 where þou wonest þer þe deuel sittith
 & hath blent þine iyen and bigilid
 þe with his wiles, to make þe couett
 þat passith, and to loue þat shuld be
 hatid, and to leue þat lastith, and to
 sett þin hert on þat þat may not abide.
 And whan þou wenest to stond siker, þou
 shalt fall in to þe fire and bryn, for
 þei þat leuen in worldely wele bene
 begiled in fyue manners of þe same þat
 þei loue; þat is by riches, by astate, by
 lust, by power, and by worshyp, þies
 bynden hem in syn & holden hem in
 defaultys with whiche þei bene ouer
 comen, and amenden not all her life
 but þat after is to hate þat hath no grace
 to amend here, but passen so to pey-
 nes euerlastyng, þese letten hem to dis-
 pise þe world and to loue god, and to

*MS. expunged y.[f. 43^r]

know hem silf, and to desire þe kyng-
 dome of heuen, for no man may come
 to blisse but if he leue þe loue of þe
 world and of all vanite þerin; þerfore
 good is to leue of by tymes whilles
 we bene in bodely likyng & yonge
 of age, for what oþer likyng may a man
 haue þat shapith hym to loue god for
 he must sett his ioylite of youth att
 noght & kepe his strenkip to goddis
 seruice & to take none heed of riches
 but to take heed þat bodily bewty is
 but gyle and an hauyng of vanite
 and for to speke all out þou must dis-
 pise all þat passith in þis world as
 shadow. A þou fleshly louer, what
 fyndist þou in þin flesh þat so delitist
þerin? Þi youth likith þe, and if þou art
 ioyly in mannys sight why takys þou
 none hede what is hid vndirneþ? Wo-
 tist þou not þat fairnes is a coueryng
 of vilony and of roote of corrupcion,
 and ofte cause of dampnacion. Þerfore
 hold þe apayed to loue god, and for
 his loue to leue all ydil loue and
 so to worship god & desire to be with
 god, to be ioyfull in hym, and no tyme
 departe from hym, but to cleue to
 hym with ful desire, brennyng with

[f. 43^r][f. 43^v][f. 44^r]

[f. 44^r]

out quenchyng and for to dispise þe
 world; þe world hym silf dryueth. vs
 by reson þat so ful is of all wicked-
 nes, for here is malice lastyng, perse-
 cucion to nought, enuy to greue, bac-
 bytyng, gnawyng, defamyng, and
 heuynes of sclaundrys here is all
 thyng medeful; no thyng in rewle
 right is none loued, ne trewth allow-
 id, but fals trust and vntrew frendship
 þat is greit in wele, and in pouerte de-
 partith; oþer thynges also mai men vse
 to be wery of this world, as vnsta-
 bilte of chaungyng of tymes, short-
 nes of thys life tyme, sikernes of
 deeth, and vnsikernes of our dyyng
 loue of lyfe euerlastyng, and vanite
 of all þat is here, and trewth of ioy
 to come to. Chese whiche þe is leuer:
 if þou louest þe world, þou wilt be lost
 with þe world; if þou louest god, þou
 shalt regne with hym in his blisse.

[f. 44^v]

Off Pouerte.

Rist saith if þou wilt be per-
 fist, go and sell all þat þou
 haste, and yeue to poore men & come
 and folow me. In þis he shewith
 þat perfeccion is to forsake all yuel

[f. 44^v]

of þe world, and to folow crist in
 vsyng of vertues, for not all þat lo-
 uen þe world foloweth crist, for summe
 bene worse aftir þan þei wer tofore,
 for þan þei yeue hem to bakbytyng
 and to apayre oþer mennys good name,
 þan þei swellyn with enuy & brenen in
 malice; þei auaunten hem self passyng
 all oþer; þei praysen her own astate
 and all oþer þei blamen & condempne.
 How trowist þou þat þe deuyl hath
 begylid suche þan hath neiþer þe world
 ne god, for hem he ledith to hell þo-
 rough sutil gylis, but vndirstond þou
 þat crist saith, and take pouert in an
 oþer ¹maner, for þer he saith: go sel 'all' away þat
 þou haste; he techith vs to chaunge our
 willis & our maners, þat þe proude
 be come meke, and þe angry be come
 softe, and þe enuyous bicom louenyng,
 þe couetous become large, and he
 þat hath be leccherous to leue not
 alonly þe dede of syn, but also all stir-
 ryng and countynance of yuel, &
 all myse reule of mete and drynk
 to amend it with fastyng and good
 rewle, and fro to myche loue of þe
 world turn all his loue to god, and
 turn his many thoughtis in to one

¹[f. 45^r]

[f. 45^r]

thought & one desire to god, for so
 shal wilfull pouerty be profitable to
 hym, and for worldely myseise þat
 he suffrith for god, he shal haue wor-
 ship in blisse, for he saith: Blessid
 be pore in spirit, for 'of' hem is þe kyng-
 dom of heuene. And what is pore-
 nesse in spirit but meknes of hert
 to se our own febilnes þat we may not
 to perfite stabilnes but by þe grace of
 god, and he forsakith all thyng þat
 myght lett þat grace, and settith all
 his desire onely in ioy of his maker.
 And as out of a rote many braun-
 chis sp[ri]ngyn, so out of wilfull
 pouerte sett in þis maner: vertues and
 good maners waxen out of nowmbre
 not as summe chaungith her habite
 and not her hert, but þei forsaken
 riches as it semyth and euer gaderen
 plenty of vices with out ceessynge.
 And what is worse þan a poore pro-
 ud? And what is worse þan an enuyous
 begger? Þerfore if þou wilt become pore
 for god, loke raper how þou hatist vices
 þan eny worldely good þat þou forsakist;
 loke how þou folowest crist in vertues
 liuyng for he saith: Lerne of me
 how soft and meke I am of hert. He

[f. 45^v]

saith not, lerne of me to be poore
 as bodely, for bodely pouerty in it silf
 is no vertue, but raþer wrechidnes, and
 as for þe seluen pouerte 'it' is not to pra-
 syn þough a man be poor, but it may
perauentour help to vertue, and to lyue
 good life, for pouerty withdrawith ma-
 ny occasions of syn, and so it is to loue
 & to prayse as for þat cause. And it
 makith a poor man þat he his not wor-
 shippid, þough he wer worthy but raþer
 dispisid & scorned, and put out amonge
 worldely lyuers, and to suffre þat for
 god it is ful medeful. And for siche
 causes crist to our ensample lyued a
 poor life in erth, for he shewed þat
 riche in worldely wele come not light-
 ly to heuen. Þerfore to poor þat folowen
 hym he bihight greit worship, and
 iusticis power þat we shuld þe more
 gladly loue suche pouerty, for he saith:
 Yee þat foloweth me shal sett and deme,
 and all þat for me forsaken her own
 wil in idil to fadre or moder, or to wi-
 fe or childe, or to eny worldely good,
 he shal haue grace in erth & life euer
 lastynge. But who so takith wilful
pouerty & lackith lownes þat crist te-
 chith, þei be worse þan eny riche in

[f. 46^r][f. 46^v]

[f. 46^v]

erth, and þei shal not sitt with the a-
 postels to deme, but þei shal be clepid
 with a dowble clothe of shame, þat is
 to be dampned body and soule. And þei
 þat bene meke and lowe for god, þough
 þei be riche, yit þei shal be on þe right
 syde whan crist shall deme. But
 some saith: We may not leue all; we
 bene feble; we must kepe vs our neces-
 saries whilles we lyuen. And þis is
 leful, but þei bene þe lesse worthy þat
 þei dar not suffre for god to be poor
 or nedy, or to haue defaute, but by grace
 yit þei may come to high lyuyng in
vertues, and to heuenly contemplacion
 if þei leue þe greet occupacion, and
 worldely offices or bisynes and þought
 about þat, þat þei kepe for her ne-
 cessaries & her nedeful lifelode & sy-
 þen yeue hem stedfastly to praynge &
 to deuout thynkyng, and to hold þat
 þat þei kepe, and sett none hert ne
 care þeron for eny getyng or lesyng,
 but haue as he noght had; for þei shal
 se þat to geet or to kepe waste good
 it is ful couetise, and to kepe somewhat
 for nede it is febilnes, but to leue all
 is perfeccion. Þerfore whan it is ^{*}high-

[f. 47^r]*MS. expunged gre.

er vertue to leue all 'pat' þei dar not do, [f. 47^r]
 it nedith hem to be not proud ne to
 boold of eny lesse vertues þat þei in her
 degre hath by * grace, þat þei may *MS. expunged eny.
 so come to good rewle of lyuyng, of
 þe whiche folowith. Of ordynance
 of lyuyng. Capitulum quartum.

Oure thyngys bene to vndir-
 stond þat a man be rightly
 reulyd in his lyuyng to þe
 worshyp of god and to his own profite [f. 47^v]
 and to help of his euencristen. Ffirst
 to se what apayreth a man, and þo ben
 thre maner synnes, as of thought, worde
 and dede. In thought to thynk eny thy-
 nk eny thyng ayens god in wil of syn
 and not to occupye his hert with þe wor-
 shyp and þe loue of god, but suffre it
 to loue all idylnes of þe flesh and of
 þe world. With worde as to speke ley-
 synges, and forswerynge, to speke yuel
 of oþer, or to bacbyte, to stryue ayens
 trewth, to mayntene wronge, wittying
 or vnwittying, to speke of foly or foule
 wordes, or idyl or to myche. In dede
 in many maners, to be leccherous of
 dede, to touche vnclenly, kissynges,
 wilful defoulyng wakyng by hym
 silf or with eny party, steilynge, beny-

myng, gylynge or wronge doyng

[f. 47^v]

or harme to body or to godis. The

secund poynt is to se what clenstyth

our soule: þe be thre contrary to vices

[f. 48^r]

to fore, as repentance of hert; þat is

to be sory and yuel apayd of all synn

and to voyd out of þe hert all willis

and thoughtis þat bene not acordynge

to þe worshyp & to þe loue of god. An

oþer is shrift of mouth þat shuld not

sleuth be taryed, and opynly shew-

id, as it is done with out hydyng,

and to tel þe degre not perti, and satis-

faccion of penance doyng, as fasty-

nge in þat we haue mysdoo ayens

our silf, and prayers for þe trespa-

syng ayens god, and almes for we

haue mysdo ayens our euencristen;

but I say not to yeue almus of oþer

mennys good, for þat must be resto-

ryd, for ellis þe syn is not foryeuen

of wronge getyn good. The thrid

poynt is to se what kepith aman in

clennes of hert, and þat is to haue

a lastynge thought in god þat all

tyme our thought be set vp to god

[f. 48^v]

saue in slepyng tyme. An oþer is to

kepe bisely our outward wyttys,

as our sight, our herynge, tastynge,

[f. 48^v]

smellynge and touchynge, from all mysynge of hem to eny vanite of syn & be occupied all tyme in sune good and honest occupacion, as in redynge, or wrytynge, or spekyng of good, or to do eny thyng þat is nedfull to profite of life or of soule. Also thre thynges kepith clennes of tunge, as to be auysid bifore what we speke, and to be war of to myche, and to hate lesynges. And clennes of dedys must be kept with mesure of mete and drynk and slepe, and to fle yuel cumpanye, and to thynk oft of our deeth. The fourth poynt is to se what makith vs like to acorde to goddis will and þo bene thre as to se good werkis in all creaturis, & to haue homely knowyng of god with an hertly loue, and so to fele a ioyfull comforth of blis of heuen so in þis maner a creature disposid in luyng shall be sett as a tree vp plenty of euery new grace, so to last all tyme quyke in moisture of vertues, not to apaire for dry in hardnes of syn þat shall yeue nought, but sell for praysynge or wayne glorie his fruyt of good dedis & not to shew good ensample outward & yeue his yiftis to help & profite

[f. 49^r]

[r. 49^r]

of ober onely to goddis worship, aftir
 discrecion to do all thyng in tyme, and
 in maner & rewle, not as singuler foo-
 lis þat yeuen ensample of fastynge
 whan tyme wer to ete, and to ete
 whan tyme wer to fast; nought also
 as couetise folkis þat yeuen not
 her good in tyme, but kepen her clo-
 this or corne or mete til þei rote, and
 bene nought, and þan to yeue it; or
 to kepe waste tresour or any ober good
 to her dyyng, and come hem to no
 profite; þerfore þe prophet prayeth:
 lord teche me goodnes and lernynge
 and cunnyng. What is lernynge but
 to be sett in good maners, or to amend
 maners. So first by lernynge of grace
 in goddis scole we bene taught to
 right lyuynge, or to amend yuel lyuynge.
 Aftirward we knowen and vnderston-
 den what is to done, and what is to
 leue, and þan we felen not of fleshly
 thyng, ne worldely vanite, but heuen-
 ly and gostely aftir god and þe soule &
 if a creature to all his power yeue hym
 þus to do goddis will, and to delite
 in vertues, perauenture he shal passe in
 stedfast lyuynge, and in þe loue of god
 summe þat bigane or he, but he may not

[r. 49^v]

take eny highnes perof, or thynk þat he had
 ought of hym silf, or hold hym silf better
 þan eny oper þat perauenture seme stil* *MS. expunged symple.
 synful of lyuynges, but hold hym

[f. 50^r]

feblist and synfullist of all; he wil dis-
 seyue no man but hym silf, but hold
 all worþier þan he is, and desire not
 to be praysid as holy, but raper to be dis-
 pisid. And whan he cometh amonge
 men, cast hym not to be þe first, but
 þe last & holden as leste worthy of
 all, for þe better eny man be he must
 in all thynges make hym silf þe low-
 er, for so he shal deserue of god to be
 hyghed, for þe power of god is grete
 and is not worshipped but of smale
 meke. And of greet proude he is dis-
 pysid þat sekyn to be worshipped hem
 silf, and seken not in all thynges god-
 dis worshype, for if þou be glad of pray-
 synge and to be worshipped for þou
 art holden good, wytt wele for þou
 þi mede here, and þough þou seme high
 of lyuynges & of greet penance and
 chastite, whillis þou haste more ioy in
 mennys worshippinge þan of aungels
 worshippinge in blisse, loke after noug-
 ht ellis but peynes hereafter. Perfore þou
 must perfitly dispise þi silf, and fle all

[f. 50^v]

[f. 50^v]

wordely worship, þat all þi lyuyng
 inward & outward shew goddis wor-
 shipe. In mete and drynk be þou scarce
 and discrete, and refuse no mete þat is
 leful to vse. And whilles þou etist or
 drynkest let not þe mynde of god þat
 fedith the passe frome þin hert, but
 worship and bliss god at euery mossel
 þat þine hert be more in god þan in
 þi mete. And loke þine hert be none
 tyme departid from god, and so þou
 shalt please ihesu & haue greet blis &
 so þou shalt put away temptacions of
 þe deuel þat is moste bisy in tyme of
 etynge and drynkyng to bigyle, for
 summe he makith to fall from highnes of
 vertues with to myche etynge and dryn-
 kyng, or to apayre in her vertues ly-
 uynge with to myche abstynence,
 for many to synguler varyeth euer in her
 etynge and drynkyng, as for a penance
 or an abstynence, as now to ete but
 onys in two days, an oþer tyme but one
 mele on a day, now one maner flesh or
 fishe, now no flesh ne fishe, now no
 wyne, now watyr, now ete myche, now
 litil, and neuer kepith one rewle þerin, but
 now is good ynough þus, now is better
 so, for sighe foolis þat neuer yitt asayed

[f. 51^r]

[f. 51^r]

eny swetnes of þe loue of god wenen
 þat nyce abstynence be holynes, and
 þat a man may haue no specialite of
 god but þei semen so singuler in mennys
 sight for so litil mete and so greet nyce
 rewlid abstynence; but soothe it is þat
 abstynence in it silf is no holynes,
 and if it be indiscrete and mysrulid
 it lettithe holynes, for þan it distroy-
 eth rewle of discrecion, for without
 discrecion vertues bene turned in to vi-
 ces; þerfore who so will vse eny suche
 singuler abstynence he must lyue alone
 as out of peple sight & out of co-
 mone cumpany & knowynge þat he
 hold hym silf out for nowght & haue
 no mede for his trauaile, but lese all
 his will. Ffor peple holden hem holy-
 est þat doon moste penance & vsen
 moste abstynence whan oft þei bene
 lesse holy þan oþer of comon lyuynges
 in good. Ffor a creature þat hath
 trewly asayed þe swetnes of goddis
 loue, he wil neuer deme eny man better
 þan oþer for eny abstynence, but he is
 so myche þe lesse worthy þat he is of
 þe peple for his greet abstynence pray-
 sid for passynge oþer. Þerfore I hold it
 best & moste plesynge to god þat a
 man conforme hym in meet and dry-

[f. 51^v]

nke as for honest place & tyme and
maner to hem þat he lyueth amonge
þat he be not nyce, ne shew no new
religion amonge comon lyuers in good,

[f. 51^v]

for witt he wele þat þough one or
tweyn perauenture praise hym for his
soleyn abstynence oþer wil clepe hym
ypocrite and nyce, but some bene so
lefe of praysynge, and to holden holy
and of highe lyuynges þat þei wil lyue
amonge men, but þei wil not be comon
of mete and drynk, but þei wil ete so li-
til þat all men aboute speke of her litil
mete, or þei must haue oþer mete made
for hem, or in some þinge þei wil discorde
from oþer, and amonge comon, þei wil for
no thyng be comon, but so leyne and sin-
guler and queynte to sitt amonge men
and ete by hem self, but siche madnes &
highnes be euer fer from me, but it is good
oþer þat bene of none abstynence, holden
hem silf lesse of merit þan hem þat so
absteyne and be sory of hert þat þei may
not so doo. And good is þat þei þat so
gretly absteyne hem hold oþer better þan
þei bene so as her abstynence is so myche
knownen and praisid all aboute, and yit
with out grete lownes and grete cha-
rite it is nought to fore god all her

[f. 52^r][f. 52^v]

abstynence, for vertue is þe lesse worthy
 þe lesse it is se of peple, but no man may
 se an oþer mannys charite, how hiȝly eny
 man loueth god, and how goodly he lo-
 ueth all creaturis. Þerfore charite passith
 all penance and abstynence, and all go-
 od dedis þat men may se and knowe.

And oft it fallith þat summe of lesse ab-
 stynence loueth god more, for it nedith
 a creature to be myghty of his body
 þat shal lastyngly loue god, for whan
 þe body is feble with grete abstynence
 or penance þe hert is þe feblyer to
 pray or to rise in loue as he shuld in
 his bodely myght & heelth. Þerfore, I
 had *leuer þat a man wastid of his body
 for grete loue inward in soule þan for
 grete fastynge & penance as þe spouse
 saith of hir silf. Tel my lemman þat
 I faynte for loue. But be þou stedfast
 in all þi doynge and rewle þe after
 þe rewle þat I shew þe here, and þough
 þou may not anone in þi begynnyng
 haue all þi wil, ceese not but hold for-
 th, for after longe tyme & assaynge
 þow shalt come to perfeccion, but if þou
 go or sith, or what euer þou doo eny
 tyme, euer sit þe sight of þi soule vp
 ward to god, and lett not þi þought

[f. 52^v]

*leuir Ca.
 raper Misyn.

[f. 53^r]

[f. 53^r]

departe from hym eny tyme, but hold
 þat tyme lost þat þou thynkest not of
 god, by nyght also worship god, and
 couet his loue, and let not slepe fynde
 þe idil, or eny oþer wise occupied, but
 praynge or thynkyng of god, loke
 þine hert renne not aboute with idil
 þoughtis eny tyme, ne occupy þe not
 with eny thyng þat is not nedful
 ne medefull, but cast þe to haue þine
 hert so stedfast þat þou drede no dis-
 ese of þe world, ne loue vnskilfull
 eny good or ese þerin; for he þat yit dre-
 dith to suffre all disese, he lerned not
 yit to dispise þe worlde as he shuld. And
 who so likith yit in eny worldely ioy he
 is ful fer from ioy euerlastyng, for he
 þat is stronge in vertue wil suffre all
 wele and woo without aperryng, and
 þe dethe, if nede be, for god with out gro-
 chyng. And charite is to desire onely
 heuenly ioy, so a perfite louer is glad for
 to dye, and abidith þis life in pacience
 but þough þou com to þat perfeccion þou
 shalt not lyue with out summe tribu-
 lacion or temptacion of þe whiche folow-
 eth. Off tribulacion.

[f. 53^v]

[f. 53^v]

W Han þe deucl seith one amo-
 nge a thousande to turne per
 fitly to god, and to folow
 crist ensample to dispise þis life and
 onely to desire life euerlastyng, and
perfitely to repent and to clense hym from
 all defeaute of body and of soule, anone
 he sekith in a thousand maner gylis, and
 in a thousand maner sleghtis to sight &
 to draw hym from þe loue of god to þe
 loue of þe world ayen, and to be synful
 as he was, or with vnclene thoughtis
 at þe laste to make hym so to be hatid
 of his god. Þan he rerith ayens hym
 some persecucion, or tribulacion or disese
 or sclaundris, or fals enemyes with woo,
 þat he myght not greue with wele, so
 now with foule, now with faire he
 asaileth; now he meuyth idil ymagina-
 cions to do so, or so; or to þat, or to þat,
 and sheweth to þe hert fantasyes yno-
 we; þan he sterith a man to thynk vpon
 old lustis and likynges of tofore tyme;
 he temptith þe hert and þe flesh to thy-
 nke and to delite to lecchery, but he be-
 gynnyth first by smale doynges þat
 semyth no synn, but he 'h'opith to brynge
 it to þe worst, and by so myche he is
 þe bisier ayens hem with all temptacions

[f. 54^r]

[f. 54^v]

and tribulacions, þat to grete sorow
 of hym by þe mercy of god bene ascapid
 his power by turnynge fully from all
 vanite and syn, for þat onely he sekith
 to draw vs from all gostely loue to
 lustis, and from all clenness to defoule
 vs ayen all vncleennes, and þat war
 worse þan I can say, for who may thynk
 what folye it wer to com down to hog-
 gys mete & from kyngys deyntees, but
 yit he is fer more foole þat leueth
 þe deyntes of god and of heuen and
 puttith hym to vilonye and foulness of
 worldly and fleshly wrichednes, for glo-
 tenye or lecchery. What is it hoggis
 life & þei þat vsen it feden þer with þe
 deuel. Þerfore pacience is nedful ayens
 temptacions and tribulacions of our
 enemyes. Off pacience.

