De Imitatione Christi.

Early English Text Society.

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1893.
THE EARLIEST ENGLISH TRANSLATION OF THE
FIRST THREE BOOKS OF THE
*De Imitatione Christi*,
NOW FIRST PRINTED FROM A MS. IN THE LIBRARY OF
TRINITY COLLEGE, DUBLIN,
WITH VARIOUS READINGS FROM A MS. IN THE
UNIVERSITY LIBRARY, CAMBRIDGE.

ALSO

The earliest printed Translation of the whole Work
FROM A COPY IN THE BRITISH MUSEUM
(BOOKS I—III BY WILLIAM ATKYNSON, D.D.,
BOOK IV BY THE LADY MARGARET, MOTHER OF K. HENRY VII,
AND COUNTESS OF RICHMOND AND DERBY).

EDITED,

WITH PREFACE, NOTES, AND GLOSSARY,
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## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>vii—xxxi</td>
</tr>
<tr>
<td>EARLIEST ENGLISH TRANSLATION OF THE FIRST THREE BOOKS OF THE <em>De Imitatione Christi</em></td>
<td>1—150</td>
</tr>
<tr>
<td>ATKYNSON'S VERSION OF THE SAME BOOKS</td>
<td>151—258</td>
</tr>
<tr>
<td>THE LADY MARGARET'S VERSION OF BOOK IV.</td>
<td>259—283</td>
</tr>
<tr>
<td>NOTES</td>
<td>285—288</td>
</tr>
<tr>
<td>GLOSSARY</td>
<td>289—296</td>
</tr>
</tbody>
</table>
PREFACE.

The present volume contains three translations of portions of the treatise De Imitatione Christi. The first, which will be generally referred to as the Old Version, by an unknown author, has never before been printed. The second is the work of Dr. William Atkynson; it was executed at the desire of Margaret, Countess of Richmond and Derby, the mother of King Henry the Seventh. Both these translations contain only the first three Books of the Imitation. The remaining version here given is of Book IV. ('De Sacramento,' or 'Devota Exhortatio ad sacram Communionem'), which is third in order in the autograph of 1441; it was made by Margaret herself from the French, and was printed, along with Atkynson's version of the three preceding Books, by Wynkyn de Worde in 1504.

I proceed to give some account of these several translations, and

I. OF THE OLDEST ENGLISH VERSION.

Soon after I became Librarian of Trinity College, Dublin, my attention was specially attracted by one of the MSS. committed to my care. I perceived without difficulty that it was an early English translation of the De Imitatione Christi. This did not seem to have been observed before, at least in recent times. Through ignorance or

1 The following particulars respecting Atkynson are taken from the Dictionary of National Biography. He was 'a native of the diocese of York, was M.A. and Fellow of Pembroke Hall, Cambridge, in 1477, B.D. in 1485, and D.D. in 1498. He became a prebendary of Southwell in 1501, canon of Lincoln 7 March, 1503-4, and canon of Windsor 25 Feb. 1506-7. He died 8 Aug. 1509, and was buried in St. George's Chapel, Windsor.' The author of the article in the Dictionary has fallen into error in saying that Atkynson's translation of the first three Books of the Imitation was made 'from the French.'
Description of the Dublin MS.

carelessness the book had been lettered *Musica Celi* on the cover. Any one accustomed to ancient writing, examining the first page of the MS., could not fail to see that this was a mistake for *Musica Ecclesiastica*. By this name the *Imitation* is designated in some copies of the original; but the comparative rarity of the title may have misled persons who looked into the Dublin volume with regard to its identity. The name of Thomas à Kempis is written on the title-page, as we shall see, in a hand of the seventeenth century. But those who noticed this probably received the impression that what they had before them was a version of one or more of the other treatises of that author. This seems to have been thought by Mr. Monck Mason, who, in his Catalogue of the Dublin MSS., after giving the title ‘Musica Ecclesiastica, written by Thomas à Kempis,’ and the names of the three Parts, adds—‘The following authority for this being the work of the above-named writer occurs in the margin. ‘I do hear that this booke was made by one Thomas a Kempist; and lett a man look in any chapter of the said booke, and he shall find something sueteable to his condicion’; the date of the handwriting of this and other notes which are scribbled in the margin of the book, is probably about the year 1600.’ Mason could scarcely suppose that such a note was any ‘authority’ towards deciding the vexed question of the authorship of the *Imitation*, although, in the case of a different work, he might fairly regard it as evidence that it was attributed to the same author to whom the *Imitation* had been generally ascribed.

The volume is numbered F. 5. 8 in the collection of MSS. of Trinity College. It contains 121 leaves (242 pages) of 8 inches in length by 5 in breadth; there are sometimes 24, sometimes 25, lines in a page. The leaves are of parchment. The MS. is written in a bold and legible hand, and the writing has only in a few places, and there but slightly, suffered from friction or soilure. The lines are ruled in red. The headings of the chapters are also in red. The initial letters of the chapters are coloured alternately blue and red. There are catch-words after every 8th leaf.

1 We shall see that some of the notes so scribbled are of much later date. I doubt whether any of them is so early as 1600.
Description of the Dublin MS.

The translation gives, as I have said above, only the first three Parts of the Imitation, as they are numbered in the ordinary editions, corresponding to Books I. II. and IV. of the autograph of 1441. The book is perfect, with the exception of two places—a leaf has been cut out between 69 and 70, which contained portions of Chapters xix. and xx. of the Third Part; and half of leaf 72, which contained portions of Chapters xxii. and xxiii. of the same Part. The quite recent numeration of the pages, pencilled in the MS., is slightly incorrect; the number 72 is repeated, and the succeeding numbers have therefore all to be increased by one.

There are, as was mentioned in the sentences quoted above from Monck Mason’s Catalogue, numerous manuscript notes written or ‘scribbled’ on the margins of the pages. On the first page is the note to which I shall refer hereafter—‘For M’. Hen. Dodwell at M’. Tookes in St. Pauls Churchyard Bookselle.’ On the same page is written in a small, neat hand of the 17th century, ‘Tho. e Kempis natus 1380 obyt 25 Julij 1471. ano æt : 92.’ Some of the notes in different parts of the volume have been erased, but a good many are still legible. They are in general of no interest. There are sometimes scraps of quotation, as on page 227, ‘Come unto mee all yee that are wery and heavy laden and I will give you rest. Lord remember mee when thou comst to thy kingdome.’ I have already mentioned the note naming ‘Thomas a Kempist,’ which occurs on page 156. In general, however, it is proper names that are written on the margins. Thus we have ‘In’. Ramsay and Rob’. Allam, merchantes in London’ (p. 1); ‘Charles Bardett’ (p. 41); ‘Byrne Cowarde Smith’ (p. 41); ‘Hammand Warde’ (p. 129). The name which is most frequently found in these notes is Turney. ‘Emor Turney’ is written four times on p. 78. On p. 37 we have ‘Will Turney his book God give him Grace.’ On p. 72 ‘Barnard Turney . . . in the parish of . . . in the county of Bedford.’ On p. 127 we have the dated entry, ‘1655 William Turney His book.’ And on p. 204, ‘William Turney of Seabrooke in the parish of

1 In a corner of the same page the number 1415 is written, and at the head ‘N. 1.’ in a more recent hand, the latter doubtless representing the placing of the volume in some Library to which it once belonged.
Iveingho ye county of Bucks his Booke. Witnes hearvnto, Emor Turney. It thus appears that in 1655 the MS. was in the possession of the Turney family.

The next piece of evidence as to the history of the MS. is supplied by the entry abovementioned which is made on p. 1., implying that it was left with a London bookseller for Mr. Henry Dodwell. This was without doubt the eminent scholar Henry Dodwell, who was elected a Fellow of Trinity College, Dublin, in 1662, resigned his Fellowship in 1666, was elected Camden Professor of History at Oxford in 1688, but, being a Non-juror, was obliged to vacate that office in 1691, and died in 1717.

The preceding notices of the MS. are in substance the same which I gave in a Paper read before the Royal Irish Academy in May, 1882. Since then, by the kindness of Mr. Edward Butler, an earnest student of Thomas à Kempis, I have been afforded the opportunity of examining a rare printed book which throws additional light on the subject. Volume II. of the second edition (1710) of the *Christian Pattern* contains a translation of some of the minor writings of Thomas. George Hickes, D.D., the well-known Non-juror, says in the Dedication of the volume, 'The author of this translation is a worthy gentleman of my acquaintance, but one so very modest and bashful that I cannot persuade him to publish his name with his book . . . he would be a great ornament to our profession if he were a divine.' The person here referred to, though we are not now concerned with identifying him, seems beyond doubt to have been, as Mr. Butler suggested to me, Dr. Francis Lee, an intimate friend of Dodwell, Hickes, Kettlewell, and Robert Nelson. This translator prefixed to the *Christian Pattern* an account of the life and works of Thomas à Kempis. In the course of this, he raises the question whether the *Imitation* is not really the work of an Englishman, Walter Hilton, author of the *Scale* (or *Ladder*) of *Perfection*, said, though it would appear, erroneously, by Tanner and Pits to have been a Carthusian monk at Shene. This idea had been suggested to Lee by his friend, 'the Honourable Charles Hatton, Esq.,' whose letter (dated December 2, 1706), containing the suggestion, he prints. Hatton refers to Jacobus Frisius in his *Epitome*
History of the Dublin MS.

Bibliothecae Germaniae and to Pits, as stating that one of the works of Hilton was styled De Musica Ecclesiastica, and began with the words, 'Qui sequitur me, non ambulat.' After quoting Hatton's letter, Lee goes on, 1 'And now at this very time I have in my Hands an exact Transcript of a very old English Manuscript, which is mention'd in the Appendix to the Catalogue of the Bodleian MSS., and did formerly belong to Dr. John Madden, late of Dublin; containing the three first Books of that Divine Treatise (but wanting that which we call the fourth) without any Name, or so much even as mentioning it to be a Translation, under this very Title of Musica Ecclesiastica; the which would afford occasion for several Reflections, which must not now be insisted on. It was, since the first edition of this Volume, communicated to me generously by my most Learned and Pious Friend Mr. Henry Dodwell, who look'd on the Original as so valuable a Piece that he thought it not unworthy his Labour and Time to copy it himself Literatim with the greatest accuracy. It is without Date also, as well as without Name; but by the Language of it, 'tis manifest that it must have been written about the time of our Edward the IVth, or while Hilton was still living. And it is farther remarkable, that it is not divided into Books, but into Parts, as Hilton's Treatises are observed to have been, particularly his famous one, intitul'd Scula Perfectionis, or the Ladder of Perfection; and as is agreeable also with an other Manuscript which did belong to Leo Allatius, and with the French Gothick, whereof a Translation was some few years since publish'd at Paris: so that all the three Parts make but one Book, which is also call'd the Book of Inward Consolation upon the Authority not only of the English, but also of the French and Latin Manuscripts which appear most ancient. Whence 'tis not unreasonable to suppose that the division into Parts was ancieiiter than that into Books; and that the true and genuine Title hereof was Musica Ecclesiastica, whereunto, for Interpretation

1 Part of the following sentence, and other extracts from Lee, are given by Mr. Kettlewell in his work on the Imitatio; he attributes them to 'an unknown author,' but does not mention where he found them. And in the sentence here referred to he omits the name of Madden, and gives nothing tending to show where the MS. existed. In consequence of this, I for some time supposed that the MS. in question was perhaps a third copy of the Old Version.
of it, there was afterward added Sive de Interna Consolatione; that is, of Spiritual Consolation. It being fashionable about that time to give such mystical or metaphorical Titles to their Treatises of Piety and Devotion; And it being highly also improbable, that if this last had not been the true Title, any one (whether Transcriber or Translator) would have left out the plain Title of the Imitation of Christ and in the room of it substituted This, that seems at first so strange. Which may suffice concerning the Title, as it is found in the Catalogue of Hilton's Treatises and in no other besides. And farther it is worthy of Remark that there are no Marks in the Manuscript, by which it may plainly be made out to be a Translation; and were it not for the universal Tradition of its having been first written in Latin, there are some, and those not a few, which might render it doubtful whether the original were Latin or English. Nor is there anything in the whole so far as I can find, but what is well enough agreeable with the Character of our Hilton. Besides which, I have been also informed by another worthy and learned Friend concerning an ancient Welsh Manuscript of the same, containing also not more than three Books, or Parts, and favouring the aforesaid

1 On this passage the following remarks may be made: 1. There is no mention of Parts in the Autograph; nor, indeed, anything to show that the four Books (commonly so called) are portions of a single work. 2. In the Autograph it is only what we call Book iii. that has the title 'Liber internae consolationis'; it is a mistake to apply this title to the whole work. It is applied in the Old English Version only to the Third Part.—As to the title 'Musica Ecclesiastica,' I shall speak hereafter.

2 Though I have quoted, as closely connected with the rest, and as in themselves a literary curiosity, the portions of Lee's work which contain his suggestion that the Old English text in the present volume might have been the original of the Imitation and the Latin a translation from it, I must not be supposed to regard that suggestion as in any degree probable. If one could resist the 'universal tradition,' he might, I think, be convinced on the subject by what I shall say, further on, respecting the 'aurate terms' in the English. The other supposition, that Hilton might have been the author of our Old English Version, is worthy of consideration, if the common statement that Hilton flourished about 1433 be correct; but cannot be entertained if Tanner be right in saying, as he does, in one part of his article on Hilton (which, perhaps owing to a clerical error, is strangely inconsistent with another part) that he died in 1385. In the only printed edition of the Scale of Perfection which I have seen—that namely by Robert E. Guy, 1869—the language is so modernized that I cannot judge from it of the probability that the oldest English translation was the work of Hilton.
conjecture;... Some worthy and judicious gentlemen of my Acquaintance that have seen it [the Old English Version] have here-upon earnestly press'd me that I would hand it into the World, that so valuable a Remain of English Antiquity and Piety might not be utterly lost. And accordingly, having the Leave and Approbation of Mr. Dodwell, with his and other Advice, the same is now almost fitted for the Press, with Observations upon it and a Glossary of the antiquated Words and Terms; besides a Version of it in modern English for the sake of the unlearned Reader, and a Dissertation upon the whole, in order to make it probable that the Piece is either actually of English Extraction, or else very early Naturaliz'd by our Countryman Hilton, and that the IVth Book was afterwards added by some other Hand.'

It thus appears that the MS. had passed from the possession of the Turney family, whether directly or through intermediate owners, into the library of Dr. John Madden, President of the Irish College of Physicians. In the Catalogi Librorum Manuscriptorum Anglie et Hiberniae (known as Bernard's Catalogue), Vol. II., part 2, p. 59, No. 1662, it is given as being then (1697) in Madden's collection. Lee's language does not necessarily imply that it ever belonged to Dodwell, but it was certainly in his hands for some time, and this explains the note on p. 1. He had himself made an exact copy of it, and had placed this—not, apparently, the MS. itself—in Lee's hands for publication; and the latter almost completely prepared it for the press. The present Editor is therefore only doing the work which Lee had designed and had partially achieved. Madden's library was purchased after his death by Dr. John Stearne, Bishop of Clogher, who, dying in 1745, bequeathed his valuable collection of MSS., and amongst them, the English Imitation, to Trinity College, Dublin.

An extract from the printed Catalogue of MSS. in the University Library, Cambridge, given in Mr. Kettlewell's work, led me to believe that a MS. in that library contained the same translation of the Imitation as that in the Dublin volume. The following is the whole of the entry in the Cambridge Catalogue:—

'1411. Gg. i. 16.
'A quarto ou vellum, containing ff. 171 with 20 lines in each page. There are catch-words after every 8th leaf, and a later hand has paged the MS. throughout. Date, about 1400.

'An English Translation of the first three books of the treatise De Imitatione Christi.

'A leaf is lost between ff. 62 and 63; 68 and 69; and 16 between ff. 128 and 129, containing B. iii. ch. 26—35.

'The initial rubrick in f. 1 is—

'Here bigynneth the tretes called Musica Ecclesiastica . . . .

'B. 1 begins (f. 1 a)—

'. . . . Our lorde saith he that foloweth me goith not in darkenesse . . . . .

'B. 3, ends (f. 171 b)—

'Defende and kepe the soul of þi litel servante amonge so many periles of þis corruptible lyue and thi grace going with dresse him by the way of pees to the cuntrey of everlasting clerenes. Amen. Amen. Amen.

'Here ende the boke of inwarde consolacion.

'The translation differs considerably from that printed by Wynkyn de Worde.'

The opening and closing sentences of the Imitation, here quoted, left little doubt that the two translations were the same. It was matter for congratulation that the serious defect caused by the mutilation of the Cambridge copy is supplied in the Dublin one, which has suffered but little loss.2

When the Dublin text had been put in type, the Early English Text Society provided me with a collation of the Cambridge MS. very carefully executed. A cursory comparison was sufficient to confirm my anticipation as to the identity of the translations, and on a closer examination it became clear that either one of the two was a transcript (with occasional variations) of the other, or both were transcripts (with like variations) of a third.

1 That is, from the translation by William Atkynson, which is reprinted in the present volume.

2 The two MSS. are habitually denoted in the following pages—the Cambridge by C—the Dublin by D.
Comparison of the two MSS.

The texts agree in cases where it might have been expected that they would differ, as, for example, in omissions of matter which appears in the Latin original.

Thus in Part I. chap. iii. they both omit the words—'O veritas Deus, fac me unum tecum in caritate perpetua.' In I. iv. both omit the sentence—'Magna sapientia non esse praecipitem in agendis, nec pertinaciter in propriis stare sensibus.' In I. xiii. both omit the quotation from Ovid, 'Principiis obsta,' etc. In III. xii. both omit the sentence—'Interdum vero oportet violentia uti et viriliter appetitui sensitivo contraire, nec advertere quid velit caro et quid non velit; sed hoc magis satagere, ut subjecta sit etiam noleus spiritui.' In III. xxxvi. both omit the words—'nec potuit judicium Dei effugere.' In III. xxxvii. a sentence is left incomplete and the succeeding clause omitted in both. In III. xxxviii. both omit 'pure,' which is necessary to the sense. It has been added by a later hand in the margin of D. In III. xlii. both omit the words, 'nec emptitius.' In III. li. both omit 'damno meo.' In III. lix. both omit 'in solo Deo quaerit consolari, et.' In III. lxii. both omit the words 'si amplius fuisset, commoveri non debuisses. Sed nunc permitte transire.'

1 This and the other chapters of Part III. here referred to are numbered as in the English. The numeration in the Latin is different.

2 Any one who may be disposed to carry further the comparison of the two texts with the original must beware of a possible cause of error. I was at first misled in two cases by an edition of the Latin text less trustworthy than the Autograph as given in facsimile by Ruelens, or Hirsche's transcript of it, which is more easily read. The edition which led me astray is one which, for reasons of personal association, I have habitually used in my own reading. It professes to have been issued with the approbation of the Catholic Consistory of Saxony, and was printed by Tauchnitz, but published in London (s.d.) by Dulan and W. Allan. Its text is founded on the Codex de Advocatis, as edited by the 'Eques de Gregory,' Paris, 1833. In I. xix. this edition gives 'Si non continue te vales colligere, saltem interdum, et ad minus bis in die, mane videлицet et vespere.' Here I at first thought was a divergence in both C and D from the original, for they say, 'at least onys (ones) a day, je morning or je evening.' But they follow the Autograph, which has 'ad minus semel in die, mane videлицet out vespere.' The same edition has 'affectu' in the title of III. vi. (v. in the Latin) where both C and D give 'effectu.' Here again they follow the Autograph. The edition referred to has also 'libenter videmus' in I. xvi. for the 'libenter habemus' of the Autograph, and in II. vii. 'Jesus vellet' for the 'Jesus deberet' of the Autograph. But these readings would not appreciably
The two MSS. also agree in mistakes of the reading or meaning of several passages in the Latin.

Thus in I. i. (3, 7) 'hem' stands in both, where the original has 'te.' In I. xv. (17, 25) both have translated 'scientiam,' where the true reading is 'scintillam.' In I. xxii. (29,15) 'purgandii' is translated in both, though the Latin has 'pugnandi.' In the same chapter (29,30) both have 'after two hours,' where the Latin has 'post horam.' In II. iv. (44, 22) both translate 'corpore,' whilst 'torpore' is the right word. The title belonging to III. iii. is wrongly prefixed in both MSS. to III. ii. also (64, 26). In III. xlvii. (119, 1) the rendering in both implies that 'Angelorum' depends on 'lectiones,' whilst it really depends on 'Dominus.' In the same chapter (119,19) both give 'seuerely,' where 'saucierly' (Lat. 'dulciter') would be right. In III. lxiv. (149, 10), the mistranslation 'oportune necessites' is given in both.

Still more interesting are the differences of text between the two MSS. These, wherever they were at all deserving of notice, have been indicated in the footnotes, from which a certain number are here collected to show the general nature of the variants.