K Ingys children shuld not ete
 with beestis out of reson, but
 dispise all lustis & worldely
 ioy for þe loue of god her fader, for he
 þat is fed with þe brede þat cam down
 from heuen, þat is crist hym silf, he
 turneth to no temptacions of þe deuel
 for whan any temptacion or tribula-
 cion fallith, he must take gostely ar-
 murys, and stond as to fight, for so

[f. 55^r]

[f. 55^r]

temptacion shal be ouercome by sted-
 fastnes of bileue and of loue, & pacience
 ouercometh tribulacions, for what is pa-
 cience but a glad and a wilful suffrynge
 of worldely aduersite, for who so is paci-
 ent he greueth wiht none disese, but
 raper he worshippith god all tyme, for þe
 more pacient eny creature is in aduersite,
 þe higher he shal be in heuen. Þerfore
 we must gladly suffre all tribulacion
 and disese gyltles or gylty, all wronge
 or persecucion, or malice, siknes or pouerte
 for god, for all þis suffrynge clensth
 our soule, and encresth our mede, for
 we must 'be brent' here with fire of loue of god
 and of tribulacions so to be purgid of
 wordely vnclennes, or here after be
 turmentid ful bitterly in fire of purga-
 torye or of hel. Chese whiche þe is leuer
 for we may not ascape þat one or þat
 oþer, but with light penance here, and
 with myrth if we cleue fast to god, we
 may ascape all peyne herafter. Þerfore tri-
 bulacions be nedful to vs to draw vs
 from þe loue of þe world þat we suffre
 not paynes herafter, for ellis in peyne
 of purgatory it must be purgid, all
 þat we haue trespasid in bodely and
 worldely lustis. And if eny man by

[f. 55^v]

[f. 55^v]

malice do vs disease, if we suffren patiently, þei greue not vs but hem silf, for þough þei do vs a litil harm for þe tyme þei geyt vs grete mede, and hem greet peynes. Þerfore many synful be suffrid to lyue here in greet wele, & to haue no tribulacion, for peynes & no blisse is ordeyned hem her after.

[f. 56^r]

Þerfore holy men louen tribulacions, for so þei bene siker to come to blisse euerlastyng.

And so synful bene euer peyned with woo of þe world, and of bodely seknes or disease, and flene pouerte and tribulacions in all þat þei may, for whillis her bysynes his so myche in worldely thynges her trust ne bileue is not in gostely thynges, and þei haue no sauour to heuenward, for hert is all sett in passyng thynges, for euery creature is bounden in loue to his creator, and if he be bounden to eny creature he shall with his peramour all at oonys, for ~~ache~~ loue in þe begynnynge is but trauaile and folye, and in þe lastyng it is but woo & peyne, and at þe last it is but hate and sorow. But who so loueth his creator, he sittith not by all þat is in þe world, but it is his ioy to speke of god; * it is his fedyng styll to þenk of god;

*MS. expunged h .

he stoppith all his owtward wittys
 þat no dedely synn entre in at þe wyn-
 dows, and þat his wyt be occupied
 with no vanyte, and þoughe some tyme
 men perauenture dispise hym, or repreue
 hym or scorne hym, or sclaundre hym
 he must haue stil pacience, þat he be
 gladder to not wit his wrongys þan
 to foryeue, for he must pray for he amend-
 ment þat haten hym; he may not take
 hede to plesse eny creature but þat he
 dispise not god; and if he temptid in
 his fleshe withstond he stedfastly þat
 þe soule be not ouercomen, for temptaci-
 on is an help to vertue if a man consent
 not þerto, for no man may know hym silf
 wheþer he be stronge or feble but if he
 be temptid, so noman may be clepid
 paciente whan he is not greuyd, but
 if men do hym wronge or harme
 þan shal he se if he be pacient for ma-
 ny semen pacient whillis none doþ
 ayens her wil but anone with a
 litil thyng þat is none harm, ne scor-
 ne, but perauenture vndirnymmynge
 hem, or blamyng hem for her defau-
 tys þei shal shew her angre at full.
 And if one worde be spoken ayens
 her wil, anone þei wil answer ayeyn

[f. 56^r][f. 56^v][f. 57^r]

[f. 57^r]

tweyne or thre with haste and highe
 hert, and with hem kepe I not cumpa-
 ny. Perfore siche asaiynges must be suf-
 frid with lownes and swetnes of þe
 loue of god and suffre not þe tempta-
 cion, greue be it neuer so hard, for þe
 more þe temptacion be it is þe more
 medefull whan it is so ouercomen, for
 it saith: Blessid be þe man þat suffreth
 tribulacion, for after he is so assayd he
 shal haue þe life euerlastyng. For dowte
 not þat þou art in þe wey of perfeccion
 whan þou art glad of dispisyng as
 of worship, and to be poor as riche,
 & to haue defaute as plenty, and to
 suffre all þis gladly, and for no thyng
 falle from highnes of loue. Fie and hate
 in all þat þou maist all praysyng of
 peple, for flaterers praysyng bygy-
 lith many men, and many for mennes
 yuel speche haue apayred, but loke
 þou dispise and set by no praysyng &
 suffre esily all dispisyng, or hate, or
 enemyte and bacbytyng of foolis &
 so by good name & by yuel fame, by
 wele & woo, þou shalt sone come to þe
 kyngdom of heuen, but oft we bene
 asayde & perauenture for our febilnes
 we fallyng, þat after many assayng-

[f. 57^v]

es & fallynges we may know þe better
 our self and stonde þe faster, for he þat
 is so stronge, he dredith no temptacion
 and in pacience he is not disesid as it
 saith. No thyng shal heuy a right
 ful man what euer falle. And if þou be
 þus disposid þou shalt ouercome all
 maner temptacions, gostely and worldly
 malice, and þou shalt se hem þat dis-
 esyd þe to be more disesynd hem self,
 whillis þou art ioyfull in god, louy-
 nge hym with all thyne hert.

[f. 57^v][f. 58^r]

Off prayer.

ff þou fall to be temptid
 or in eny tribulacion, goo
 anone to pray, and if þi prayer be clene
 þou shalt haue help, but some tyme
 falleth dyuers vanytees & many ydil
 thoughtis in þe hert in tyme of praynge
 þat letten þe deuocion to be stable in
 worship and in loue abydyng, and
 þan perauenture it wer good awhile
 to thynke in deuout thynkynges til
 our her[t]* wer at more rest, and þan
 to make an* ende of our praynge, but
 if a creature for goddis loue leue all
 occupacions of þe world, and fully
 yeue hym to heuenly thynkyng and
 praynge, I trow with in short tyme

* hert Ca.

* MS. expunged
 d in and.

he shuld haue stabilte of hert to loue

[f. 58^r]

& to pray, þat his hert shuld not be

remeuable, now to one thyng & now

[f. 58^v]

to an oþer but haue ful restyng and stil-

nes and in pees. Also it helpith

myche to haue a stable hert, to be

vsaunt to pray and so to say atrete and

deuoutely þat we say, for with vsaunt

and ofte praynge we ouercome þe de-

uel and all his temptacions, for whil-

lis þei fynde vs stronge and diligent

in deuocion and in praynge, her pow-

er wexith feble. But þei þat of

longe tyme yeuen hem to praynge,

þei fyndeth some tyme more deuocion

& more sauour to pray þan some tyme.

And whillis þat swetnes lastith it

is good to occupye stil in praynge &

whan it passith þat oft fallith for cor-

rupcion of þis heuy life good is to

take some good occupacion as to rede

of god* or to here of god*, or some

bodely werk for nede or to goddis

worshiþe, so þat our thought foryett

not god for eny cause, but so to falle

as to a new deuocion, and be more

deuoute þan we war, for we pray wele

whan we thynkyne of no thyng ellis

but þat all our hert be set vpward &

*MS. subpuncted
final d in godd

[f. 59^r]

[f. 59^r]

our soule bren in desire of þe holy goste
 for so a wondirful plenty of þe good-
 nes of god we shal fele within our
 silf, for out of all þe wil of our hert
 þe loue of god shal arise, and all our
 praynge shalbe with a greet desire
 and with a greet comforth in so myche
 þat we shal not say þan fast þan we
 sayn, but euery worde to present vp to
 god with a greet myght and desire of
 loue, for whan an hert brenneth with
 hoot loue so þe praynge as a flaxme
 clere brennyng risith out of þe hert
 and passith vp to þe sight of god out
 of our myght with greet swetnes
 in our praynge, þan our praynge tur-
 nyth in to þe melodye of syngynge
 in soule, and so some bene to repreue
 þat yeuen hem more to thynkyng
 þan to praynge & takith none hede
 þat þe worde of god is brennyng
 þat wastith all vncleennes of soule
 & makith her hertis to bren þat prayne
 goddis worde, for þei say þei wil first
 yeue hem to thenkyng so to stable her
 hertis, but þei shal so myche þe latter
 come to stabilnes of hert, þat þei be
 not stirrid lastyngly to pray; for þo-
 ugh we may not stable our hertis

[f. 59^v]

[f. 59^v]

anone as we wold, yit we shal not
 anone leue of but litil and litil en-
 crese more & more til our lord Ihesu
 crist like to stable our hertis, and thyn-
 kynges will help þerto, if it passe not
 mesure and good reule.

Off thynkynges.

It is good to thynk on þe
 passion and þe deth of crist
 & oft to haue in mynde what wo &
 what payne he suffrid of his own
 wil for our saluacion in goynge a-
 bout and prechynges, to be hungrid &
 thirst, to suffre cold & hete & wery-
 nes, dispisynges and repreues & hate
 & enemytees, þat so we his seruauntis
 thynk it not idil to folow our lorde
 and our emperour as saynt Iohun saith:
 He þat wil lyue in crist must goo
 as he went hym silf, and by Ieremy
 þe profite crist saith to vs: Thynk
 on my pouerte and trauaile, of my
 bitter drynke of wormewd and gall,
 and of my paynes and bitter dethe
 so to passe out of þe world to my fa-
 dir, for mynde and thynkynges dry-
 ueth away þe deuel and distroyth
 his wiles & quenchit bodely temp-
 tacions & kyndely a soule to bren in

[f. 60^r]

þe loue of crist; it reysith vp þe hert
and clarifieth it to be clene of all
syn, and I trow thys thynkyng

[f. 60^r]

be best of all oþer to hem þat be new tur-
nyd to god, and þerfore þe manhode of
crist is good to thynke, for þerin he shal
fynde mater of ioy and of sorow: ioy for
certeyne hope of saluacion, and sorow
as for so foule synne þat myght not light-
ly haue bene releid, with out so won-
dirful sacrificie of his passion and deth.

[f. 60^v]

For a new fleshly hert may not anone
rise in to contemplacion of þe godhede
til he become gostely, after distroyng of
fleshly felynges & lettynges, for whan
þe hert is clene, and no bodely wittes
occupyen the soule, þan he is able to be
take higher, for to fele comforth of þe
godhede in thynkyng & in gostely sight.

Some thynkyne of þe greet blisse þat
aungels and blessid soules bene in, and
siche thynkynges longyth to contempla-
cion, some thynkyne of þe wrichidnes
of þis life, and of þe vanite þerof & dis-
putyng in her wittes why men bene

so wode to foryett þe blis euer lastyng
for vanyte of þis world, and some *inu-
sen siche thynkynges þat moueth noght
ellis but worshipe & desire of god, and

[f. 61^r]

*vsen Ca.

[f. 61^r]

to loue hym as myche as it is possible
to louers here. But no man cometh
to suche meditacion, but þei þat han vsid
myche in oper thynkyng to fore said, for
it is highest of all oper & mast makith
a man contemplatife, and as trew lyuers
vsen dyuers good dedis after her degree
so þei vsen dyuers thynkynges, but for
all comen of one rote þei come all to
one ende and to one blisse but in dyuers
maners, as in þe same charite þat is in
som more þan in some, as it saith: God
hath led me by strayt weys of right-
fulnes. And so in one rightfulness bene
many weys, so in one charite all in vni-
te ben lad to god by dyuers merites;
some gone þe neper wey some þe myd-
dil wey, and some þe vpper wey, but
þe vpper wey is yeuen to some þat ben or-
deyned of god to loue hym more not for
eny good dedys þat he doith more, or
for he suffrith more, but for he loueth
more, þe whiche loue is brennyng and
swetnes and in all tyme it sekith rest, so
no man may sett hym silf as by trauaile
to do so or so, as he couetith hym silf siche
degre or siche, but he shal haue siche de-
gre as god hath chosen hym to; for some
þat men weneth þat þei bene in þe

[f. 61^v]

[f. 61^v]

vpper wey bene in þe lower, and some
 bene holden but in þe leste degre þat
 bene in þe highest for þat demed of god
 onely by þe inward loue of þe hert,
 and by no thyng þat men may do out-
 ward, for to dispute of thynkynges or
 of desires whiche is of þat degre, or
 whiche of þat it may not be knowen
 by any outward dedis, or who is high-
 er or lower to fore god. Perfore it is fo-
 lye to dispute or deme of any degre
 or of any maner lyuyng, as to say he
 passith hym, or he is holier þan he, so
 as þe hert may no man know, for if þei
 knew hertis þei myght wele deme
 but god wil not þat we know, þat
 men shuld not dispise þe guilty, ne to
 myche worship þe worthy; for sothe
 is if men myght know hertis þei wol-
 den dispise some as foule stynkyng
 þat þei worshipen as god, and some
 þat þei setten not by, ne onys to loken
 vpon þei wold worship as aungels in
 heuen. Perfore good thynkynges & thou-
 ghtes bene of god, and he yeueth hem
 to thynk siche maner thoughtis, as he
 seith acordyng to her astate & degre
 þat þei bene in. I myght tel þe my ma-
 ner meditacion, but I can not say wh-

[f. 62^r]

at maner wer best for þe, for I may not
 wit how þou art disposid in soule, but
 I hold hem best for þe þat god of his
mercy hath sett, or wil set in þi soule. But
 þou myght lerne of oþer mennys writynges
 and þat haue I assayed my silf, for if
 þou set not by doctouris techynges
 & wenest þou shalt do better þan þei te-
 chen in here bokys, wit wele þou shal
 neuer haue sauour in þe loue of god, for it
 is foly to say þat god taught hem, why
 wil not he as wele teche me? And I ans-
 wer, for þou art not as þei wer, for
 þou art proud and angry; and þei
 wer stil and meke, and in boldenes of
 hem wilf þei had nought of god, but
 lowynge hem silf vnder all oþer þei
 had holy cunnynge. Þerfore god taught
 hem þat we shuld lerne by her techynge,
 but if þi thynkynges desire þe loue of
 god and his worship, I trow þou be wele
 disposid, but I hold siche thynkynges best
 for þe in þe whiche þou fyndist moste
 swetnes and sauour in, for it helpith litil
 to thynk with out swetnes, but if it
 wer in siche tyme þat for nede swetnes
 is not felid. Off Redynge.

[f. 62^r][f. 62^v][f. 63^r]

[f. 63^r]

If þou couetist to come to þe
 loue of god & to bren in desire
 of heuenly blis, and to haue
 very dispisyng of þe world, be not
 slowth, but bysy to loke and to thynke
 of holy scripture, and namely on þat
 þat techith right lyuyng, and be ware
 of *wiles of þe deuel, and þer eny
 mater is of þe loue of god and of contem-
 platife lyuyng; but of hard & dispu-
 table maters of holy writ let hem
 worþe þat bene wise and vsid þerin, for
 it helpith myche to right lyuyng for
 to rede and trewly to vndirstond holy
 writ and holy mennes apreued writy-
 nges, for þerby we knowen our defau-
 tis and our wele doynge and what
 is done & what is to leyue and þe
 sutel craftis of our enemyes bene
 shewed to vs and by siche redyng*
 we bene stirrid to loue god, and to
 wepyng and all lykyng we may
 find þerin, if we setten our hert þerto
 as in eny riches, and þat we couet not
 eny cunnyng of bokys for worship or
 praysyng or eny auauntage of þe wor-
 ld, but onely to plesse and serue god þe
 better and so to lerne and to know how
 to loue god, and to teche þe same to oþer

*MS. expunged wh.

*MS. expunged to.

[f. 63^v]

[f. 63^v]

not for to be holden wise amonge men,
 for we shuld raþer be stil þan to shew our
kunynge for eny cause but onely for god-
 dis worshipe as it saith: I hid goddis
 wordis in my mouthe þat I synned not
 ayens god, for it is syn to speke of god
 not for loue onely & onely for his wor-
 ship, but as for veynglorye so to be
 worshipped or prasyd, or to geyt a grete
 name, or to be so at higher degre or
 at more reuerence, or þe raþer by hold with
 greet, or to sit þe higher, or to preche
 or to teche, or to speke of god to gete
 þe more þerby for nede, or ellis for
 enuy of oþer, or for malicious stryuyng
 to mayntene opynyons, and errours
 by colour & craft of grete cunynge:
 all siche spekyng of goddis wordis
 is syn, for we shuld speke onely for
 goddis worship, and for profith of oþer
 þat it myght be said of vs: þe wor-
 shipe of god is euer in my mouth, þat
 is whan we speke not for own wor-
 ship; by þese nyne degrees afore said
 we shal come to clennes of hert.

[f. 64^r]

 Off clennes of hert.
 Sight of god is here as
 by clennes of hert þat a
 man may haue as in þis life, but ful

sight may not be here, for he may be
no ful charite, for here is euer some vn-
clennes at þe leste of venyall synnes.

[f. 64^r]

þerfore, crist hym silf washid his disciples
fete, for dust of þe erth hongyd þer vpon,
for as it saith: Who may say I am all
clene of synne, as who saith no man

for it saith forþer: Though I be washen
with bitter water, as with repentance,
and myne hondis bene neuer so whyte

[f. 64^v]

as for all good dedis, yit it saith: In
vnclennes I am all defoulid, as for veny-
all synnes þat we may not fle, and my
clothis bene abhominable to me, þat is
for originale corrupcion of þis dedely
life, þat is euer redy to loue þat *likith

*MS. expunged is.

here, þat makith euer new syn as saynt
poule saith: Let no syn regne in our
dedely bodys, as who saith it may by
grace þat no syn regne as to haue po-
wer in vs to dedely syn, but with out
syn may we not be, but yit some maner
clennes we may haue by grace & gretly
to prayse if we yeue vs fully to bisy-
nes of redynge and praynge, and thyn-
kyng as it is said to fore, for þough
we synne venial some tyme it is sone
clensid, for our ful purpos it set to
god, for þe brennyng of charite with

[f. 65^r]

in our soule wastith all siche frelnes
 of syn, right as a drope of water
 in a grete fier shuld not be sene, for
 þat is vertue of a clene hert, to haue
 þe thought all set vp to god. And in
 þat degre his mynde and his*

*MS. expunged wit is.

wit is vpward stil, and worchyng
 in to god, þough we speke eny tyme to
 oper aboute, for in a clene conscience is
 no bitternes, none heuynes, ne none
 disese, but all stilnes and ese and swet-
 nes, and of siche clenness of soule ri-
 sith a syngynge of ioy and a songe
 of swetnes & a mery blis, þan oper
 while god yeueth a soule so myche ioy
 þat þe melody of aungels descendith
 þerin. In þat degre a man may wit þat
 he is in charite, and in siche charite þat
 he shal neuer lese. But yit he lyueth
 in drede, not of eny payne, but to dis-
 please god þat he in all swetnes so lo-
 ueth, but I spare to speke more in þis
 mater, for I se my silf ful wrechid, for
 my flesh is oft taryed and temptid;
 þough yit somewhat in þis þat is shew-
 yd to fore þe loue of god and contempla-
 tyue lyuynge bene declarid, yit some-
 what more specially I wil shew of þe
 same to your profite.

[f. 65^v]

[f. 65^v]

S Off perfite loue.
 wete light and delectable
 þat is my maker all myghty
 clarifie my face and þe sight of my soule
 with bryghtnes of þi silf, and myne
 hert alighten with thy swetnes, and
 with thy speciall yiftes clense it clerly
 frome all vnclennes þat it may fle light-
 ly vp to þe hightnes of thy meryest
 loue; þat I may set and fest in þe Ihesu
 syngynge in soule, and lyuyng as
 rauyshed with heuenly myrth & stably
 sit in sight of inuisyble sightes none
 oþer myrth to take, but onely in þi name.

A þou loue euerlastynge bren in my
 soule for to loue god þat no thyng
 bren in me, but to his clippynges.

[f. 66^r]

A gode ihesu how may I do to fele þe
 þat myght here be felid & not seen;
 bryng þi silf in to þe inwardnes of my
 soule, come in to myne hert, and ful-
 fil it with þi worthyest swetnes; make
 me drynk with wyne of swetist loue
 þat I may foryet all yuel & all gylynge
 lykenes of bodely sightes, & take þe
 onely to me to be ioyful and syngynge
 in soule in þe my gode Ihesu; hereafter
 swetist lord go not away from me,
 but euer abyde in me with thy swetnes

for onely þi presence in my solace, and þine
 absence is my woo. Holy goste þat
 inspirest where þou wilt, come to me
 & rauyshe me to þe, and chaunge my
 kynde þat þou hast made with thy
 swete yiftis, þat it may so be bisett
 with thy delectable ioy, to dispise and
 cast away all þat is in þis world, so
 to take of þi yeuyngē gostely yeftis
 of grace & with a syngynge myrth in
 my soule, to melt all in loue and passe
 in to light euerlastynge; bren myn hert
 & my reynes with þi fire þat shal bren
 in þine awter withouten ende; come
 I pray þe þou swete and very blisse;
 com swetnes most desired; com my
 derlyngē þat art all my comforth
 visite my soule þat longyth for þe &
 to þe, with swete brennyngē, bren
 þe rote of myn hert with þine hete &
 lighten me with in with þi light &
 glad me with a swete songe of loue in
 my soule & be þou all my fedyngē
 þat my body & soule may desire. In
 siche maner meditations þou myght
 delite þe so to come in tyme to þe
 trewth of loue; for loue suffrith not
 a louynge soule to abyde within hir silf,
 but rauyshith it oute of hym silf to

[f. 66^r][f. 66^v]

þat þat it louyth, þat þe soule be more [f. 66^v]
 þer it loueth þan þer þe body is þat ly- [f. 67^r]
 ueth by þe soule. So thre degrees
 bene of loue þat trew louers risen to
 one after an oper. The first is insuperable.
 The secund inseparable. The thrid is sin-
 guler. Insuperable is þat is not ouercome
 so our loue is in þat degre whan none
 oper loue ouercometh our loue to god; whan
 we puttith away for god all lettynges
 & withstonden all temptacions & fleshly
 desires, and suffren stilly all maner dis-
 esys for god & no lust ne vanyte ouercom-
 meth vs, for all siche trauaile is light
 to hym þat loueth, and trauaile may
 neuer better be ouercome þan by loue. In-
 separable is þat is not departid, so our
 loue is in þat degre whan our thought
 is no tyme departid fro god, but with
 a grete loue brennyng lastith, þat no
 moment while departith or passith
 out of his mynde, but so to thynk
 on god, as we wer bounden in our
 hert, þat it longyth to hym, and cry- [f. 67^v]
 eth þat it is holden in his loue & prayeth
 * to vnbynde þis life, and bryng it *MS. expunged \ of v.
 to hym þat onely he desireth to se, and
 so gretely to worshipe & to loue þis
 name Ihesu, þat it be lastyng all tyme

[f. 67^v]

in his mynde. Perfore, whan þe loue is
 so set in þe hert of a louer of god, &
 dispiser of þe world, þat he is not
 ouercomen from þat wil & þat loue, þan
 þat loue is clepid hiest & whan þat
 loue is so lastynge and bounden in to
 god þat no thyng lettith his hert
 from god eny tyme, þan it is clepid
 loue euerlastynge, and what loue may
 be more nere or hyer þan hiest
 or euerlastynge. But yit is þe thrid
 degre of loue, and þat is clepyd
 singuler, for one is highest of oþer,
 and an oþer is to haue a degre alone
 and to haue no felow & yit we
 may haue many felows and haue
 a principall place a boue oþer, for þough
 þou loue at hyghest in þi degre, and
 yit fyndyst þou some oþer leful comforth
 þan onely on þi god, yit þou louest
 not onely & so þou myght se yit how
 grete difference is yit of onely loue,
 for þough þou be hyghest, yit þou
 myghtist be onely as soleyne, or all
 one in loue, for so loue risith to a sin-
 guler degre whan our loue hath no
 comforth but onely in Ihesu, whan no
 thyng may like ne plese, but onely
 god, for a soule set in degre, onely

[f. 68^r]

crist he loueth, onely hym he desireth,
 and onely crist he couetyth, & onely
 in desyrynge of hym he longyth; no
 thyng is to hym swete; no thyng
 sauouryth hym but onely Ihesu, for his
 thought is euere fed with swetnes, as
 it wer with a myry songe in a feste
 of wyne. What euere sodeynly cometh,
 what euere falleth, þat is not lyke his
 wil and accordith not to his desire; it
 is sone voyddid and anone ouercome; he
 set all thyng at nought þat he seeth
 acordith not to þe loue of god. What
euere he myght do, hym thynk it ydil
 & reþreuable, but þe cause & þe purpos
 be done onely for god: with crist he
 may euere lyue & with hym he hath all
 þat euere he wil & without god all is
 horrible to hym, and all * thyng foule
 & vnclen, but for he beleueth to haue
 hym euermore, he abidith stedfastly &
 with his body he failith not and with
 his hert he feyntith not, but he lo-
 ueth lastyngly & suffrith all thyng
 gladly, and þe lenger he lyueth þus
 in god, þe more he brennyth & wex-
 ith higher in loue. Þerfore it accordith
 to siche one to be solitary, for amonge
 men he fyndith no felow, and þe lesse

[f. 68^r][f. 68^v]*MS. expunged f.

þat he hath to do outward þe more

[f. 68^v]

he is rauyshed with ioy ynward, and

so he bicometh as impassible in soule,

[f. 69^r]

for no disese ne eny contrary cause

may let hym þat he ^{*}ne is all tyme

*MS. expunged is.

ioyful in god. A my soule fall away

from þe loue of þe world & faul in to þe

loue of crist, þat it be euer swete & softe

to þe to speke of hym to here, or rede, or

write, or to thynk on hym, to pray to hym,

and to worship hym withouten ceessynge:

Lord god my soule is deuout to þe; it

cryeth to þe from fer, and desireth to

se þe; in þe it brennyth, to þe it longyth.

A þou loue euerlastynge, þou haste

ouercome me, þou swetnes and fayrnes

euerlastynge; þou hast wondid myne

hert, & now so woundid & ouercome I

yeld me to þe; vnneth I lyue for Ioy,

and almoste I dye, for I suffyce not in

my corruptible flesh to suffreth þe swet-

nes of so grete maiesty. Ffor whillis

þe hert is so fast set in Ihesu it is all

turned in to þe fire of loue, and it is

taken vp in to an oþer kynde, and in to an oþer

[f. 69^v]

blis. Perfore good Ihesu, haue mercy on me so

wrechid, shew þi silf to me so seke, for

þi loue help me so woundid with þi loue,

I fele my silf not seke, but for longynge

to þi loue; who so loueth not þe, he lesith
 all þat is. He is wode þat folowith not
 þe, but þis mene tyme be þou my ioy,
 my loue and my desire til I may se
 þe as my god ouer all goddis. So cha-
 rite is worthyest of all vertues, high-
 est and swetist þat bryngyth to gedyr
 þe loued and þe louer, and coupleth Ihesu crist
 and a chosen soule for euer, I fere; it restoy-
 rith in vs þe ymage of þe high trinite
 and makith a creature moste like to his
 creatour. A grete is þe yifte of loue
 tofore all oper yiftes þat chaungith a
 hyghest place with aungels in blis, for
 þe more of loue eny creature takith
 here of god, þe more and þe higher
 he shal be in blis. A singuler ioy it
 is of þe loue euerlastyng þat byndith
 louers with boundys of vertues, and
 rauyshith hem aboue all worldly thy-
 nges vp to þe placis of blis. A dere
 charite, who so hath not þe in erth all
 is nought þat he hath, but who so
 yeueth hym to haue ioy of þe, anone
 he is taken vp ouer all erthly thynges.
 Þou nobil charite þat onely art hardy
 to go in to þe kyngys chaumbre of blis;
 þou art not ashamed to rauysh crist to
 þe, for he it is onely þat þou hast so-

[f. 69^v][f. 70^r]

[f. 70^r]

ught & þat onely þou hast loued. He
 is þi trust, hold hym fast to þe, for he
 must nedys haue þe, for it was onely
 þi desire to be obedyent to hym, for
 no maner doynge may plese crist with-
 outen the. Þou makist all godenes wele
 sauouryd; þou art þe throne of heuen;
 þou art þe felowship in heuen amonge
 aungels and mankynde; þou art a
 wondirful holynes, a sight of blessidnes,
 and life lastynge withouten ende. A holy
 charite, how swete þou art and how
 comfortable, for þou makist hole ayen
 þat was to broke; þou makist to arise
 þat was falle; þou makist hem fre þat
 war bounde; þou makist like aungels
 of mankynde: þou takist vp high hem
 þat for þe sitten and risten, and hem þat
 þou so takist vp þou fedist with swetnes.
 In þis state or degre of loue our loue
 is chaste, holy and wele willyd, and
 loueth þat he loueth for it silf, not
 for ought þat it hath, but fast byndyth
 hym silf to þat he loueth & he sekith
 no thyng but þat he loueth, but to ha-
 ue hym onely without ought ellis, he
 is payd, hote and brynnynge and all
 louynge, and byndith his louyd fast
 to hym without eny mesure & in a woun-

[f. 70^v]

dirful maner passynge all maner, yeldynge
 all hym silf onely in his loue, dispisyng
 & foryettynge all thyng ellis he syng-
 yth in soule, thynkyng and longynge
 for þat he loueth, passynge vp in de-
 sires to hym, fallynge all in hym by-
 nyng in his clippynges all fulfilllyd
 with kysynges and all take in to fire
 of loue, for so a very louer of crist kepith
 no certeyn in his loue, ne to haue þat
 or eny degre for all þis life. How myche
 he brennyng and syngynge in þe loue
 of god, yit he sekith to loue more and
 more, and so be more brennyng in loue
 & more ioyful in þe same, in so myche;
 þough he shuld lyue euere here, yit he
 shuld not wene þat he shuld abyde at
 eny certeyne degre of loue & to passe
 no forþer in encresse more in loue, but
raþer þe lenger he lyued so myche þe
 more he shuld bren in loue for god,
 þat is of endlis godnes, and of end-
 lis swetnes þat may not fully be vndir-
 stonden of eny creature; he may not
 so fully be known in louynge, ne in
 our wittys, as he is grete and passynge
 in hym silf all creatouris, but whan
 a creature begynnyth to bren in desire
 of his maker þat so he departith of
 þe light þat he is þe godhede, and so

[f. 71^r][f. 71^v]

[f. 71^v]

forth he is inspirid and fulfillid with
 yiftis of þe holy goste, and partith of
 heuen blis as it is possible to creatu-
 ris yit lyuynge here, and passynge
 so all erthly thynges, with highnes of
 wittis, he is taken vp to fele þe swet-
 nes of þe life euer lastynge, and whan
 he is so fed with swetnes of þe god-
 hede, and lightned with heet of his
 maker, he is so all brent in loue, as
 a sacrifice offrid & acceptid to þe kynge
 þat euer regneth. A loue so ioyfull,
 stronge, & rauyshynge, brennyng all of
 good wil myghty þat myght not be
 quenched, þat bryngest a soule all in
 to þi bondage & suffrist it to thynk
 of nought ellis but on þe. Þou chau-
 langist to þe all þat we lyuen, all þat
 we felyne, and all þat we kunne. Þerfore
 let crist be all þe bigynnyng of our
 loue, and loue we so hym as for hym silf
 & let hym be þe ende of our loue, þat
 we louen þat þat is to loue for hym in
 right rewle, þat our loue to all thynges
 be as it shuld, for his loue & none oþer
 wise, for þan our loue is perfite whan
 all þe cause of our loue, and all þe in-
 ward worchynge of our hert is all set
 vpward acordynge to þe loue of god,

[f. 72^r]

[f.. 72^r]

þat þe vertue of our loue be so pure and
 and so grete, þat no worldly ioy, ne
 no fleshly likynge myght like our hert
 wer it neuer so leful. A loue þat myght
 not be departid. A loue so synguler
 þat þough no peynes wer for synfull
 ne no blis shuld be herafter, yit wol-
 dist þou neuer þe raþer loue god þe lesse;
 it wer lighter to þe to suffre eny peyne
 *þan onys to do a dedely syn. Þerfore
 loue god trewly for hym silf, and loue
 no thyng ellis ne þi silf but for god.
 And so it shal shew þat no loue is with
 in þe, but onely þe loue of god. How
 shuld ellis god be all in all thyng if
 eny parte of mannes loue left within
 a man? A þou dere charite come in to
 me, rauyshe me in to þe, and so present
 me before my maker, for þou art sa-
 uour of swetnes, loue swete smellynge,
 likynge to taste brennyng þat purith
 and comfortith euermore lastynge; þou
 makist contemplatyues; þou openest
 heuen yate; þou stoppist enemyes mo-
 wthis redy to accuse; þou shewist god to
 be seen in his blis, and þou fordoist all
maner syne. Þe we praise. Þe we preche.
 By þe we ouercome þe world. By þe we
 synge in soule. By þe we goon vp by

*MS. corrected
 þat to þan.
 [f. 72^v]

þe ladder of heuen. Passe þou in to me
with thy swetnes. Þe I commend, and
bytake me with myne to abyde without
ende, Amen. Off contemplacion.

[f. 72^v][f. 73^r]

Ontemplacion or contempla-
tyue life hath thre partyes
as in redyng, praynge &
thynkyng. Whan we reden god spe-
kith to vs, and whan we prayen we spe-
kyn to god, and whan we thynkyne
aungels comen down & techeth vs þat
we ^{*}erre not. And whan we prayen
þei bere vp our prayers in to þe sight
of god, and maken ioy of our wele
doyng, for þei bene messangers by-
twyx god and vs. And praynge is
a deuout wil of þe hert set vp to god;
þat is, presentid to fore god with a likyng
& goith not þens withouten peyne,
as whan our deuocion cessith and our
thynkyng vp to god in loue & desires
is kyndely after redyng or after pray-
yng, for so in our thynkyng risith
a nyghe familiarite of loue vp to our
sauyour Ihesu. And in redyng of wisdom
we fynde trewth and light of grace in
knowyng to our lyuyng, and to pray-
yng accordith worshippyng, deuocion,
gostely sight, passyng of our mynde

*MS. expunged h.[f. 73^v]

[f. 73^v]

vpward, and study in heuenly thyn-
 ges. And so contemplacion ston^{dy}th in
 prayer. And to thynkyng longyth in-
 spiracion of god, vndirstondyng heuen-
 ly wisdom, and risyng deuocion. And
 to ask what is contemplacion, it is
 hard to answer, for summe sayn þat con-
 templatyfe lyuyng is not ellis but
 a knowyng of preuey heuenly thyngys,
 or of thyngys to come, or to leue all
 worldly occupacions, or to study in ho-
 ly writ & in holy bokis. Summe sayne
 þat contemplacion is a fre & a sharp
 inward sight of gostely wisdom wor-
 chynge vpward. And summe sayn, & wele,
 þat contemplacion is syngyng of blis,
 and some sayn & best þat contemplaci-
 on is a dethe of all bodely desires þo-
 rough gostely syngyng of an hert
 rasyd & set vpward, and me thynkith þat
 contemplacion is a gostely syngyng
 of þe loue of god taken in þe hert with
 swetnes of þe worshippyng of aunge-
 ls, and þis is syngyng of þe soule,
 þat is ende & effecte of perfitte prayng
 & of trew deuocion in erth, & þis is a
 ioy of þe soule, and þe moste perfitte deed
 & þe moste medeful þat eny man may
 do in erth, as it saith: Blessid be þat

[f. 74^r]

[f. 74^r]

man þat can synge in soule, as by con-
 templacion of god for no man þat is
 fer from god may synge in soule to Ihesu,
 ne taste þe swetnes of *his loue, but
 by so myche þat eny man yeueth hym to
 bren in þe fire of loue & to haue pa-
 cience, lownes, and meknes, with all
 clenness of body & soule, and to haue
 grace so to arise in to contemplacion,
 loke he set all tyme to haue oþer *
 medeful vertues, by þe whiche he may
 in this life be fre of synn and of peyne
 heraftir, and so to haue blis in tyme
 to come, and so he may by grace come to
 fele by contemplacion melody in soule
 here by his life. Þerfore he must yeue hym
 to praynge & wakyng and to holy thyn-
 kynges, for with siche gostely trauaile
 & with deuout wepyng, we shal come
 to loue, and to contemplacion, and to haue
 all oþer yeftis of þe holy goste set in our
 soule, so he may begyne with wilful
 pouerty & to couet * none hauyng
 of þis world, and so to lyue also trew
 and clene life by fore god & þe world.
 But to haue nought is no vertue, for
 some may noght haue þough þei wold,
 but to haue no wil to no gode for god,
 it is grete vertue. Ffor a [man]* may haue all

*MS. expunged þi.*MS. expunged
vertues[f. 74^v]*MS. expunged not.

*man Ca.

worldely gode & yit haue no harme

[f. 74^v]

perin, whan we kepen eny good for skilful nede of lifelode, and for no lust ne trust perin & right so a man may haue nought, and pe lesse he haith pe more he couetith & wold haue myche more if he myght, for pe moste perfite must haue here necessities for her nedeful bodely lifelode, for ellis he wer not perfite if he wold not haue pat hym nedith for his lifelode, for pat is kyndely rewle for perfites to dispise & set noght be eny worldely good for god & yit to take of pe same pat nedith for lifelode & for clothyng, and not to gruche, but thank god, pough some tyme hem lak pat hem nedith and to put forth for god if pei eny tyme haue more pan nedith. For pough we suffre some tyme defaute pe more we be set to bren in pe fire of charite pe more pacient we shuld be in all maner aduersite & disese. For so he shal be come trew, not feyned meke, whil-
lis he holdith hym silf so litil & worthy to be dispised, pat he wil not be agre-
uyd for no wronge, ne for eny repreues. And perfore w'h'illis he yeueth hym silf by-
sely to inward deuoute thynkynge, he shal be take vp in to contemplacion of

[f. 75^r]

[f. 75^v]

[f. 75^v]

heuenly comfort^{is}. And so with a clene
 & sharp gostely sight, he shall brennyngly
 synge in soule with swetnes of inward
 blis, as it is possible to do in þis bodely
 lyuyng. And so whan he sekith none out-
 ward thyng, ne goith with no proude fote,
 but onely delitith in heuenly delices, anone
 he is rauyshid as out of mynde, for grete
 swetnes of þe loue of god & in þat ra-
 uyshyng he felith wondirful blis &
 þis is contemplatyue lyuyng, if it be
 vsid in dew maner. For by long vsage of
 gostely lyuyng we shal passe vp to
 heuenly contemplacion, for our gostely
 sight is rauyshid vp & seeth heuenly
 thynges, as by a derk sight, and as in
 a myrrour, not in ful clene sight, for
 whillis we lyuen here aftir bileue, we
 seen not clerly in kynde þat we bileuen,
 but as saynt poule saith: By a myr-
 rour in derknes, for þough our gostely
 sight be set to se gostely light, yit we
 seen not þat light as it is fully in kynde,
 but þe soule felith þat it was þer, for
 he felith þe sauour & þe brennyng of
 þat light euerlastyng, as it saith: As
 our derknes is, so is our light, for þo-
 ugh a derknes of syne and all vnclene
 willis by grace bene passid & voidid

[f. 76^r]

[f. 76^r]

from an holy soule, and þe hert fro
 foule be purgid, & lightned with light
 of grace, yit we may not se fully þe
 blis of heuen whillis we abydyng
 in þis deedly life, for þat is sayd þat
 holy men & contemplatyue lyuers
 seen god opynly & clerly, þat is to
 haue clere opynyng of her wittis
 to vndirstond * of holy writ
 as to haue * an openyng
 to þe so * ule, as by
 an entre * vp in to heuen *

*Hole in vellum.

[f. 76^v]

whan all lettynges betwen vs & god ben
 away with a clene hert to se spiritis in blis
 & þis is þe more grace, but some hath take
 boiþ, þat one & þat oþer, but as in derk we
 se not so in contemplacion þat þough a
 soule be lightned with inuisible light of
 god, yit þe silf light is not seen visible,
 but as it saith: God hydith hym in derk-
 nes. God spekyth to vs in a cloude, but
 þough no thyng be seen, yit it is deli-
 table þat is so felid, for so our loue is per-
 fite for to loue here bodely, and to fele
 no myrth but onely in god & for god. Þus
 it shewyth þat holynes is not in mour-
 nyng of hert or wepyng, or in out-
 ward doynge, but in swetnes of perfite
 charite and of heuenly contemplacion
 for many haue lyued in grete penance

& in wepy^{*}nge, and yit

after þat * þei haue tur-

nyd ayen * to syn, but

þer turnyd ne^{*}uer none

ayen to worldely ioy þat euer felid þe

ioy of euer lastyngge loue, for wepyngge &

mournynge is to new begynnynge lo-

uers to trewth, and to hem þat yit long

encresyth in god, but ioy in soule, and to

rise in to contemplacion is but in perfites,

for þei þat of longe tyme han yeuen hem

to penance and han yit stirryngge in con-

science of her synnes. Witten þei wele þat

þei bene not fully purgyd in her soule.

þerfore good is to hem yit for to wepe

and mourne in penance, for but a man

be so first clensyd and purgid with we-

pyngge & contricion of hert he shal not

come to swetnes of contemplacion, for

ioy of contemplacion is not getyne but

with grete trauaile by fore. But whan

it is getyn, it is a passyngge blis, and

yit it is not getyn by * eny de-

seruyngge of trauaile, but it is goddis

speciall yifte. But fro þe begynnynge

of þe world in to þis day was neuer

creature rauyshyd in to contemplacion

of cristis loue, but þei forsake before

all worldely vanytes & ydil myrth,

[f. 76^v]
*Hole in vellum.

[f. 77^r]

*MS. expunged
trauaile.

[f. 77^v]

[f. 77^v]

for with penance & praynge & with
 deuout thynkyng vsid of longe tyme
 he may come to heuenly contempla-
 cion. So contemplacion is a trauale, but
 a swete trauale & a desiderable & esy
 & mery to trauale, not very ne gre-
 uous, for no man trauallith þerin, but
 with grete ioy, and he is not wery to
 trauale, but whan it passith to cesse
 of his trauale. A what is a good
 trauale eny man to asay? It is a noble
 and a wondirful bisynes þat may sittynge
 best be do. For hym nedith grete rest
 of body and of soule þat shal verily bren
 in soule with þe fire of þe holy goste,
 for many þat can not rest in her thou-
 ghtis, ne put a wey vayne & idil thou-
 ghtis may not fulfil þat it saith:

Rest & seeth þat I am god, for þough
 her body do nought, her hert is bisy
 in ydilnes & so þei bene not yit wor-
 thy to taste & to se þe swetnes of god,
 ne how swete is þe highnes of contem-
placion, for euery contemplatife creature
 loueth to be solitary, so to yeue hym þe
 offer & þe better to stil contemplacion
 þat he haue no lettynge outward, þan
 so as contemplatyue life is worthyer
 & more medeful þan actyue life, and all
 contemplatyues by stirrynge of god lo-

[f. 78^r]

[f. 78^r]

ueth solitary lyuyng and so bene moste
 brennyng in loue of god for swetnes of
 contemplation. Sothe it is þat solitarie
 lyuers so sett in contem^{pl}acion be highest
 in blis, and stonden in highest perfeccion of
 holy chirche, but it be þat some perauen-
 ture stonden in siche degre þat þei haue
 bothe to be perfite in þis contem^{pl}atyue ly-
 uyng, and also fulfill actyue lyuyng
 to techyng & rewlyng of peple, for
þei passen & shal haue special mede, for
 helpyng of peple, but a contem^{pl}atyue
 lyuer is so set in desire vp to heuenly
 lyght þat often he shal be holden a fole
 or as out of his wit of men aboute &
þat is for a soule fully brennyng in cristis
 loue chaungith all his bodily kynde
 for þe tyme, and departith so þe body &
 all hym silf from all worldely felyng
þat he is turnyd out of hym silf, so si-
 che a soule set all in one myrth of loue,
 holdyth hym stil in þe same inward blis
 & takith no more eny hede of eny world-
 ly myrth in erth, and for he is so fed
 with inward blis, no wondyr þough
 he say with grete desire þat it saith
 in canticles: How may I do to fynde
þe my broder out out of hous, þat I
 myght kisse þe; þat is, for he desireth

[f. 78^v]

for loue to be out of þis life, and so
to fynde his sauour & se hym in his
kynde, and so to haue hym at þe ful,
and as it saith forþer: And þan shal
no man dispise me, for a deuout soule
set in contemplatyue lyuynge fulfil-
lid with loue of þe godhede: he dispy-
sith all idil myrth of þis world, & so
syngynge in soule onely in Ihesu he co-
uetyth to dye, and for he dispisith
vanyte he is dispisid hym silf of all
þat han her wit in worldely thynges
not in gostely ne in heuenly thynges,
and þerfore he longyth sore for loue to
be in verry blis with holy companyes
of aungels. But no worldely aduersite
may greue þat soule; þerfore no thyng
better ne meryer þan þe yift of contem-
placion, for þat takith vs vp from þis
lownes, and bryngith vs in to blis to-
fore god, for grace is here begynnynge
of blis to come, and perfeccion is ful-
fillynge of þat grace by þe whiche
we abydyne a mery blessidnes and
a blessid myrth & a worship withouten
ende & an endeles worship to lyue
with sayntes & to wounu with aungels
& þat is moste verily of all to know god
and perfitely to loue hym, and to se hym

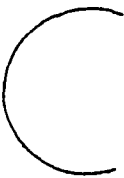
[f. 78^v][f. 79^r][f. 79^v]

[f. 79^v]

in brightnes of his maieste, and to wor-
ship crist euer withouten ende, with aungels
syngynge and melody þat no tunge can
tel to whom be worship and blis &
thankynge of his gracious yeftis in to
þe worldis of worldis, AmeN.

Here bigynnyth þe seuen bodily
werkis of mercy.

[r. 79^v]


 Crist shal say at þe day of
 dome to hem þat shal be
 saued: commeth ye blessid of
 my fader & haue ye þe reyme mayd
 redy to yow fro þe begynnyng of
 þe world, for I hungrid & þan ye fed
 me in my membrys. I thristyd & ye
 yaue me to drynke. And whan I was
 harbourles ye harbouryd me in your
 houses & gaderid me to rest. Whan
 I was nakyd ye clothid me. Also I
 was seke and nedy & ye visited me. And
 whan I was in prison ye cam & comfor-
 thid me. Þe seueneth werk of mercy is
 beryyng of þe dede men þat han nede
 þerto. And all þies vii. werkis of mercy
 men done to crist whan þei do hem to
 his membris deuoutly in his name as
 þe gospel tellith. And as þe soule pas-
 sith þe body in worthynes, so bene þies
 gostely warkis of mercy more nedeful:
 Teche, Counseil, Comforth, Chastyse,
 Fforyeue, Suffre, and Pray. A man te-
 chith þe vnkunnyng goddis lawe by þe
 wey of charite whan he tellit to hym
 for loue þe biddynges of god. A man
 counseylith an oþer how he shuld do
 whan he moueth hym to away þat le-

[r. 80^r]

dith hym *surely to heuen. A
 man comfortyth an oper as he shuld whan
 he solacyth hys soule to drawe in goddis
 yoke for hope of grete mede. A man
 chastisith an oper by worde or by dede
 or ellis by withdrawhyng of bodely help
 whan he helpith hym to leue his synn.
 A man foryeueth an oper his trespace pat
 he did to hym whan he axith not ven-
 geance by reson of pis trespas, but
 helpith hym to godward to turne to
 good lyuyng. A man shuld suffre an
 oper by law of charite, for by pacience
 crist techith vs to ouercome our enemyes.
 A man shuld pray for helpynge of his
 enemyes as crist did, and saynt steuen
 and reson nedith perto, for euery man is
 holden to pray for his frendis.