In I. iii. (6, 19) the order of certain sentences in C is the same as in the Latin, whilst D inverts them. In I. v. (7, 21) 'acepcion,' which is more correct, is in C, whilst D gives 'excepcion' (words of this sort are not unfrequently confounded in old English). In I. ix. (10, 24) D has 'maner,' where C rightly gives 'matier'; this probably resulted simply from a misreading of the text copied. In I. x. (11, 15) 'kepynge' is omitted—perhaps accidentally—in D, but is given in C. In I. xi. (12, 4) we have 'leude' in D, where C rightly affect the renderings. Sommalius agrees with the Autograph in all these cases. There are doubtless other variants in the Latin of particular editions from the original of Thomas; against which, as I have said, any one comparing the versions with that original can secure himself by using either Raelens or Hirsche.

1 The numbers within parentheses give the page and line in the present volume. These are added to facilitate reference.

2 This case alone would suffice to show that either one of the MSS. was copied from the other, or both from a third, in which the error originated. The blunder could scarcely have been made by two independent copyists of a MS. in which the error did not exist.
Comparison of the two MSS.

xvii
gives 'lewke'; this is, no doubt, a case of misreading by the copyist of what was before him. In I. xiii. (14, 1), 'of deceuyinge,' in D, takes the place of 'to deceyve' in C. In I. xviii. (19, 25) 'shone' is in C, 'shynep' in D; the former is more in accordance with the Latin. In I. xxiii. (31, 3) 'be here' is read in D, where 'byheite' is correctly given in C; the transcriber misconceived the meaning. In II. iv. (44. 6) 'and tasteth him' is wanting in D, though it is required by the Latin. In II. viii. (48, 27) 'grete' is omitted in D before 'crafte,' and 'can' before 'be.' In II. ix. (50, 14) 'or the world' is in D, though neither in the Latin nor in C. In the same chapter (51, 2) C has rightly 'consolacion' for 'exercitation,' which is the reading in D; the latter error doubtless arose from 'exercitaciones' in the preceding line having caught the copyist's eye or pre-occupied his mind. In II. xii. (56, 3) 'felith' is in D, where C rightly has 'herith'; this appears to be simply a blunder. In the same chapter (56, 27), for 'lifter' in D, C rightly has 'higher.' In III. xiii. (81, 21) for 'tristesse' in C, 'sorwe' appears in D. In III. xiv. the translation of the entire latter half of the chapter is wanting in D. In III. xxxviii, (108, 25) 'inconcussyd' is in D (Lat. 'inconcussus'), where 'unmeved' is given in C. In III. 1. (120, 18) D has 'helpe,' where C correctly gives 'helpe'; this is doubtless the result of a misreading.

In some of these cases, and in many others which might be quoted, the differences are difficult of explanation; small varieties appear, which seem due merely to the fancy of the transcriber. But there is one tolerably large class of variants which are explicable by a single familiar principle. Students of the Greek and Latin classics are well acquainted with a cause of error in MSS., which commentators call by the name of parablepsy or corruptio ex homocoteleto. 'When two identical (or nearly identical) words occur in the same passage, it often happens that the copyist leaves out the words between the two identical words.'¹ Now this cause of error has operated frequently, especially on the writer of D. Let me cite some examples. In I. viii. (9, 20) words are omitted in D which are found in C, the mistake arising from the double occurrence of

¹ Tyrrell's Correspondence of Cicero, vol. i. p. 77: 2nd ed. IMITATION.
the word 'men,' which misled the eye of the copyist. In I. xxii. (29, 15) 'doinge, now is time of' is omitted in D, plainly from the double occurrence of the words 'time of.' In the same chap. (29, 32) 'and never to feele any grete thinges of oure self' is omitted in D, obviously from the double occurrence of 'ourself.' From a similar cause, affecting the word 'depe' in I. xxiii. (30, 18), a sentence which appears in D is omitted in C. In II. v. omissions in D are due to the same cause; the word 'himselfe' having occurred twice in 45, 11; and the words 'vat' and 'god' in 45, 25. In II. ix. (50, 28) a sentence is omitted in consequence of the occurrence of 'consolacions' at the end of it as well as at the end of the preceding clause; the words thus left out are supplied in a marginal note, but not from C, as in this note 'slydeth' is given, where C has 'falleth.' In the same chapter (51, 6) the omission in C of 'war and the more' is apparently due to the double occurrence of the word 'more.' In II. x. (54, 5) after 'appere litel' D omits what is found in C, 'or of vile pryce, for it may not be litel,' where the source of the error is plain. In III. x. (77, 27) D from a similar cause omits 'you shalt trust alone in me.' In III. xxxv. (105, 13) the double occurrence of 'but to' leads to the omission of a clause in D. In III. xlv. (115, 28) the omission in D of 'welle and holyly and disposing alle pinges' is due to the double occurrence of 'pinges.' In III. lxiii. (147, 1) a clause is omitted in consequence of the double occurrence of 'hemselfe &.'

But here an important observation is to be made. The number of discrepancies between the two texts would be much smaller but for the changes which have been made by some later, but still early, reviser in the text of D. In many cases where there is a difference we cannot ascertain what was the original reading in D, but it is obvious that the word has been altered, most commonly on an erasure. I proceed to give examples.

In I. ix (10, 10) where C has 'quiete,' the same word at first stood in D, but has been changed to 'quietnes.' In I. xx. (24, 9) where C has 'prees,' D has 'cumpayn of people,' the text being plainly altered. In I. xxi. (27, 4) where C has 'sat,' D has 'besemith' in the margin, 'sat' having been erased in the text. In I. xxii. (29,
Comparison of the two MSS. xix

18) 'bi fyre' is in C, 'proghe fire' in D; and D has obviously been altered. In I. xxxv. (36, 22) 'ample' appears to have been erased in D and 'lover' (36, 25) is written on an erasure where 'yelar' appears in C. In II. i. (40, 10) for 'sophe and a' in C, D has rightly on an erasure 'mortall &'; the translator had perhaps misread 'mortali,' as 'molli.' In the same chapter (41, 18) where 'trowede' is in D, and 'estemed' in C, D has been altered; and (41, 26) a whole sentence has been changed on an erasure so as to correspond with the Latin. In II. viii. (49, 23) for 'conged,' which is right, in C, 'changed' has been substituted on an erasure in D. In II. x. (54, 7) for 'in gree,' the reading of C, D has 'gladly,' which is the result of an alteration after erasure. In II. xi. (55, 2) where C has 'not very,' D gives 'to be seyde'; there has been palpably an erasure before the latter, which corresponds with the Latin, was introduced. In II. xii. (57, 27) for 'he seith,' which is in C, and which agrees with the Latin, there has been written in D on an erasure, 'The evangelist seith.' In the same chapter (58, 17) where C has rightly 'that may de and dothe,' D has 'that man dope'; here without doubt the reading of C originally stood in D. In III. v. (68, 8) we have 'assemblinges' in D, where 'assailinges,' which appears in C, is the right word; there has been an alteration in D. In III. vi. (71, 23) for 'jubilynges' in C, we have 'joyinge' in D; there has been an erasure in the latter. In III. xiii. (80, 14) 'contrariousestes,' which is read in C, has in D been altered to 'contrariousnes.' In III. xxxv. (104, 1) ' abide,' which is in C, has been altered to 'aude' in D. In III. xxxvii. (107, 13) where 'putting' is in C, 'shapynge' appears in D on an erasure. In III. xlvi. (115, 30) where 'vii.' i.e. seven, which corresponds with the Latin, is read in C, 'alway' has been substituted by a later hand. In III. xlvi. (117, 17) there has been an alteration of the text in D, where 'illumyned' now stands instead of the 'mekyd' of C, which is at variance with the Latin. In III. xlix. (119, 27) C has 'esteem,' where D has 'suppose' on an erasure. In III. lii. (126, 24), in the passage 'sende out pyn arwes,' there is a remarkable difference in the MSS., accompanied by a change of the text in D.

A comparison of the two MSS. in the several sorts of cases I have
enumerated tends, I think, to show that the writer of C was certainly more careful, and probably more intelligent, than the writer of D. I am of opinion that neither was copied from the other, but both from a common archetype. Indeed this is capable of proof. The many omissions in D show that C could not have been copied from it; and, on the other hand, to take a single example, how could the words in I. xxiii. (30, 18)—‘It is better to eschue synnes than to fle depe’ have appeared in D, if that MS. were a copy of C? Similar arguments might be founded on 51, 6; 52, 4; and 119, 7.

D was written, I believe, not later than 1460. The date of C is wrongly said in the Catalogue of the Cambridge University Library to be ‘about 1400.’ It was probably written nearly at the same time as D, perhaps not quite so early.

It is worth while to observe that the orthography of the MSS. is different, though it must be borne in mind that the orthography of the language generally, at the period to which they belong, was very unsettled, so much so that the same word is spelled in different ways in the same chapter, or even in the same sentence, of each of the two. The general character of the orthography of each may be seen in pages 82, 87 and 88, and 91, 92, where lacunæ in D are supplied from C. But to make the nature of the differences—small for the most part, but constantly recurring—more easily observable, I give in parallel columns the two renderings of a passage in III. lix. beginning at p. 138, line 32.

D. Nature rejoiocep of many frendes and allyes, & ioyeȝ of noble places & of grete birpe, lawhynp upon miȝt & power, blaudisshipp riche folke, & hap plesaunce in suche as are like to himself; but grace loupyp his enemies, he is not proude of multitudo of frendes ner acontyp place ner birpe, but if pere be pe more vertu pere; he favoriȝ more pe poure pan pe riche ; he hap more compassion on pe innocent pan on pe miȝty ; he ioieth wip pe true man, not wip

C. Nature rejoiocep of many frendes and allyes, & ioyeȝ of noble places & of grete birpe, lawghep upon myght and power, blandyship riche folke & hape plesaunce in such as ar lyke to himselfe ; but grace lovep his enemies, he is not provde of multitudo of frendes, ner acontp neipher place ner birpe but if pere be pe more vertu pere. He favoirith more pe pover pen pe riche. He hape more compassion on pe innocent pen on pe myghty ; he ioieth
D.

pe false man; & euer exortiﬁp to good, to seke more grace & to be like the sone of god in vertues. Nature compleiñep sone of fanting & of grevance; but grace stedfastly berith pouerte & nede. Nature reﬂectiﬁp aH pynge to himself, & for himself he striuep & arguipi, but grace reducieth all pinges to god, of whom pere wellith oute groundely & originaly, he asciueneth no ping pat gode is to himself, ner presumep no ping proudlye, ner striuep not, ner preferrith not his sentence before opirs, but in euer fe[iynge] and in euer understandinge submitteth himself to pe enerlastyng wisdom & to goddis examynacion. Nature coueitip to knowe secretes & to here newe pinges; he wol aperi outwarme & by felinge haue experience of many pinges; he desiriﬁp to be knowne & to do suche pinges wherof preisinge & wondring mißt arise. But grace takip non hede to perceyue newe pinges & curiouse, for aH pis growth of corrupcioun; sip pere is no ping newe and durable upon pe erpe.

C.

with pe trewe man, not with the false man; & ever exhorteth to gode, to seke more grace and to be lyke the son of god in vertues. Nature compleiñeth sone of fawt- inge & of grevance; But grace stedfastly bereth pouerte & neede. Nature reﬂecteth alle ping to himselfe and for himselfe he stryeth & arguipi; But grace reducieth alle pinges to god, of whom pei wellicp oute groundely & originally, he ascriueth no ping pat gode is to himselfe, ner presumep no ping proudlye, ner striuep not, ner preferrith not his sentence before opirs, but in everi felynge and in everi understanding submitteth himselfe to pe everlastyng wisdome & to goddes examinacion. Nature coveytep to knowe secretes and to here newe pinges; he wolli appiere outwarme, and by felynge haue experience of many pinges; he desireth to be knowne & to do suche pinges whereof preysinge & wondrynge myght arise. But grace taketh non hede to perceyve newe pinges & curiouse, for alle pis growth of corrupcioun; sithe pere is no ping newe and durable upon pe erpe.

For the vocabulary of the translation, which is of course substantially identical in the two MSS., I refer to the Glossary, which I have prepared with a view to the requirements, not of scholars, to whom many of the words I have explained would be familiar, but of intelligent persons generally, whom I would gladly attract to the study of the Old Version. There is one characteristic of the vocabulary, of which I shall say a few words.

Thomas Campbell, in his Essay on English Poetry, says: ‘The prevailing fault of English diction in the fifteenth century is . . . an
The affectation of anglicizing Latin words. The writers of that period tore up words from the Latin, which never took root in the language, like children making a mock garden with flowers and branches stuck in the ground, which speedily wither. Our old translator shared this tendency of his time, of which it may be said that, if it led to the temporary introduction into English of words which were destined soon to die, it, on the other hand, by importing others which had better fortune, and survived, has enriched the mixed language which we now speak and write, which could ill afford to dispense with the Latin element it contains.

I give a number of these aureate terms, some of them probably experimentally hazarded by our translator. Most of them, it will be seen, have disappeared from our language, if indeed they ever properly formed part of it. Abiecte (to throw away), abusion, adinventions, arted, aryfied, avidious, cenobies, circumfound, coarted, concupiscently, confabulation, conturbation, designation, desiderantly, districion, evagacion, exaudible, excusation, exercitate (p. part.), exquisicion, exute, fatygacion, fecundite, fraction (breaking), fructuose, gloriation, habitacle, implicament, importable, incommutable, inconcussyl, indisciplinate, infelicite, inflammate, inquietacion, intellection, intransnatable, longanimyte, mediate (conducive), meritory, miserations, oblocucion, ocyosite, opinate, penalite (painfulness), permixed, perseverable (lasting), precelling, preponder, promitte (promise), proprietaries (self-seekers), recordacion, reffenacion, secretary (secret place), signacle, solacions, supportation, suspire, taciturnite, temerary, turbacion, unmortificate, vituperable, volupte, vylypende.

If we observe that each of these words is, where it occurs, a mere reproduction of the corresponding Latin, and how unlike they all are to genuine English, we shall wonder how Lee could for a moment have entertained the idea that this, which we call the Old Version, might have been the original, and the Latin only a translation of it.

As to the forms, or inflexions, of the language, the following are the chief points to be noticed.

The Noun.—'Soule' as genitive (32, 19); Plural sometimes in -en, as 'eyen' (4, 26); 'children' as gen. (107, 18).

Pronouns.—'hem' = them; 'her' = their; 'po', 'poo' = those;
Forms of the Language in the Old Version. xxiii

'hemself' = themselves (passim). 'Me,' with verbs, as equivalent to Germ. 'man' (to which it is etymologically related), French 'on' (90, 30; 120, 5). In the sentence (at 142, 27) "wiþoute wey men goo not, wiþoute trouþe men knowiþ not, withoute lif men lyueþ not," C for 'men' reads 'me.'

The Verb.—Pres. 3d. sing. in -ep, -ip, or -yp (passim). 'Encrescit' is found in 30, 24. Pl. persons, 1st and 3d., in -ep, -ip, as 'we seeth' (4, 26); 'we bith' (12, 11); 'þei bith' (beside 'are' in 28, 15); 'many felith' (2, 11). The 3d. Pl. in -en, -in or -yn, is also of frequent occurrence, as 'abiden' (3, 4); 'owyn' (22, 15); 'done' = doen (16, 19); 'seyne' (28, 12); 'þei ben' (101, 31): 'we ben' is also found (13, 15). In a passage at 37, 30, where a number of forms in -ep appear in C, there are clear traces of the termination having been changed to -en or -in in D by a reviser. But, if all the 3d. Plurals in -ip which occur in D were to be changed, every page would contain such alterations, for that form abounds throughout the MS. Often we have neither suffix in the plural persons; thus 'we fele' (12, 22); 'þei calle' (13, 8). 'Have,' 'hath,' and 'han' are all found in the 3d. Pl.

There are examples of the 3d. Pl. of the Pret. in -en, as 'seiden' (64, 32); 'if þei hadden' (88, 18).

The Imperative in -ep or -ip is of frequent occurrence; thus 'þenkþ' (30, 31); 'workþ . . . & praieþ' (115, 13). But the form without suffix is more frequent; as 'lerne,' 'chastise,' 'make,' 'kepe,' in page 32. In 56,1, D has 'goo' where C reads 'goþe.'

The Past Participle ends in -ed (-id) or -en, or has no suffix; thus we have 'demed' (124, 27); 'abiden' (88, 18); 'taken' (46, 18); but 'take' (29, 7); 'beholde' (88, 19); 'knowe' (109, 26). So also 'to be doon' (17, 2); but 'I have do' (21, 25), and 'hast be' (31, 9). Special forms are 'yovyn' (111, 32), or 'yeven' (110, 7), from 'yev' = give; 'radle,' (6, 13), from 'rede?; 'founden' (2, 22), from 'finde'; 'bounden' (78, 17), from 'binde'; 'ronnen' (45, 18), from 'renne' = run.

I have expanded many of the contractions in the text of the Old Version; which can be safely done, for the writing is so plain, that there is never any doubt as to the identity of a word. But I have
preserved a sufficient number of the contractions to show their nature. The punctuation is often at variance with the sense, and I have modernized it throughout to facilitate the reading of the text. The headings of the pages have been supplied by me, as well as the side-notes, indicating the subject of the corresponding portion of the version, or calling attention to the most striking sentences.

II. ATKYNSON’S TRANSLATION.

I remarked in the Proceedings of the Royal Irish Academy how this translation contrasts by its rhetorical elaboration and expansion with the conciseness and simple force of the Old Version. I exemplified this contrast by a comparison of the renderings of a portion of the third chapter of Part I., which I will here reproduce. First let me give the Latin—

"Dic mihi, ubi sunt modo omnes illi domini et magistri, quos bene novisti dum adhuc viverent et studiis florerent? Jam eorum praebendas alii possident et nescio utrum de cias recogitant. In vita sua aliud esse videbantur, et modo de illis tacetur. O quam cito transit gloria mundi! Utinam vita eorum scientiae ipsorum concordasset! Tunc bene studuisset et legissent. Quam multi perunt per vanam scientiam in saeculo, qui parum curant de Dei servitio! Et quia magis eligunt magni esse quam humiles, ideo evanescunt in cogitationibus sui."

In the Old Version this passage is rendered as follows:—

"Telle me now, where are the lordes and maistres that thou knewist somtyme, whiles thei lyved and flourished in scoles? Now outhir men have her prebendes, and I wote not whither thei ones thenke upon hem. In her lyues somewhat thei apperid; and now of hem spekith almost no man. O lorde, how sone passith the glory of this worlde! Wolde God that her lif had be accordyng to her kunnyng, for then had thei wel studied and wel radde. How many ben there that perisshith in this worlde by veyn konnyng, that litel recchith of the service of God. And for thei chese rather to be grete than meke, therfore thei vanisshhe away in her owne thoughtes."

Compare now with this strictly literal and really effective translation the following, which is Atkynson’s rendering—

"Where be now all the royall poetes with theyr craftye conveyed poemes, and elegant oratours with theyr oracions garnisshed with eliency: the philosophers with theyr praeignant reasons and sentences? Divers of these maner of clerkes we haue known in oure
days: now their curiosite is passed and other men occupie their prebendes and promocions that they possess: If they were here now agayne, I suppose they wolde never labour so busily for curiosite in knowlege ne temporall promocions. Nowe they had lever than all this worlde that theyr entent had been accordynge to the holy doctrine of scripture: than the study had ben happy. O howe many in maner of every state perisshith in this worlde by vayne glory that more desyre to please prynces and prelates and other patrons for a temporall promocyon than truly and inwardly to serve God for the promocions eternall. These desyre rather by pomp and pryde to be great in the world than by mekeness and charyte to be in favoure with God, and therefore they vanysshe in theyr thoughtis and desyres as the smoke, that ever the more it ascendeth the more it fadeth and fayleth."

A great part of this, it will be seen, is not in the original at all. The royal poets, the elegant orators, the philosophers with their pregnant reasons, the princes, prelates and other patrons, the image of the smoke at the end, and much else in the passage, are purely Atkynson and not à Kempis at all.

A still more curious example of the expansion which frequently appears in him is in his rendering of the words in I. xxiv., 'gulosi ingenti siti ac fame cruciabuntur;' which are literally translated in the old Version—'glotonous men shall be turmented with great hunger and gret thirst.' In Atkynson the passage stands as follows: "The glottone that hath consumed metes and drynkes superfluously to the detrayment of theyr body and the injury of the pore that famysshed for hunger, than shall they famysshe for hunger in so moche that if they wolde desyre a drope of water to mytygate that excedyng ardores that they shall suffre, than it shall not be posyble to them to obteyne it."

He introduces in several places images or comparisons which are not in the Latin; as that of the bell in I. xiii. (162, 26); that of the traitor in the King's palace in I. xix. (167, 13); and that of the honey-bee in I. xxv. (177, 14). His work is indeed in many places rather a paraphrase than a translation, and he often shows a desire to 'improve the occasion' by introducing edifying matter of his own, foreign to a Kempis' text, though suggested by it. It would be unjust, however, not to add that, whilst his rendering is in general wanting in the pointed and condensed expression characteristic of the original,
in passages where à Kempis rises into enthusiastic vehemence, his version is marked by a high degree of earnestness and elevation.