[f. 80^r]
 *MS. expunged
 soyrely.

[f. 80^v]

Here

[f. 80^v]

bigynnyth þe .xij. articlis of þe feith
 after þe crede, þe whiche euery man & woman
 must bileue if þei wil be sauýd as
 crist hym silf witnessith.

T He first article is þat god
 is one substance and thre
 persones in hym silf, with-
 outen begynnyng & withouten endynge
 and all thynges he maide of nought
 by his worde. The secund is þat þe sone
 of god to flesh & blode of þe virgyne
 marye by the holy goste withouten
 fleshly company of man. Þe thrid is
 þat þe same Ihesu crist, verry god & verry man
 was borne of þe virgyne marie, dwel-
 lynge hool hir madenhode by fore and
 after. The iiij is þat þe same Ihesu crist,
 verry god and verry man in þe same fleshe,
 þat he toke of þe virgyne marie, suffrid
 hard passion and verry deth withouten en-
 penynge of his godhede. The fifte is
 þat his holy body lay deed in þe sepulcre
 withouten þe soule til to þe thrid day,
 but þe godhede departid not fro þe body
 ne fro þe soule. The sixt is þat þe
 soule of Ihesu crist, whan it departid fro
 þe body, it went down to helle and de-
 lyuerid þe holy soules þat wer þerby ver-
 tue of his godhede. The .viij. is þat on

[f. 81^r]

the thrid day he rayse ayen from dethe to
 lyue in body in soule, boithe to gedir
 god and man euerlastynge. Þe .viij. is
 þat he verryly in flesh of man stiyed
 in to heuen & hyhged mankynde a
 boue all þe ordres of aungels so þat
 he in his godhede is euen with þe fadre
 of heuen in myght. The .ix. is þat
 at þe ende of þe world he shal come &
 deme hem þat bene on lyue & hem þat
 bene dede boith good & yuel. The .x.
 is þat þei þat lyued eny tyme in þis
 life shal rise in body and soule at þe
 ende of þe world, so þat þei neuer dye
after. The .xi. is þat þe good shal haue
 ioy euerlastynge in body and soule &
 þe yuel to payne withouten ende.
 The .xij. is þe faith of þe sacramen-
 tys of holy chirche þe whiche eche
 cristen man shuld bileue þat þei han
vertue to fulfill þat thyng for whiche
 þei bene ordeyned.

[f. 81^r][f. 81^v]

Here bigynneþ

[f. 81^v]

þe .viij. tokens of mekenes, where-
by euery man and woman may be
knownen and seen.

[f. 82^r]

T
 He first tokyn is þis, þat
 he hath none disdeyne or
 is not yuel apayde þough
 he be vndirnomē or subbide of one þat
 is of lesse degre þan he, but mekely
 takith it & shapith hym with all his
 wittis and diligence to amend þe de-
 faute þat he was blamed for. The
 secund is whan man or woman set in
 worshippis is not insolent; þat is to
 say is not wanton of hem, thynky-
 nge hym silf to be honourid or wor-
 shippi[þ], but holdynge hym vnable &
 vnworthy to haue eny reuerence or wor-
 shipe, saynge with þe prophet: not to vs
 lorde, not to vs, but to þi name yeue
 þou glorie & worshipe. The thrid is
 þat euery meke man or woman is not
 enhaunsyd neiþer hath likynge in pray-
 synge, for he wold wele þat he hath
 no myght of hym silf to do eny good
 dede, for if he do ought þat good is it
 cometh of god: þerfore he puttith þe loue
 and þe worship to god and not to hym
 silf. The .iiij. is þat he yeldith not

[f. 82^v]

yuel for yuel, neiþer cursynge for cursy-
nge, but euen contrary blessith ayen
and doeth good for yuel. The fifte is
þat if he be amonge his vmperys he
is first in warke, and last in ordre, first
in trauaile and last in rest, first in
seruyng & last in sittynge. The .vj. is
þat he doith thankynge to þe good
wil of god. The .viij. is þat he also
gladly obeyth as commaundyth. The
.viij. is þat if he be set in eny astate
or office, knowith hym first þat he is a
suget raþer þan a souereyn, and þus did
centurio of whome Loke spekith in his
gospel: and for his lownes and meknes
he was passyngly commendid of crist of
his bileue amonge all þe children of
israel.

Here bigynnyth six tokenes
of loue.

[f. 82^v][f. 83^r]

I ff þou louest þi frende bisely
þou wilt speke of hym. The
secund tokyne þat sueth this
loue: þou wilt gladly here hym. The
thrid tokyn is þat he thynkyn oft of
hym. The.iiij.tokyne of loue is þis, if
he without greuyng seeruyth hym. The
.v. tokyne is þat he wil blythely yeue
his goodis for loue of hym. The.vj. to-
kyn is þis, þat he is waire þat he offend
hym not. The.vij. token þat sueth þis
loue: if he haue greuyd hym, anone he
sekith to be att one with hym. The.viiij.
token is þat he his glad of his worship
and of his prosperite. The.ix.token is
þis: if he be sory of his aduersite and of
all þinge þat shuld displesse hym. The
.x. condicion is þat he loueth and hatith all
sence and sory of his absence. The.xj.
token is þat he loueth and hatith all
þat his frende doith. The.xij. token
stondith in þis: þat he is ful bisye to
plesse hym, and he is weyr þat he dis-
plesse hym not. The.xiiij.token is þat
he wil be aboute to draw oþer to hym.
The.xiiij.token is þis, þat he wil not
yeue away þat his frende hath yeuen
hym. The.xv.token stonden in þis, þat

[f. 83^v]

he wil do soon after his counsell. The
.xvj. & þe last is þat he askith
trewly of his frende thynges þat derith
not hym, and if he haue þies tokenes
of loue, onely to god, þan thank hym
þerof, & if he haue hem not, trauaile
besily til he haue hem.

yiftis of þe holy goste.

T
 He first makith low hiȝe
 hertis with þe yifte of þe
 spirit of drede, and it acor-
 dith to meke men þat lowly and deuou-
 tely sayn in worde & werk: Our fader
 þat art in heuens halowyd be þi name,
 of whiche crist saith: Blessid be pore
 men in spirit, for þe kyngdome of he-
 uens is hern. Þat is to be not bolned,
 not proude, not hiȝe, not grete ayens
 hym silf, to whiche þe apostle saith: nyl
 þou sauour hiȝe thynges, but drede þou.*
 The secund makith soft hard hertis with
 þe yifte of þe spirit of pite, and þis
 acordith to mylde men, for he þat pite-
 uously spekith holy writ honourith it
 in body & soule, and repreueth not þat þat
 he undirstondith not yit, but yeueth it
 vp to þe holy goste. And þerfore he with-
 stondith not, þat is to mylde praynge,
 þe rewme of god, þat is mannes soule,
 come to crist of whiche crist saith: Bles-
 sid be mylde men, for þei shal welde
 þe erthe by heritage. The thrid makith
 clere derk thynges by þe yeft of þe spi-
 rit of kunnyng and þis acordith to
 men mournynge & desiryng þe
 wil of þe lorde to be done in erth, as

[f. 85^v]

*Text may be
defective.

it is fully done in heuen. Whiche han
knowynge in holy writ in whiche

[f. 85^v]

yuels þei bene bounden, whiche þei co-
uetynge as profitable thynges, and of
siche crist saith: Blessid be þei þat
mournen, for þei shalbe comfortid.

[f. 86^r]

The iij makith myghty neshe her-
tis with þe yeft of þe spirit of stre-
nkith, and þis accordith to men hun-
grynge & thristynge rightwisnes, for
þei trauale desiryngge ioy of *euerlastynge
goodis & couetyngge þat þe lorde yeue
to hem eche days brede to day, to turn
fro erthly thynges & bodely of whiche
crist saith: Blessid be þei þat hungren
and thristen rightwisenes, for þei shal
be fulfillyd. The fifte restreyneth me-
uynge hertis with þe yift of þe spirit
of counsel, and it acordith to mercyful
men, for þis is one remedy of ascapynge
fro so many yuels þat we foryeue to
our trespasouris, as we wil þat synnes
be foryeuen to vs, & þat we helpyn
oþer men in what thyng we may, as
we couetten to be holpen in what thy-
nge we may not help our silf, for to
siche saith crist: Blessid be mercyful men
for þei shal geit mercy. The sixt makith
clene foule hertis, with þe yeft of þe

*MS. expunged
final s in
euerlastynges.

[f. 86^v]

[f. 86^v]

spirit of vndirstondynge, and þis acor-
 dyth to men of clene hert þat euer bise-
 chen god þat þai be not led in to temptacion,
 but to haue a gostely clensid yse, by
 whiche þat thyng may be seen whiche
 bodely * y^{se}n hath not seen, neiþer eer *MS. expunged e.
 hath not hard, neiþer hath stiyed in to man-
 nes hert, of whiche crist saith: Blessid
 be men of clene hert, for þei shal
 se god face to face. The seueneth ma-
 kith þe soules desire euermore vpward
 with þe yeft of þe spirit of wisdom,
 and it acordith to pesible men in whome
 all thynges be ordenyd, so þat þe mo-
 uynge of any thyng is not now rebel
 ayens reson, but in all thynges þei obey-
 ith to þe spirit of man, whan also it
 obeyith to god praynge to be delyueryd

[f. 87^r]

from yuel, of whiche crist saith: Blessid be
 pesible men, for þei shalbe clepyd þe so-
 nes of god. One rewarde þat is þe blisse
 of heuen is dyuersly named for þese same
 degrees & grauntyd. Seynt Austeyn
 on mathew .v. saith þ^ous: To siche folke
 wil þe holy goste come and dwel with:

— O þo þat hathe clene soules, To
 — þo þat bene oyned in good loue,
 To þo þat kepeth not to be seen to veyn
 ioy, To þo þat be deuout nyght & day
in prayers, To þo þat bene meke within

& without, To þo þat dwellith in pees,

[f. 87^r]

To þo namely þat ben rauyshyd in contempla-
cion.

Magnificat anima mea dominum.

[f. 87^r]

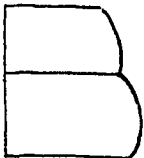
M I soule magnyfieth þe lorde.
 And my spirit hath gla-
 did in god myn helth. For
 he be holdith þe meknes of his honde
 mayde, lo þerfore all kynredis shall say
 I am blessid. For he þat is myghty
 hath done to me grete thynges, & his
 name is holy. And his mercy is from kyn-
 red in to kynredis to hem þat bene dre-
 dynges hym. He dide myght in his
 arme: he scaterid proud men with þe
 thought of his hert. He puttith down
 myghty men fro seet, and enhaunsith
 meke. Hungry men he fillyd with
 goodis, & riche he left empty. He toke
 vp israel his childe, thynkynges of his
mercy. As he had spoken to our fadr-
 es abraam & to his sede for euer. Glo-
 rie be to þe fader & to þe son and to þe
 holygoste. As it was in þe begynnynge
 and now and euer in to worlides of wor-
 ldes, AmenN.

[f. 87^v]

[f. 100^r]

 Eynt peter seyth þat we shu-
 lden fle þe corrupcion of þat
 couetise þat is in þe world, and
 brynge ye in all bisynes, and ministre
 ye in your feyth vertue, and in vertue kun-
 nyng, in kunnyng abstinence, in absti-
 nence pacience, in paciens pite, in pite
 loue of þi broderhode, in loue of þi broder-
 hode charite, for if þese bene with yow
 & ouercomen, þei shal not make yow voide,
 neiþer without fruyte in þe kyngdome of
 our lorde Ihesu crist. But to whom þese
 thynges be not redy he is blynde and
 gropith with his honde, & foryettyth þe
 pourgyne of his hold trespassis: wher-
 fore bredren be ye more bisy þat by good
 werkis ye make your clepyng and che-
 syng certeyn, for ye doynge þese thyngys
 shal not do synne eny tyme, for þus þe
 entryng in to euerlastyng kyngdome
 of our lord & sauour Ihesu crist & shalbe my-
 nistrid to vs plenteuously.

[f. 100^v]

Here bigynneth þe vi chapitour
 of poule to þe corinthis.
 Ut we helpyng monesheth
 þat ye resseyue not þe grace
 of god in veyne, for he seyth: In tyme
 wele plesyng I haue hard þe, & in þe
 day of helth I haue helpid þe, lo now

a tyme acceptable, lo now a day of helth;
 yeue we to no man ony offension, þat
 our seruice be not repreued, but in all thy-
 nges yeue we ourself as þe ministres
 of god in myche pacience in tribulacions,
 in nedis, in angwishis, in betynges,
 in prisons, in discencions within, in trauey-
lis, in waykynges, in fastynges, in chastite,
 in kunnyng, in longe abidyng, in swetnes
 in þe holy goste, in charite not feyned, in þe
 worde of trewth, in þe vertue of god, by
 armurys of rightwisnes of þe right ...

[r. 100^v]

[incomplete]

.....

W Herof bene batels and cheestis
 amonge yow? Wheþir not
 of your couetises þat fighten
 in your membris? Ye coueten & ye
 han not. Ye sleen & ye haue enuy, &
 ye may not geit: ye chiden and makyn
 batel & ye han not for ye asken not;
 ye axen & ye resseyue not for þat ye axen
 yuel, as ye shewen openly in your co-
 ueityse. Auoutreris witten ye not þat
 þe frendship of þis world is enemy to
 god. Þerfore who euer wil be frende of þis
 world is maide þe enemy of god. Whe-
 dir ye gessyn þat þe scripture seith
 veynly? Þe spirit þat dwellith in yow

[r. 101^r]

[f. 101^r]

coueitith to enuy, but he yeueth þe more
 grace, for whiche thyng he seith: god
 withstondith proude men, but to meke
 men he yeueth grace. Þerfore be ye suget
 to god, but withstonde ye þe deuel, by
 meknes of hert, and he shal fle frome
 yow; neise ye to god & he shal neise
 to yow, ye synners clense þe hondys
 dowble in soule purge ye þe hertis
 be ye wrecchis & weile ye. Your laugh-
 ynge be turnyd in to wepyng, and ioy
 in to sorow of hert. Be ye mekid in þe si-
 ght of þe lord, and he shal enhaunse yow;
 my bredren nyl ye bacbyte eche oþer: he
 þat bacbyteth his broder, eiper þat demeth
 his broder, bacbiteth þe lawe & demeth
 þe lawe, & if þou demest þe lawe, þou art
 not a doer of þe lawe, but a domesman,
 but one is maker of þe lawe & iuge, þat
 may lese and delyuer. And who art þou þat
 demest þi neghbour? Lo now ye þat seyen
 to day, eiper to morow, we shal go in to þat
 cite, & þer we shal dwel ayere & we shal
 make marchandyse, and we shal make
 wynnynge, whiche witen not what is
 to yow in þe morow. For what is your
 life as smoke aperyng at a litil and
 aftirward it shal be wastyde. Þerfore þat
 ye *seie: If þe lord wil, and if we lyuen

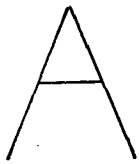
[f. 101^v]

*MS. expunged
 seit.

we shal do þis thyng, eiþer þat thyng, [f. 102^r]
and now ye maken ful out ioy in your
prides; euery siche ioyng is wicked: þerfore
it is syn to hym þat can do good and doith
not.

Here sueth of þe sacrament.

[f. 102^r]



nd while þei soupiden, ihesu
toke brede & blessid & brak and
yaf to his disciples & seyð:

take ye & ete, þis is my body. And he toke
þe cuppe, and did thankynges & yaued to
hem and seyð: drynke ye all herof, þis is
my blood of þe new testament whiche shal
be *sheyde for many in to remission
of synnes. And I sey to yow, I shal not
drynk fro þis tyme of þis fruyt of vyne
in to þat day whan I shal drynke it newe
with yow in þe kyngdome of my fadir.

*MS. expunged
shewid.

And whan þe our was comen, he sat to
þe mete, & þe twel apostlis with hym, and
he seyð to hem with desire: I haue desirid
to ete with yow þis pask bifore þat I
suffre, for I sey to yow þat fro þis tyme
I shal not ete it til it be fulfillid in þe
rewme of god. And what he had take

[f. 102^v]

þe cuppe, he did graciis and seyð: take ye
and depart ye amonge yow, for I sey to
yow þat I shal not drynke of this kynde
of vyne til þe rewme of god come. And
whan he had take þe brede he did than-
kyngyns & yaf to hem & seyð þis is my
body þat shalbe youen for yow, do ye
thys thyng in mynde of me. He toke
also þe cuppe aftir þat he had sowpyd
and seyð: þis cupp is þe new testament

in my blood þat shal be shed for yow.

[f. 102^v]

I haue taken of þe lord þat thyng
 whiche I haue betaken to yow
 for þe lord Ihesu, in what nyght he was
 betrayd, toke breed & did thankynges
 and brak & seide, take ye and ete ye, þis
 is my body whiche shalbe bitrayd for yow,
 do ye þis thyng in to my mynde. Also &
 þe cuppe aftir þat he had soupid, and seid:
 þis cuppe is þe new testament in my blode
 do ye þis thyng as oft as ye shal drynk
 in to my mynde, for as oft as ye shal ete
 þis brede, and shal drynk þe cuppe, ye shal
 tel þe deeth of þe lord til þat he come.

[f. 103^r]

Þerfore who euer etyth þe breed or drynkith
 þe cuppe of þe lorde vnworthyly, he shal
 be gylty of þe body & of þe blood of þe
 lord, but preue a man hym silf, and so ete
 he of þe ilk breed, and drynke of þe cuppe,
 for he þat etyth and drynkith vnworthily,
 etyth and drynketh dome to hym, not
 wisely demynge þe body of þe lord. Þerfore
 amonge yow bene many seke and feble,
 and many slepen, and if we demeden wise-
 ly our silf, we shuld not be demyd, but
 *whil we ben demed of þe lord, we
 ben chastised þat we be not dampned with
 this world. Þerfore my bredren whan ye co-
 men to gedir to ete, abide ye to gedir; if

*MS. expunged wil.

ony man hungerith, etc he at home þat ye
come not to gedir in to dome. And I shall
dispose oper thynges whan I come.

[f. 103^r]

The gospell of þe ascension day.

[f. 103^v]

W
 Han þe eleuen disciplis saten
 at þe mete ihesu crist apperid to hem,
 and repreued þe vnbeleue of hem,
 and þe hardnes of hart, for þei beleued not
 to hem þat had seen þat he was risen fro
 deeth, and he seyde to hem: go ye in to all
 þe world and preche þe gospel to eche crea-
 ture. Who þat beleueth and is baptised
 shalbe saue, but he þat beleueth not
 shalbe dampned, and þese tokenes shal
 sue hem þat beleuen: In my name þei
 shal cast out fendys, þei shal speke with
 new tongys, þei shal do away serpentis,
 & if þe[i] drynken eny venyme, it shal not
 aneien hem; þei shal sett her hondis on
 seke men & þei shal wax hole. And þe
 lord ihesu aftir þat he had spoken to hem
 was taken vp to an to heuen and he sittith
 on þe righthalfe of god; and þei yeden
 forth and prechid euery where, for þe lorde
 wrought with hem and confermyd þe ... [incomplete]

Appendix I

**The Interpolations in Meditation I of St. Anselm and
The Stathel of Sin**

Appendix I

The Interpolations in Meditation I of St. Anselm and The Stathel of Sin

The following are transcriptions of portions of B.M. MS. Arundel 197, (Ar), ff. 1^r-6^v, and Magdalene College, Cambridge MS. Pepys 2125, (P), ff. 117^v-118^r.

Ar's interpolations are so numerous and of such varying length that a decision as to whether they should be included in the variants, or as a separate section, was necessary. Ar's text of The Stathel of Sin contains numerous additions, which are probably best considered as expansions, or in some cases elucidations, of the sense of a preceding phrase or sentence. As these expansions are not so numerous as to become unwieldy, and as the variants from the other surviving texts are also within manageable proportions, I have put all but one of Ar's additions in the Variants. However, Ar's interpolations in the Meditation of St. Anselm present a problem: (1) the addition and interpolations are fairly long and they are numerous; (2) the additions and substitutions of the other surviving texts are numerous, but they are not long. In order to present all of the substantive variants of Meditation I of St. Anselm I have felt it necessary to limit the number of Ar's variants cited in the Variants opposite the text of the meditation,

and to put the longer additions in a separate section. These longer additions and interpolations do not occur elsewhere among the surviving texts, so their separation from the Variants (and their inclusion in an appendix) should not affect the reader's appreciation of the Variants as a guide to the inter-relationships of the surviving manuscripts. Ar's longer additions and interpolations are noted in the Variants, and the reader is referred to Appendix I.

P's lengthy addition to The Stathel of Sin, elsewhere unrecorded, is also part of this appendix as its inclusion among the Variants would have unduly disturbed the lay-out of both the text and the variants.

Line numbers and lemmata in the following are those of Ed.

Meditation I of St. Anselm: Additions and Interpolations
of Ar.