Whether it was his fault or that of his printer, there are many errors in his text; sentences are divided incorrectly and sometimes left grammatically incomplete. The following list of errata will save the reader some embarrassment: 'rumours' for 'remorse' (157, 33); 'commendeth' for 'commendeth' (164, 25); 'make' for 'make' (167, 21); 'fynde' for 'sende' (173, 10); 'folowing' for 'volowing' = fluctuans (176, 26); 'neclygence' for 'neclygent' (177, 39); 'passion' for 'passion' (180, 5); 'in pure' for 'impure' (180, 45); 'ennemye' for 'ennite' (181, 8); 'it is not' for 'is it not' (185, 41); 'desyre' for 'desyrrer' (187, 16); 'altercacion' for 'alternacion' (187, 30); 'proyded' for 'prouyd' (188, 19); 'lesith' for 'levith' or 'cesith' (188, 32); 'desyrrer' for 'desyred' (190, 44); 'auowe the under the fende' for 'above the, under the, finde' (192, 11); 'inspectable' app. for 'unspecable' (197, 32); 'renewe' for 'renne' (200, 28); 'indigmes' for 'indigens' (200, 30); 'chastyse' for 'castyst' (209, 35); 'saien' for 'sene' (214, 8); 'me in felicite' for 'my infelicitie' (216, 14); 'lyuynge' for 'cleuynge' (221, 6); 'thy stablenes' for 'unstablens' (227, 22); 'infecet' for 'uninfecet' (227, 31); 'ioy' for 'ioyne' (234, 30); 'commodyousnes' for 'incommodyousnes' (240, 36); 'withsave' for 'vouchsave' (247, 14).

In III. xxxv (Lat. xxx), sub init., 'inwarde' is a mistranslation of 'interim'; this was, of course, Atkynson's mistake.

Though he is more given to insertions of his own matter, he not unfrequently omits portions of the original. The following may serve as specimens. In I. iii. he leaves out several sentences following the words 'curiosis et damnosis'; in I. x. some sentences after 'ad silentium redimus'; in I. xix. the words 'et sanctorum suffragia ferventius imploranda'; and in III. iv. (Lat. i.) the closing words 'aiit humilis sanctus Franciscus.' He omits half of I. xviii., from 'omnibus divitiis' to the end.

He sometimes alters the headings of chapters. Thus, that of I. iv., 'De providentia in agendis,' he changes to, 'Of credence in believing'; and that of I. xvii., 'De monastica vita,' to 'Howe a persone shulde order hym selfe to come to pease.' And the latter
chapter is modified throughout, so as to make its substance, originally referring to the coenobitic life, more appropriate for general edification. That the changes introduced did not arise from any dislike of monastic institutions is clear from the fulness with which the praises of the religious orders in I. xxv. are reproduced in Atkynson's translation of that chapter.

III. THE LADY MARGARET’S TRANSLATION OF BOOK IV.

This translation is printed from a copy in the British Museum, which proceeded from the press of Wynkyn de Worde. The Version is not from the original Latin, but from the French—doubtless from the first French translation, which was published at Toulouse in 1488. Some errors occur in the text; the most noteworthy are the following: ‘advertence’ for ‘inadvertence’ (262, 17); ‘ineffabilis’ translated instead of ‘infallibilis’ (263, 34); ‘innocent’ for ‘incontinent,’ Lat. ‘mox’ (265, 8); ‘ye’ for ‘he’ (273, 25); ‘effectual’ as rendering of ‘affectuosa’ (273, 31); ‘holiest’ app. for ‘holyest’ (275, 27); ‘open’ as rendering of ‘operari,’ probably by a confusion of the French ‘ouvrer’ with ‘ouvrir’ (282, 21).

The language of Atkynson and the Lady Margaret is a good deal nearer to modern English than that of the Old Version. Thus ‘shall’ is unchanged in the Plural (as 160, 18); the termination -eth never marks the imperative; and in the 3d. Pl. of the present it is rarely found. A form in -eth, -es, or -s, of all the sing. persons occurs, but, I think, for the 1st. and 2d. persons only when it is in a second clause, as in 263, 1; 263, 23; 266, 26; or when it follows a relative, as in 265, 1. ‘Soule’ as gen. is found in 238, 35; ‘done’ as 3d. Pl. of the Pres. in 282, 3; ‘hath be’ in 160, 43; and some other old forms remain unchanged.

In these two Versions, as well as in that which I call the ‘Old,’ I have supplied headings to the pages. The text is exactly as in Wynkyn de Worde’s edition, except that in some places I have

1 On the several editions of Atkynson’s and the Lady Margaret’s Translations (as to which the Bibliographers are not very satisfactory), see Ames’ Typographical Antiquities (ed. Herbert), vol. I., pp. 138, 249, 264.
introduced a comma or semicolon to prevent mistake as to the meaning.

I am in the present publication concerned only with versions of the *Imitatio*, not with the original work itself. But having, whilst preparing this volume, as well as for many years before, been much engaged upon the Latin text, I may be permitted here to record some conclusions to which my studies have led me, reserving for another opportunity a full vindication of the second of these conclusions.

1. The question of the authorship of the *Imitation* is forced on our attention by the fact that Atkynson not merely, at the commencement of his version, speaks of the work as 'compyled in Latin by the right worshipfulle doctor master Iohn Gerson,' and as 'the boke of Iohn Gerson, Chaunceler of Paris'—repeating this description at the head of Book II. and at the ends of Books I. and III.—but actually names Gerson in the text of his translation in II. ix. (188, 12) as 'the auctour of this treatys.' I think him quite mistaken in this; I believe neither in the authorship of the Chancellor Gerson, nor in that of Gersen (who, indeed, appears to be an apocryphal person); I am convinced that, in the words of Hirsche, 'Thomas und kein Anderer der Verfasser der Imitatio ist.'

2. Let me say a few words as to the rhythm of à Kempis' treatise, with special reference to the view on that and kindred topics put forward in recent years by Karl Hirsche. This scholar believes that he has found a new evidence in favour of the claims of Thomas to the authorship in the method of punctuation followed in the autograph of 1441 and its similarity to that adopted in other undoubted writings of à Kempis. This consideration may have a certain weight, though the system of punctuation referred to is not peculiar to Thomas, being found also in the *Chronicon Windesemense*

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1 It is interesting to observe how the arguments in favour of the claims of Thomas become stronger in the light of further investigation. The most remarkable recent example of this will be seen in an Article entitled 'Le Témoignage d' Adrien de But . . .,' in the 'Précis Historiques,' 1889, by Dr. F. R. Cruise, whose excellent book 'Thomas à Kempis' (1887) I recommend to the attention of my readers.

2 In his edition of the *Imitatio*, from the autograph of Thomas (1874); and, at great length, in his *Prolegomena zu einer neuen Ausgabe der Imitatio Christi* (Vol. I., 1873; Vol. II., 1883).
of Joh. Busch. But when Hirsche goes on (if I understand him aright) to represent this punctuation as intended to mark the rhythm, or to serve some purpose distinct from that of intelligent reading, I am forced to dissent. When he distinguishes between the use of stops to mark off periods, or portions of periods, and their use to indicate the shorter and longer pauses to be observed in reading, he seems to me to separate two things which are, indeed, distinguishable in idea, but necessarily coincide in practice. I am unable to regard the punctuation of the autograph as having a significance different from that of any other book; and, I may observe, this punctuation accords roughly (though only roughly) with that of the Old Version now first printed, simply because the sense prescribes such divisions as are found alike in both.

No one endowed with a tolerable ear can ever have read the Latin Imitation without being struck by the noble or tender rhythms which charm us in many passages of the book. But these are sometimes spoken of as if they were the product of some elaborate scheme devised by the author. This I cannot at all admit. The rhythm is

1 Its use in such a work seems to prove beyond question that it has nothing to do with rhythm, but is simply a punctuation of the ordinary kind.

2 Perhaps Hirsche does not mean to convey this; but Ruelens, in the Preface to his Edition of the Autograph, says—'He [Hirsche] discovered that Thomas made use of the signs of punctuation not only to mark the limits of the sense of his propositions, but also to indicate their rhythm.'

3 Yet Mr. Kettlewell (p. 321) speaks of Hirsche as having 'made the discovery of a certain degree of rhythm' in the work.

4 An undue importance has been attached, as it seems to me, to the words of Adrian de But, in which he says that à Kempis wrote 'quoddam volumen metrice super illud 'Qui sequitur me,''. This note, which does not describe the subject of Thomas' work very intelligently, might be of interest if we did not possess the Imitatio. But with that work in our hands, we cannot learn from de But anything about its nature which we do not already know; we see for ourselves that it is not 'metrical'; and his testimony is not necessary to show us that it is in many places rhythmical. The rather fantastic title 'Musica Ecclesiastica' (or sometimes 'De Musica Ecclesiastica') which is given to the work in some, chiefly English, manuscripts, if it did not arise from a mistake (as I think most likely), may have been given from a recognition of this rhythmic character, which however by no means belongs to the work throughout. The occasional rhyme seems to me to be due to the frequent recurrence of similar terminations in Latin (as in the case of infinitives of the first conjugation), words with like endings being often contrasted in the author's antithetic way—e.g.
the natural accompaniment and spontaneous outcome of the simple thought and deep feeling of à Kempis, aided by his turn for pointed and antithetic expression. It may be compared with the rhythms of the English Bible, so often either lofty or touching, but never the product of a system, though implying a fine ear in the writer. The arrangement which Hirsche has given to the text—breaking sentences, already condensed and almost epigrammatic, into separate and sometimes incoherent clauses, alters, in my opinion, the character of the author’s expression, or, at least, injures its effect by suggesting the notion of artificiality. I much prefer to read the *Imitation* printed in larger paragraphs, according to the indications of the subject matter, as in the editions of Somnalis and others, where the thought and feeling are alone prominent, and the form is not unduly obtruded on our notice.

3. My long-continued study of the book has impressed me with a still deeper sense of its spiritual significance and value than my early reading of it had produced. But I need not enlarge on its merits, to which a multitude of eminent men and women have borne witness. Religious souls (and I use the epithet in its largest sense) have always felt its power and charm. This is strikingly illustrated by two examples from very different regions of thought. Ignatius of Loyola, Bartoli tells us, called it the pearl of books, and meditated on a chapter of it every day. Auguste Comte read a chapter of it every morning for many years before his death, continuing to the end, as he himself said, to find in it beauties unperceived before, and to gather from it new fruits intellectual and moral. This profound thinker has truly observed that, regarded from the theoretic, as distinguished from the devotional side, it throws much light on the constitution of our nature. He has also pointed out that the greater part of its practical teaching is independent of the theological ideas with which it was associated in the mind of the author, and that the language of the book generally admits of easy modifications.

*Opto magis sentire compunctionem quam scire ejus definitionem.* But the amount of rhyme has been greatly exaggerated. It is surely absurd to cite as *Reimwörter:* intelligere—confirmare; justum—carum; opera—verba; sequi—puniri.
which will enable persons not accepting those ideas to use it for the purpose of moral self-culture—an object which, as Comte justly urges, is too much postponed in our day to intellectual pursuits and to the occupations of active life. Interesting as the Old Version is from the linguistic point of view, it was the simple earnestness with which it reflects the thought and feeling of Thomas à Kempis that first led me to study it with care, and has made me desirous of introducing it to a larger circle of readers than could be expected to examine the Manuscript.

I cannot conclude this Preface without expressing my gratitude to Dr. Furnivall for his kind encouragement and useful suggestions during the progress of the work. I must also acknowledge my obligations to Mr. A. B. C. Rogers and Mr. H. H. Sparling for the conscientious care with which they executed—the former, the collation of the Dublin with the Cambridge MS.; and the latter, the transcription of Atkynson’s and the Lady Margaret’s versions from the copy in the British Museum.
CONTENTS OF BOOK I.

Here begyneth the tretise called Musica ecclesiastica.¹

Of folowing of Crist & despysynge of all worldly vanitez

4 Of meke knowyng of mannes self Capitolum primum [p. 2]

Of doctrine of troupe Capitolum 2 iij [p. 3]

Of prudence in mannes werkes Capitolum 3 iij [p. 4]

8 Of redynge of holy writinges Capitolum 4 iij [p. 6]

Of inordinate affecciouns Capitolum 5 v [p. 7]

Of veyne hope & elacion to be fledde Capitolum 6 vij [p. 8]

Of superfluite of wordes to be eschued Capitolum 7 viij [p. 8]

Of profyt of aduersite Capitolum 8 viij [p. 9]

12 Of obedience & subieceyoun Capitolum 9 ix [p. 10]

Of geting of pes & of zele of profiting Capitolum 10 x [p. 10]

Of profyt of aduersite Capitolum 11 xi [p. 11]

Of meditacion of deth Capitolum 12 xij [p. 13]

16 Of withstanding of temptacions Capitolum 13 xiiij [p. 13]

Of escuyng of temerary iuggement Capitolum 14 xiv [p. 16]

Of werkes done of charite Capitolum 15 xv [p. 17]

20 Of lyuyng in monastery Capitolum 16 xvi [p. 17]

Of ensamples of fadres Capitolum 17 xvij [p. 19]

Of pe exercises of a gode religious man Capitolum 18 xvijj [p. 19]

Of Ioue of solitude & of silence Capitolum 19 xix [p. 21]

24 Of compunction of herte Capitolum 20 xx [p. 23]

Of consideracion of mannes misery Capitolum 21 xxi [p. 26]

Of meditacion of deth Capitolum 22 xxij [p. 28]

28 Of pe iuggement & of pe peynes of synners Capitolum 23 xxiiij [p. 30]

28² Of pe feruent amendement of al a mannes lif Capitolum 24 xxiiiij [p. 32]

²Omitted in both C and D.

IMITATION.
Of folowing of Crist, & despyng of all worldly vanitez.  

Capitulum 1.

"Our Lord saith, 'He that foloweth me goeth not in darkness.' These are the wordes of Crist, in Whiche we are amonysshed to folowe his lyf and his maners, yf we wol be verily illumyned & be delyuered fro al maner blyndenes of herte. Wherfore lete oure souereyn studie be in pe lif of Ihesu Crist. The doctrine of Crist passyth the doctrine of alle seintes & holy men. And who hath pe spirite of Crist shulde finde pere hidde manna. But it happieth that many fell but litel desire of offtte heringe of pe gospel, for pei haue not the spirit of Crist. For who euere wol understonde the wordes of Crist pleynly and sauerely, he must studie to conforme all his lif to his lyf. What anaylieth to dispute highe pinges of pe Trineyte, yf you lacke mekenes, wherby you displiesist pe trineyte? for high wordes makieth not a man holy & riȝtwise, but virtuouse lif it is that makieth a man dere to god. I desire more to knowe compunccion pen his diffinycion. Yf 20 pinges in pe worlde, saue oonly to lone god & serve him allone, are vanite of vanitez & aH vanite. This is souereyn wisdom, by despyng of pe worlde a man to drawe him to pe reaume of heuen; but a man to seke perishyng ryches and to truste in hem is vanite. And vanite it is also to desire worshipes, & a man to lifte himself an high. Vanite it is to folowe pe desires of pe fleshe and to desire pat pinges wherfore man must afterwarde greuously be punysshed. Vanite it is to desire a longge lif & to take noon hede of a gode lyne. Vanite it is a man to take hede onely to pis present

1 C. 'seyinges.'  
2 C. 'rechesses.'
Of meek Self-knowledge.

Capitulum 2 ii.

12 Every man naturely desirë to have konnyng; but konnyng withoute pe grace & drede of god, what availët it? Certenly pe meke plowe man pat scrüip god is much bettere pen pe proude philosopher pat, takyn noon hede of his ovne lyvyng, considerë pe course of heven. He pat konwip himself wel is vile in his owne syzt & hap no delite in mawmys praisynges. Yf I knewe all pinges pat are in pe worlde & be not in charite, what shuld pat helpe me before god, pat shal deme me after my dedes? Cesse from ouer gret desire of konnyng, for perin shal be founden gret distraccion & deceit. Thei pat are konnyng wol gladly be sene & holden wise, & many pinges pere bip whos knouleche auailët pe soule litel or nouzt. And ful unwise is he pat more entendi to opir pinges pan to helpe of his soule. Many wordes fulliët not pe soule, but a gode lyf refresship pe mynde, and a pure conscience yuep a gret confidence to god. The more & pe bettir pat pou canst, pe more greuously pou shalt be demed, but yf pou lyue pe more holily. Be not lifte up 32 perfere for cny crafte or cny konnyng, but rafer drede for pe knouleche pat is yoven pe. Yf it scemët pe pat

1 So also C. But the Latin is ‘te.’
Of the Doctrine of Truth. [I. iii.

Of doctrine of troupe. Capitulum 3 iii.

Blesful is he whom troupe hirself techip, not by fygures ner voices, but as it ys. Oure opynion &oure felynge ofte tymes deceyue us & seeb but litel. What auailip grete enserching of hidde & derke jinges, for pe whiche we shul not be blamed in pe iuggement, pou3; we knowe hem not? A gret unwisdom it is pat we, settynge at nou3t profitable & necessary jinges, yene 24 our utmost attendaunce to curious & harmeful jinges. We hauinge eyen seeb not. & what charge is to us of generale kyndes & speciale kyndes? He to whom pe worde enerlastinge spekib is spedde & delynered fro 28 multitude of opinyons. Of one worde comeb all jinges, & one spekib all jinges, pat is pe begynynge pat spekib to us. No man wipouten him undirstandib ner deme9 rightwesly. He to whom aH jinges are oon, & drawib 32 aH jinges to oon, & seeb aH jinges in oon, may be

1 C. 'never.'
Of the Doctrine of Truth.

stable in herte, & pesibly abyde in god. Ofte tymes it wericp me to here & rede many þinges. In þe, lorde, is all þat I wille & desire. Að maner doctours holde þei her pes, & að maner creatures kepe þei her silence in þy sîȝt; speke þou to me allone. The more þat a man is inwardly oned allone to þe, þe mo þinges & þe lyer he understondip, for he takip his liȝt of understondying 8 from aboue. A pure, simple & a stable spirit is not disparpled in many werkes, for he with þat aþþynges to þe worship of god, & labourip to be ydel in him from al maner exquisicion of propre witte. What lettip 12 þe more & troublip þe more þan þin unmortified affec- cion of herte? A gode & a denoute man first disposip with infurþþe his werkes, þe whiche he proposip to do outwarde. Ner þo werkes drawe not him to desires of 16 viciouse inclinacioum, but raper he bowip hem to þe iugement of riȝt reson. Who hæþ a strengere batelie þan he þat enforcip to overcome himself? & þat shuld beoure occupacion, a man to overcome himself and 20 every day to be strengere þan himself and somewhat to profite into bettir. Að maner perfeccioum in þis worlde hæþ a maner of imperfeccion annexed þerto, & our speculacion is not withoute derkenes on som syde. 24 Meþe knowynge of þiself is more acceptable to god þan depe inquisicion of kunnyng. Konnyng or bare & simple knowing of þinges is not to be blamed, þe whiche, in itself considered, is gode & ordeyned of 28 god; but gode conscience and virtuose lyf is enere to be preferrid. And forasmuch as many peple studieþ more to haue kunnyng þan to lyue wel, þe fore ofte tymes þei eruiþ & bringip furþþe litel frute 32 or noon. O if men wolde yene so gret diligence to rote oute vices & to plantæ virtues as þei do to move questions, þere wolde not be so muche wickednes

1 Both D and C omit the sentence—‘O veritas Deus, fac me unum tecum in caritate perpetua.’ 2 C. ‘disparpled.’
in pe peple, ner so muche dissolucion in cenobies and monasteries. Certeinly, at pe day of dome, it shal not be asked of us what we haue radde, but what we haue done; ner what good we haue seide, but hou 4 religiously we haue lyued. Telle me now, where are pe lorde & maistres  pat  pou knewist somtyme whiles pei lyued & florished in scoles? Now oper men haue her prebendes, and I wote not whepir pei ones  penke upon 8 hem. In her lyues somewhat pei apperid, & now of hem spekip almost no man. O lorde, hov sone passip pe glory of  pis worlde! Wolde God  pat her lif had be accordyng to her kunnyng, for pen had pei wel studied 12 & wel radde. Hov many ben  perc  pat perisship in  pis worlde by veyn konnyng,  pat litel recchip of  pe service of god! And for pei chese rapir to be grete than meke, perfir pei vanisshe away in her ovne  pouxes. Verily 16 he is grete,  pat in himself is litel & meke, and settip at nouzt  aH heizt of worship. Verily he is grete  pat hap gret charite.1  Verily he is prudent  pat  demeip aH erpely pimpes as stinking donge, so  pat  he nowe wynne 20 crist. And he is verily wel lerned,  pat dop  pe wille of God and forsakip his ovne.

Of prudence2 in mannys workes.

Capitulum 4 iiiij.