19 Verrily ... men (1. 30)] Alas gode lorde what bethe
'the' frutis þat brynge forthe to þe, truly none in
comparason but syn & wrecchidnes, alle my lif is
none oþer, ffor who fedethe any best so miche, but
if a prophete as miche as a wastethe, feow or none
þat so wille do, but gode blessyd lorde þou hast
fedde & supportyd me & vn prophytabulle creatur &
a false stynkynge synner alle my liffe tyme hetherto.
And sent Anselme seth that þe soule of a synner
stynketh worse in þe sight of god then doth a

stynkyng dogge þat lieth in a dike to þe smellyng
of a man [f. 4^r]

38 all ... is (1. 39)] tille þat alle þi synnys be
for geue, an þat shalle be at þi last 'end', and
so longe þou muste so contynw & then þou shalt
haue a precious rewarde, for [f. 4^r]

55 whi ... deed (1. 59)] so sore hit wille make al
his ennyes to trembull & quake þat day. Why arte
þou so slowe to do gode dedis þerfor þou synfulle
wrecche & worþi to be dampnyd, for alle þe angelus
of heuyn dothe tremulle & quake to hyre þat
dredfulle voyce of owre blessyd sauour; then in
as myche as they bethe so ciene, and þou so corrupte
with synne, then maiste þou thynke þat þou hast
myche more cause to quake & to drede then þei.
Why slepiest þou in syn þerfo[r] þou synfulle soule
& worþi to be dampnyd? ffor he þat bereth not þis
dredful voyce d[a]ly in remembrans in his mynde bi
contyuwans of his lif, truly þen it may be sayde a
slepethe not but þat he is dede fro þe life of
everlastyng Ioy. Ther for [f. 4^v]

71 þat ... litil (1. 75)] how may a synner sey þat any
synne is litulle when it is contrary to þe plesure
of god [f. 4^v]

79 all ... god (1. 86)] þou shalte be callid to
 aunswere for alle þi daijs, how þou hast spende
 hit, for in lesse þen þou kepe the clene whyle
 þou art here, alle þat euer may be founde in þe
 at þat dredefulle days shalle turne to þi
 confusion with out any mercy [f. 4^v]

90 Certis ... suffrid (1. 100)] for þer euery manys
 dedus shalle be openyd to þe sight of al[migh]ti god,
 owre lady & to alle þe company of hevyn & to alle
 þe populle þat ever were fro þe begynnynge of þe
 'worle' in to þe last ende, and if þei be founde
 gode whyle þou leuiste here in þis vale of mysery,
 þou shalt haue þen þe rewarde of euerlastynge ioye
 for þi labore, þe whyche Ioye alle þe hartis in þe
 worde & alle þe tunge also cannot thynke & speke
 þe infynyte godenes of hit, and so þe contrary wyse
 to them þat shalle suffur & by geue to euerlastynge
 sorow & payne [f. 5^r]

122 cause ... But (1. 125)] to put þe in remembrance
 to wayle & sorowe 'for' þi synnis, alas þen [f. 5^r]

127 of þe ... self (1. 136)] For þe lest thought þat
 is in my hart is as opyn to þe sight of god as is
 þe sonne when a shineþe [possibly shine þe] moste
 clereste to þe y of a man [f. 5^r]

142 what ... wrathid (l. 151)] for he shalle ponyshe
 & sore correcte alle synneris, as þe prophete sethe:
 Reges eos in iuga ferrea & tanquem vas siguli
 confringes eos, þat is to say: y shalle chastyse
 myne enmijs with an yron rodde, and bete þem to
 gedur with alle to smalle pecis, as a man wolde
 bete to gedur a passelle of erthyn pottis with an
 yron staffe. þerfo[re] remembur þe þou synner of
 þis sharpe correccion of þi lorde god whyle þou
 arte here, and while þou haste tyme & space, and
 leysur & grace, and be gladde euer to be besy to
 do gode dedus þat when þou art callyd to examinacion
 þou maiste be founde stronge in vertu þat þou
 maiste be sauyd fro þis sharpe correccion of þi
 lorde, and as y sayde be þou euer besy & gladde to
 do gode dedus whyle þou art here, for in þat þer
 is no thyngge loste for þer is no gode dede þat euer
 þou hast wroughte in alle þi daijs but þat þou shalt
 haue a rewarde þerfor, for as many as þou hast
 fulfillyd fro þe firste oure of þi birthe in to þe
 last owre of þi deþe, and remembur thre thynges
 specially to provyde for whyle þou arte here with
 þe whiche þou shalte be chargyd when þou comiste to
 aunswere a sore god; þat is, alle þi gode dedus &
 alle þi badde dedus, and also specially to note þou
 shalt be chargyd with alle þe gode dedus þat euer
 þou mightiste a do & dede them not. Alasse my lorde
 & my sauour what haue y done, for þen haue y foule

ouersey my self, for many is þe gode dede þat y
 might a do & dede not, where for gode lorde y be
 seche þi mercy of for geuenes. Ffor þou geuiste
 me daly gode for evelle, and y haue geve þe eville
 for gode, meny a tyme & oftyn, and if y shulde be
 rewardyd after my deserte y am not worþi to ete þe
 mete þat bestisse ete, nor to ly as bestis ly, but
 worse, but 'yet' gode lorde wille y not be in
 dispayre of my synnys, / for & þei were as many in
 numbur as beth þe sandis of þe see, yet gode lorde
 wille y not be in dispayre of þi mercy, for & y
 shulde a sende þi mercy & þen falle in dispayre,
 þat shulde be to þe a more displesure þen alle my
 synnys, for þou arte now alle fulle of mercy to
 alle þem that wille aske hit makely & rightfully,
 for þou willeste not þe dethe of euery synner but
 þat þei leue & do penanense for þer synnys. Ffor
 þou arte now moste pacient & fulle of suffraunce,
 and at þe dredefulle day of þi grete dome þou wille
 be þe contrary, alle fulle of wrethe & clene with out
mercy þen. Alas alas then, to whom haue y synnyd,
 whom haue y offendid? Þe al[migh]ti maker it is þat
 þou haste so sorge offendid [ff. 5^v-6^r]

196 not ... name (1. 201)] me my wrecchid synnys, and
 by holde with þine y of mercy to me synner call[ng]
 in þi name, þi swete name, þi delectabul name, þe
 name of comfort [f. 6^v]

The Stathel of Sin: Additions and Interpolations of
Ar, and P.

Ar, ff. 1^v-3^r.

82 þat ... mysbileuynge (1. 126)] þat mekely dedist
submytte þi self vtturly for to dye for þe redempcion
of my synnys, and for to saue me fro þe euer
lastynge dampnacion of þe bittur paynys of helle.
Then here þou mayst take hede & se with þi gostly y
þis as y haue rehersyd his petewus passyon, and then
þou mayst þer ymagyn in þi herte as thof þou saist
þi lorde takyn of 'his' enmijs with mony grete
repreuys & dispitis and brought by fore a iuge &
þer a was falsly a cusyd of many wickyd men. by
holde then how he aunsweryd right noughtte, but
mekely as a lam suffryd alle þer wordis. þei wolde
nedely haue hym dye, but first to suffur many grete
paynys. by holde then þi gode lorde cheuerynge
& quakyng, and alle his body nakyd & bounde to a
pelur, and a bowte hym standynge meny wickyd men,
with out any pety or reson, sore scurginge þat
blessyd/ 2^r body with owte any pety or mercy; se now &
be holde how þei sese not fro þer angry strokys
tille they se hym stande in his precious blode up to
þe ancleis, and fro þe toppe of his hed to the soles
of his fete hole skynne leuethe þei none. his dere
worthe flesshe þei rase vn to the bone. Then maist
þou loke a syde a pon his blessyd modre mary, and by

holde & se what sorow she makethe for her dere sone
 & haue compasyon of her payne the whiche 'here' per
 a sownynge, and then turne a gene to bi lorde & se
 howe be Iuwis vn byndethe hym & how hastily they
 drawith hym furthe without any pety, yet to do hym
 more disese a garlond of sharpe & kene thornys
bei sore th'r'astethe a pon his 'hed' till be precious
 blode renneth downe grete plentethe in to be yen,
 nose, mowthe, & eris, and then bei knelyd downe by
 fore hym with grete scornis, and rose a gene with
 grete repreuis pat was to creble to hure, and then
bei sparyd not to spete in his glorijs face. se
 then a gene how pat blessyd lady, for inwardly
 sorowe here of, how she betethe her nobulle brist,
 drawith her clothis & how sorowfully she wryngethe
 her handis, and y trow you wilt wepe for pat sorowfulle
 sight, loke yet a gene to bi lorde god & se how pat
 they drewe hym to & his hille, perfor to nayle hym
 both hand & fote to be rede tre, by holde firste
 hou fresshely they drewe of his clothis pat by fore
 were fast clungynge vn to his precious wondis, how
 mekely then he goethe fresshe bledynng vn to be crosse.
 they sprad a brode his armis; they drewe hym 'tille'
be vanis, synwis & Ioyntis dede lepe a sundur, and
 then with grete naylis bei naylyd to be crosse his
precious handis. In be same maner you maiste ymagyn
 howe bei drewe his dereworthe legges; se then
 furper more how in his grete thirste bei prophered/2^v

hym bitter galle medlyd with eysulle, and then
 knelyd downe a gene, with mony grete mockys &
 scornis in grete dispite vn to hym. so also howe
 some aftur they perisshyd his precious herte with
 a sharpe spere & with fulle grete angur. then
 comethe per cote of his 'moote' blessyd body medlyd
 blode with watur. then mayst you haue grete pety
 a gene by holdynge pat gode lady, how for sorowe
 soune & synke downe to be grounde. then y pray
be take hede to be rufulle chere of be a postille
 Iohun, and to be bitter teris of mary mawdeleyne,
 and also to the sorowfulle lamentacion of his oper
 fryndis, and y trowe a mong alle thes you shalte
 haue contricion in pine herte with plenteth of teris
 of pi nys [pin ijs ?], or ellis pi herte is hardur
 then any stone. Then furthur more a pon pi y
 counselle be pat you be welle & wysely a vysyd pat
 when per comethe any such[e] deuocionis in to pi
 soule, by be grace of be holy gost, pat such[e]
 tymys you speke wysely of pi nowne [pin owne] nodis,
 and for alle oper lyuyz & deys' pat tristeth[e] to
pi poweris, then cast downewarde pi body to be
 grounde, and lyfte vp hi devowtely pine herte, with
 sorowfulle chere, then make pi mone vn to almyghtty
 god and say pus: A lord god almyghtti blessyd note
you be pat madyst me & pus hast boughte me with pi
precious blode; pi suffrans is fulle grete in me;
you woldist not take me in to no dampnacion, where

as ofte tymys y haue deseruyd hit, but þou of þi
 grete godenes hast kepte & sauyd me tille y wolde
 for sake my synne & turne a game to þe then say
 þis wordis: Nowe lordie y knolige my self gilty vn
 to þi gracius god hed þat falsly y haue mispende
 my fyve wyttis with'out' prophete, þe whiche þou
 gaulst me graciously for þe helth of my soule, and
 y wrecchidly haue myspende þem alle my lif tyme here
 to in many dyuerse ydulnes & vanyteis of þe worlde.
 alle the reyns of my body myspende in syn &
 superfluyte, also þe grete grace of my cristyngdome
 y haue myspende in pride & in wrecchyndnes of þe
 worlde, and many a tyme & oftyn y haue louyd &
 delyted me more as for þe tyme in wordly/^{3^r} thynges
 more 'then in' thyne almyghti godenes and yet not
 withstandyng alle my grete unkyndnes euer þou hast
 nourished & kepte me of þi grete & gracius suffraunce,
 and y haue had but litulle knowyng of þi grete
 rightwisnes y had no drede y toke none hede to
 thanke þe of þi grete godenes, but from day to day &
 euermore & more y haue shewyd þe grete matire of
 wrethe to be displenyd with me.

P, ff. 117^v-118^r.

- 151 Lord ... (end of Ed text)] How many worthier & more
 able to deuocion þan y am as in cleanness of
 conscience & many oþer propretees in kynde & in
 grace beþ set lost, wadyng & walwyng in þe wel þes

& þe bisynesses of þis fals wordle & her foule
 flesh and perauntre wul be to her lyues ende, and
 y gracious lord withowten eny deseruyng of eny goode
 dedes but only of þi gret & habondaunt goodnesse &
 of þi gret mercy am clepid, and chosen of þe to
 dwelle in þis degre þat y bere in þi church where
 y may deserue þow þe help of þi grace & þe kepyng
 of myn estat to be on of þi chosen derlyngges þou
 y be now a wrecche and to be fed in þis lif with
 þe swetnesse of deu[o]c[i]on in e[r]nest of myn
 heritage þat is þe kyngdom of heuene. Here shalt
 þou þank þy lord as hertily as þou may and after
 shalt þou þenk þus & sey with þu mouthe: I thanke
 þe hertily my lord ihesu crist for þou hast nat
 clepid me to þe rewle of seynt Benet ne of seynt
 austyn ne of seynt ffrannceys ne to non oþer rewle
 ordenyd by mannes chesying but to þat souereyn &
 to þat holiest rewle þat /^{118^r} þow þe my
 wrecchednesse may be forgyue þe whuche lettyþ in
 me þe wirchyng of grace and þat at þis may clerly be
 clensid þow help of þe af[ter] þou art mekest mayden
 & moder of almysty god. And after al þis shalt þou
 selde hure a special seruice of fifty [andes oblit.]
 anees if þou may for þe & me & alle mankynde.

Appendix II

**The Three Arrows: An Edition and a Survey of
Manuscript Relationships**

Appendix II

The Three Arrows

An Edition and a Survey of Manuscript Relationships

To judge from the number of surviving manuscripts, *The Three Arrows* and its companion piece *The Mirror of Sinners* were fairly popular religious tracts in the West Central and Central Midlands in the early fifteenth century. *The Mirror of Sinners* survives in 24 manuscripts, 15 of which also contain *The Three Arrows*.¹ Both tracts have been edited and printed by Carl Horstman, but with varying degree of accuracy.² Horstman's base text for both treatises is that of (U), University College, Oxford MS. 97, with variants from (S), British Museum

¹ P.S. Jolliffe, Check-List, p. 81, (hereafter referred to as Check-List) lists 24 manuscripts containing *The Mirror of Sinners*, but for various reasons does not cite the MSS. of *The Three Arrows*. See table at the end of this Appendix for these, and other tracts, and the various MSS. in which they occur.

² Yorkshire Writers ii, *The Mirror of Sinners*, pp. 436-440; *The Three Arrows*, pp. 446-448. Horstman is selective in his listing of variants; for example, he fails to note that Simeon (S) in *The Mirror of Sinners*, p. 138, half way down omits 'of his laste thynges', of second line from the bottom, p. 438, S's omission of 'wit'. In *The Three Arrows*, p. 447, bottom line and note 2, it is he who commits the error, and not the scribe: University College, Oxford MS. 97 (as well as Harley 1706 and S) reads 'no clothis; I was a gest and se seue me'. However, these errors are minor when considering the mass of the material presented by Horstman; other tracts, for example *Meditation I* of St. Anselm and *The Stathel of Sin*, are relatively free from editorial error.

Additional MS. 22283, and (H), British Museum MS. Varley 1706.³ He did not attempt to explain the variation between these different tracts, and although he noted the existence of several other copies of these treatises, he did not draw attention to the fact that (C₁), Cambridge University Library MS. Pp. 6.55, preserves a different version of The Three Arrows. He was also unaware of the existence of numerous other copies, some of which contain different versions. It is clear then that Foreman's edition needs to be greatly amplified, but such an undertaking is beyond the scope of this thesis.

The edition and discussion of The Three Arrows here presented as a separate appendix was prompted by the problem of the meagre textual variation of the very short tract The Four Errors⁴. As The Four Errors also occurs with The Three Arrows in C₁, G, and H₁ (see (2), below) I have thought it best to re-edit The Three Arrows and to provide variants from C₁, G, and H₁ in an attempt to see if the correlation of readings in The Four Errors of C₁, G, and H₁ remains the same for a longer, and more varied, treatise. In the course of the editing (and this

³ For the textual relations of US see the introductions to The Stathel of Sin, and Meditation I of St. Anselm, and references there cited. For The Three Arrows tract of U, see ff. 158^v-162^r; for S, see f. 117^v; for H, see ff. 110-114.

⁴ See the textual discussion concerning The Four Errors. The tract is a short one, 52 lines in the C₁, G, and H₁ version, (Version II).

is inevitable, I think) other problems have arisen, and I have attempted to solve them or to suggest solutions for them. The various purposes of this appendix may be summarized as follows:

- (1) To provide a re-edited and corrected text of The Three Arrows using U as the base text;
- (2) To supply variants from Version II of The Three Arrows found in
 - (G) Glasgow University Hunter MS. 520 (V.8.23), pp. 285-295,
 - (C₁) Cambridge University Library MS. Ff. 6.55, ff. 158^r-168^v,
 - (H₁) British Museum MS. Harley 2388, ff. 1^r-4^r;
- (3) To discuss briefly the textual relationships between C₁, G and H₁, and thus to shed light on the textual relationships of the shared tract The Four Errors;
- (4) To point out and to comment briefly on the possible influence of the Wycliffite biblical versions on the composition of C₁, G, and H₁;
- (5) To provide a table listing and classifying the versions of all the known manuscripts of The Three Arrows and its co-occurrence with The Mirror of Sinners, Pore Caitiff, and The Four Errors.

A detailed collation of C_1 , G, H_1 against the text of U reveals that in the textual variations of addition, omission, and substitution⁵ C_1 , G, H_1 form an independent version, or rather a version (Version II) quite distinct from that of U, and that the three manuscripts depend upon a source distinct from that used by U (S or H); moreover they may well depend upon the same immediate source. I have considered the various alternatives of (i) C_1 or H_1 descending from G; (ii) G or H_1 descending from C_1 ; (iii) C_1 or G descending from H_1 , but a unique omission in G at lines 176-177 (not shared by C_1 or H_1) disallows the first alternative; C_1 's unique omission at line 17, and two unique substitutions at lines 71, and 98 (not shared by G or H_1) prohibit the second; and H_1 's unique omissions at lines 189, and 215, rule out the third.

The following discussion is not an attempt to account for all of the substantive variants of C_1 , G, and H_1 ; rather, it is an attempt to account for the more obvious textual differences between what I term Version II and Version I, and as I attempt to keep the discussion close to these differences, the presentation of the evidence necessarily involves a certain amount of selection.

⁵ Throughout this discussion the terms 'addition', 'omission', and 'substitution' are used to describe textual differences as they occur between U and C_1 , G, and H_1 . Since these terms imply priority with regard to one of another manuscript (added to what?, omitted from what?, substituted for what?) it is merely a working and relative presupposition that U is the prior text. All line references are to my edition of the text of U.

Additions⁶

line(s)

- 26 C₁G it is writun in holi writt hou
 U as it is seid
- 26 C₁G to þe deef bi goddis comaundement
 U to deeth
- 44 C₁G schal þanne weie alle oure soulis,
 alle oure þoustis
 U schal weye alle oure þoustes
- 61-62 C₁GH₁ goddis sone and þei þat han don goode
 þingis schulen go into aʒenrisinge of
 lyf, but þei þat han [han doon GH₁]
 yuel þingis [schulen go G] into
 aʒenrisinge of doom, þat is to be
 derryd
 U þe sone of god, and so passe forth to
 þe doom
- 77 C₁GH₁ wickidnes fro þat time siþen
 U wykkesnesses, sith
- 83 C₁GH₁ dredful & ristful domysman
 U dreedful domesman
- 152 C₁GH₁ (see variants for long addition)
 U Hii sunt quos aliquando habuimus in
 dericum &c Nos insensati &c

⁶ H₁ is imperfect at the beginning: the text of H₁ begins at line 55. As H₁ has been mangled (as the catalogue puts it) at both ends, and as The Three Arrows (less the beginning) is the first treatise in the manuscript, it is reasonable to assume that at some stage the manuscript probably contained the entire treatise.

158 C₁GH₁ (See variants for translation of the
above (line 152) addition)

U god

The additions at lines 26, 44, 77, and 85 may well be amplifications made by the scribe of the immediate source of Version II to his text. The addition at line 44 is interesting for if it is, as I suggest, an amplification made by a reviser to his more austere text, then it illustrates in a very clear way the tendency of the scribe-reviser to make explicit what is, in U (a more austere text) only implicit: with U the reader is left with the impression that at doomsday the Lord 'schal weye alle oure þoustes, oure woordes, and oure werkes'; however, in Version II the warning is more inclusive; 'he schal þanne weie alle oure soulis, alle oure þoustis, oure wordis & oure werkis'. The reviser, perhaps fearful that only 'þoustis', 'wordis', and 'werkis' would be weighed, inserted at the beginning what is to be weighed first -- 'soulis'.

The addition at lines 61-62 is apparently from a Wycliffite source and will be considered further in a later section. The additions at lines 152 and 158 are best considered as a piece, one being a lengthy addition from the Vulgate, Sapientia v, verses 3-9 (part), and part of 13 (line 152), and the other (line 158) being a translation of this additional Latin text. The additions in Version II are too long to be set out here (see variants), but it is of some textual interest that C₁, G, and H₁ agree in these

additions, and this agreement points toward their dependence upon, perhaps, the same immediate source. Also of interest is the agreement of GH_1 against C_1 in particular Latin and English readings; for example, GH_1 agree in the omission of 'in', both read 'lumen' and 'nobis' against C_1 's 'sumen' and 'nobit'. In the English translation (a mixture of Earlier and Later Versions of the Wycliffite Bible, hereafter referred to as WB) GH_1 agree against C_1 in reading 'haþ' for 'is', and 'knewe' for 'knowe'. The variation of these readings may be attributable, as I suggest in a later section, to the interplay of various recensions of the WB.

Omissions

line(s)

29-30 U þe signe of þe virgyne whan he took
man-kynde & was borne of þe virgyne
marie. And þanne

C_1G when ... virgyne (omitted)

97-98 U þe prophete in þe firste psalme of
penaunce where

C_1GH_1 þe profete dauþ where

120-142 U Domine ... þus

C_1GH_1 omitted

207-212 U Cum ... is

C_1GH_1 omitted

The omission at lines 29-30 is presumably the result of the repetition of 'virgyne', and as such it is one of the few conjunctive errors, and suggests that C_1G depend upon the same immediate source. The omission at lines 97-98 of 'in ... penance' seems to be a conscious one: the texts of Version II, while not having the citation within the text, agree in having 'Ps. 6' in the margin, so the omission may have been made to avoid repetition. C_1G , for the most part, have the same marginal citations, (H_1 occasionally has a marginal citation), and where there are marginal citations, or perhaps where there is the habit of making marginal citations, there seems to be a tendency to delete, or not use, inter-textual citations.⁷

Substitutions

line(s)

59-60

U

Tyme schal come þat alle þoo þat been
in graues

 C_1GH_1

The hour comþ in þe [om. GH_1] which
alle men þat been in birieliþ

108-110

U

synne schullen taake effect of suche
passions as been wratthe and woodnesse
in al synneres þat outhur schullen

 C_1GH_1

synne in alle synners þat ben worþy to
take suche passions of ponyschinge as

⁷ See, for example, the following lines: 5, 11, 39, 50, 59, 97, 142, 152, 162, 170, 171, 175, 202, 219, 225, 232, 244. The same tendency may be seen at work in The Four Errors Tract.

ben. [be H₁] wrappe & woodnes, þat
is eiþir þei schulen

226-227 U þe whiche is ordeyned to þe feend and
to þe aungelis of him

C₁GH₁ þat is maid redi to þe deuy1 & to
[om. H₁] his angels

241 U þus eendeth þe þridde arwe

C₁G þis is þe wounde of þe þridde arowe

H₁ ... þe wounde of þe þryde

[* text obliterated]

In lines 59-60, and 226-227, the variation might be attributed to an individual scribe's use of a Wycliffite biblical text, a possibility to be dealt with later, but in the other two instances (lines 108-110, and 241) a possible explanation for the agreement in variation of C₁GH₁ is their dependence upon the same immediate source, for the substitutions are too extensive and the agreements too consistent for three scribes to have substituted the same two passages independently.

To summarize: it is clear from the evidence of textual variation in addition, omission, and substitution that (1) C₁GH₁ preserve a version (here called Version II) distinct from that of U and that (2) the three manuscripts of Version II seem to depend upon the same immediate source, but do so at an unknown number of removes.

The influence of the Wycliffite Bible and its Earlier and Later Versions⁸ upon Middle English primers has been noted before by Henry Hargreaves,⁹ but, as he observes, the primers do not in every instance follow the WBE or WBL exactly. The discrepancies between the biblical texts of the primers and those of WBL suggest to Hargreaves 'that we may have preserved in the primers traces of a different stage in the revision of the Wycliffite Bible from those recorded by F[orshall]. M[adden].'¹⁰ This observation also holds true for the biblical texts of the devotional-meditative treatise *The Three Arrows*. In the following comparisons I do not attempt to characterize this 'revision of the Wycliffite Bible', but rather I wish to illustrate the ways in which Versions I and II are dependent upon, and in places independent of, the Earlier and Later Versions of the WB:

⁸ The Earlier and Later Versions are hereafter referred to as WBE and WBL respectively.