H
t it is not to yeue credence to euery worde, ner to euery stering; but euery pimp is to be pyesed after God warly & by leyser. Alas! euell of a nofer man is rapip bileuip  pan good & excusid by infirmite.4 But 28 pe parfite bileuip not lightly aH pimpes  pat men tellip, for pei knowip mannys infirmite reddy to euell & sliding ynow in wordes.5 Herto it longip also not to leue euery

1 The order of these two sentences is here inverted. The order in C is that of the original.
2 C. 'providence.' 3 C. 'sundre.'
4 So also C. The Latin is—'ita infirmi sumus.'
5 Both A and C omit the sentence—'Magna sapientia non
mannys wordes, ner ðat ðat he herif or bileuið lightly to tell opir men. Haue þi counseile with a wise man & a man of conscience, and seche ræfer to be tanȝt 4 of þy better þan to folowe pine ovne adimencions. Gode lif makip a man wise after god & expert in many þinges. The more meke þat a man is & þe more suget to god, þe more wise he shal be in all þinges & 8 þe more pacient.

Of redyng of scriptures. *Capitulum 5 v.*

Trouþe is to be souȝt in holy writinges, & not in\(^1\) eloquence. Every holy writyng owþ to be radde 12 with þe same spirit wherewþ it was made. We owin in scriptures ræper to seke profitabilnes þan highnes of langage. We owe as gladly to rede simple and deuoute bokes as hye bokes & profounde sentences. Lete not 16 þe auctorite of hym þat writip, wheþer he be of gret letture or litel, change þy conceyt, but lete þe loue of pure trouþe drawe þe to þe loue of God. Aske not who seide thus, but take hede what is seide. Man 20 passþ, but þe trouþe of our lorde abidþ everlastingly. God spekiþ to us in diuerse wises, withoute excepcion\(^2\) of persons. Oure curiosite ofte tymes in redyng of scriptures deceiueþ us, in þat we serche curiouse sensibus, where it is to be passed ouer simply & not curiously enqueride. If þou wolt drawe profit in redyng, rede mekely, simply & treuly, not desiring to haue a name of connyn. Aske gladly, & here,\(^3\) hold-28 ing þy pees. And lete not þe paraboles of eldir men displese þe, for þei are not brouȝt furþe wipouten cause.

esse praecipitem in agendis, nec pertinaciter in propris stare sensibus.’

\(^1\) The translator here mistakes the sense. He takes ‘eloquentia’ for an Abl.

\(^2\) C rightly has ‘acepcion.’

\(^3\) The translator omits the words ‘verba sanctorum.’
Of inordinate affections. Capitolum 6 vi.

When ever a man coveteth any thing inordinately, anon he is unrestid in himself. The proude man & covetous man hath neuere rest; pe poure man & meke in spirite is delited in multitude of pes. The man hat is not partly dide in himself is some tempted & some ouercomen in smale pinges & of litel price. He hat is febl of spirite & yit in maner flesshely 8 inclined to sensible pinges, may not liishly withdrawe him holy from erpyly desires. Wherfore ofte tymes, whan he withdraweth a litel, he is sory; & hat disdeyne when eny man withstondeth his wille. And if he op- 12 tayne hat he desirith, anon he is greued in his conscience hat he hat followed his owne passion, pe whiche helpeth noþing to pe pesis hat he hat souht. Wherfore in wip-stonding of passions stondeth very pesis of herte & not in 16 servinge hem. Wherfore peere is no pesis in pe herte of pe flesshly man, ner in hym hat is aþ yeuen to outwarde pinges, but in pe fervent spiritual man.

Of fluyng of veyn hope and elacion. Capitolum 7 vii.

He is veyn hat putthin his hope in men or in creatures. Be not assheamed to serue oþir men for pe love of Ihesu Crist, & to be seen poure in his world. 24 Standeth not upon hisel, but sette þy trust in god. Do þat in þe is, & god shall be ny to þy gode wille. Truste not in þin owne konnyng, ner in þe wylynes of eny man livyng; but ræþer in þe grace of god, þat helþ þ 28 meke folke, & make þowem þat presumþ of hemself. Rejoyce þe not in riches if þou haue eny, ner in frendes if þei be miþty; but in god þat þeþ aþ þinges, & abow þeþ þinges desirþ to þeue himself. Lifte 32 not up þiself of greues ner of bente of body, þe whiche is corrupþ & defouled with a litel siknes. Plese not
I. viii.] Of Shunning too much Familiarity.

piself of abilithe or of witte, lest thou displesse god, of whom comest all good pat thou hast naturly. Acc- 
untes not pi self better than opir, lest perauentre thou 
4 be had worse in pe sit of god, pat knowip what is in 
man. Be not proud of gode werkes; for opir weyes 
are goddes iuggementes & opir wise mannes, for ofte 
tymes pat plesip man displesip god. Yi eny gode 
8 pinges thou haue, bileue better pinges of opir, pat thou 
mowe kepe mekenes. It shal not noye pe if thou sette 
pe under all men. It must hindere pe mucho if thou sette 
pi self afore opir. Contynual pees is with pe meke 
12 man; but in pe herte of pe proude man is ofte envie 
and indignacion.

Of eschuynge of to\(^1\) grete familiaritie. 

Capitulum 8 viii.

16 Sheweth not pi herte to every man, but meue py 
cause to him pat is wise & dredi god. Be rare 
amonge yonge peple & strange folkes. Blaundissehe 
not riche men, & appiere not before grete men; but 
20 acompeny pisenl wip meke & symple men,\(^2\) and trete of 
such pinges as longip to edificacion. Be not familier 
to eny womman; but generaly commende alle gode 
womanen to god. Desire to be familier with god & with 
24 his angeles, & eschue knouleche of men. Charite is 
to be had to all men, but familiarite is not expedient. 
It happenip som tyme pat a persone unknownen shineip 
by bright fame, whos presence offendip & makip derke 
28 pe eyen of pe beholders. We hope som tyme to plesse 
opir of oure beyng & livyng togidres, & ofte tymes we 
begyme to displesse porough ungodely maners founden 
in us.

---

\(^1\) C. 'over.'

\(^2\) Here some words of the original are omitted, which in C 
are rendered—'with deuoute and welle manerde men.'
Of obedience & subiecciuon. Capitulum 9 ix.

It is riȝt a gret þinge a man to stonde under obedience & lyue under a prelate, & not be at his owne liberte. It is muche more sure to stonde in subieccioun þan in prelacie. Many are under obedience more of necessite þan of charite; and þei haue peyne, & sone & liȝtly gretchin,\(^1\) & shul neuere gete liberte of mynde, til þei with al her herte subdue hem\(^2\) for god. Renne here & þere, þou shalt neure finde quietnes\(^3\) but in meke subieccioun under a prelate. Ymaginacion & changing of places haþ deceyued many oon. True it is þat every man after his owne witte is inclined most to hem þat felip as he doþe: but [if]\(^4\) god be amonge us, it is nedful to us somm tyme to forsake owre owne felyng for þe good of pees. Who is so wise þat may fully knowe all þinges? Wherfore truste not to muche in thin owne felyng, but desire gladly to here opir mennys felinges. Yf þy felyng be goode, & þou for god leuest þat, & folowist anoþer mannys felynge, þou shalt more profite þerby. I haue herde ofte tymes þat it is more sure to here and to take counselle þan to yeue counselle. It may wel be þat every man fele wel; but a man no wise to agre to opir men, when reson & þe maner\(^5\) askip, is token of pride & obstinacie.

Of eschuinge of superfluite of wordes. Capitulum 10 x.

Eschu þou noyse & þe præes\(^6\) of men as muche as þou maist; ffor tretyng and talking of seculer 28 dedes, þouʒ þei be broȝt furþe wip true & simple intencion, letþ þe muche. For we bþ sone defoiled & lad into vanite. I haue willed me ofte tymes to haue

\(^1\) C. 'gruccheth.'
\(^2\) C. 'hemselfe.'
\(^3\) C. 'qiute.' The word seems to have been altered in D.
\(^4\) This word is supplied from C.
\(^5\) C rightly has 'matier.'
\(^6\) C. 'prese.'
holde my pes, & not to haue be amonge men. But why speke we & talke we togidres so gladly, sip we come but seldom home to silence wip oute hurt of conscience? Therfore we talke so ofte togidres, for by suche spekyng togidre we seke comfort eiper 1 of oper, & to releue þe hert þat is made wery wip diverse pouztes. And we speke muche of suche þinges as we loun or desire, or suche þinges as are contrary to us. But alas! ofte tymes veinly & unfruytfully. For suche outwarde comfort is a gret hindring of inwarde & hevenly consolacion; & þerfore we owe to wake & to prai, þat oure tymes passe not idely. If it be leful & expedient to speke, speke of suche þinges as longiþ to edification. Euel use & taking noon hede of oure gostly encrece & profityng døþ muche to evel [kepinge] 2 of oure mouþes. 16 Neuerþeles 3 deuoute collacion of spirituol þinges, namely where men of oo. soule & oo. spirit are felousand togidres in god, helpþ gretly to spirituol profittinge.

Of pes to be goten and zele of profityng.

Capitulum 11 xi.

We shulde haue muche pes, if we were not occupiþed wip oper mennys dedys & saienges, þat longiþ not to oure cure. Hou may he longe abide in pes þat medliþ him of oper mennes eures, þat sekip occasions outwarde & seldom gadriþ [him] 4 wip in himself? Blisful are þe simple, for þei shul haue muche pes. Why wer som holy men somtyme so parfit & so contem Platine, but for þei studied to mortifie himself in all wises fro erþely desires? & þerfore þei miȝt take hede to himself, & cleue to god wip aþ þe inwarde of her hertes. But we are occupied with oure owne

1 C. 'every.' 2 Supplied from C. 3 'Ner þe later' or 'nerþelat' is usually found in C, where 'Nevertheless' occurs in D. But 'ner þe later' also occurs sometimes in D. 4 Supplied from C.
We are too much entangled in earthly cares, and too easily discouraged in spiritual things. passions & are busied ouermuche in transitory pinges. Also seldom it is pat we overcome any vice parfitly. And we tunde not every day to encresce, & perfere we abide colde & leunde. 1 Yf we were parfitly dede to our- self & not intriked to mucho wip outwarde pinges, þan miȝt we sauoure godly pinges, and somewhat be expert of heuenly contemplacion. The hole & þe grettist impediment is for we are not fre fro passions & 8 concupiscences, ner we enforce not ourself to entre in to þe way of holy men & seintes. Also whan þere comę a litel adnersite, we biþ anon proven down, & turne us to seke manes comfort. If we wolde enforce us to 12 stonde in bateile as miȝty men, we shuld se verily þe helpe of our lorde come from heuene; for he is redy to helpe all hem þat fiȝtþ for him & trustijþ in his grace, þat suffriþ us to haue occasions of fiȝting, þat we mowe 16 haue þe victory. If we put þe profitinge of religion allone in outwarde obseruaunces, our devocioun shal sone haue an ende. But lete us sette þe axe to þe rote, þat we, purged of our passions, mowe haue a peisible mynde. 20 If euery þere we destroyed groundely o. vice, we shuld sone be parfit men. But ofte tyme we fele þe contrary, for we finde our self better & purer in þe begynnynge of our conuasion þan after many yeres of our pro- 24 fession. Oure feruour & oure profitynge owith to encresce daily, but now it semþ a gret þinge if we mowe haue a parte of our first feruour. If we wolde in þe begynnynge putte to a litel violence, we shulde 28 move do aþ þinges afterwarde wip esynes and gladnes. It is gremium to leue þinges aconstummed, but it is more gremium a man to do aȝenst his oune wille. But if þou overconte not smale þinges & liȝt þinges, whan shalt 32 þou overcome harder þinges? Withstonde þyne inclina- cion & unlerne evel custom, lest litel & litel it bringe

1 C correctly has 'lewke.' The Latin is 'tepidi.'
2 C, 'owed.'
Of the Profit of Adversity. Of resisting Temptation. 13

Of the profit of aduersite. Capitulum 12 xii.

It is good to us that we have some tyme greuaunces & contrarietes; for ofte tymes pei calle a man into himself, pat he mowe knowe himself to be in an exile, & pat he put not his trust in eny erlely pinge. It is good pat som tyme we suffre ayenseiers, & pat men fele of us evel & unparfitly; yea, pouz we do wel & mene wel. suche pinges helpeth ofte tymes to mekenes & defendeth us fro veyne glory; for pan we seke better pe inwarde witnes god, when we ben litel sette by out-16 warde of men & litel credence is yonuen to us. Therfore a man oweth to ferme himself in god, so pat him nedith not to seke eny consolations outewarde. Whan a man wel disposed is troubled, temptid, or vexid wip 20 evel pouztes, pan he understandeth god more necessary unto him, withoute whom he parceueth pat he may no gode pinge do; pan he morneth, pan he wailith, & pan he praieth for pe miseries pat he suffreth. Than also it 24 wereth him to lyve eny lengere; he desirith depe, pat he mighyt be dissolved & be wip crist. Than also he parceuith certeinly pat parfit surete ner ful pes may not be had in pis worlde.

28 Of wipstondying of temptacioun. Capitulum 13 xiii.

As it pe while pat we are in pis worlde, we move not be wipoute tribulacion & temptacion. As it 32 is writen in Iob, 'Temptacion is mannys lif in erle.' & forfore every man owip to be besy aboute his temptacions & wake in praiers, pat pe enemy finde no place.
Temptation is often profitable.

The root of temptation is in ourselves.

Fleeing before temptation will not save us.

Pity and comfort others who are tempted.

Of resisting Temptation.

[T. xiii.

of deceuyung, for he slepi3 neuere, but go3 aboute sekyng whom he may deouere. There is no man so parfit ner so holy but pat som tyme ha3 temptacions, & we mowe not fully lacke hem. Neuerpeles temptacions are ofte tymes ri3t profitable to man, pou3 pei be hevy & greuous, for in hem a man is mekid, purged & sharply taught. Ah holy men han gon & profited by many tribulacions & temptacions; & pei pat mi3t not 8 wel suffre temptacion were made men repreued & failed in her way. Neipere is none ordir so holy, ner no place so sure ne2 secrete, but pei bi3 temptacions or aduersites. There is no man ah sure fro temptacions whiles he lyue5; for in ourself is wherof we be tempted, si4 we are borne in concupiscence. Whan oon tribulacion or temptacion go3, a noper come6, and ever somwhat shul we hane to suffre, for we loste pe good of felicite. Many men sekip to overcome temptacions onely by fleeving of hem, & fallip muche more greuously in hem. By onely fleeving we mowe not overcome, but by pacience & mekenes we shul be strenere fan aH oure enemyes. He pat onely outwarde decline7 fro temptacion, & takip it not up by the rote, shal litel profite; but raiper temptacions shul come upon him ayen, and he shal fele worse & worse. Thou shalt overcome hem better litel & litel by pacience & long-aniiyte, wip pe helpe of god, pan wip duresse & pin ome importunitie. In temptacion ofte tymes aske counseile. Be not harde to him pat is tempted, but zene him comfort, as pou wilte8 to be doon to pe. The begynnyng of aH temptacions is inconstance of herte & litel trust in god, for as a ship wipoute gouernaunce is stired hidewarde & hidewarde wip pe wawes, so a 32 man pat is remysses & holdip not stedfastly his purpos is dyuersely tempted.ofire preueip golde, & temptacion

1 C. 'to deceyve pe.'
2 'sure ne' is not in C.
3 C. 'woldest wille.'
preuep pe riywise man. Ofte tymes we wote neuer what liep in oure power to do, but temptacion openip what we be. Neuerpeles we owe to wake principaly aboute 4 pe begyanyng, for pan is pe enemy soonest ouercome, if he be not suffrid to entre unto pe dore of pe mynde, but anon as he knockip, lette mete him at entre.¹ first pere comep to mynde a symple pouxt, after pat a 8 stronge ymaginacion, & than delectacion, & a shreude meving & assentynge. So pe wicked enemy, whiles he is not wipstonded in pe begyanyng, entri$p in litel & litel til he be at inne; and pe lenger pat a man tariep 12 in wipstonding, pe more feble he waxip continually, & his enemy ayenst him more miȝty. Somme men haue most greuous temptacions in pe begy?myng of her con-

1 ¹ Both C and D omit the quotation from Ovid—
 ¹ Unde quislam dixit:
Principis obsta.

2 The line ‘Cum mala per longas invaluere moras’ which is ne-

ecessary to complete the sense, and is added in some editions, is not in the Autograph of a Kempis.

2 ² After ‘shul,’ C has ‘mowe.’
paciently in tyme of aduersitie, per se is hope of gret profityng. Somme men are preserued from gret tempt- 
acions, & in smale are daily ouercomen, but so made meke truste neuere in hemself in gret pinges, but are 4 
founde feble in so litel pinges.

Of fleying of temerary iugement.

Capitulum 14 xiiij.

Bowe pin eyen to piself, & be not a demer of oþer 8 
mennes dedes. In demyng oþir men, a man laborijp in veyn, ofte tymes errip and liȝtly synneþ; but 
in demyng & discussyng a man self, euere he laborijp 
fruytnously. As it lieþ in our herte, so for þe most 12 
parte we deme; & liȝtly we lesse true iugement for 
propre loue. If god were euer þe true entencion of 
oure desire, we wold not liȝtly be troubled for 
wiþstondyng of oure ovne witte. But ofte tymes 16 
somwhat is hidde wiþ infurþe or comeþ wiþoute 
furþe, þat also drawiþ us.1 Many priuely sekþ hem- 
self in þinges þat þey done, & wote not þerof. It 
semeþ hem also to stonde in her gode pes, whan aþ 20 
þinges falliþ after her wille & her feling. And if 
it falle oþer wise þan þey desire, þei are some mevid 
& sory. For diuersite of opinyons & of wittes ofte 
tymes growiþ dissencions bitwene frendes & neigh- 
bours, bitwene religiouse and deuoute peple. Olde 
custom is harde to breke, & almost no man wol be lad 
opir wyse þan him semþ himself. If þou leene more 
to þin ovne resoun þan to þe subiectiue vertu of Ihesu 28 
crist, it wol be late or þou be a man illuminate, for 
god wol haue us parfitly suget to him, & by loue 
inflammate passe aþ maner manmys reson.

1 Here is added in margin, ‘to inconuenyens.’ This is not 
in C.
Of workes done of charite. Capitulum 15 xv.

Evel is not to be doon for no pinge in pis worlde, ner for mannes loue. For \textsuperscript{1} pe profit of him \textdollar{ pat is ned}y a gode werke may som tyme be lefte or elles chaunged for \textdollar{ pe better; for in pis maner of wise \textdollar{ pe gode worke is not destroyed but chaunged. WARRANT charite \textdollar{ pe outward werke auailijj noutj; but what 8 euer be doon of charite, be it neuer so simple, ner so litel, aH is fructuose. For god peisi\textdollar{ more of hou gret charite a man dop a werke \textdollar{ pan hov gret a werke he dop. He \textdollar{ pat loue\textdollar{ muche dop muche, and he dop 12 muche \textdollar{ pat dop a pinge wel. He dop wel \textdollar{ pat serve\textdollar{ more \textdollar{ pe common wele \pan his oune wele. Ofte tymes it seme\textdollar{ to be charite, \& it is carnalite; for carnal inclination, propre wille, hope of rewarde, affeccion of 16 profyt, are but selkom oute of \textdollar{ pe way, but euere reedy. He \textdollar{ pat hap very \& parfit charite sekith himself in no pynge, but oonly desire\textdollar{ \textdollar{ pe glory of god in aH pinges & aboue aH pinges. Also he hap envie to no man, for 20 he loue\textdollar{ no propre ner pryvate ioy; ner he wol not ioy in himself, but aboue aH pinges he desirip to be made blissful in god. He ascriue\textdollar{ to no man eny good pinge, but holy referri\textdollar{ aH pynes to god, of whom pei 24 proceden originaly, in whom aH seintes resti\textdollar{ finaly. O he \textdollar{ pat had verrely \textdollar{ pat kounyng\textdollar{ of charite, shuld treuly\textdollar{ fele \textdollar{ pat aH erpely pinges are ful of vanyte.

Of beringe of \textdollar{ opir meannes infirmites and defautes. Capitulum 16 xvi.

Suche pinges as a man may not amende in himself \& in \textdollar{ opir, he owip to suffre paciently, til god

\textsuperscript{1} C. ‘Thogh for.’
\textsuperscript{2} C. ‘preisi\textdollar{.’ But D is right. Lat, ‘pensat.’
\textsuperscript{3} The Latin is ‘scintillam.’ The translator must have read the word ‘scientiam.’
\textsuperscript{4} C. ‘verily and truely.’

IMITATION.
Of bearing with the Defects of Others. [I. xvi.

ordeyne pe contrarye. Thenke peraunture pat it is
bettir to pe to suffre such contrarieties for pe preuining &
pe pacience, wipoute pe whiche oure merites are of litel
price. Neuerpeles pou owist for suche impedimentes 4
pray mekely god pat he vouche saf to helpe pe, pat
pou mowe suffir benignely. If eny suche [ther be pat]¹
be onys or twies amonished, and wol not agre, ner be
counseiled, striue not wip him, but committe aff to 8
god, pat his wille and his worship be doon & had in
all his seruauntes, pat can wel turne euel into god.²
Studie to be pacient in suffring & beringe opir mennes
defautes & aH maner infirmites; for pou hast many 12
pringes pat must be suffrid of opir men. If pou mowe
not make piself suche as pou woldist, hov maist pou
have a noper at py plesaunce? Gladly we desire to hane
opir men parfite, but we wol not amende oure ovne 16
defautes; we wol pat opre men be stricte correcte, and
we ourself wol not be correcte. Oper mennes large
licence displesip us, but we to ourself wol have no
pringe denied pat we aske. We wol hane opir restreyned 20
by statutes, & we wol suffre us in no wyse to be more
restreyned. And þus it apperip hov seldom we peyse
oure neighbour as ourself. If all men were parfit, what
had we pan to suffre of opir men for god. Now þerfore 24
god hap ordeyned pat we shul lerne euer to bere
opirs birdon, for þere is no man wipoute defaute,
no man wipoute barden, no man sufficient to himself,
no man wise ynow to himself; but we must bere 28
togidres, conforte togidre, helpe togidre, teche &
amonisshe togidre. What euer man verily is, best
is³ shewid by occasion of aduersite; for occasions make
not a man fraye,⁴ but þei shewip what þe man is.

¹ Later, in margin. Not in C.
² Corrected to ‘good’ by a later hand.
³ Later.
⁴ In margin; ‘fragilem’ is untranslated in C also.
Of Religiouse lyf. Capitolum 17 xvij.

It behouebeit pat you lerne to breke pi self in many pinges, if you wolt accorde & kepe pes wip opir.

It is no litel pinge a man to dwelle in monasteries & congregacions, & pere to lyue wipoute quereH, & so treuly to abide to his lyues ende. Blesful is he pat pere lyuep wel & graciously endip. If you wolt stonde duely & profite, acounte pe as an exile & a pilgrym upon erpe. It bihoueþ pe to be a fool for crist. If you wolt lede a religiose lif, habite & tonsure litel anuilip; but chaungyng of maners, & hool mortif-

cacion of pe passions, makip a very Religious man. He pat sekip opir pan purely god, & helpe of his soule, he shal not sype but tribulacion & sorve; ner he may not longe stonde in pes but if he enforce himself to be lest & suget to aH. Thou comest1 to serue & not to gonerne; knowe wel pat you art called to suffer & to labore, not to be idel & telle tales. Here are men preued as golde in pe fornace, here may no man stonde but yf he wol meke him self with aH his herte for god.

Of pe ensamples of holy fadres. Capitolum 18 xviiij.

Beholde pe quicke ensamples of olde fadres, in pe whiche shyneþ2 very perfeccion, & you shalt se hov litel it is & almost nouzþ pat we do. Allas! what isoure lif compared to hem? Holy men & pe frenides of god haue seruyd oure lord in hongre & purst, in colde & nakednes, in labore & werynes, in wakinges & fastinges, in praiers & holy meditacions, in persecucions & many reprenes. O hov many & hov greuous tribula-
cions suffrid apostels, martires, confessours, virgines, & aH Religious pat wolde folowe pe steppes of crist! for

1 C. 'camest.' 2 C. 'shone.'
Of the Examples of the Holy Fathers. [I. xviii.

pei hated her soules, *pat* is to say, her bodely lyues, *pat* pei miȝt kepe hem in to lif euerlasting. O hov streiȝt a lif lyued holy fadres in deserte! hov longe & hou greuous temptacions suffrid pei! hov ofte were pei vexid 4 of pe enemy! hov contynual & hou fercuent praiers offrid pei to god! hov sharpe abstinences dide pei! hov gret zele & feruour had pey to spiritual profityng! hou gret1 batelle kepte pei aboute destruccion of vices! hov 8 pure & riȝt intencion helde pei to god! By pe day pei labored, and pe niȝtes pei yauie hem to praiers, pou; in laboryng pei cessid not from inwarde praier; eueri tyme pei spendid fruytfully, eueri houre to take hede 12 to god semed short, and for gret swetnes of contem-placion som tyme was foryeten pe necessite of bodely refeccion. Thei renounced aȝt maner richesse, digni-tes, worshipes, frendes, & kynne; pei kepte to haue 16 nouȝt of pe worlde, unnepe pei toke *pat* was necessary to pe lyf, and sorwed to serve pe body in his neces-site. Thei were poore of erpely pinges, but riȝt riche in grace & vertues. Outwarde pei were neddy, but in-20 warde pei were refreshid wip grace & gostly comfort. To pe worlde pei were alienes, but to god pei were familiare frendes. To hemself pei semed as nouȝt & despised of pe worlde, but in pe eyen of god pey 24 semed2 preciose & chosen. Thei stode in very mekenes, pei lined in simple obedience, pei walked in charite & pacience; and perfore eueri day pey profited in spirit and gate gret grace amenst3 god. They were yeuen as 28 in ensample to aȝt Religiose men, and ðese owe to pro-voke us more to lyne & profite wel þan pe gret nombre of slugged4 sh men to make us remysse & laxe. O hov gret was þe feruour of religion in þe 32 begynnyng of his institucion! O hov gret denocion of praier, hou gretze zele of folowyng of vertu, hov gret

1 C. 'stronge.'
2 C. 'were.'
3 C. 'ayenste.'
4 C. 'slugged.'
Of the exercises of a good Religious Man.

Chapter 19 xix.

The life of a good Religious man ought to shine in all manner of virtue, that he be such inward as he appear outward to men. And worthily it ought to be much more inward, that that is seen outward.

For God is our beholder, whom soveraignly we owe to worship where ever we be, and go clean in his sight as angels. Every day we owe to renew our purpose, and frame ourselves to servour, as though we had been first converted, and say, 'help me, lorde god, in my good purpose and in thy service, and graunte me this day to beginne perfectly, for now is it that I have done unto this time.'

After our purpose, so is the course of our profiting; and he that was profite well hath need of great diligence; for if he that purposeth sadly, faille ofte tyme, what shall fall of him that seldom or neuer purposeth any pinge sadly? Neuertheless in diverse maners it happeneth men

1 The Latin is 'viguit.' But C has 'prove,' and a later hand has changed the word in D to 'proved.'
2 C. 'he taketh.' The orig. is 'quod accepit.' The text of D appears to have been altered here.
3 C. 'sluggedness.'
4 Here C inserts 'his day.' The Latin has 'hodie' here as well as further down.
Always have some definite spiritual improvement in view.

Never be altogether idle.

Be not absorbed in private devotion, to the neglect of the service of thy brethren.

Of the Exercises of a good Religious Man. [I. xix.

to forsake her purpos; and þouȝ yt appere lîst, þít it is not wipoute som maner of hindring. The purpos of riȝtwise men hangeþ raper in þe grace of god þan in manyns owne wisdom, in which þei truste euer in aþ 4 þinges þat þei dop.1 for man purposip & god dispossip, ner mannes way is not in man. Yf an accustumed exercise be som tyme latte by cause of pite, or for profit of our neighbour, it may sone be recovered ayen. But 8 if it be liȝtly forsaken þorugh heynes of soule or negligence, it is vituperable, & wol be founde noyous. Lete us enforce us asmuche as we can, & yit shul we liȝtly faile in many þinges. But euermore somewhat in cer-12
teyn is to be purposed, & namely ayenst þo þinges þat most lette us. Our outwarde & our inwarde exercises holpe owyn to be serched & kepeth in ordir, for holpe are expedient & helping to gostly profit. If þou move 16 not continualy gadre thiselþ togidre, namely som tyme do it, at lest onys2 a day, þe mornyng or þe evenyng.3 In þe mornyng purpose, in þe eventide discusse þe maner, what þou hast ben þis day in worde, worke, & 20 þouȝt; for in þese perauenture þou hast ofte offendid þy god & þy neiþbore. Girde þe as a man ayenst þe fendes wickednes. Refreyne glotonie, & þou shalt þe more esily restrayne aþ þe inclinacion of þe fleshe. Be 24
neuere al idel, but eþer be reding, or wrytinge, or praieng, or þenkyng, or somwhat laboring for þe common profit. Bodely exercises are to be done discretly, not to be taken euenity & like of aþ men. Tho þat are not 28 common þinges, are not to be shewed outwarde, for priuate þinges are more surely exercised in secret wise. Neuerþeþes be war þat þou be not slowe to common þinges, and more redy to priuate & singuler exercises; 32 but þo þat are due & enioyned, truly fulfille[d],4 yf þere

1 'or purposeth' is added in C.
2 C. 'ones.'
3 C. 'eventide.'
4 The d is supplied from C.
be vacant tyme, xelde þe to þiself as þy deuotion de-irip. AH mowe not haue o. maner exercise, but oon þis, a noþer þat, as according. Also for congruence [of 4 tyme]¹ dinesite of exercises plesip, for somme are more sanory in festiuale days, and somme in ferial. Oper we nedip in tyme of temptacion, oper in tyme of pes & quietnes. Oper we must þenke whan we are sory, 8 & oper whan we are gladde in oure lorde. In principale festes gode exercices owip to be renewed, & þe helpe of þe seintes more ferumently to be sought. From feste into feste we owe to purpose, as þou; we shuld þat 12 tyme passe oute of þis worlde, & go to þe fest ever-lastinge. Perfore we owe to arraie ourself more bisely in deuoute werkes, & lyue þe more denoultly, and kepe every obseruance þe more streightly, as we þat shal in 16 haste receyue þe rewarde for our laboure. And if it be dealed, let us accounete ourself as men not fully redy, and unworþi to come to so gret a glory, þe whiche shal be reueeled in us in tyme ordeined; and let us studie 20 to make us redy to go out of þe worlde.² 'Blisful is þat seruaunt,' saip luke, 'whom oure lorde, whan he comeþ, findip wakyng, for I say yow verily, he shal sette him aboue all his goodes.'

24 Of loue of silence, and to be allone.

Capitulum 20 xx.

Seke þe a conuenient tyme to take heade to þiself, & þenke ofte tymes of þe benefetes of god. Leue 28 curiose þinges, & rede suche maters þat raper þeucþe compuncion þan occupacion. Yf þou wiþdrawe þiself fro voide spekinges & idel circuites, & fro vanites & herynge of tydinges, þou shalt finde tyme sufficient 32 & convenable for to haue swete meditacions. The grete holy men, where as þei mïzt, þei fledde mennes felou-

¹ Later hand. Not in C. ² C. 'body.'
ship, & chace\(^1\) to lyue to god in secret places. Oon seide, `as ofte tymes as I was amonge men, I come\(^2\) a lasse man,' \(\hat{p}\)at is to say lesse\(^3\) holy. This we finde by experience when we talke eny while. It is liȝtliuer \(4\) a man ay to be\(^4\) still \(\hat{p}\)an to not excede in wordes. It is more liȝt a man to abide priuely att home \(\hat{p}\)an sufficiently to kepe himself beyng oute. Wherfore who euere purpose to come to inwarde & to spiritual 8 pinges, it bihoue\(^p\) him to decline fro \(\hat{p}\)e cumpany of peple\(^5\) with Ihesu. No man apierij) surely outward he \(\hat{p}\)at loue\(^p\) gladly to abide at home. No man speke\(^p\) surely but he \(\hat{p}\)at is glad to holde 12 his pes. No man is surely aboue but he \(\hat{p}\)at wol gladly be bine\(p\)e. No man surely commaundij) but he \(\hat{p}\)at ha\(p\) lerned to obeye. No man ioye\(^p\) surely but if he haue witnes of gode conscience. Neuerpeles \(\hat{p}\)e 16 surete of holy men was neuere wi\(p\)oute drede of god, ner \(\hat{p}\)e were \(\hat{p}\)e lasse besy & meke in hemself \(\hat{p}\)ou; \(\hat{p}\)e had gret vertues & grace. The surete of shrewes growijp of pride & presumpcion, and in \(\hat{p}\)e ende it 20 turnijp into deceite. Promitte neuer \(\hat{p}\)iself surete in \(\hat{p}\)is worlde, \(\hat{p}\)ou; \(\hat{p}\)ou seme a gode religious man or a deuoute heremyte. Ofte tymes \(\hat{p}\)e \(\hat{p}\)at are best in mannys estimacion fallen most perilously for her owne\(^6\) 24 trust. Wherfore it is not profitable \(\hat{p}\)at \(\hat{p}\)e lacke uttirly temptacions, but ofte tymes be impugned, lest \(\hat{p}\)e be to seure & lest \(\hat{p}\)e be lifte up by pride, ner lete hem not liȝtly decline to outwarde consolacions. O 28 who \(\hat{p}\)at neuer sou\(3\)t transitory gladnes, who \(\hat{p}\)at neuer occupied him in \(\hat{p}\)e worlde, hov gode a conscience shuld he kepe! O he \(\hat{p}\)at wolde kutte awey al maner of veyne besines, and wolde \(\hat{p}\)enke al onely on gostly & 32

\(^1\) C. 'chase.'

\(^2\) C. 'came.'

\(^3\) In margin ; 'lasse' in text of C.

\(^4\) For 'ay to be,' C has 'to be alle.'

\(^5\) For 'cumpany of peple' C has 'prees.' D has been altered here.

\(^6\) C. 'overgrete.'
godly finges, and sette al his hope in god, hov greet pes and quiete shuld he haue! There is no man worpy heuenly comfort but he diligently exercise himself in holy compunction. If þou hertly be compuncte, entre into þy pryue closet, exclude al worldly noyce, as it is writen, ‘Be ye compuncte in your pryue couches’; þou shalt finde þere þat wipouten þou shalt ofte tymes 8 lese. The celle wel continued waxþ swete, and þe celle evel kepte engendrif Averynes. If in þe begynnyng of þi conversion þou kepe þi celle & dwelle wel þerin, it shal be to þe afterwarde as a dere & wel biloued 12 frende & most plesant solace. In silence & quiete profitif þe deuoute soule, & lernif þe priuete of scriptures; þere he findeþ þe flodes of teres, wherwip by every niþt he mowe wasshe & elense hymself, þat 16 he mowe be þe more familiar to his maker þat he wipdrawþ him fer fro seculer noyce. He þat withdrawþ himself from frendes & knowen men, god shal nye unto him, wip his holy angeles. Better it is a 20 man to be hidde & take cure of hymself, þan taking non hede of himself to worche wondres. It is commendable a man of religion seldom to go oute, to fle to be seen, & not wille to se men. Wherto wolt þou se 24 þat þe is not leful to haue? The worlde passþ & his concupiscence. The desires of sensualite drawen to walking aboute; but when þe houre is passed, what comeþ þerof but grucching of conscience & dispersion 28 of herte? A glad goinge oute ofte tymes bringþ furþe a sorful comyng home, and a glad wakyng ouer even bringþ furþe a sory mornyng. So every fleshly ioy entrip in plesantly, but in þe ende he bitþ and 32 sleeþ. What maist þou se elleswhere þat þou maist not se here? Io here heuene, erþe, & all elementes, & of þese aH þinges are made. What maist þou se elleswhere, þat may longe abide under þe some? Perauenture þou waitist to be filled; but þou shalt neuer come
Of Compunction of Heart. [I. xxi.

Dwell with Jesus in thy cell.

Let good habits supplant evil ones.

If you sawist all pinges that are present, what were that but a veyn sight? Lifte up pin eyen to God on hye, & pray god for py synnes & py negligences; leue veyn to pe veyn, & take you hede to pe pinges & pe god comandip pe. Shitte py door upon pe, & calle to pe Ihesu by lone. Dwelle wip him in py celle, for you shalt not fynde elleswhere so gret pes. If you haddist not gone oute, nor herde no tidynges, you shuldist pe 8 better abiden in pes. And sip it delitip pe oper whiles to here newe tidynges, it bihoweip foluyngly to suffre turbacion of herte.

Of compuncyoun of herte. Capitulum 12

21 xxi.

Ye if you wolt eny wise profite, kepe pe in pe drede of god, & be not in to gret liberte, but refreyne pi wittes under disciplyne, & yeue not piself to un-16 couenable gladnes. Yeue pe to compuncion of herte, & you shalt finde deuocion. Compuncion openip many pinges pe whiche dissolucion sone lesip. Wonder it is pe a man may at eny tyme be glad, pat considrip his 20 exile & so many perels of his soule. For li3tnesse of pe herte & negligence of our deautes, we fele not pe sorowes & pe harms of our soules, and ofte tymes we lawhe veinly, whan we shuld by reson raper wepe. 24 There is no verrey liberte ner gode merpe but in pe drede of god, wip a gode conscience. Blisful is he pat may putte away euerly lettiug distraction, and bringe himself to pe onehed of holy compuncion. Blisful is 28 he pat voidip fro him al pat may defoule or greeue his conscience. fi3te manly; custume is ouercome wip custume. If you canst leue men, pei shul wel leue and suffire pe to do pin owne dedes. Drawe not to pe pe 32 maters of opre men, & implie not piself in causes of gret men. Haue pyn eye first upon thiself, & amonisshe
Of Compunction of Heart.

If thou hast not been favour of men, be not sorry forsooth; but let it be grievous to thee, as thou hast not been well & circumspectly, as it besemeth thee servant of God & a devout religious man to love. Ofte tymes it is more profitable & more sure that a man have not many comfortes in his life, after he fleshe namly. And we have not or that we seldom feel godly consolacions, it is our own defect; for we seek not compunction, nor put utterly awaye veins & outward comfortes. Knowe that we have not godly consolation, but rather much sorwe & weeping; whereas he consider himself, or heken on his neighbour, he shall knowe that no man lieue here without tribulation. And he more streightly that he consider himself, so muche more he sorely. Matters of riȝtwys sorwe and of inward compunction are our synnes and our vices, where in we lye wrapped so pat we move but seldom beholde heuenly things. If thou pouystist ofter on depe pan pou dost of longe life, no doute but pou woldist more feruently amende piseil. Or elles if pou woldist hertly beholde pe peynes of helle & purgatory, I belieue that pou woldist gladly suffre peyne, labour, & sorwe, dreadynge no maner of rigour; but for these go not to pe herte, and yet we loue blaudisshinges, perchore we remayne colde & slowe. Ofte tymes it is neede of spirit wherof he wrecchid body so liȝtly compleyn. Pray perchore meekely to our lorde, that he yeue he in spirit of compunction, & say wip he prophete, 'sede me, lorde, wip he brede of teres, & yeue me drinke in teres in mesure.'

1 In margin. C has 'sat,' which seems to have stood originally in D.
2 'Purgatory' is erased in C.
Of consideracion of mannes misery.

Capitulum 22 xxii.

Wretchid pou art where euere pou be, & whipersuer pou turne pe, but yf pou turne pe to god. 4 What art pou troublid, pat aH pinge come p not to pe as pou willest or desirist? who is pat, pat hap aH pinge at his ovne will? neipere I ner pou, ner no man in erpe; pere is no man in pis worlde wipoute som maner of tribulacion or anguisshe, pou3 he be kinge or pope. Then who is in best cas? for sope he pat may suffice eny pinge for goddis sake. Lorde, now pere are many weike folke that seyne, 'O how gode a lif pat man hap, how 12 grete, how riche, how misty, how hye he is!' But beholde heuenly godes, & pou shalt se pat aH pese temporah godes bi p as noon, but pei bi p ful uncertain, & more grevinge pan esynge, for pei are neuere had 16 wipoute besynes and drede. It is manmys felicite to haue temporah godes in abundance, but mediocrite suffici p him. Verily it is a misery to lyue upon erpe. The more spiritual pat a man wol be, pe more this 20 present lif apperip bitter; for he felip better & seip more clerly pe defautes of manmys corrupcion. For to ete, to drinke, to wake, to slepe, to reste, to labore, & to be soget to pe necessites of kynde is very misery, and 24 an affliccion to a denoute man, pat wolde fayn be lose & fre fro synne. The inwarde man is ful sore greued wip bodely necessites in pis worlde. Wherfore pe prophete praiip denoutly pat he move be fre fro hem, 28 saieng: 'Lorde, delyuere me fro my necessites.' But wo to hem pat knowe not her misery, but more wo to hem pat loue p pis misery & pis corruptible lif. for pere bep somne pat so herly clippi p wrecchid lif pat honge 32 pei move unnep heau her necessaries wip laboringe, yea & beggyng, yet if pei mist lyue here enure, pei wolde

1 'Pope' is partly erased in C.
take none hede of pe reme of heuene. O pe madde men & oute of true bilene, pat lyne so depely in erpely pinges pat pei sanore non hennenly pinges. But pe se wrecches 3it in pe ende shul greuously fele, hov nouʒt it was & hov vile pat pei haue loued. But pe seintes of god & aH deuoute men & frendes of crist, haue not take hede to pat pat plesιp pe fleeshe, ner to hem pat pe haue floured in pys wor lyne so depely in erjely jinges pat saure non heuenly jinges. But pe seintes of god & aH: deuoute men & frendes of crist, haue not take hede to pat pat plesip pe fresshe, ner to hem pat pe haue floured in pys worJde; but al her hope & al her intencion haʃ be to pinges euεrlastyne. AH her desire was borne up to pinges inuisible & abiding, lest by loue of pinges visible pei were drawn to pe se lowest pinges.

12 Broper, lese not pi confidence of profityng to spiritual pinges: ʒit hast pow tyme & houre; why wolt pei tary by purpos til to morow? Arise & begynne anone, & say, 'Now is tyme of [doinge, now is time of] 1 purg.