⁹ 'The Middle English Primers and the Wycliffite Bible', Modern Language Review 11(1956), 215-217. Hargreaves also points out as one of the 'other similar liturgical documents' the Magnificat of B.M. MS. Harley 2343. The same version of this short prayer is also in Ed, and is included in this thesis as a transcription.

¹⁰ Hargreaves, p. 216.

lines 12 ff. (Is. xxvi, 21)

C₁G¹¹
USH eure lord schal wende
 out of his place to
 visite þe wickidnes of
 hem þat enhabiten þe
 erþe

WBL the Lord schal go
 out of his place,
 to visite the
 wickidnesse of the
 dwellere of erthe
 agens hym

In the WBL 'his place' is rendered 'his hoely place', obviously a translation of 'loco sancto suo'. In the Latin text of G we find 'loco sancto suo', and in that of C₁ 'loco saunoto'; but in the translation above, both have ignored their Latin text, and followed another translation, one closer to that of USH. The same is generally true of lines 50 ff. (Deut. xxxii, 23):

C₁G
USH I schal hope vpon hem
 her yuelis and I schal
 dispende alle myn
 arewis vpon hem

WBL Y schal gadere
 yuels on hem, and
 Y schal fille myn
 arewis in hem.

and of lines 203 ff. (Job xxvi, 14):

C₁G¹²
USH siþen man may vnneþis
 her a litil drope of his
 wordis þe grete þundre of
 his doom who schal [mow
 holde, eiþir]* suffre.

WBL whanne we han herd
 vnnethis a litil
 drope of his word,
 who may se the
 thundur of his
 greetnesse?

* Added by C.G in Latin and translation.

¹¹ H₁ is imperfect at the beginning: the text of H₁ begins at line 53.

¹² H₁ is imperfect, the lines in question being partially obliterated (see variants to lines 203 ff.).

There is a tendency, then, for C₁G to follow a biblical translation close to that found in USH; however there is also a tendency to emend, or supplement, this translation when it is at variance with the Latin text or a known translation of it; that this known translation is a Wycliffite one is clear from the expansions and substitutions of C₁, G, and H₁; for example, at lines 158 ff. (Wis. v, 5-9, 13) C₁, G, H₁ add five verses:

C₁GH₁ and among þe seintis
of god, þe lot of hem
is, þerfore we han
errid fro þe wey of
truþe, and þe list of
ristwisnes haþ not
schyne [schyned G] to
us, and þe sunne of
vnderstondinge is
[haþ GH₁] not spronge
to us. We ben maad
weri in þe weie of
wickidnes & of
perdicioun, and we
han gon harde weies
for þe weie of þe
lord we knowe
[knewe GH₁] not, what
haþ pride profitid to
us, or þe [om. H₁]
boost of riches what
haþ it broust to us:
alle þese þingis han
passid as a schadowe/
and we forsoþe moun
schewe no tokene of
holines, for we be
wastid in oure
wickidnes.

WBE and among seyntis
the lot of hem is?
Therefore wee erreden
fro the weie of
treuthe, and the
list of [ristfulnesse
schynede WBL]
ristwisnesse listede
not to vs, and the
sunne off vnderstonding
is not sprunge to vs.
Weri wee ben in the
weie of wickidnesse,
and of perdicioun;
and wee han gon harde
weies. The wei
forsothe of the Lord
wee knewen not; what
profitede to vs
pride, or boost of
richesses what saf
it to vs? Alle tho
thingis passeden as
shadewe/and sotheli
we myȝten schewe no
signe of vertu; but
we weren wastid in
our malice. [WBL].

At lines 246 ff. (Matt. xxv, 34-36, 40) C₁, G, H₁

substitute a translation heavily influenced by the WBL:

C₁GH₁ Come 3e þe blessid
children of my fadir
take 3e in
possessioun þe
kyngdom maad redi to
3ou fro þe makyng of
þe world, ffor I
hungride and 3e
fedden me. I
þristide and 3e 3euen
me to [om. H₁] drinke.
I was herborowles &
3e herboroweden me.
I was nakid and 3e
hilleden me. I was
sik and 3e visitiden
me. I was in
prisoun & 3e camen
[comen H₁] to me,
ffor as ofte as 3e
diden þese þingis to
þe leste of myne 3e
diden hem to me.

WBL Come 3e, the
blessid of my fadir,
take 3e in possessioun
the kyngdoom maad
redi to 3ou fro the
makyng of the world.
For Y hungride, and
3e 3aue me to ete;
Y thristide, and 3e
3aue me to drinke;
Y was herborowles, and
3e herboroweden me;
nakid, and 3e hilleden
me; sijk, and 3e
visitiden me; Y was
in prisoun, and 3e
camen to me/as longe
as 3e diden to oon of
these my leeste
britheren, 3e diden to
me.

And at lines 59 ff. (John v. 28) another substitution seems
to draw on a Wycliffite source:

C₁GH₁ The hour cometh in þe
[om. GH₁] which alle
men þat ben in biriellis
schulen here þe vois
of goddis sone, and
þei þat han don goode
þingis schulen go
[go[ne] H₁] into
aʒenrisinge of lyf, but
þei þat han [han doon
GH₁] yuel þingis
[schulen go G] into
aʒenrisinge of doom.....

WBL the our cometh, in
which alle men that
ben in biriellis,
schulen here the
voice of Goddis sone.
And thei that han do
goode thingis, schulen
go in to aʒenrisinge of
lijf; but thei that
han done yuele thingis,
in to aʒenrisinge of
doom.

As is evident from the comparisons, the biblical texts of C_1 , G, and H_1 are very similar to, but not identical with, one or another of the extant versions of the WB. If we take into account C_1 , G, and H_1 's unique additions and substitutions of biblical material, then it is possible to say that the author, or redactor, of Version II probably used a recension of the WB which is now lost. Furthermore, this recension may have contained a mixture of both the Earlier and Later Wycliffite Bibles, for it does not seem likely that the author-redactor would have used, much less have had at the same time, both versions of the WB. However, it is possible that at some stage in the transmission of Version II of The Three Arrows biblical material from one Wycliffite recension was substituted for another recension, and that the resultant text, here called Version II, represents an incomplete revision of the original. The biblical extracts of The Three Arrows offer suggestive but not conclusive evidence for the existence of a WB recension distinct from those identified by Forshall and Madden.

This edition of The Three Arrows has been provided in order to gather a fuller sampling of the textual variation of C_1 , G, and H_1 . In addition to The Three Arrows and The Four Errors, these manuscripts share other, and longer treatises. These other treatises -- Pore Caitiff and The Mirror of Sinners -- also appear in a number of other manuscripts, and as a definitive edition of The Three Arrows and The Mirror of Sinners does not

exist, and as that definitive edition is likely to shed light (if only faint light) on the textual relationships of The Four Errors, I have set out a classified list of all of the known surviving manuscripts containing the co-occurrence of The Four Errors, The Three Arrows, The Mirror of Sinners, and Pore Caitiff.

MSS.	Pore Caitif ¹³	The Mirror ¹⁴ of Sinners
Univ. Coll., Oxf. 97 (U)		*127 ^r - 131 ^v
B.M. Add. 22283 (S)		*117 ^v - 118 ^r
Harley 1706 (H)	88 ^r - 90 ^r (Charter)	*106 ^r - 110 ^r
Harley 2339		49 ^r - 62 ^v
Harley 2388 (H ₁)		
Bodl. 3	1 ^r - 162 ^v	162 ^v - 172 ^r
Douce 13	2 ^r - 33 ^v (two tracts)	*249 ^r - 65 ^v
Laud Misc. 23		49 ^v - 53 ^v
Laud Misc. 174		*93 ^r - 98 ^v
Tanner 336	1 ^r - 122 ^r (six tracts)	*2122 ^r - 132 ^r
C.U.L. Ff.5.45	51 ^r - 58 ^r ; 59 ^v - 68 ^r ; (seven pieces)	*8 ^r - 13 ^r
C.U.L. Ff.6.55 (C ₁)	4 ^r - 139 ^r (six tracts)	***145 ^r - 157 ^v
Pepys 2125		*126 ^r - 128 ^v
Hunt. Mus. 496 (V.7.23)	18 ^r - 164 ^r	*29 ^v - 17 ^v
Hunt. Mus. 520 (V.8.23) (G) pp. 1 - 268		*** pp. 268 - 285
J.R.L. Eng. 85	64 ^r - 72 ^v (Charter)	*254 ^v - 64 ^r

*Asterisks indicate shared versions of The Three Arrows, and textual resemblance between the different copies of The Mirror of Sinners, which has no distinct versions.

^{1,2} Superscript numbers indicate close textual similarity.

The Three
Arrows

The Four
Errors

*158^v - 162^r

*117^{rv}

*110^v - 114^v

62^v - 72^v

1^r - 8^v

36^{rv}

173^r - 186^v

**33^v - 48^v

*257^v - 60^v

*188^v - 93^r

**132^r - 141^r

*46^v - 51^r

***158^r - 168^v

168^v - 170^v

*128^v - 130^v

**183^v - 189^v

pp. 285 - 295

pp. 295 - 297

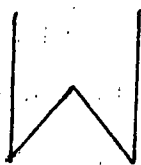
**72^v - 81^v

13 For manuscripts containing Pore Caitiff, see Check-List pp. 65-67, item B.

14 For manuscripts containing The Mirror of Sinners, see Check-List, p. 81, item F.8. Jolliffe does not list the manuscripts containing The Three Arrows, so the list provided has been compiled from various sources. For the most part, I have checked all manuscripts containing (or suggesting that they contain) Pore Caitiff, The Mirror of Sinners, and The Four Errors, as well as those manuscripts which various catalogues describe as containing 'Arrows of Doomsday', etc. I have not made a systematic search of all extant catalogues.

- 1 Of ... domesday] and here biginneþ a tretis þat spekiþ
of þe [om. G] þre arowis þat schulen be schett at
domys day to hem þat þere schulen be dampnyd C₁G;
om. to 1.55 leaves missing H₁.
- 5 sone] sone seiynge þus C₁G. Marginalium: ecclesiast-
icus 7 C₁G.
- 8 se] we C₁G.
- 9 lord] lord god C₁G.
- 11 loco suo] loco sauncto C₁; loco sancto suo G.
Marginalium: isaie 26 C₁G.
- 13 for to] to C₁G.
- 15 as muche] in as myche C₁G.
- 16 be þanne doo] þanne be doon C₁G.
- 17 in liknesse] om. C₁.
- 18 The sonne] He as þe sunne C₁G.
- 23 ristwisnesse] ristwis C₁. þat tyme] om. C₁G.
- 24 he was] he was þanne C₁G.
- 25 biddynges] comaundement C₁G.
- 26 as it is seid] it is writun in holi writt hou C₁G.
to deeth] to þe deþ bi goddis comaundement C₁G.
stikkes] 'stickys' added in margin G.
- 27 on] in C₁G.
- 28 of þis] þis C₁.

Of þree arwes þat schullen bee schot on domesday. [f. 158^v]



he so wol haue in mynde þe dreedful day
of doom so þat he move be moeued with
dreed to flee fro synne, as þe wise man

5 biddeth his sone: memorare nouissima, et in-
ternum non peccabis; þat is: haue mynde on þe laste
þinges þat is day of doom, and it schal kepe
þe fro synne. Heere þe mowen fynde sum
what writen þeer of how oure lord speketh by

10 ysaie þe prophete seienge þus: Egredietur dominus
de loco suo vt visitet iniquitatem habitatorum terre;
þat is: oure lord schal weende out of his place
for to visite þe wikkednesse of hem þat enhabiten þe
eerthe. Ceertes þis doom schulde souereynly be drad,

15 ffor as muche as he now doth mercy, so muche *[f. 159^r]
schal be þanne doo streit vengeable ristwisesse.
Ffor it is of god in liknesse as it is of þe sonne.

The sonne holdyng his cours passeth out of þe
signe of þe lyoun in to þe signe of þe virgyne,
20 and out of þe signe of þe virgyne in to þe sig-
ne of þe balaunce. The lyoun is a strong beest
and a fel & in þis signe was crist þe sonne of
ristwisesse bifore þe incarnacioun. Ffor þat ty-
me he was so fel þat what man þat braake

25 hise biddynges a noon he schulde bee deed; ffor
as it is seid: A man was doon to deeth for he
gederede stikkes on þe sabat day. But out
of þis signe of þe lyoun he passide in to þe

- 29 whan ... virgyne (1. 30)] om. C₁G.
- 31 was he] he was C₁G.
- 32 euere] om. C₁G.
- 33 þat seide] seide C₁G.
- 34 in] om. C₁.
- 35 peccanerit cito] peccauerit cito C₁; peccanerit cito G.
- 37 seith] he seiþ C₁G.
- 38 sed magis ut] set ut magis C₁G.
- 39 Marginalium: ezechiel 33 G.
- 40 turned þeer fro] turnyd away þer fro C₁G.
- 41 þis] þat C₁G. þus] om. C₁G.
- 44 schal weye] schal þanne weie C₁G.
alle oure þouste] alle oure soule, alle oure þoustis
C₁G.
- 46 euery] ech C₁G.
- 48 þow ... by] now what he seiþ bi C₁G. þe prophete]
moises his profete C₁G.
- 49 meas] om. C₁.
- 50 Marginalium: deuteronomium 32^o C₁G.
- 53 to] of H₁. whan ... seith (1. 56)] where of crist
spekiþ in þe [his H₁] gospel seiynge þus C₁GH₁.

signe of þe virgyne whan he took man kyn-
 30 de & was borne of þe virgyne marie. And þan-
 ne was he maade moore redy to doo mercy
 þan euere he was to doo vengeaunce. Thanne
 it bigan & set it lasteth þat he þat seide whan-
 ne he was in þe signe of þe lyoun: *Anima*
 35 *que peccanerit cito morietur*; þat is: The sou-
 le þat synneth, anon it schal dye. Now whan-
 ne he is in þe signe of þe virgyne seith þus:
Nolo mortem peccatoris, sed magis ut conuertatur
et viuat; þat is: I wol not þe doeth of a syn-
 40 nere, but moore þat he be turned þeer fro and
 lyuen. But certes out of þis signe þus of
 þe virgyne he schal passe in to þe signe of
 þe balaunce at þe day of doom, wheere he
 schal weye alle oure þoustes, oure woordes,
 45 and oure werkes in euene peys of his rist
 wisnesse, þat he may selde to euery man af-
 ter þe trouthe of his desert. And what he schal
 þanne doo? Heere þow what he seith now by þe prophe-
 te: *Congregabo super eos mala, et sagittas meas*
 50 *complebo in eis*; þat is: I schal heepen vp on hem
 here cueles, and i schal dispende alle myne arwes
 vpon hem. Three scharpe arwes schullen bee *[f. 159v]
 schot of oure lord in þat day vpon hem þat þeere
 schullen be dampned. The firste arwe schal
 55 be of clepyng to þe doom, whan as him self
 seith: *Venit hora ut omnes qui in monumentis*

- 57 procedent] p'rocedent C_1 .
- 59 pat is] pat is to seie GH_1 . Tyme ... pat (l. 60)]
The hour comeþ in þe [om. GH_1] which C_1GH_1 .
Marginalium: ion 5 C_1GH_1 .
- 60 þoo] men C_1GH_1 . graues] birielis C_1GH_1 .
- 61 þe sone of god] goddis sone C_1GH_1 . and ... doom (l. 62)] and þei þat han don goode þingis schulen go [goþne] H_1] into asenrisinge of lyf but þei þat han [han doon GH_1] yuel þingis [schulen go G] into asenrisinge of doom, þat is to be demyd C_1GH_1 .
- 63 dampned] dampnable C_1GH_1 . þe body] þe feule body H_1 .
- 65 eny] om. C_1GH_1 .
- 66 deuel] fend C_1GH_1 .
- 69 lust] lyf C_1 .
- 71 fullliche fallen] fulli passid C_1 ; fully falle GH_1 . so] so euere C_1GH_1 . desiredest] desidrist to haue had C_1 ; desirest to haue had GH_1 .
- 72 Now ... dreeddest (l. 73)] om. C_1GH_1 .
- 73 agoo] passid fro þee C_1GH_1 .
- 75 þow, þow] þou C_1GH_1 .
- 76 of þi] for þi GH_1 . þi delices] and þi delicias C_1GH_1 .
- 77 wykkednesses, sith] wickidnes fro þat time siþen C_1GH_1 .
- 79 ordeyned to] ordeinid for þi synnes to C_1GH_1 .
- 81 þe whiche] whiche G. i first was] y was first H_1 .
- 82 þee. Thi] þee ne þi C_1GH_1 .
- 83 eschewe] eschue þee C_1GH_1 .

sunt, audient vocem filii dei, et procedant qui
 bona egerunt in resurreccionem vite, qui vero ma-
 la in resurreccionem iudicii; þat is: Tyme schal
 60 come þat alle þoo þat been in graues schul-
 len heere þe voys of þe sone of god, and so
 passe forth to þe doom. Thanne þe wrecched
 dampned soule schal come to þe body and
 seye to hit: Aryse þow curside caityf careyne,
 65 fro þis tyme forth withouten eny eende to be
 felow to þe deuil, and enemy to almysty god.
 Now þi ioye schal be turned in to woo, þi de-
 lit in to bitternesse, and þi laustre in to we-
 pynge. Now þi wrecchide schort lust schalle
 70 passe in to euerlastyng sorwe. Now it is
 fullliche fallen fro the what so þow desire-
 dest. Now it is comen to þee alle þat þow
 dreddest. Now it is agoo al þat þow loue-
 dest, and now it is comen al þat þow ha-
 75 tedest. Cursid be þow, þow wrecched careyne,
 for in pyne of þi synnes, þi delices, and þi wyk-
 kednesses, sith i passide fro þee i haue besy-
 ly brend in helle. Cursed be þow helle broun-
 de, ordeyned to þe fuyr of helle þat neuere
 80 schal be quenched. Cursed be þe tyme in
 þe whiche i first was coupled to þee, for now
 i may not leue þee. Thi cursed companye
 i may not eschewe; woli or nyl i, i am constrey- [f. 160r]
 ned to be knyht aȝen to þee. Goo we þerfore to

- 85 dreedful domesman] dredful & ristful domysman C₁GH₁.
 heere forto] to C₁GH₁.
- 86 heere oure] he'e're ou'r'e G.
- 87 þe wykkeðe] wickid C₁GH₁.
- 89 here consciences] her owne consience C₁GH₁.
- 90 boothe leerid] þe which book boþe lerid C₁GH₁.
 and] om. GH₁. reedyn] schulen rede C₁GH₁.
- 91 þat] om. C₁; þe H₁.
- 92 þat] om. H₁.
- 93 he ne] ne he C₁.
- 95 wratthed] wraþþe C₁H₁.
- 97 prophete] profete dauib C₁H₁G. in ... penaunce
 (1. 98)] om. C₁GH₁. Marginalium: Psalmi 6 C₁GH₁.
- 98 preieth] profrid C₁.
- 105 troubled mannes passion] 'troublid' passiouns of
 mannes kynde C₁GH₁.
- 106 herfore] þerfore C₁GH₁.
- 108 synne ... schullen (1. 110)] synne in alle symners
 þat ben worþy to take suche passions of ponyschinge
 as ben wraþþe & woodnes: þat is eiþir þei schulen
 C₁GH₁.
- 111 þat] þat is C₁.
- 112 eende] an eende C₁GH₁. pyne] om. C₁GH₁.
- 113 or] eiþer C₁GH₁. þat] þei [þe'i' C₁] C₁GH₁.

85 gidre bifore þe dreedful donesman þeere forto
 heereoure everlastyng dampnacion. Thanne
 schullen alle þe wykkeðe men see þe iuste cau-
 se of here owene dampnacion, writen with
 here owene hounles in þe book of here consci-
 90 onces, bothe leered and lewed, and reedyn it
 hem self. And þef þou seest þat lewede men
 kunne not reede, i seye þat þeer is noon so
 lewede þat he ne kan reede þe lettre of lys
 owene writyng. Thanne þei schullen see
 95 þe donesman as he weere wood for wrat-
 thed ayens hem. Of þis woodnesse & þis
 wratthe speketh þe prophete in þe firste psal-
 me of penance, where he preieth to be
 delyuered of his bothe, seienge þus: Domine
 100 ne in furore tuo arguas me, neque in ira
 tua corripas me. That is: lord in þi wood-
 nesse ouercome me not with skiles, and
 chastise me not in þi wratthe. No man
 þenke þat wratthe, or woodnesse, or ony su-
 105 che troubled mannes passion may be in
 god. But herfore þei been set in scripture,
 for þe werkis of god in punyschyng and
 vengyng of synne schullen taake effect
 of suche passions as been wratthe and
 110 woodnesse in al symneres, þat outhur schul-
 len be chastised by pyne þat schal haue
 eende, as is purgatorie, þe whiche pyne
 is cleped heere þe wratthe of god, or elles þat

- 114 by] þoru C_1GH_1 .
- 117 þe] om. H_1 . sauð] seiþ C_1GH_1 . he] om. H_1 .
- 118 persoone] þe persone C_1G . alle synneres] alle suche
synneris C_1GH_1 . him] him silf C_1GH_1 .
- 119 to bere euer] om. C_1 .
- 120 sitthen] aftirward C_1GH_1 . Domine ... þus (1. 142)]
om. C_1GH_1 .

schullen be pyned by vengeaunce in þe hor-
 115 rible peyne of helle, þat neuer schal haue
 ende, þe whiche is cleped heere þe woodnesse of god. Al^{*}
 þis þe prophete dauid saus in spirit, and þerfore he
 in persoone of alle synneres felyng him vnmysty *[f. 160v]
 to bere euer either, first asketh to be delyuered of
 120 helle and sitthen of purgatorie seienge þus: Domine
 ne in furor &c^o, as þef he seide þus to oure vn-
 derstondyng: lord i biseche þee þat in þe dread-
 ful day of doom, wheere þow schalt haue þe
 to synneres as a man þat weere wood, spaa-
 125 ryng no þing, þat þow ouercome me not with
 skiles in fynal conclusion, so þat i be not con-
 vict for euer and be ateynt in a schameful in-
 conuenyent of euerlastyng reproue; & herfo-
 re i seye argue me not, ffor arguynge, as cler-
 130 kes knownen wel, is to ouercome an oother
 with skiles. But þef me grace goode lorde
 so to argue, and forto ouercome with skiles
 of þi lawe þe erroures of my blynde conscien-
 ce heere in þis lif, whiles tyme is of mercy,
 135 þat i may hertly forthenke hem, and cleerly
 confesse hem, and lawefully amende hem
 by ensauple of newe cleene lyuyng to men,
 feruent preier to god, and by discreet chasty-
 sement of my self heere, whiles i lyue,
 140 so þat þou haue no wil to chastise me in þi
 wratthe after þis lif in purgatorie. And þat

- 142 Marginalium: Psalmi 6 C₁G.
- 143 haue ... lord] Lord haue mercy on me C₁GH₁.
- 144 That is (1. 145)] þat is to seie I am vnmysti to bere C₁GH₁.
- 145 þe] om. C₁GH₁. ne] eiþir C₁GH₁.
- 146 it] if G. 1] it C₁GH₁.
- 147 vp born with] vpborn: eiþir suportid wiþ C₁GH₁.
- 149 þe] om. C₁GH₁.
- 152 Hi ... insensati & c^o (1. 153)] Hi sunt quos aliquando in derisum habuimus & in similitudinem in proprii. Nos insensati vitam ipsorum in [om. GH₁] estimabamus in saniam & finem illorum sine honore. Quomodo ergo computati sunt inter filios dei et inter sanctos sors illorum est. Ergo erauimus aua veritatis et iusticie sumen [lumen GH₁] non luxit nobis [nobis GH₁] & srei intelligencie non est ortus nobis lassati sumus in via iniquitatis & perditionis & ambulauimus uias difficiles. Viam autem domini ignorauimus. Quid nobis profuit superbia, autem [aut GH₁] diuiciarum iactancia, quid nobis contulit. Transierunt omnia illa tanquam vbra & virtutis quidem nullum signum valemus erindere [ostendere H₁] in malignitate autem nostra consumpti sumus C₁GH₁.
Marginalium: Sapientia 5 C₁GH₁.
- 153 in] to C₁; in to GH₁. despit] into liches of schanschipe C₁GH₁.
- 158 god] and among þe seintis of god, þe lot of hem is, þerfore we han errid fro þe wey of truþe, and þe list of ristwises hap not schyne [schyned G] to us, and þe sunne of vnderstondinge is [hap GH₁] not spronge to us, we ben maad veri in þe weie of wickidnes & of [om. H₁] perdicoun, and we han gon harde weies, for þe weie of þe lord we knowe [knewe GH₁] not, what hap pride profitid to us, or þe [om. H₁] boost of riches what hap it broust to us: alle þese þingis han passid as a schadowe and we forsoþe moun schewe ne tok'e'ne of holines, for we be wastid in oure wickidnes C₁GH₁.
- 159 multitude] multitude of seintis C₁GH₁.
fynde] foonde C₁.
- 161 schullen] þei schulen C₁G.
- 162 After ... psalme] as þe profete dauid witnessiþ C₁GH₁.
Marginalium: Psalmi 57 C₁G.

it be þus: Miserere mei domine quoniam infirmus
sum; þat is: haue mercy on me lord, for
 i am vnmysty to bere euereyther, that
 145 is þin arguyng in þe doom, ne þi chasty-
 sement in purgatorie, but it so be þat i
 be vp born with þi mercy. O that dreedful
 day of oure lord, þanne schullen alle wyk-
 ked men see hem sitte in þe doom with
 150 crist, whom þei haue heere dispised, and
 in þis sight been troubled with an horrible dreede, sey-
 enge þe woorde of þe wise man: Hii sunt quos ali-
quando habuimus in derisum &c^o. Nos insensati &c^o;
 þat is: Thise been þoo þe whiche sum tyme we*[f. 161^r]
 155 hadden in scorn and despit. We vnvitty wrecches
 heelden here lif woodnesse, and here eende with-
 outen honour. But lo now how þei been acoun-
 ted amonges þe sones of god. Thanne amon-
 ges al þat multitude þei schullen not fynde
 160 oon þat schal haue compassion of hem but alle
 schullen bee glaade & consent with god in here
 iuste dampnacion, after þe woordes of þe psal-
 me seienge þus: letabitur iustus cum viderit
vindictam; þat is: The rystwisman schal be

- 165 þe] om. C₁GH₁.
- 166 in þe gospel] him self C₁GH₁.
- 167 þe] om. C₁GH₁. crenys] creves H₁.
- 168 fro] for C₁GH₁.
- 169 schullen þei] þei schulen C₁GH₁.
- 170 to] for to C₁GH₁. Marginalium: lucnm 23 G.
- 171 to] forto C₁GH₁. on] in C₁GH₁. Marginalium:
apocalypsis 6 C₁G.
- 172 firste arwe (1. 173)] þe firste arwe. þe secunde
arwe [as heading] C₁; þe first arwe. 1j sa;it+a
[as heading] G.
- 173 an arwe] om. C₁G. arwe] ... 'wisyted (1. 180)]
partially defect. [corner of leaf missing] H₁.
- 175 Marginalium: Matthaewm 25 C₁G.
- 181 me not] not me C₁GH₁. ne] neipir C₁GH₁. no] ony
C₁GH₁. what] þat G.
- 184 þinges] deedis of mercy C₁GH₁. eny] ony of his C₁GH₁.
in his naame (1. 185)] om. C₁GH₁.
- 185 deden] widen it C₁G. deden hem not to him] deden not
to him H₁.
- 186 þis] his G.
- 188 crist whan] whanne crist C₁GH₁. he] om. C₁G.
fourme] þe forme C₁GH₁.
- 189 for to] to C₁GH₁. seide] he seide C₁GH₁. to hem
(1. 190)] om. H₁.
- 190 sousten] þousten H₁. for to] to C₁GH₁.
- 191 fellen to] fellen doun to C₁GH₁.

165 gladed whan he schal see þe vengeaunce.

Thanne as crist seith in þe gospel: Thei schul-
len seche for to entre in to þe crenys of stones
and in to þe swelwys of þe eerthe fro þe dreed-
ful face of oure lord. Thanne schullen þei preie
170 monteynes to falle vpon hem, and hulles

to huyden hem, so woo þei schullen be on eue-
ry syde, and þis is þe wounde of þe firste
arwe. The secounde arwe schal be an arwe
of scharp repreuyng of alle fals cristene

175 men, whan he schal seie to hem þus: I was
an hungred and ȝe ȝeue me noo mete; I
was a þurst and ȝe ȝeue me no drynke; I
was naked and ȝe ȝeue me no clothis; I
was a gest and ȝe ȝeue me noon herbere;

180 I was seek and in prison, and ȝe visyted
me not, ne dede me no comfort. O what
þis voys schal bee dreedful whan it schal
be seid to hem, þat as ofte as þei deden not
þise þinges to eny þat neede hadde in his

185 naame, so ofte þei deden hem not to him.

And no wonder þous þis voys schal bee dreedfull [f. 161^v]
in þe day of doom, sitthe we reden in þe gospel
þat crist, whan he koom in fourme of a seruaunt
for to bee deemed of þe false iewes, seide to

190 hem þat sousten for to take hym: I am he;
and a noon þei ȝeeden a bak, and fellen to
þe eerthe. Ȝef he þat, whan he was deedly

- 193 hadde] and hadde C_1GH_1 .
- 194 with] as C_1G ; at H_1 . his] 'h' is C_1 .
- 195 steerno] om. C_1GH_1 .
- 197 with] to C_1 . aungellis] holi aungels C_1GH_1 .
- 199 euery] ech C_1GH_1 .
- 200 herfore] herfore C_1GH_1 .
- 201 non] om. C_1GH_1 .
- 202 potest sustinere] poterit intueri C_1GH_1 . Marginalium:
 iob 26 C_1 ; 26 [margin trimmed] G ; job xx[vi]
 [margin trimmed] H_1 .
- 203 may ... asens (1. 215)] partially defect. H_1 .
- 206 move suffre] now holde eiþir suffre C_1G ; now be
 holde H_1 .
- 207 Cum ... is (1. 212)] om. C_1GH_1 .
- 214 bere] be C_1GH_1 . and ... asens (1. 215)] om. H_1 .
- 217 þe ... seith (1. 218)] herfore seiþ þe profete
 Ieremye þus C_1GH_1 .
- 219 Marginalium: ieremias 9 C_1G .
- 220 þe secounde arwe] þe wounde of þe secunde awe C_1GH_1 .

and koom to be demed, hadde so feerdful a
 voys þat with his oo woord þrew to þe groun-
 195 de so meny steerne men of þe lewys, a fer
 moore feerdful voys schal he haue whan
 he schal come vndeedyly with his coost of aun-
 gelis & of seyntes for to deeme þe quyke
 and þe deede, euery man after þat he hath
 200 deserued. And þerfore seith iob: Cum vix
 paruam stillam sermonum eius audire non pos-
 sunt, tonitruum magnitudinis eius quis potest
 sustinere; þat is: sitthe man may vnnee-
 thes heere a luytel drope of his woordes,
 205 þe greete þunder of his doom who schalle
 mowe suffre? As who seith noone. And þer
 fore seith seynt Bernard þus: Cum peccator
 accusatus fuerit & consciencia propria contra
 eum testimonium perhibuerit et omnis creatu-
 210 ra dei insurrexerit contra eum in vindictam
 grauis vt sagitta erit vox domini ad sustinen-
 dum; þat is: whanne þe synful kaityf schal
 be accused, his owene conscience schal
 bere witnesse aȝens him, and euery crea-
 215 ture of god schal ryse aȝens him in ven-
 geaunce: greuous as an arwe schal þanne
 be þe voys of god to suffre. And þe prophete
 ieremie seith: Sagitta vulnerans lingua eius;
 þat is: The tunge of him schal be as an
 220 arwe woundynge, and þis is þe secounde

- 221 The þridde arwe] The þe þridde arowe. iii sagitta
[as heading] C₁; iii sagitta [as heading] The þridde
arowe G; Þis ys þe þridde arowe [as heading].
The þridde arow H₁.
- 223 hem] hem þus C₁GH₁. Ite] Discedite ame C₁GH₁.
- 225 is] is to seie C₁G. Goo 3e] Departe 3e fro me C₁GH₁.
Marginalium: Matthaeum 25 C₁G. wistes] wrecchis
C₁GH₁.
- 226 þe whiche ... him (1. 227)] þat is maid redi to þe
deuyt & to [om. H₁] his angels C₁GH₁.
- 229 þe] om. C₁GH₁.
- 230 in heuene] of heuene C₁GH₁. &] ne C₁GH₁.
- 232 þe ... swelwe] þe erþe opene his moup & swolwe C₁GH₁.
Marginalium: iob 21, ieremias 36, apocalypsis 9,
16 C₁G.
- 236 eer] or C₁GH₁.
- 237 feelen] fele C₁GH₁. whom ... percipite (1. 244)]
part. ally defect. H₁. seith ... þus] seint eusebie
seip þus C₁G.
- 238 Ve ve] venit C₁; Ve G. est datum] datum est C₁GH₁.
- 239 woo woo] wo C₁G. to whom] to þe whiche C₁G.
- 241 þus ... arwe] þis is þe wounde of þe þridde arowe C₁G;
þe wounde of þe þryde [the rest defect.]]H₁.
- 243 seie þus] seie to hem þus C₁G; to hem þus H₁.
- 244 percipite ... mundi (1. 246)] possidete [poss ... H₁]
paratum vobis regnum aconstitucione mundi etc^o C₁GH₁.
Marginalium: Matthaeum 25 C₁G.
- 246 þat is] þat is to seie C₁GH₁. cometh to me]
come C₁GH₁. þat been (1. 247)] om. C₁GH₁.
- 247 and ... vs (1. 252)] take 3e in possessioun þe
kyngdom maad redi to 3ou fro þe makynge of þe world,
ffor I hungride and 3e fedden me. I þristide and 3e
3euen me to [om. H₁] drinke, I was herborowles & 3e
herboroweden me. I was nakid and 3e hileden me. I
was sik and 3e visitiden me. 'I' was in prisoun &
3e camen to me, ffor as ofte as 3e diden þese þingis
to þe leste of myne 3e diden hem to me. Tho
[To GH₁] þat blessid honour & ky[n]gdom and ioie
euerlastinge bringe us ihesu crist C₁GH₁.

- arwe. The þridde arwe schal bee an arwe of een-[f. 162^r]
 Gelees dampnyng of alle wykkeðe men, whan
 he schal seie to hem. Ite maledicti in ignem eter-
 num qui preparatus est diabolo & angelis eius; þat
 225 is: Goo ʒe curseðe wistes in to euerlaastynges fuy-
 re, þe whiche is ordoynd to þe feend and to
 þe angelis of him. This arwe schal wounde
 hem þat it falleth on so greuously þat alle
 þe lechis, phisiciens, & surgiens, ne set alle
 230 þe creatures in housen & in eerthe, schullen
 not more heale þe wounde of it. Thanne
 schal þe opene eerthe swelwe hem down in
 to helle, whecre þei schullen be turmented
 with feendis euermore withouten ende.
- 235 But alias þeer been, i dreede, ful many þat
 nouere wollen bileue þise þinges, eer þei
 feelen hem. Of whom seith seynt Euseby þus:
 Ve ve quibus est datum hoc prius sentire quam cre-
 dere; þat is: woe woo be to hem to whom it
 240 is ʒeuen rather to feele þise þinges þan to
 bileue hem, & þus eendeth þe þridde arwe.
- But þanne schal crist turne to hem þat
 been on his rist half and seie þus: Ve-
 nite benedicti patris mei, percipite vobis regnum
 245 quod vobis paratum est a patre meo ab ori-
 gine mundi; þat is: cometh to me ʒe þat
 been þe blesside children of my fadir, and
 beeth parteneris of my ioye in þe kyng-

252 bouste vs] boustist man C_1G . his] pi C_1GH_1 .

253 AMeN] amen, here cendi] pe tretis of pe pre arowis
 C_1G ; A....M....E....N. H_1 .

dom þat was ordeyned for þow by my fa-
250 dir fro þe bigynnyng of þis world. To
þe whiche kyngdom and loye he bryn-
ge vs, þat bouste vs with his precious
blood. Amen

Appendix III

A Note on A.L. Kellogg and E.W. Talbert's 'The Wyclifite Pater Noster and Ten Commandments, with special reference to English MSS. 85 and 90 in the John Rylands Library', B.J.R.L. xlii (1960), 345-77.

Appendix III

A Note on A.L. Kellogg and E.W. Talbert's

'The Wyclifite Pater Noster and Ten Commandments,
with special reference to English MSS, 85 and 90
in the John Rylands Library', B.J.R.L. xlii
(1960), 345-77.

This appendix relates to 'Section IV. The Ten Commandments' of the above article and is devoted to clarifying the textual relations of the manuscripts within Kellogg and Talbert's group C, 'compressed versions', for both Ed treatises of The Ten Commandments are related, in varying degrees, to two manuscripts representative of the 'compressed versions' -- Rylands MS. English 85 (J), and Morgan 861 (M). Before beginning the critique of parts of this article it may be helpful to review Kellogg and Talbert's main conclusions, as well as the methods used in reaching those conclusions.

Kellogg and Talbert distinguish two types of commentaries on the ten commandments: type I is called the 'Orthodox or "Pre-Existing" Commentary', and type II the 'Wyclifite Commentary'. The 'Wyclifite Commentary' is sub-divided into 'A. Version Attributed to Wyclif', 'B. Expanded Versions', 'C. Compressed Versions'.

With regard to 'I. Orthodox or "Pre-Existing" Commentary' Kellogg and Talbert conclude: 'Generally speaking,

the manuscripts of orthodox commentary or, to use Arnold's term, "pre-existing commentary" are demonstrably all closely related and offer a quite consistent text' (p. 366); this statement does not hold true for Emmanuel Coll., Camb. MS. 246, (E), (MS. 3 in Kellogg and Talbert's catalogue of manuscripts).¹

¹For reference to and discussion of 'a pre-existing commentary' see T. Arnold, ed., Select English Works of John Wyclif, (Oxford, 1869-71), iii, 82. The Ten Commandments text of E, fol. 59^v (not fol. 59^r as Kellogg and Talbert state) does not belong among the 'Orthodox or "Pre-existing"' commentaries. It is, however, related to the 'orthodox' commentary: (i) it has the first three lines of the Prologue (there is a folio missing), and (ii) it follows the orthodox commentary for part of the second commandment, but this dependence upon an orthodox text is not a necessary one as the following comparison shows. The extract, below, is from the second commandment, and is the text (Matthew v, 34-37) which most closely follows that of the orthodox version.

E: Swere ȝe not I seie to ȝou on al wise,
neȝer bi heuene, for it is ȝe trone of
god, neȝer bi erȝe, for it is ȝe stole of
his feet, neȝer bi ierusalem, for it is
ȝe citee of ȝe greet kyng, ne swere ȝou
not bi ȝin heed, for ȝou miȝte not make
an heer ȝerof white or blak. But ȝoure
word shal be ȝhe ȝhe & nay nay & ȝat is
more ouere it comeȝ of ȝuel.

WBE: Forsothe Y say to ȝou, to nat swere on
al manere; neither by heuene, for it is
the trone of God; nether by the erthe,
for it is the stole of his feet; neither
by Jerusalem, for it is the citee of a
greet kyng; neither thou shalt swere by
thin heued, for thou maist not make oon
heer whyt, or blak; but be ȝoure word
ȝea, ȝea; Nay, nay; forsothe that that
is more than this, is of yuel.

B.M. MS. Add. 22283:
'orthodox'

ȝat is. swere ȝe not on alle manere.
ȝat is to vndurstonde. swere ȝe not for
eueri cause resonable. or vn resonable.

see over/...

With regard to 'II. Wyclifite Commentary' Kellogg and Talbert conclude that (1) 'A. Version Attributed to Wyclif' -- MS. Bodley 789, (B₁) -- is indeed, on the balance of evidence, authentic and that this manuscript is, as suggested by Arnold, derived from a 'pre-existing' commentary.

Kellogg and Talbert then turn their attention to various other extant treatises on the ten commandments (of which J is a 'highly important one' (p. 364)) and compare J with selective fragments and sentences from B₁: they conclude 'that the Rylands [J] manuscript is closer at virtually every point to the Wyclif original than Morgan 861 [M], or indeed any of the group of manuscripts of which it is a part' (p. 370). The 'group'

1 continued.

Neiþer bi heuene: for hit is þe trone of god.
 Ne bi eorþe: for hit is þe foorme or þe benche
 of goddes feet. Ne bi Ierusalem: for hit is
 þe citee of a gret kyng. Ne swere not bi þyn
 heed: for þ^u maist not make on her whit, or
 blak. But soure word beo. 3e 3e. nay. nay.
 And þ^t. þat is more ouur þis: hit is of euel.

From the third commandment, on, the text of E is highly condensed; that is, the commandment itself is given, and a very short comment appended, for example: 'The ferþe comaundement of god is þis: worshipe þi fadir & þi modir þat þou be of longe lijf vpon erþe, þat þi lord god shal 3yue to þee. And þis worshipe stondiþ not oneli in lowtyng & knelyng but also in þi fadir & modir seruynge, releuynge & helpynge, boþe worldli & goostli to wheþir þei han more nede'. The text of E, aside from the above noted similarities, bears little resemblance to the orthodox text of B.M. MS. Add.22283 [edited by W. Nelson Francis, The Book of Vices and Virtues, E.E.T.S. O.S. cxvii, 316-333], Bibl. Ste. Geneviève, Paris MS. 3390, or Univ. Coll., Oxford MS. 97.

here refers to the 'Compressed Versions'.

In brief the main conclusions are these: (i) acceptance of Arnold's distinction between 'pre-existing commentary' and Wyclif's own version; (ii) the dependence on Wyclif's version on that 'pre-existing commentary', and (iii) the dependence of J on a Wyclif or Wyclif-like original.²

It is not the purpose of this appendix to controvert conclusions (i) and (ii), but in arriving at conclusion (iii) Kellogg and Talbert have selected various passages and fragments for comparison, and it is the uneven application of this comparative method that weakens, in the end, the argument for the dependence of J on the Wyclif text of B₁.

Kellogg and Talbert, intent on showing that J is closer to the 'Wyclif original' than M, 'compare the Wyclif Ten Commandments with those of Morgan 861 [M] and its related text, Rylands English 85 [J]' (p.369). The Prologue of B₁ is compared with J's Prologue and is found to be (with minor variations) the same; the text of M is silent here, and this silence is used to reinforce the alleged close connexion between J's Prologue and that of B₁. Two points are worth noting: (i) the J Prologue,

² Throughout Kellogg and Talbert's discussion of The Ten Commandments the words 'Wyclif original', 'Wyclif Ten Commandments', and 'Wyclif commentary' are used for the text of B₁. Kellogg and Talbert do not refer to B₁ as being 'Wyclif's own' or 'Wycliffite'.

like that of B_1 , also resembles the 'orthodox' Prologue, so that the connexion between the J text and the B_1 text is not a necessary one; that is, given the evidence of the Prologues, the J text could have had as its immediate source or distant source an orthodox Prologue and not B_1 .

(ii) M's omission of the Prologue can be used to establish the probable priority of manuscripts; that is, the fact that M does not have the Prologue excludes it from consideration as the source for B_1 and J, but since both J and M are said to be 'compressed' versions of the Wyclif original (the omission in M being a form of radical compression?) the priority of B_1 is assumed. So one is left with the conclusions that J seems to be a textual descendant of B_1 , and that M may be a descendant, but with insufficient evidence to support or reject the possible textual connexion.³

³ It is possible that the exemplar used by the scribe of M contained a Prologue and that for reasons of economy the scribe omitted the Prologue. The Wycliffite Prologue of J has an interesting and complex textual history of its own: in Trinity College, Cambridge MS. R.3.21, (T), it appears with its own incipit, ornamental initial, and explicit; the commentary of T parallels B_1 through the third commandment. In J the Prologue is also treated as a separate tractate, but without explicit. The Ed text, though defective, contains the last three and a half lines of the Prologue, and, like T, follows, for the most part, B_1 through the third commandment. For the relationship of T to Ed see the introduction to The Ten Commandments. For purposes of this discussion, and using the evidence cited by Kellogg and Talbert, the fact that the J Prologue is much longer than that of B_1 is ignored. To Kellogg and Talbert the longer text of J is probably the result of scribal addition -- peculiar variation -- and does not affect the overall argument of descent from B_1 .

Kellogg and Talbert next compare extracts from the first, second, and third commandments, and again find that the J text is closer to the Wyclif original than is the M text. The evidence, I suggest, does not sustain the conclusion. For brevity's sake, I have selected the second commandment for comparison; a similar comparison could be made with the first or third commandment (the other commandments selected for comparison by Kellogg and Talbert) and similar conclusions would be reached. In the following extracts the selections of Kellogg and Talbert are under-scored, thus allowing one to compare their selections with the possible range of selections. In addition to the M, J and B₁ texts, the following texts of the second commandment are included: Ed, f. 5^{rv} (the same text, with minor variations, is also found in Trinity College, Cambridge MS. R.3.21, (T), ff. 3^v-4^r), and C.U.L. MS. Nn. 4.12, (C₃), ff. 4^v-5^r.

M:⁴

Thou schalt not take Goddis name in veyne. for God wole
not haue him vnpunyschyd. þat takith His name in ydel.
Who brekyth this heest. veyn spekers. idil swerers.
and wickyd worchers. Why veyn spekers. for her wordes

⁴ Edited and printed by Curt F. Bühler, 'The Middle English Texts of Morgan MS. 861', P.M.L.A. lxix (1954), 689-690.

ben not needful for Crist seip Matheu .xij. c^o. of
 eny idil word þat men speken. þei schullen yelde
 resoun þerof at þe day of doome. Why idyl swereris.
 for her opis ben not needful for þe Wise Man seip
 Ecc¹ .xxij. c^o. a man myche swerynge schal be
fulfilled wiþ wickydnes. and veniaunce schal not
go fro his hous. Why wyckyd worcheris. for her
 werkys ben vnlefulle. for Poul seip to þe
 Romaine .xvj. c^o. awaite ye hem þat letten the lawe
 of God. and dele ye not with hem for by her softe
 speche þey disseyuen þe hertys of innocent men and
 wymmen.