16 ynge, now is tyme of amendyng.' Whan pei art euel at eee, pan sey, 'Now is tyme of merite.' Thou must go proge2 fyre & water or pei come to refreshing. But if pei do force to piself, pei shalt neuer ouercouie vice.

20 Al pe while pat we bere pis fraiel body, we can not be wipoute synne, ner lyue wipoute hevynes & sorwe. We wolde gladly haue quiet from al misery, but for as muche as by synne we loste innocence, we loste also 24 very blesfulnes; perfore we must kepe pacience & abide pe mercy of god, til pys wickednes go away, & pis mortalite be swolwyd up of lyfe. O hov gret is manys frailte pat is prone & redy to vices! pis day pei art 28 shruyen of by synnes, and to morow pei dost like synnes ayen. Now pei purposist to be ware, & wipin ij. houres3 pei dost as pei hast neuer taken suche purpos. Wherfore we haue gret cause to make 32 ourself [and never to feele any grete thinge of oure selfe],4 for we bip so frail & so unstable. Also it may

1 Supplied from C.
2 C. 'bi.' The text has been altered in D.
3 '2 hours.' The Latin is 'post horam.'
4 Supplied from C.
Of Meditation on Death. [I. xxiii.

sone be loste by negligence pat is unnepē goten in grete tyme by grace. What shal fall of us in pe ende pat are sluggussh\(^1\) so eery? Wo be to us, pat þus wol decline to reste, as þou þere were pes & surete, si þere apperip\(^4\) 3it no steppe of very holines in oure conversacion. It were nede pat we were nowe enformed as youge nouyces to gode maners, if perauenture þere were eny hope of amendement to come, or of more spiritual proffitynge. 8

Of meditacion of deth. Capitolum 23 xxiii.

This day a man is, & to morow he apperip not. Ful sone shal þis be fulfilled in pe; loke whether þou canst do opir wise.\(^2\) And whan man is oute of sijt, sone 12 he passip oute of mynde. O þe dulnesse & þe hardenes of mannes herte, þat onely þenkip on þinges present, & proudip not more for þinges to come! Thou shuldist haue þe so in every dede & every þouȝt, as þou þou 16 shuldist dye anon. If þou haddist a gode conscience, þou shuldist not moche drede deþe. It is better to eschue symes þan to fle deþe.\(^3\) If þou be not redy to day, how shalt þou be redy to morow? The morwe is 20 a day unceretyn, & what wost þou if þou shalt lyue to morwe? What anailip it to lyue longe, when ther ys lyteH amendipment?\(^4\) A longe lif amendiþ not at aþt tyme, but som tymes encrescit symne. Wolde god 24 þat we lyued wel in þis worlde o. day! Many men aconuin þe þeres of her conversion, but ofte tymes litel is þe fruyt of amendement. If it be dreadful to dye, perauenture it is more perilous to lyue longe. Blisful is 28 he þat hab þe houre of his deþe euere before his eyen, & þat every day disposeþ himself to dye. If þou haue seen eny man dye, þenkip þat þou shalt go þe same wey.

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1 C. ‘slugged.’ The word has been altered in D.
2 The order in the opening sentences in both C and D differs from that in the Latin.
3 This sentence is omitted in C.
4 C has, ‘if we amende but litel.’ D has been altered here.
I, of Meditation on Death.

When it is mornynge, wene piself pat ou shall not come to pe even. And whan even cometh be not bolde to be here, piself the mornynge. Wherfore be euere redy, & lyue so pat depe finde pe neuer unredy.

Many men dien sodenly & unavised; for what houre we wene not pe some of man shal come. Whan pat last houre cometh, ou shall begynne to fele other wise of ou lif is passed, & ou shal gretly sorwe pat ou hast be so remysse & so negligent. O hov blessed is he, pat laborip to be suche in his lyf as he desirip to be founde in his depe! These shal 3eue gret trust to dye, parfit contempte of pe worlde, fervent desire of profitynge in vertues, loue of discipline, labour of penance, promptitude of obedience, denyeng of himself, beryng of al manner aduersite for loue of crist.

While ou art hool, ou maist do muche good; but whan ou art syke, I wote not what ou maist do. ffewe pere bip pat are amendid by siknes, as pey pat gon muche a pilgrimage are but seldom pe holier. Delai not pe helpe of py soule for trust of frenedes and of neighbours, for men wol foryete pe sonner pan pat ou wenist. It is better now to make pronysion by tyme, & sende to fore som good, pan to truste in oher mennes helpe. If ou be not besy for piself now, who shal be besy for pe in tyme comying? Now tyme is rigit preciose; but alas! pat ou spendist it no more profitably, where in ou maist deserue where of everlastingly to lyue. Tyme shal come pat ou shal desire o. day or an houre for pin amendement, & ou wotist not whepier ou shalt gete it. O my dere frende, of hov gret perel maist ou make pe fre, & of hov gret drede delyuere piself, if ou be now euermore dredful & suspecte of depe!

Studie to lyue so now, pat ou mowe in pe houre of depe raper ioy pan drede. Lerne now to dye to

1 An error for 'behete,' i.e. promise. C has 'byhiete.' The Latin is 'polliceri.' 
2 C has 'on.'
Behave as a pilgrim and a stranger here.

Of the world, and hereafter thou shalt live with Christ

pe worlde, pe pan peou moue begynn to lyue wip Crist. Lerne now to despice all pinges, pe peou moue pean go frely to Crist. Chastise now py body by penaunce, pe peou moue pean haue certyn confidence. And, pe 4 fool, wherto peenkist peou piself to lyue longe, sip peou art sure of no day? hov many are deceived, & ayenst all hope drawen oute of pe body! hov ofte hast peou herde men say, pe man was slaien wip a swerde, he 8 drowned, he falling from hye brake his nek, he in etinge sodenly waxid stif, he in pleynge toke an ende, anoper wip fire, a nofer wip yren, a nofer wip pestilence, a nofer slaien amonge peues. And so pe 12 ende of all is depe, & mannyis lif passip awey sodenly as a shadowe. Who shal haue mynde on pe after pi depe, & who shal praiye for pe? Do, my dere brof, now what peou maist do, for peou wost not whan peou shalt dye, and 16 peou wost not what shal come to pe after py depe. While peou hast tyme, gadre riches immortals; peuke no pinge but pi soule helpe; charge onely pe pinges peat longip to pi soule.1 Make pe now2 frendes, worshiping 20 holy seintes, & folowyng her werkes, pe whan peou failist in pis lyf, pei receiue pe into euerlastinge tabernacles. Kepe piself as a pilgrime & a geste upon pe erpe, to whom longip no pinge of worldly besynes. 24 Kepe pin herte fre & rere it up to py god, for peou hast here non abiding cite; pider directe3 praiers & daily mornynes wip teres, peat py spirit after pi depe moue deserue blisfully to come to our lorde.

Of the iugement and of the pe peynes of synners.

Capitulum 24 xxv. (sic).

In all pinges beholde pe ende, & hov peou shalt stonde before pe rightwise Juge, fro whom is no 32

1 'pi soule' is omitted in C. The Latin has 'quae Dei sunt.'
2 C. 'new.'
3 'dresse' in C. The word appears to have been altered in D.
Of Judgment, and the Punishment of Sinners.

He is not queuned wiþ siftes, he receuenþ non excusesions, but þat riȝtwys is he shal deme. O þou most wrecchid and unsavory synner, what shal þou answer god, knowing aþ þin eveles, þat som tyme art aferde of þe lokyng of a man þat is wrope? Why dost þou not prouyde for þiselyl ayenst þe day of dome, when no man shal be excused ner defendid by a 8 noþer, but every mannes birden shal be ynow to himself? Now þy labour is fruytif, þi weeping acceptable, þi morynyng exaudible, þi sorow is satisfactory and purgatory. He hap a gret & an holsom purgatory

pat paciently receyueþ wronges, pat sorowþ more for opir meneþ malice þan for his owne wronges, þat gladly praieþ for his aduersaries, & hertly foryeuþ his trespassours, þat tarieþ not to aske forgifnes of opir, 16 þat more liȝtly [forgeueth] þan he is wroþ, þat deþ violence to himself, þat laborþ in aþ wises [to holde] 3 his flesshe under þe spirite. Bettir it is to kutte awey & purge þþ synnes & þi vices here, þan to reserve 20 hem to be purged in tyme comyng. Verily we deceuþ ourself by inordinate loue of our flesshe. What opir þinge shal þat fire deuoure but onely þþ synnes? þþ more þat þou sparist þiselyl now and folowist þi flesshe, 24 þe lenger þou shalt be punysshed, & þþ more mateþ of breynyng þou reseruist. In what þinge a man hap synned, in þþ þinges a man shal be punysshed. Thee slowe men shal be pricked wiþ breynyng prickes, and 28 glotonous men shal be turmented wiþ gret hungre & gret purst, þþ lecherovs men & louers of her lustes shal be poured on wiþ breynyng picche & styankyng brymston. And þþ enviouse shal whoule for sorow 32 as wode houndes, and þþe shal no vice be but þat he shal hame his owne propre turment. There proude men shal be fulfilled wiþ aþ maner shame and

1 C. 'any other.' 2 In margin. C has 'hath mercie.' 3 In margin. C has 'to subdue.'
confusion. And coucitouse men shal be enstreited wip most wrecud wade. There shal one houre be more greuious in peyne pan an hundred here in most laborose penaunce. Eere is no rest, no consolation to 4 dampned folke; here som tyme men cessen fro labores, & are solaced by her frendes. Be now besy & sorwing for pi synnes, but pou mowe stonde sure in pe day of jugement wip blissful men. Than shal riȝtwise 8 men stonde in gret constaunce ayenst hem but haue anguysshed hem & oppressed hem; pan shal he sitte to deme, but now subdued him mekely to pe ingementes of men; pan shal be poure & pe meke haue gret trust, 12 and pe proude man shal drede on every syde. Than it shal appere but he was wise in pis worlde, but lerned for crist to be a fool and despised; pan shal ples e every tribulacion suffrid paciently for crist, and all wikked 16 nes shal stoppe his moue; pan shal very devout man ioye & every vnreligious man sorowe. Than shal pe flesse but hap ben in affliction, ioy much more pan he but hap be norisshed in delicats; pan shal pe 20 vile habite shyne briȝt, & pe solc clope shal be derke; pan shal be more precised a poure cote pan a golden paleys; pan shal helpe more 2 constant pacience pan all pe worldis miȝt; pan shal be heier exalted make 24 obedience pan all worldly wisdom; pan shal more glade a man a pure & a gode conscience pan gret philosophie; pan shal peise more conteempt of riches pan all pe tresour of pe erpe. Than shalt pou more be 28 comfortal of devoutne praijer pan of delicat etyng; pan pou shalt raper ioy of wel kepte silence pan of longe talkyng; pan shal more auaile holy workes pan many faire wordes; pan shal more auaile streȝt lif & harde 32 penaunce pan all erply delectacion. Lerne now to suffre in a litel, but pan pou now be delyuered fro more greuous peynes. Pruee here first what pou mowe

\[1\] C. 'delices.'  

\[2\] Later.
suffre afterwarde. If you mowe not suffre here so litel pinges, how shalt you mowe suffre everlastinge turmente? If now so litel a passion make p[e impa-

cient, what shal helle do pan? Lo verily you maist not haue ij. iects, to be delited in pis worlde, and afterwarde to regne wip crist. If you haddist lyned unto now in worshipes & lustes of pe worlde, what miȝt aH pat 8 availe pe, if it happened pe to dye in pis moment? A[. pinges þefore are vanyte, saue to lounce god & to serue him alone. For he þat lounc[ god wip aH his herte dredi neip[ deþe, ner turment, ner iugement,

12 ner helle, for parfit loun[ shal make to god a redy way & a sure comynge. He þat þit delip to synne, it is no wondir þou; he dредe deþe & þe iugement. Neuer- þeles it is good þat, ye[ loun[ can not reuoke þe fro 16 synne, at lest lete dредe do it; for he þat puttip behind þe dредe of god, may not longe stonde in good, but he shal sometime in to þe fendas gnares.

Of þe þeruent amendement of al a mannes
20 lif

xxv Capitulum 25.

Be wak[ & diligent in þe serayse of god, & þenke ofte tymes wherto þou comyst & forsokist þe worlde. Was it not for þou woldist lyve to god, & be 24 a spirituel man? Wherfore be fervent to profityng, for þou shalt receyue mede for þi labores, & þan shal no more be dредe ner sorowe in þi costes. Thou shalt labore now a litel, & þou shalt finde gret rest and 28 everlastinge gladnes. And if þou abye true & fervent in worching, wiþoute doute god schal be true & riche in rewardyng[. Thou owist to kepe a gode hope þat þou shalt come to þe victory, but it is not beho[u to 32 make þe sure, lest þou waxe slugg[ or proude.

1 C. wrongly has 'juginente,' 2 C. 'cameste,' 3 'not' is wrongly omitted in C. 4 C. 'slugged.' The word has been altered in D.
Of Zealous Amendment of our whole Life. [I. xxv.

There was a man in great heynesse, ofte tymes doutinge bitwene drade & hope. And on a tyme, encombrid with great sorowe, he fel downe prostrate in his prayers before an auter in pe chirche; pis he pouste in 4 his mynde, wolde god I wiste pat I shulde perseue. And han he herde wip in himself an amswer fro god:

‘What & pou wist, what woldest pou do? Do now as pou woldist do han, & pou shalt be sere ynow.’ & anon 8 he was confortid, & committed himself to pe wille of god, & pe doubtefull fluctuacion cessid, & he wolde no more serche curiously of pinges pat were to come, but raper studied to enquere whiche was pe wille of god 12 wel plesyng & parfit, to begynne every gode worke & to parforme it. ‘Truste in our lorde & do godenes,’ sai ppe prophet, ‘and dwelle upon pe erpe, & pou shalt be fedde in pe richesse perof.’ Oon ping eere is pat 16 lettip many men fro profityng & fervent amenidyng, horrour of difficulte, and labour of strivinge or of fijting. Thei aboue aH opir profityp in vertues pat enforcip hemself most manly to ouercome po pinges 20 pat are most greuous & most contrary to hem; for pere man most profityp, & most . . . grace deseruip, where he ouercomep himself, & mortifiep in spirit. But aH haue not liche muche to ouercome & mortifie. 24 Neuerpelater a diligent loyer2 shall be more miety to profite, pou3 he haue mo passions, han he pat is wel manerl, beyng lasse fervent to vertues. And ij. pinges specialy helpen to gret amendIng; pat is, a man to 28 wipdrawe him wip violence fro suche pinges as nature is viciously inclined to, and to fervently labore for pe good pat he moste nedip. Also studie most to eschue & ouercome po pinges pat most fervently displesep 32 pe in opir men. Take by profityng in every place, pat,

1 Here C has 'ample.'
2 C. 'yelar' (="zelator"). The word has been altered in D. The Latin is 'aemulator.'
Of Zealous Amendment of our whole Life.

if thou here or se a gode ensample, be fervent to folowe it. If thou considre eny jinge pat is to be blamed, be war pat thou do it not, and if thou do it at eny tyme, 4 studie sone to amende it. As pyn eye considri opir folke, so oger men noti pe. Hou swete it is, hou mery it is, to se fervent & denoute brepren & wel manerd & under discipline, and hou sorowful & hevy it is to se 8 brepren goyng inordinatly, pat exercisen not po jinges as pei are called to! hou noyous is it, a man to take non hede of pe purpos of his callyng, and to bowe his witte to suche jinges as are not committed to him! Haue 12 mynde on pe purpos pat thou hast taken, & euere putte before pe pe ymage of the crucifix. Thou maist be wel ashamed, beholding pe lif of oure lorde ihesh crist, pat thou hast no more studied to conforme pe perto, pou3.pou 16 haue ben long 1 in pe way of god. The religiose man pat intentifi & denoutly exercisi himself in pe most holy lif & passion of oure lorde, he shall finde abundantly aH jinges pat are nedfuH & profitable to him, ner 20 he shall haue no nede to seke any better jinge wipoute Ihesu. O if ihesh crist come in to our herte, hov sone & hov sufficiently we shuld be tau3t! The negligent religiose & pe leuke hap tribulacion, & on euery syde 1 24 suffri anguisshe; for he lacki inwarde comfort, & he is forboden to seke eny outwarde. The religiose man pat is wipoute discipline is open to a greuous falle. He pat euermore seki po jinges pat are most laxe and 28 most remisse, shal euer be in anguissh; for o. jinge or opir shal euermore displese. Hov dop many religiose men pat are streited under claustral discipline, lyuen abstractly, etin pourly, are cloped boistously, laboryn 32 gretly, spekyn litel, wakyn longe, risyn erly, praien longe, ofte tymes redyn & kepyn hem in al maner discipline. 2 Take hede of pe Cartusienses, pe Cister-

1 Later.
2 The termination of the verbs in this sentence is -ep in C, not -en; they have been altered in D.
censes, & monkes & mynchines of diuerse religiouse, hom þei rise up every niȝt to singe to our lorde; þerfore it is foule þat þou shuldist be sluggisste in so holy a werke, where so gret multitude of religious folke 4 begynneþ to ioy to god. Wolde god þat noȝt elles we had to do, but oonly to praise our lorde ihesu crist with aȝ our herte. Wolde god þou nedid neuer to eþe, ner drinke, ner slepe, but euer preise god, & to take 8 hede to spiritual studies: þan þou shuldest be more blissful þan now, when þou seruist þe flesshe for any maner nede. Wolde god þat þese necessites were not, but oonly spiritual refecceions of þe soule, þe whiche we 12 alles! tastiþ ful scheldon. Whan a man is comen þerto, þat he sekip his comfort of no creature, þan at first begynneþ god to sauoure him parfitly. Than also he is wel content of every chaunce, þan he wol not be glad for no 16 gret þinge, ner sory for noo litel þinge, but puttþ himself holy and trustely in god, þat is to him aȝ þinges in aȝ þinges, to whom no þinge perisship ner dieþ, but aȝ þinges lyueþ to him & seruith him atte his bekenyng. 20 Haue mynde euery þe ende, & þat tyme lossed neuer comeþ ayen. Wip oute besynes & diligence shalt þou neuer gete vertues. If þou begynne to be leuke, þou begynnest to be euel at ese. But and þou yeue þis elf to 24 fervour, þou shalt finde gret pes, and þou shalt felle liȝter labour, for þe grace of god & loue of vertu. A fervent man & a diligent is redy to aȝ þinges. It is more labour in wiȝstondyng vices & passions, þan to 28 swete in bodely labores. He þat eschuip not smale deuataes, litel & litel shal slide in to gretter. þou shalt euer ioy at even, if þou spende þe day fruytfull. Wake upon thiself, styre þis elf, amonisshe þis elf; and 32 hou euer it be of oþir, forycete not þis elf. So much þou shalt profite as þou pattist violenc to þis elf.

1 C. 'slugged.' The word has been altered in D.
CONTENTS OF BOOK II.

Here endip pe first partie of musica ecclesiastica. And 1now folowen 1 pe chapitres of pe ij. partie. 2

4 Of inwarde conversacion
   Of meke submynssyon
   Of a gode & peisible man
   Of pure mynde & simple intencion
8 Of propre consideracion
   Of gladnes of a gode conscience
   Of pe loue of Ihesu aboue aH pinges
   Of pe familiar friendship of Ihesu
12 Of pe lackyng of al maner solace
   Of kyndenes for pe grace of god
   Of skarsenes of louers of the crosse of crist
   Of the kynges hye way of pe holy crosse
16 Here begynne of pe Amonicions drawyng

20 Our lord saip pat pe reume of god is wip in youe.

24 Turne pis self to god wip aH pin herte & forsake
   pis wrecched worlde, and hy soule shal finde rest. Lerne
to despice outwarde pinges & to converte pe to inwarde
   pinges, & pou shalt se pe reume come into pe; for pe
28 reume of god is pes & ioy in pe holi goste, pe which is
   not yeuen to wicked men. Crist shall come to pe,
   shewynge pe his consolacion, if pou make to hym with
   infurpe a worthy duelling place. AH hys glory &

The kingdom of God is within us.

1 C. 'here bigynep,' 2 C. 'boke,'
and to dwelle in 
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\(^1\) Lat. \(''procurator.''

\(^2\) For \(''mortall & 'C has \(''softe 
and 
a.''' The text has been altered in D.
Of the Inward Life.

forsaken of his friendes & of his known men. Crist wolde suffre & be despyzed; and þou wolt haue all men friendes and benefactors? Crist had aduersaries 4 & suffred shrede spekers; & þou darst compleyne on eny body?1 Wherof shal þi pacience be crownd, if þere come non aduersite? If þou wolt suffre noon contrarie, how shalt þou be þe frende of crist? Suffre 8 for crist and wiþ crist, if þou wolt regne wiþ crist. 