J:5

þe Secunde Comaundement of God is Þys/
 Thou shalt not take in vayn: þe name of þi Lord God/
 for þe Lord shal not haue him giltles: þat takiþ
 in veyn þe name of his Lord God/ And Crist seip
 þat is truþe/ þou shalt not swere bi heuene: þat
 is bi no þing þat is in heuene/ neþer bi erþe:
 þat is bi noon erþeli þing/ neþer bi Ierusalem:
 for it is þe grete citee of þe Lord. which is
 mannes soule/ neþer bi þin heed: þat is to seie.
 bi noon of þi membris eþer heer.

⁵ Kellogg and Talbert, 372-73.

Who breken þis comaundement/ veyn spekers. Grete
 swerers, and wickid worchers. Whi veyn spekers: for
 her wordis ben not needful/ Off which Crist seiþ/ Off
 euery idil word þat men speken: þei shulen silde
 rikenyng at þe dai of doom. Whi grete swerers: ffor
 her oþis ben not needful. as seiþ þe Wise Man/
a man moche sweringe: shal be fulfild wiþ wickidnesse/
and veniaunce with worst silding: shal not go fro his
hous/ Whi wickid worchers: for her werkis ben vnleeful/.
 of whiche Poul seiþ/ awaite ȝe hem þat letten þe lawe
 of God: and dele ȝe not with hem/ for bi softe speche.
 þei disseiuen þe hertis of innocent men//

B₁:⁶

2 Comaundement

Þe secounde maner maundement of God perteyneth to þe
 Sone. Þow schalt not take þe name of þi Lord God in
 veyn, neþþer in word neiþer in lyvyng. Eche man takiþ
 Goddis name in veyn, þat swerip bi his name more þan is
 need. Crist techip in þe gospel to have oure wordis
 þus, ȝhe, ȝhe, and nai, nay, wiþouten ony oþ. Þere he
 doublip his wordis, as if he wolde seie, -- ȝif ȝe seie

⁶ Arnold, 84-5.

þhe in þoure soule, seie þhe wiþ þoure moup, and be þe
 trewe men. For God techiþ bi Jeremie þe prophete, wiþ
 þre condiciouns it is leefful to swere. First þat þei
 be war þat þei swere treuþe, and þat þe cause of hire
 oþ be to schewe rist, and siþen, þat in jugement be it
 need to swere; and ellis schulde alle men kepe hem from
 oþis. For it is writen in Ecclesiasticus, þe þre and
 twenti chapitre, þere he seiþ þus; A man much sweringe
schal be fulfilled with wickidnesse, and veniaunce schal
not go away fro his hous. For soþe wiþ werst þeldinge
schal be fulfilled þe hous of him. But we schullen wite
 afterward, þat everi man beriþ þe name of God printid in
 his soule, for ellis he miȝte not be, as Seynt Austyn
 seiþ; -- in þre þingis, mynde, rescoun, and wille, and alle
 ben o substaunce. And so þe gospel techiþ þat þou schuldist
 on þre maners worschipe þe name of þi God, þat þou hast
 wiþ þee. Þou schuldist love þi God of al þin herte, of
 al þi soule, and of al þi mynde. Þanne þou lovest þi
 God of al þin herte, whanne þi witte and þi power is
 oonli set on him, þat everi eende of þi werk is worschip
 to þi God. Þou lovest God of al þi soule, whanne þou
 ordeyneest al þi lif to worschip of þi God. Also þou
 lovest þi God of al þi mynde, whanne þou forgetist not þus
 to þenke on þi God; but þenkinge is in dede as it is in
 mynde. On þis wise schulde men worschipe þe Trinite.
 And whanne a man doþ þat he schulde not do, or leveþ þat he

schulde do, he takiþ in veyn þis hise and holi name. For
no man is maad but to serve God, in doyng his wille or
suffryng peyne.

Ed, (lines 45 ff.):

The secound commaundment.

Thou shalt not taken þe name of þi lord god in veyne, for
god clepeth hym gylty þat taketh his name in veyn.

Ieremie þe profet seyth to a iuste oithe longyth .iiij.

thyngys. The first is trewht, þe secound good profite,

and þe thrid resonable doome, and if eny of þies .iiij.

thynges failen fro þine oibe, þan þine oib is idel and

a greit synn displeyng god. And so in nede god & þe

holy doom shuld be þine oib, & by no membre, ne by noon

oper creature of god shalt þou swere on eny wyse, as

crist chargith vs seyng in hys gospel: she, she, nay,

nay shuld be cristen mennys wordys, wer he lered, wer

he lewyd, as crist techyth vs all in þe same place.

And for þe hert & þe mowth shuld accorde in speche and

not sey one & thynke an oper; þerfore crist doubil þis

she & þis nay, as þough he wold sey: If ye seith she in

your hert, seiþ she with your mouth & be ye trew men and

make no lesyng. And þus she, she, & nay, nay shulde be

cristen mennys wordis with out eny veyne sweryng by god,

or by eny of his creatures. Also veyn spekers, ydel

swerers & wykked worchers breken þis heste. Why veyn
 spekers? For her wordes bene not nedefull. Why ydil
 swerers? For oopis be not medefull. Why wiked worchers?
 For her werkes bene vnlefull.

C_gff. 4^v-5^r.

þe secounde heeste is þis: þou schalt not take þe name
 of þi god in ydelnesse. Ffor god clepiþ hym gilty þat
 takiþ his name in vayn. Ieremy þe prophet seiþ þat to
 a iuste othe longiþ thre thinges: þe firste is
 treuthe, þe secounde is gode profite, þe thridde is
 resenable dome. And gif any of þese thre thinges
 faile from þin othe, þanne þin othe is ydel, and a
 gret synne displeyng god. And so in need, god and
 þe holi dome schulde be þin othe. Ne be no membre,
 ne bi non oþer creature of god schalt þou swere on any
 wise, as criste chargiþ us in þe gospelle of matheu in
 þe fifte chapter. And so see, see, and naye,
 [f. 5^r] naye schulde be soure woordes, as criste
 techiþ vs, alle in þe same place.

(Note on editorial method: As this manuscript has not been
 edited before, I have observed the following editorial conven-
 tions: abbreviations have been expanded and marked; the punc-
 tuation is modern, and the capitalization and lineation are
 editorial.)

When the different versions of the second commandment are compared it is clear that J and M have more in common with each other than either one has with the text of B₁:

i) Both J and M have the same rhetorical structure; that is, both have a statement of commandment plus a variation on the question of 'Who brekyth this heest?' plus a list of 'breakers' with scriptural authority for each 'breaker';⁷ the B₁ text does not have this rhetorical structure.

ii) Both J and M have, with one exception and minor variations, the same scriptural citations. J, like the above noted (fn. 7) C₅ and Rv, has a close paraphrase of Matthew v, 34-6 following the opening statement of commandment; this reference to a New Testament authority is omitted in M, and

⁷ J and M are not the only extant manuscripts containing this version: C.U.L. MS. II, 6.43 (C₅), ff. 3^r-9^v, and Bodl. MS. Rawlinson C. 209 (Rv), ff. 2^r-7^r have the same version, though they, like M, are devoid of the J Prologue. (Rv is defective at the beginning). Both C₅ and Rv texts agree in textual variation with the M text against the text of J; the precise relationships among the M, C₅, and Rv texts have not been worked out, but it is worth noting that the M text contains less biblical material than those of C₅ and Rv, and that the scribe of the M text (or its source) saw fit to omit certain passages, e.g. Matthew v, 34-6. For more instances of agreement in textual variation among these three manuscripts against the J text, see the notes following the rhetorical version text of The Ten Commandments.

may be attributed to scribal editing. The minor variations in the biblical text of M (variations with reference to J) can be explained as scribal attempts at clarification;⁸ both C₅ and R_w agree with these M variants, so the M readings are not unique, and, when considered with the C₅ and R_w readings, the M text probably represents one stage of revision, but one still very close, in structure and content, to the J text.

Several points worth noting, and not mentioned by Kellogg and Talbert, are the obvious differences in content of the B₁ text when compared with the JM version:

(i) The B₁ text opens with a statement of the commandment, and following this it has a paraphrase of Matthew v, 37, not Matthew v, 34-36 as have J, C₅, and R_w. This biblical paraphrase is followed by a short commentary, which does not appear in J, M and C₅, but does survive, along with the biblical passage, in the EdT version, and in the orthodox commentary.

⁸ This explanation does not exclude the possibility that the scribe of M (as well as the scribes of C₅ and R_w, see fn. 7, above) had access to a Wycliffite biblical version no longer extant: the M text may contain readings of a now lost revision of one of the versions of the Wycliffite Bible; for a fuller discussion of this possibility with regard to a different kind of devotional text see Henry Hargreaves, 'The Middle English Primers and the Wycliffite Bible', *M.L.R.* 11 (1956), 215-217; also see Appendix II of this thesis.

(ii) The B_1 text has a reference to Jeremias iv, 2; and the 'pre condiciouns it is leefful to swere'; this is omitted in J, M, and C_5 , and survives in the EdT version, as well as in the orthodox commentary, and two other texts.

(iii) The B_1 text is unique in its reference to St. Augustine and his comment on the nature of the soul.

(iv) The B_1 text is unique in its reference to Matthew xxii, 37 (or Luke x, 27) and how one should in 'pre maners worschipe be name of ... God'.

(v) The conclusion to the B_1 commentary is also unique, no part of which appears in any of the 'compressed' versions of The Ten Commandments; a similar conclusion is to be found in the orthodox commentary, but the B_1 text is far more concise.

These are, I suggest, important differences in structure and content, and they must be carefully considered when studying the textual histories, and inter-relationships, of manuscripts. Given the structure and content of B_1 (the second commandment is representative of the structure and the variety of biblical and patristic sources of the whole), and given the structure and content of J and M the definite textual connexion of the latter two to B_1 is not certain, and, as shown, is very tenuous: a convincing case for the closeness of J to B_1 cannot be built upon four highly selective extracts, three of which are fragments of

biblical passages whose specific textual character is rendered even more ambiguous by the possible existence of various revisions of the Wycliffite Bible. The conclusion 'that the Rylands [J] manuscript is closer at virtually every point to the Wyclif original than Morgan 861 [M], or indeed any of the group of manuscripts of which it is a part' (p. 370) is not true. A better case, with considerable, but fewer reservations, can be made for the Wycliffite character of the EdT text, for these two manuscripts preserve the structure and some of the content of the Wyclif original.⁹ However, any final determination regarding the Wyclif-influenced character of the various surviving treatises of The Ten Commandments must first attend to the agreement in structure and general content before moving onto the congruities of particular biblical readings: B₁ is a unique text, one whose relationship to the orthodox commentary is complex, and one whose connexion with J and M is of the most tenuous nature.

⁹ See the introduction to The Ten Commandments, and especially the discussion concerning C₃ and its connexion with B₁.

LIST OF WORKS CONSULTED

List of Works Consulted

The following list is not an exhaustive list of all works consulted in the preparation of this thesis. I have limited the references to those works cited in the body of the thesis and those other works - books, theses and articles of a theoretical or practical nature - which I have found particularly useful in the course of writing this thesis. There is a good printed bibliography of medieval English religious literature in J.B. Severs, gen. ed., A Manual of the Writings in Middle English 1050-1500, II, pp. 517-659, and a serviceable selected bibliography of medieval English devotional prose in P.S. Jolliffe's A Check-List of Middle English Prose Writings of Spiritual Guidance, pp. 237-253.

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Classified List of Catalogues Consulted

Manuscripts: Notices and Descriptions

The following is a list of catalogues (and certain other pertinent published notices) which have been consulted; they are arranged by repository. References are also provided to P.S. Jolliffe's A Check-List of Middle English Prose Writings of Spiritual Guidance. Toronto, 1974; hereafter referred to as Check-List.

This is not a list of manuscripts consulted, nor is it an index to them.

For a chart of manuscripts directly connected with Ed see Appendix IV.

British Museum

Catalogue of Additions to the Manuscripts in the British Museum in the years MDCCCLIV.- MDCCCLX. : Additional MSS. 19,720 - 24,026. London, 1875. [1].

Check-List, p. 209.

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A Supplementary Note on the Latin Source of
Meditation I of St. Anselm

It has been noted in the introduction to the Meditation (p. 258) that the texts of Ed and G₂ appear to follow a source different from that or those used by UST₁L₁LCbAr. It is therefore worthwhile to consider the possibility that the source of EdG₂ may have drawn upon a translation of a slightly different version of the Latin 'Meditatio 1'. However, before citing the evidence for this, and in order to understand better the Latin background of the Meditation, it is best to consider briefly the dependence of the hyparchetype of UST₁L₁L upon its Latin source.

UST₁L₁L and, to a lesser extent, CbAr presuppose an underlying text which is a fairly close translation of a Latin text which was generally in accord with that printed by F.S. Schmitt. However there are several major Middle English readings which do not correspond to the Latin text as printed.¹

lines 24-26²

UT ₁ L ₁ G ₂	And ȝet neuerthelees mercyful god þow norisschest, fedist, and abidist þin vnprofitable worm, and stynkyng in synne. And wel i may seie stynkyng in synne, ffor withoute comparisun moore suffrable is a roten hound to men þan is a synful soule to god.
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¹The base text of the Schmitt edition, as we shall see, is not necessarily the text used by the original translator of the Meditation, but the translator's text appears to be sufficiently close to that of the critical edition for it to be used for comparison.

²The initial line reference is to the edition of Ed. The text quoted is from that of the first siglum. 'Schmitt' refers to the edited text of F.S. Schmitt noted on p. 253, fn. 1; the line references in parentheses are to his edition.

Schmitt Et tamen tu benignus deus, tu nutris et expectas tuum inutilem vermen et foetentem peccatis. Quam tolerabilius canis putris foetet hominibus quam anima peccatrix deo. (lines 14-16).

lines 46-48

US þe day of þi doom cometh. it is rist nei; and swift in his comynge.

Schmitt Dies iudicii venit. "Iuxta est dies domini magnus, iuxta et velox nimis"; (lines 23-24)

lines 116-117

SAr And þat 'ouer dulled [dede Ar] slouþþe

Schmitt O insensibilis torpor (lines 53-54)

line 138

EdG₂UST₁L₁L(CbAr) If þou bithynke þe wele

Schmitt Auge ergo, peccator, (line 63)

lines 159-165

EdG₂UST₁L₁L(CbAr) 'Vp' on þe oon side shalbe synnes accusynge, vpon þat oþer side streit rightwisnes sore aferynge, bynethe open derknes of hell, aboue þe wrathful domes man, within a ferynge conscience, withoute þe brennyng world, vnþis þan þe rightwiseman shalbe saued.

Schmitt Hinc erunt accusantia peccata, inde terrenis iustitia; subtus patens horridum chaos inferni, desuper iratus iudex; intus urens conscientia, foris ardens mundus. (lines 72-74)

lines 182-191

UST₁L₁L(CbAr) Looke vp þerfore agen now þow synnere. Be of good hope and dispeire not. Hope in him whom þow dreddest. Ffle to him fro whom þow fleddest. Crie vpon him meekly for mercy whom þow hast soore agreued by pruyde.

Schmitt Respira iam, o peccator; respira, ne desperes. Spera in eo quem times. Affuge ad eum a quo aufugisti. Invoca importune quem superbe provocasti. (lines 81-83).

Although UST₁L₁L follow a Latin text close to that of the Schmitt edition, it is likely that at some stage either the translator

of the Latin, or a scribe-redactor subsequent to the translator made alterations to that text. Alternatively it is possible that the immediate source of US, or the common source of UST₁L₁L, used a Latin version of the Meditation somewhat different from that printed by Schmitt, and from any of the variant texts cited by him. This, however, is perhaps a needlessly complex ad hoc hypothesis. Of these two possibilities, it is more likely, I suggest, that the variation in the extant copies of UST₁L₁L (as well as CbAr and EdG₂) is the result of scribal editing of either these copies, or of the original Middle English version of the Meditation.

However, there is at least one reading in Ed and G₂ which points toward their dependence upon a source closer to the Latin original than the source of U and S (texts which preserve an otherwise fairly close translation of the Latin):

lines 47-48

EdG ₂ T ₁ L ₁ LCbAr	þe grete day of þe lorde is ful nyȝ and swifte in his commynge
--	---

US	om. þe grete . . . nyȝ
----	------------------------

Schmitt	Iuxta est dies domini magnus, iuxta et velox nimis.
---------	--

But, as noted in the introduction (p. 275), the omission in US is probably attributable to a scribal error in the copying of the Middle English source.

So far the closeness of UST₁L₁L to the Latin text has only been asserted; the following selected readings should be considered as indicative of this:

line 24

UST ₁ L ₁ LCb	And ȝet neuerthelees mercyful god
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- EdG₂ O mercyful god
- Schmitt Et tamen tu benignus deus (line 14)
- lines 39-40
- UST₁L₁ þi synful soule wrecchidly wondirful, and
wonderfully wrecchede
- EdG₂ þi synful soule wondirfully wrechid
- Schmitt anima mea miserabiliter mirabilis et
mirabiliter miserabilis (line 21)
- lines 92-93
- SUT₁L₁LCb Hou monye þ^u wenest be not euele
- EdG₂ How many synnes þou gessist now bene not in charge
- Schmitt Quot quae non esse mala putas (line 45)
- lines 93-95
- UST₁L₁LCb How menye þow wenest now been gode, with open
visage schullen þanne schewen hem to þe
altherderkest synnes
- EdG₂ How many dedis þou gessist now be good openly
shal þan shew hem to þe moste derk synnes
- Schmitt quot quae nunc esse bona credis, nudata facie
apparebunt ibi nigerrima peccata! (lines 45-46)
- lines 98-100
- UST₁L₁LCb Thanne as now schal not be tyme of mercy.
Thanne as now schal no forthenkyng be receyued,
ne eny amendement suffred.
- EdG₂ Than as now shal not forthynkyng be resseyued,
ne eny amendement suffrid.
- Schmitt tunc cum iam non erit tempus misericordiae;
tunc cum paenitentia non recipietur, cum
emendatio non promittetur. (lines 47-48)
- lines 102-109
- UST₁L₁LCbAr 3ef þei been meny goodes and fewe yueles make
muche loye,
3ef þei been yueles and fewe goodes make mu[c]he
sorwe

EdG₂

If þou through goddis grace fyndyst in þe many goodis and few yuels þat þou ne haste after þi 'cunnyng & [om. G₂] power amendid hem þou haste þan grete cause to ioy, but loke þi ioy be temperid with drede. And if þou perseyuest in þe many yuels & few goodis þou haste cause of myche [sorrow] but of goddis mercy dispeyre þou not.

Schmitt

Si multa bona, pauca mala: multum gaude. Si multa mala, pauca bona: multum luge.
(lines 49-50)

line 164

UST₁L₁LCbAr

a smertynge concience

EdG₂a ferynge [fretynge G₂] conscience

Schmitt

urens conscientia (line 73)

lines 166-168

US

A synnere þus biseged, where schal he holde hym? Thus constreyned, where schal i huyde me?

T₁L₁Cb

A synnere þus ensegid, in what partie schal he holde hym? Þus constreyned, where schal I huyde me?

EdG₂

O þou wrechid synner þus ensegid, of what party maist þou draw or hold þe þus constreyned, where shall þou hide þe?

Schmitt

peccator sic deprehensus in quam partem se premet? Constrictus ubi latebo, quomodo parebo? (lines 74-75)

lines 187-194

UST₁L₁L(CbAr)

Hope in him whom þow dreddest. Ffle to him fromwhom þow fleddest. Crie vpon him meekly for mercy, whom þou hast sore agreued by pruyde.

EdG₂

hope in hym moste whome þou dredist most; flee to hym from whome þou fleddest; cry vpon hym hertly & contynuely for mercy whome þou haste moste offendid; meke þe to hym ayens whome þou haste bene proude; cleue to hym fro whome þou haste depertyd þe; withstondynge his hestis

Schmitt

Spera in eo quem times. Affuge ad eum a quo aufugisti. Invoca importune quem superbe provocasti. (lines 81-83)

lines 205-214

UST₁L₁LCbAr

Therefore ihesu for þin owene self be to me
ihesu. Thow þat maadest me, lat me nouȝt
periassen. Thow þat bouȝtest me, lat me not
be dampned.

EdG₂

þerfore Ihesu for þi holy name saue me,
tristynge in þe þou þat madist me of noght, let
me not perishe. Ihesu accepte my wil, þough
my wordis be lewid, for I knowleche in trewth
þat I neiþer can ne may inclepe þin help,
neiþer deserue to haue it, but of þi speciall
grace, but for I can not as I schulde. I
recommunde me to þi mercy Ihesu; þou þat
boughtist me, haue mynde of þi price and
departe it fro þe deuel, and let it neuer be
dampned.

Schmitt

Ergo IESU, propter temetipsum esto mihi IESUS.
Qui me plasmasti, ne peream. Qui redemisti,
ne condemnes. (lines 86-88)

It is difficult to assess the importance of these readings,
but there are two possible approaches to them: the first,
though not perhaps as useful and as interesting as the second,
is nevertheless and intriguing one.

If we were to establish a 'critical text' of the Middle
English version of the Meditation (by which I mean a text 'as
close as possible to the original') then we would have to
postulate the existence at some time of either a literal or
free translation (which was later emended) of a now lost Latin
exemplar. In both cases the choice between Middle English
readings would be influenced by the readings of the Latin text.
That is, an editor faced with a considerable number of variant
readings in the Middle English text would be forced (or at
least would be inclined) to accept readings closer to the Latin
text from which the original translation was made. This
approach would not be without its hazards, for there is the
difficult problem of which Latin text could be regarded as the

crucial witness. For convenience of reference I have used Schmitt's critical text (his base text is Bodleian Rawlinson A 392, c. 1085). However, Schmitt cites six other manuscripts which contain 'Meditatio 1', most of them dating from the 12th century, and only one from the 14th century. He does not cite any 15th century manuscripts, nor is his list of manuscripts exhaustive (for example he does not cite the 'Meditatio 1' of E.U.L. MS. 90, ff. 30^v-33^v). As noted in the introduction to the Middle English translation of the Meditation, the original text of it may have been based upon 'a corrupt or modified Latin exemplar'. If one is to look at the Middle English translation in the light of its Latin predecessor, then one has first to try to identify that predecessor. This, I suspect, is no easy task; indeed, that predecessor may not even be extant.

The second approach to these readings is as follows. Let us accept the hypothesis that the Meditation, though a translation of a perhaps now lost Latin text, is by virtue of its conversion into a different language a separate creation. That is, in the act of translating the scribe-translator has occasionally altered the content of the Latin original. The Meditation in its English form is thus not an exact translation of its Latin exemplar: it has become something more than and, perhaps, something less than the Latin original. Considering the English translation separately then we can attempt to explain the textual variation among the different English texts in terms of what normally happens in the course of the transmission of vernacular manuscripts. Some of the variation,

perhaps most of it, may turn out to be the result of what happens when different scribes copy a medieval English text. If we cannot explain the textual variation in terms of the behaviour of such scribes and their medieval English exemplars, then we may be forced to explore the possibility that the variation may stem from the putative Latin original. In that case, we must look for those peculiarities with the same care, and with the same attention to scribal habits, as we did with the medieval English text. The results may illuminate a particular textual problem (for example, lines 93, and 164) and finally they may even suggest the ways in which the problem arose in the first place (as exemplified by lines 47, and 182).