1 The order of the clauses is here different from that in the Latin.
2 C, "estemed." D has been altered here.
3 Of the clauses is here different from that in the Latin.
turne pe to good and to profit. Many pinges as sit trouble pe & displese pe, for pou are not sit dede to piself, ner departid from all erpely pinges. No pinge so defoulip and intrikiip mannes herte as impure loue in 4 creatures. If pou forsake outwarde comfort, pou shalt mowe beholde heuenly pinges and ofte tymes haue iubilacion wiipinfurthe

Of meke submyssion. Capitulum 2 ii. 8

S ette not muche þerby who so be ayenst þe or wip þe, but do so & charge þat, þat god be wip þe. In euery pinge þat þou dost, haue a goode conscience, & god shal defende þe, for him þat he wol helpe, no 12 manmys overthwartnes shal mowe noye. If þou can be still & suffre, þou shalt se wipoute any doate þe helpe of our lorde; he knowip þe tyme & maner of helpyng þe, & perfore þou owist to reserve piself to him. To 16 god it longip to helpe, and to delyuere from al confusifion. Ofte tymes it auailip to þe keping of gretter mekenes, þat oþir men knowe oure defautes & repreue hem. Whan a man mekip himself for his defautes, þan 20 he pesip oþir lytly, & esily makip satisfaccion to hem þat were displesed. The meke man god defendip & delyuerip, þe meke man he loue & comfortip, to þe meke man he bowip hymself, to þe meke man he 24 grauntip gret grace, and after his meking lfitip him in glory; to þe meke man he shewip his secretes, and drawip him & callip him swetly. The meke man receinypg repreuninges or wronge or confusion is in pes 28 wel ynowe, for he stondip in god & not in þe worlde. Acounte þiself neuer to haue profited til þou fele þe lower þan al ðoþer.

Of a gode pesible man. Capitulum 3 iij. 32

S ette þiself first in pes, & þan shalt þou mowe pese oþir. A pesible man auailip more þan a gret
II. iii.]

Of a Good Peaceable Man.

lerned man. A passionat man turnip good into euel, & sone bileuip euel. A gode pesible man drawip all pinges to good. He pat is wel in pes hap suspicion to 4 no man; he pat can not be content but is mevid, he is shaken wip many suspensions; neiuer he can be in reste, ner suffre opir to be in reste. Ofe tymes he saiip pat he shuld not say, & leneip pat pat were more expedient 8 to do; he considrip what opir men owip to do, & takip non hede to his owne charge. Iliauer forerip first jeel to hiself, & fan maist pat haue 3eel to niep bore. Pat canst wel excuse & colour pin owne dedes, but 12 oper meanes excusacions pou wolt not receyue. It were more riȝtwys first to accuse piseif & to excuse py broper. If pou wolt be borne, bere pou a noper. Se hov ferre pou art ȝit fro very charite & mekenes, pe 16 whiche can not be wrope, ner haue indignacion of no man, but oonly of himself. It is not gret, a man to be conversant wip gode men & mylde men; for pat plesip all men naturaly, & every man gladly haip pes wip hem 20 pat felip as he dope, & suche he leneip. But a man to lyne pesibily with harde & ouerhwart men indisciplinate & contrariouse, is a gret grace, & a commendable & a manly dede. There are somme pat keip hemself in 24 pes, & hap pes wip oper also. And pery somme also pat neiuer haue pes hemself, ner suffre opir to haue pes; to opir pei pipy greuous, but most greuous to hemself. And pery pipy pat holdip her pes in hemself, & 23 studiip to reduce oper men to pes. Neuerpeles al our pes in pis wrecchid lif is raper to be sette in meke suffryng pan in not feling contrarietes. He pat can wel suffre, shal finde most pes; he is an overcomer of him-32 self, lorde of pe worlde, pe frende of crist, & pe heire of hevene.

1 C. leveip.
A man is lifted up from earthly pinches wiþ ij. wynges, pat are simplicite and purite. Simplicite owip to 4 be in intencion, purite in affeccon. Simplicite intendip god, purite takip him [and tasteth him]. 1 Here shall no gode deede lette þe, if þou be fre wip infurþe fro inordinat affeccon. If þou intende ner seke no þinge elles but þe 8 plesing of god & þe profit of þy neþbore. þou shalt hane inwarde liberte. If þin hert were rþt, þan euery creature shuld be to þe a mirroure of lif & a boke of holy doctrine. There is no creature so litel ner so vile, but it repre- 12 sente þe godenes of god. If þou were inwarde gode & pure, þan shuldþ þou se aþ þinges wipoute impediment & conceyue hem. A pure herte perceþ heven & helle. Suche as euery man is inwarde, so he demep 16 outwarde. If þere be eny 2oy in þis worlde, þe man of pure herte haf it. And if þere be in eny place tribulacion & aunguysshe, þat knowþ best an idel conscience. Like as yren put in þe fire lesþ his rust, & 20 shal be made 2 briþ; so a man conquestþng him 3 holy to god, is exute & taken fro þe body 4 & chaunged into a newe man. Whan a man begynnþ to waxe leuke, þan he dreþ þa litel labore, & receiuþ gladly outwarde 24 consolacion; but whan he begynþ þartily to over- come himself, & to go manly in þe way of god, þan he settþ litel by þo þinges þat before semed to him rþt grenous.

Of propre consideracion. *Capitulum 5 v.*

We owip not to beleue 5 ourself overmuche, for ofte tymes grace lackip & witte. Litel list is in us,

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1 Supplied from C.
2 C. 'is alle made.'
3 C. 'himself.'
4 So in both C and D. But the original has 'torpore,' not 'corpore.'
5 C. 'lyeve.'
II. v.] Of the Consideration of One's Self.

& it oft ofte tymes we lese þat by negligence. And also ofte tymes we pareyue not hov blinde we are wiþ infurpe. Ofte tymes euell we do, & worse we excuse it. Ofte tymes we be meved, & weii) but it be a 3eel. We repreue smale þinges in ðpir, & passip ouer oure ovne þat are gretter. We fele & peise some ynow what we suffre of ðpir, but hov muche ðpir suffre of 8 us we take non hede. He þat wolde poundre wel & treuly his oune defautes, he shuld finde aouzt to deme in ðpir gremounsy. An inwarde man before aH ðpir cures takiþ cure of himself, [and he þat dilygently taketh heed of 12 himselfe] holdþ his pes lytly of ðpir. Thou shalt never be inwarde & denoute man, but yf þou kepe silence of ðpir men, & specialy beholde þiself. Yf þou take hede al oonly to god and to þiself, it shal litel 16 meue þe þat þou parceiuest wipoute surpe. Where art þou whan þou art not present to þiself? & whan þou hast ronnen ouer aH þinges, takyng non hede of þiself, what hast þou profited? If þou wolt haue pes & very 20 onehed, þou must sette aH a syde & onely haue þiself before þyn eyen; & þan þou shalt profite much, if þou kepe holiday & rest from euery temporal cure. þou shalt gretly faile if þou sette by eny temporal þynge. 24 Lete no þynge be gret or bye or acceptable to þe, but purely god. 4 Aþ þynge deme as veyne conforte, þat b comeþ of eny creature. The soule þat loueþ god, lete hir despise alle þinges under god. God allone euere- 28 lasting and grete, wipoute eny mesure, fulfillyng aH þinges, he is þe solace of manys soule & very gladnes of herte.

1 Supplied from C.
2 ' & se' is added by a later hand.
3 Later hand.
4 C adds 'or elles þat is of god.'
5 For 'comforte, þat' C has 'þat is to scie, any counforte þat.'

The joye of a gode man is pe witnes of a gode conscience. Haue a gode conscience, & jou shalt euere haue gladnes. A gode conscience may bere rist many pinges, and is rist glad amonge aduersites. An evel conscience is euere dreadful & ote of quiete. Thou shalt rest swetly if hynde herte reprehende pe not. Be snot glad, but whan jou hast do wel. Evel men haue neuer very gladnes, ner neuer felipe inwarde pes; for, as oure lorde saip, þere is no pes to wicked men. And if þei say, 'we are in pes, þere shall none eueles come upon us,' biene hem not; for þe wraþe of god shall arise sodenly, and her dedes shall be brouȝt in to nouȝt, and þer þouȝtes shall perisse. A man to ioy in tribulation is not grenous to þe louter, for so to ioy is to ioy in þe crosse of crist. Shorte is þe glory þat is yoven and taken of men. And sorwe foluiþ euer þe glory of þe worlde. þe glory of gode men is in her conscience, & not in þe mouþes of men. þe gladnes of rístwize men is of god, and in god; & her ioy is of trouþe. He þat desirþ euerlastinge & very glory settiþ no cure of þat is temporal. And he þat sekiþ not temporal glory, but despisþ it of hert, he must nedis loue heuenly glory. He habþ gret tranquillite of herte, þat settiþ neuer by praisynges ner blamynges. Whos conscience is clene, he wol sone be content & plesiþ. Thou art not þe holier þou þou be plesiþ, ner þe more vile þou þou be blamed or dispreisiþ. What art þou, þat þou art; þat god knowiþ þo to be, & þou maist be seide nomore. Yf þou take hedewhat þou art wip infurþe, þou shalt not reecehe what men say of þe. Man seeþ in þe visage, & god in þe herte. Man considriþ þe dedes, & god peisiþ þe þouȝtes. A man euere to do wel, & holde

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1 Blamed or is not in C. 2 Later.
II. vii.] Of the Love of Jesus above All Things.

litel of himself, is token of a meke soule. A man not to wille to be comforted of any creature, is a token of gret purite & of inwarde trust. He that sekip non outwarde witnes for himself, it apperip openly he har committed hymself al holy to god. For he pat commendip him self is not preued, as the apostil saiip, but whom god commendip. The state of pe inwarde man is to go wip god, & to be holden wip no outwarde affection.

Of pe loue of ihesu above all pinges.

Capitulum 7. vii.

12 Blesful is he pat understandip what it is to lone ihesu & to despice himself for ihesu. It bihonep pe louver to forsake al pinges for pe louned, for ihesu wolde be louned allone above al pinges. The lone of a creature is failyng & unstable; pe lone of ihesu is true and persenerable. He pat cleuep to a creature shal falle wip pe slidyng creature, he pat clippip ihesu shall be made stedfast for euere. Loue him and holde him Cling to Jesus, the trust friend;

20 faste as a frende, which, al going away, shal not forsake pe, ner shal not suffice pe to perisse in pe ende. From al pou must be departed som tyme, wheter pou wolt or not. Holde pe wip ihesu lyuing & dieng, & committe pe to his trust, pat, al oper failing, allone may helpe pe. Thy beloued is of suche nature pat he wol admitte no straunger, but he allone wol have pin herte, & pere sitte as a king in his propre throne. If 28 pou coudist wel voide pe from euery creature, Ihesu wolde gladly dwelle wip pe. Thou shalt finde almost al lost what euere pou settest in creatures. Truste not ner leene not upon a windy rede; for euery fisshis is grasse, & al his glory shal falle as pe floure of grasse. Thou shalt sone be deceived, if pou beholde onely to pe

1 Later.
Of the Familiar Friendship of Jesus. [II. viii.

utter apparence of men. If thou seke pi solace & pi luzre in opir, thou shalt ofte tymes fynde pyn hinting. If thou seke ihesu in alle pinges, thou shalt finde ihesu. And if thou seke piself, thou shalt finde piself, but to pyn ovne harme. A man noiep him self more, if he sekip not ihesu, pan all pe worlde & all his adversaries.

Of the familer frendship of Ihesu.

Capitulum vii.

When Jesus is nigh, nothing seems hard.

What can the world availle without Jesus?

W

han ihesu is nye, all godenes is nye, and no pinge semep harde; but whan ihesu is not nye, all pinges are harde. Whan ihesu spekip not wipinne, pe comfort is but of litel price. But if ihesu speke 12 o. worde, pere is founden gret comfort. Dide not Mary Mawdeleyn rise ouf of hir place, where in she wepid, anon as Martha seide, 'Our maister is nye & callip pe'? Blesful is pat man whom, whan ihesu comeip, he 16 callip fro teres to pe ioy of pe spirit. Hov dry & how harde thou art wipoute ihesu! hov unsanory, hov veyne, if thou coneite eny pinge wipoute ihesu! Wher is it not more harme, pan thou loste all pe worlde? 20 What may pe worlde availle pe wipoute ihesu? To be wipoute ihesu is a grous helle, and to be wip ihesu is a swete paradise. If ihesu be with pe, pere may non enemye noye pe. He pat findip ihesu, findeth a gode 24 tresore, yea, gode aboue all gode; & he pat lesip ihesu, he lesip ouer muche, & more pan if he loste all pe worlde. It is a crafte, a man to be conversant wip ihesu; & to can holde ihesu is a gret prudence. Be 28 meke & pesible, & ihesu shal be wip pe. Be denoute & restful, & ihesu shal abide wip pe. Thou maist soon chace oute ihesu & lesse his grace, if thou wolt decline to outewarde pinges. And if thou chace oute ihesu & 32

1 For 'inne,' C has 'ine peee.
2 Later. 3-3 Later. 4 Before 'crafte' C has 'grete.' 5 Before 'be' C has 'can.'
lesse him, to whom shalt thou flee? And what frende shalt thou seek? wiposte a frende thou maist not wel lyue. And but ihesu be thy frende before aH opir, thou shalt be ouer sory & ouer desolate. Wherfore thou dost folily, if thou trust or be glad in eny ofer. It is more eligible a man to haue aH pe worlde contrarie to him pan ihesu offendid. Among aH pefor pe are dere to th

Let Him then be the darling of thy soul, and be not occupied about any other love.

1 C omits 'not.'
2 In later hand. C gives the true reading, 'conged.' The Latin is 'licentiatis.'
3 After 'him' C has 'al one.'
4 C omits 'betinges or.'
5 C omits 'to be preysing of.'
Of lackyng of al maner solace.  

**Capitulum 9. ix.**

**H**

It is not grevous a man to sette no price of mannes solace, whan god\(^1\) is nye. But it is gret, & a right gret, a man to\(^2\) lacke bope goddis solace & mannes, & for pe worship of god gladly to suffre exile of herte, ner in no pinge seke himself, ner beholde to his ovne merite. What grete pinge ys it, grace comyng, pouche\(^3\) S pou be glad & deuoute? for pat houre is desiderable to all men. He ridep esily & merily, whom pe grace of god berip. And what wonder pou3 he fele no birden, pat is borne of pe almighty and ladde of the souerayn 12 leder? Gladly we take somwhat for solace, & haide it is a man to be drawe oute of himself or pe worlde.\(^4\) Seint laurence ouercome pe worlde wip his prest; for he despised aH pinge delectable in pe worlde, & suffrid 16 benignely pe hye prest Sixte, pat he most loued, for pe loute of god to be take away fro him. Pe loute perfere of pe creatour ouercome[\(p\)]\(^5\) pe loute of man; and he chose pe welwillyng of god before manmys solace. So lerne 20 pou to forsake for pe loute of god som dere frende pat is necessary to pe, ner bere it heuyly whan pou art forsaken of by frende, knowing pat at last we must aH departe enery from oper. It bihounep a man longe tyme 24 & miȝtely stryue wip himself, or a man shal koune partieitly ouercome hymself and drawe aH his affeccion into god. Whan a man stondip upon himself, he slidith lightly to manmys consolacions, [but the very trewe\(^6\) 28 lover of crist and studyous folwer of vertu slydeth\(^7\) not upon consolacyones,]\(^8\) ner he sekip not suche sensible sweetnesse; but rather to suffre for Crist miȝt exer-

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\(^1\) C. "goddes."
\(^2\) C here inserts "mow."
\(^3\) In margin. Not in C.
\(^4\) "or pe worlde" is not in C. There is nothing correspond-

ing to it in the Latin.
\(^5\) Later hand. C. "over came."
\(^6\) C omits "trewe."
\(^7\) C. "falleth."
\(^8\) In margin, by a different hand.
citations & hande labores. Wherfor whan spiritual exercitacion\(^1\) is yowen of god, receiue it with gret barking-inges, & understonde it pe gifte of god & not pe by merite.

4 Be not proude, ner reioyce not to mucho, ner presume not veinly; but be pe more meke for pe gifte, & pe more war & pe more\(^2\) dreedful in al pey dedes; for bat houre shal passe & temptacion shal folowe. And whan pe consolacion is takenawy, dispeire not anon, but with mekenes & pacience abide pe heuenly visitacion; for god is of power to zene pe gretter consolacion. This is no newe ner straunge pinge to hem bat are experte

12 in pe way of god; for ofte tymes in grete seintes & holy prophets hap ben pis maner of alternacion. Wherof i., grace being present, seide: "I seide in myn aboundance, I shal neuer be moved." And whan grace was absent, what he felid he reherced, saieng: "Thou hast turned away and I was troubled." Neverpelater amonge pese he dispeiri\(^4\) not, but praie\(^4\) god more hertly, saieng: "Lorde, to pe shal I crie, & I shal praie to 20 to my god." And han he report\(^4\) pe fruyt of his praier, & witnessip\(^4\) himself to be herde of god, sayng:\(^5\) "Our lorde hap herde & ruy\(^6\) on me, & is made myn helper.'

But wherein? 'Thou hast,' he saip, 'turned my sorowe 24 into ioy, & clypped\(^6\) me al aboute wi\(^6\) gladnes.' Yf it were done pus wi\(^6\) grete seintes, we feble & poure owi\(^6\) not to dispeire, if som time we be in fernouor, & som tyme in coldenes; for pe holy spirit go\(^6\) & come\(^6\) after 28 pe wel plesing of his wille. Wherfore saip Iob: 'Thou visitist him by tyme, or in pe twii\(^6\) t, & sodenly thou preuest him.' Upon what perfore shal I hope, or in whom shal I truste, but in pe gret mercy of god, &

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1 C correctly has 'consolacion.'
2 'war and pe more' is not in C.
3 i. e. 'one.'
4 C. 'witnessing.'
5 C. 'seile.' The word has been altered in D.
6 C. 'clothed.' The word seems to have been altered in D.
Of Gratitude for the Grace of God. [II. x.

only in hope of heenly grace? Whethir be nye gode men, or deuoute brether, or true frendes, or holy bokes, or faire tretys, or swete songe, & melodiouse ymnes; aH þese helpþ but litel, sanorip but litel.2 When I am 4 forsaken of grace & lefte in my pouerte, þan is þere no better remedie þan paciencer & denyeng of myself in þe wille of god. I fonde neuer man so religioso ner deuoute þat felip not among withdrawing of grace, or 8 felip not som tyme dimynucion of feruour. There was neuer seint so hye ravisshed ner illumined, but3 þat later or raper was tempted; for he is not hye yn3 contemplacion of god, þat is not exercitate for god in som tribulacion. And tribulacion going before is wont to be a token of consolacion folowing. ffor to hem þat are preued in temptacions is promitted heenly comfort. 

Of kyndenes for þe grace of god. Capitulum 24

10. x.

W hy sekist þou reste, siþ þou art borne to laboure?

Put þe to paciencer more þan to consolaciones, and to bere þe crosse more þan to gladnes. What 28 secular man is þere þat wolde not gladly haue spiritual consolaciones and gladnes, if he miȝt haue it euere? for spiritual consolaciones passþ aH þe delices of þe worlde, & aH flesshly voluptes. ffor aH þe delices of þe worlde, 32

1 C after ‘wheþir’ has ‘þer.’
2 ‘sanorip but litel’ is not in C. 2 Later. 4 C. ‘cesseth.’
II. x.]  Of Gratitude for the Grace of God.

eipere pei are veyne or foule, but spiritual delices are iocund e & honest, engendred of gentiH vertues, & in-

tused into pure myndes by god. But no man may use

4 pese dyvine consolaciones at his ovne will e; for pe
tyme of temptacion cessip not longe. False liberte and

propre trust are muche contrarie to heuenly visitacion.

God doJ)e wel in yeving grace of consolacion, but man

8 dop evel, not yeving aH to god wiH pankynges. And

pei gifts of god mowe not flowe in us, for we bip un-

kynde to pe yeuer, & we refunde not ayen aH to pe

original welle. Grace is enere due to him pat ponkip

12 worpely, & pat shal be take away fro pe proud e man

pat is wont to be yeven to meke men. I wol not of

pat consolacion pat shal take away fro me compunc-

cyon; ner I desire pat contemplacion, pat shal bringe

16 me in to elacion. for not every hye pinge is holy,

ner every swete pinge gode, ner every desire pure, ner

every dere pinge acceptable to god. I receyue gladly

pat grace, wherof I am founde pe more meke, pe more

20 dreadful, and pe more redy to forsake my self. He pat

is tau3t wiH pe zifte of grace, and lerned wiH pe betyng

of substraccion, dar no pinge ascribe to himself, but raper

wol knouleche himself poure & naked. 3eve to god

24 pat is his, and ascrine to pe pat is pin; 3eue god pank-
inges for his grace, & to piself gitke & payne for py

gitte knowe to be due. Put pe euer atte lowist, and

pe hyest shal be zoven to pe; for pe hiest may not

28 stonde wipoute pe lowist. The hiest seintes afore god

are lowist anenst hemself ; & pe more gloriose pat pey

be, pe more meke pei are in hemself. Thei pat are ful

of troupe & hevenly glory are not desirous of veyn

32 glory. Thei pat are groundid & confermed in god are

not proude. And pei pat ascribe aH to god, what euer

good pei receine, pei seke not glory euer of oHer, but

pei wol pe glory pat is oonly of god ; and pei desire god

36 to be preised in himself & in his seintes aboue aH

We cannot have
divine consolation
at our own will.

Thank God for
what is given,
and know that
thou deserve-st
none.
Of the Fewness of the Lovers of the Cross.

Ihesu have many lovers of the reume of heuene, but fewe berers of the crosse; he have many desirers of 16 consolacions, and fewe of tribulacions; he findeth many felowes of the table, & fewe of abstinence. All desirip to ioj wip him, but fewe wol suffre eny peyne for him. Many folwyn ihesu vnto the breking of brede, but fewe 20 vnto the drinking of the cuppe of the passion. Many worshipyn his miracles, but fewe folowyn the repref of the crosse. Many loue ihesu whan noon aduersite fallip. Many presip hym & bessip hym, whiles hym take eny 24 consolacions of hym; but if ihesu hide hym, ande a litel forsake hym, hym falle into a compleynynge or into ouer gret deieccion. But hym 3 loye ihesu for ihesu, and not for eny consolacions, hym blesse hym in euery tribu-28 lacion & aunguisshe of herte, as in hyest consolation. And hym wolde neure 3oue hym consolation, 3it wolde pey euere preise hym & euere 3anke hym. O hov misty is pe pure loue of ihesu, whan it is medlid wip 32
Of the King's Highway of the Cross.

no propre loue, ne proprie profyf! Wheþer aþ þei þat sekþ euere consolacions are to be seyde\(^1\) mercenaries & hired men? Wheþer are þei not preued louers of hem-self & not of crist, þat euere þenkiþ vpon her owne lucre & profit? where is þere founde oon þat wol serue god frely? Seldom shal þere be eny man founde so spiritual þat wyþ be nakyd from aH [worldly þinges.]\(^2\)

8 And who shal fynde a man very poore in spirit, & bare from euery creature? his price is fro þe vtermest cost. If a man þene aH his substaunce, it is as nouȝt; and if he do gret penaunce, ȝit it is but litel; and if he 12 apprehende al maner science, ȝit is he ferre; and if he haue gret vertu & riȝt fervent deacon, ȝit him lackþ unuche; but oo þynge\(^3\) is souerainly necessary to him.

What is þat? That, aH þinges forsaken, he forsake 16 himself, & go holy oute of him self, & reteigne no þinge of propre loue. Wheþer he haþ done aH þinges þat he knowþ to be\(^4\) do, let him sele himself to haue do nouȝt. Lete him not pondre gret, aH þat\(^5\) may be 20 estymatt gret; but lette him in trouþe pronounce himself an vnprofitable seruant, as trouþe saip, 'Whan ye haue done aH þinges þat are comaundid to you, saye þat we bip vnprofitable seruants.' For suche oon may 24 sey wip þe prophete þat 'I am sool & poure,' whan he begynneþ verily to be bare & poore in spirit. Neuer-later no man is riecher, no man is miȝtier, no man more fre, þan he þat can forsake himself and aH þinges, & 28 put himself at lowest.

Of þe kinges hyeway of þe crosse.

\(\text{Capitulum 12. xii.}\)

This worde, 'deny þisellf & take þi crosse and folowe me,' semeþ an harde worde to many men;

\(\text{1 For 'to be seyde,' C has 'not very.'} \quad \text{2 Later (in margin).} \quad \text{3 For 'but oo þynge,' C has 'þat is to seie one þat.'} \quad \text{4 C omits 'be.'} \quad \text{5 A later hand has written 'þo he.'}\)
Of the King's Highway of the Cross. [II. xii.

but moche harder it shal be to here pis worde, 'Goo\(^1\) fro me, ye cursid peple, into pe fire euerlasting.' Hei \(\text{pat}^2\) gladly felip\(^2\) & folowip \(\text{pe}^\) worde of \(\text{pe}^\) crosse, shal not drede of \(\text{pe}^\) worde of euerlastinge dampnacion. 4 pis signe of \(\text{pe}^\) crosse shal be in heuene, when oure lorde shal come to ingement. \(\text{Jan}^3\) \(\text{ah}^\) \(\text{pe}^\) seruauantes of \(\text{pe}^\) crosse, \(\text{pat}^4\) haue conformed hem to crist in her lif, shul nye vnto crist \(\text{pe}^\) Juge wip gret trust. Why dredist 8 \(\text{pou}^\) perfore to take \(\text{pe}^\) crosse, wherby men go\(\text{p}^\) to \(\text{pe}^\) reume? In \(\text{pe}^\) crosse is helpe, in \(\text{pe}^\) crosse is lif, in \(\text{pe}^\) crosse is proteccion from enemys, in \(\text{pe}^\) crosse is in-fusion of heuently sweuues, in \(\text{pe}^\) crosse is strengpe of 12 mynde, in \(\text{pe}^\) crosse is joy of spirit, in \(\text{pe}^\) crosse is \(\text{pe}^\) summe of vertu, in the crosse is perfeccion of holyues. There is non helpe of soule, ner hope of euerlastyng lif, but in \(\text{pe}^\) crosse. Take \(\text{pi}^\) crosse perfore and folowe 16 ihesu, & \(\text{pou}^\) shalt go into lyf euerlastinge. He \(\text{pat}^\) bare his owne cros is gon before, & dyed for \(\text{pe}^\) on \(\text{pe}^\) crosse, \(\text{pat}^\) \(\text{pou}^\) shuldist bere \(\text{pi}^\) crosse, & desire to dye on \(\text{pe}^\) crosse. And if \(\text{pou}^\) be folowe\(^3\) in peyne, \(\text{pou}^\) 20 shalt be felowe\(^3\) in glory. Lo! in \(\text{pe}^\) crosse stondip \(\text{ah}^\) ping, & in dyenge lithe all; & \(\text{pe}^\)ere is non oper way to lyfe & to very inwarde pes, but \(\text{pe}^\) way of \(\text{pe}^\) holy crosse, and of quotidian mortifieng, for, if \(\text{pou}^\) be dede 24 wip hym, \(\text{pou}^\) shalt also lyue wip hym. Walke perfore where \(\text{pou}^\) wolt, seke where euer it plesip \(\text{pe}^\), & \(\text{pou}\) shalt finde non lijter\(^4\) way aboue, ner surer way by nefe furpe, \(\text{pou}^\) \(\text{pe}^\) way of \(\text{pe}^\) crosse. Dispose & ordeyne \(\text{ah}^\) 28 pinges after \(\text{pi}^\) wille & \(\text{py}^\) semyng, & \(\text{pou}^\) shalt not fynde but a duete to suffre som what eiper wilfully or ayenst \(\text{pi}^\) wille, and \(\text{pou}^\) shalt euer finde \(\text{pe}^\) crosse. Thou shalt eiper suffre sorowe in \(\text{pi}^\) body or tribulacion 32 of spirit in \(\text{pe}^\) soule. Oper\(^5\) whiles \(\text{pou}^\) shal be forsaken

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1 C, 'Goe,' 2 C, 'hereth.' 3 C has 'felawe' in both clauses. 4 C has 'higher.' The Latin is 'altiorum.' 5 From this down to 'crosse and tribulacion' is wanting in C, from the loss of a leaf.
II. xii.] Of the King's Highway of the Cross.

of god, & som tyme thou shalt be stired of we strife, and, what more is, som tyme thou shalt be greuous to thyself. And it shall not lye in thy power to be esid 4 ner deuynered wi the remedy ner no solace; but, whiles god wol, thou must nedys suffre & bere. God wol put thou shalt lerne to suffre tribulation wipoute comfort, for thou shuldist subdue all to him, & be pe meker for 8 tribulation. No man so hertly felip pe passion of crist as he put suffri6 like pinges. The crosse perfore is euer redy, & ouer all it abidijj; thou maist not fle it, where ouer thou renne; and, where ouer thou come, thou berist 12 piself wip pe, & ouer thou shalt finde piself. Turne thyselg aboue, [turne piself nether,]1 turne piself outwarde, turne piself inwarde; & in all these shalt oue finde pe crosse; & ouer all it is nedeful to pe to kepe 16 pacience, if thou wolt haue inwarde pes, & deserue a crowne eueryasting. If thou bere pe crosse gladly, it shal bere pe, & lede pe to a desiderable ende, where as an ende shal be of suffryng, thou it be not here. Yf thou 20 bere it ayenst py wille, thou makist piself an hevy birden, & greuest piself more, & yit must thou nedys susteyne it. If thou put awey oone2 crosse, douteles thou shalt finde a nojer, & perauenturc more greuous. 24 Wenist thou scape pat nebere mortal man mi3t passe? what seint in pis worlde was with oute crosse & tribulacion? Not oure lorde ihesu crist was wipoute sorowe of passion oon housre in all his lif. 3 The euangelist 28 seith,3 'It bihoued crist to suffre & to rise fro depe, & so to entre into his glory.' And how sekist thou a nojer way pe kynges hye way, pe crosse wey? All cristys lif was a crosse & a martirdom; & thou sekist to piself 32 rest & toy. Thou errist, thou gost oute of pe wey, if thou seke opir to pe pean tribulacion; for all pis mortal

1 In margin by a later hand.
2 Later. Formerly 'i,' seems to have stood in the text.
3—3 Later. C has 'He seith.'
Of the King's Highway of the Cross. [II. xii.

Life is full of miseries, & marked all about with crosses; and he therefore put a man profit in spirit, he puts crosses often times he finds, for he poyne of his exile groweth more porough loute. Neuertheless pis man, pus poyned, is not wipoute so maner of comfort; for he felt gret fruyt growe to him porough of his crosse. For whiles he gladly subdued him pertly, al burden of tribulacion is turned into trust of dyvine consolacion. And the more ofastes he flesshe is frowen down by affliccion, the more of spirit is strengthened by inwarde grace. And ofte tymes he is so greatly comforted and strengthened, for desire of tribulacion & aduersite, for lone of conformity of crosse of crist, he wolde not be wipoute porough of his crosse. For whiles he gladly subdued him pertly, al burden of tribulacion is turned into trust of dyvine consolacion. And the more ofastes he flesshe is frowen down by affliccion, the more of spirit is strengthened by inwarde grace. And ofte tymes he is so greatly comforted and strengthened, for desire of tribulacion & aduersite, for lone of conformity of crosse of crist, he wolde not be wipoute porough of his crosse. For whiles he gladly subdued him pertly, al burden of tribulacion is turned into trust of dyvine consolacion. And the more ofastes he flesshe is frowen down by affliccion, the more of spirit is strengthened by inwarde grace. And ofte tymes he is so greatly comforted and strengthened, for desire of tribulacion & aduersite, for lone of conformity of crosse of crist, he wolde not be wipoute porough of his crosse. For whiles he gladly subdued him pertly, al burden of tribulacion is turned into trust of dyvine consolacion. And the more ofastes he flesshe is frowen down by affliccion, the more of spirit is strengthened by inwarde grace. And ofte tymes he is so greatly comforted and strengthened, for desire of tribulacion & aduersite, for lone of conformity of crosse of crist, he wolde not be wipoute porough of his crosse. For whiles he gladly subdued him pertly, al burden of tribulacion is turned into trust of dyvine consolacion.

The saint will not merely bear, but love, his cross.

Be a good and true servant.

1-1 Later. C has ‘that may do and dothe.’

2 C. ‘profite.’
wrecchid lif; for so he shal be wiþ pe where euer pou be, & so pou shalt finde him where euer pou be hidde. It must be so, for þere is no remedie of scapyng fro tribulation of euel men & sorowe, but þat pou suffre. Drinke þe chalice of our lorde affectuously, if pou desire to be his frende & to haue parte wiþ him. Consolacions committte to god; do he þerwip as it plesip him. Put pou 8 þiself to suffre tribulationes, & accounte hem as grettist consolacions; for þere are no passions of þis tyme worþi to deserue þe glory þat is to come, yea, þou; þou mistit al allone suffyr.1 When þou comest þerto, þat tribulation is swete to þe & is sauny to þe for crist, þan deme it wel wiþ þe; for þou hast founde paradise in erþe. As longe as it is greuoso to þe to suffre, and þou sekist to fle it, so longe shalt it be euþ with þe, &2 fleyng of 16 tribulation shal folowe þe ouer aH. If þou puttist þe, as þou owist to do, to suffre & to dye, it shal sone be better, & þou shalt finde þes. Yea, if þou be rausished unþo þe þirde hevene wiþ poule, þou art not yet siker to 20 suffre no contrary þinge; for ihesu seide, ‘I shal shewe him hov grete þinges he must suffre for my name.’ To suffre þerfore remaynþ þo, yf þou wolt loue & euere plese him. Wolde god þat þou were worþy to suffre 24 eny þinge for þe name of ihesu; hov gret glory shuld be to þe, hov gret exultacion to aH þe seintes of heven, hov gret edificacion of þi neibhore! flour aH men comemndþ pacience, þouþ fewe wol suffre. Thou shuldist 28 gladly suffre for crist, siþ men suffrip muche more greuouse þinges for þe worlde. Knowe for certein þat þou must lede a dieng lif; and þe more þat a man dieþ to himself, þe more he begynþ þo to lyue to god. There is no man 32 apte to take heuenly þinges, but he submitte himself to bere aduersites for crist. There is no þyne more acceptable to god, no þyng more holsom to þe in þis worlde, þan

1 Added in margin in later hand, ‘al temptacions.’
2–2 ‘with þe, &’ is in margin in later hand.
gladly to suffre for crist. And if it lay in thi choice, thou shuldist raper desire to suffre contrarie pinges for crist, than to be refresshid wip many consolacions; for thou shuldest be more like vnto crist, and pe more conformed to all seintes. For our merite, & pe profiting of oure estate, stondip not in sweetneses & consolacions; but raper in suffrings of greuous pinges & tribulacions. For if peere had be any pinge more better or more profitable to man than to suffre, crist wolde verily hauue showid it by worde & ensample. But he exhorted all his disciples, and all hem pat desired to folowe him, openly to bere pe crosse, saing, 'who pat wol come after me, 12 lete him denye himself, & take his crosse, & folowe me.'

All pinges perouer redd & serchid, be pis pe fynal conclusion, pat by many tribulacions it bihoue vs to entre in to pe reume of heuenes.

Here endip pe Amonicions drawyng inwarde. And here folowen pe Chapitres of pe birde boke, that is of inwarde Consolacyon.

Of pe inwarde spekinge of crist vnto a true soule

That troupe spekip wip inne withoute noyse of worde

Of pe wordes of god owip to be herde mekely

That men owip to lyue before god in troupe & mekenes

A praier to gete grace of deuocion

Of pe wonderful effecte of the loue of god

Of previnge of true loue

1 C. 'perfore overradd.' 2 C. 'bygynmeth.' 3 C. 'That the wordes of godde owe.' 4 This is Chap. V. in the text; see p. 68. 5 This is Chap. IV, in the text; see p. 67.
Of grace to be hidde vnder kepynge of mckenese

Capitulum viij [p. 74]

Of vile estymacyon of himself in pe sight of god

Capitulum ix [p. 76]

That all pinges must be referrid to god as pe last ende

Capitulum x [p. 77]

That pe worlde despisid it is swete for to serue god

Capitulum xi [p. 77]

That pe desires of pe herte must be examyned and moderated

Capitulum xii [p. 79]

Of the Informacion of pacience and fysyng ayenst concupiscence

Capitulum xiii [p. 80]

Of pe obedience of a meke suget by ensample of Ihesu

Capitulum xiv [p. 81]

Of considdring of pe pryue ingementz of god ayenst pride

Capitulum xv [p. 83]

Hov it is to stonde & to say in eucry pinge desiderable

Capitulum xvj [p. 84]

A prayer to parforme pe plesynge wille of god

Capitulum xvij [p. 85]

That very solace is to be soughte in god allone

Capitulum xvijj [p. 85]

That all bisesnes is to be sette in god

Capitulum xix [p. 86]

That temporal miseries are to be suffrid by ensample of crist

Capitulum xx [p. 87]

Of suffringle of wronges and who is very pacient

Capitulum xxj [p. 88]

Of knouleche of propre ininfmite and miseryes of þys lif

Capitulum xxjj [p. 90]

Þat in god it is to reste aboue all pinges

Capitulum xxjj [p. 91]

Of recordynge of manifolde benefetes of god

Capitulum xxiv [p. 94]

Of iiij. pinges bringing gret pes

Capitulum xxv [p. 95]
A prayer azenst euel ρουτες
A prayer for illuminacion of mynde
Of eschuynge of curiose inquisicion of a nother mannys lyf
Were inne stondiþ very pes of herte & very profityng
Of þe emynence of a fre mynde and hov meke praiier is more meritory þan ofte redyng
That pryuat lune moost tarieþ fro þe hyest good
A praiier for purgacion of herte & hevenly wisdom
Azenst þe tungeþ of detractours
Hov in tribulacion god is to be founden & blessed
Of askyngþ of goddis help and trust of recoeryng of grace
Of despisyng of eyvery creature þat god mowe be founde
Of denyeng of himself and forsakyng of all cupidite
Of unstabilnes of herte and final intencion to god
That to him þat loueþ god sauoreþ aboue all þinges
That þere is no surete fro temptacion in thys lyf
Azenst mannes veyne iugementes
Of pure & hool resignacion of himself to gete liberte of herte
Of gode gouernaunce in outwarde þinges & recourse to god in perels
That man be not importune in worldly erendes
That man haþ nouȝt of himself wherof to rejoyce lyym
Of containe of al temperate worship
That pes is not to be sette in men
Avenst the veyne and seculer conscience
4 Outwarde jynges are not to be drawn to vs
That it is not to bineue aH men, & of li3t sliding of wordes

Of trust to be had in god avenst J pe darte of wordes
2 That aH greuouse jynges are to be suffrid for euerlastyng lif
Of pe day of eternyte, and pe anguishes of pys lyf
12 Of desire of lif euerlasting, and how grete jynges are promitted to sisters gostly
A man desolat owip to offre hym in to pe hondes of god
16 That men must 3even hem to lowe workes whan pei faile of hye
That man accounte himself not worthy consolacyon
20 That pe grace of god is not medlid to hem pat sauorip erpely jynges
Of dyuerse movinges of nature and of grace
24 Of corruptacion of nature, and of the mist of grace
That we owe to denye ourself and folowe crist by pe crosse
28 That man be not ouer muche jrowe doun, pou3 he falle into som defauntz
That hye jynges & prine iugementes of god are not to be ensereched
32 That aH maner hope and trust is to be put in god

1 C. ‘alle worldeley worshippes,’
2 From this down to ‘pat receyvep of’ in Chap. i. of Part iii. is wanting in C from the loss of a leaf.
Here begyane the third parte of inwarde conversacyon. Of pe inwarde spekynge of crist unto a soule. *Capitulum primum.*

I shal here what oure lorde god speki in me. Blessed is pat soule pat heri our lorde spekyng in him, & takip of his moupe pe worde of consolacion. Blessed be po eres pat receyue of god dys rouynge, & takip non hede of pe rouynge of pis worlde. Pleinly po eres are blessid, pat takip non hede to pe voice sounyng outwarde, but aH inwarde pe techinge troupe. Blessed be po eyen pat are closed to outwarde pinges, and intende to pe inwarde pinges. Blessed are pei pat pereip in warde pinges, & studiip to make hemsely redy by daily exercices more & more to take heuenly priuetes. Blissful are pei pat desiriip to take hede to god, & castiip hemsely oute from aH impedimentes of pe worlde. Take 16 hede herto, my soule, and close up pe dores of py sensualite, pat pou mowe here what pi lorde god speki in pe. Thus saip pi biloued: pin help am I, pi pes, & py lif; kepe pe wip me, & pou shalt finde pes. Leve aH 20 transitory pinges and seke euerlastinge. What are aH temporale pinges but deceyunours, and what helpip aH creatures, if pou be forsaken of py creatour? A H opir pinges perfore sette a syde, zelde piself pleasant & true to py creatour, pat pou mowe take very felicite.

That pe wordes of god are to be herde with mekenes. *Capitulum iij.*

Speke, lorde, for py seruaunt heri. I am pi seruaunt; 28 zene me understondyng, pat I mowe knowe pi testimonies. Bowe myn herte into pe wordes of pi moupe; flowe pi speche as swete dewe. The children of israele seiden som tyme to Moyses, *Speke pou to us* 32

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1 Later.  
2 C. 'blisful.'  
3 C. 'blysful.'  
4 This heading is wrong in both C and D. See Contents.  
5 In margin.
III. iii.] Of the Truth speaking to the Heart.

and we shul here pe; lete not our lorde speke,¹ lest we dye. Lorde, lorde,² not so; I pray not so, but raper wip Samuel pe prophete, mekely & affectuously I be-

seche pe, 'speke poun, lorde, for þy seruaunt heriþ.' Speke þerfore³ not to me Moyses, ner non of þe prophetes; but speke þou² raper, lorde god, insipirour & illumynour of prophetes; for þou alone wipouten hem 8 maist teche me parfitly; but þei wipouten þe shul no þinge profite. þei mowe wel some wordes, but þei þene no spirit. þei say passingly faire, but, the not spekyng, þei sette noþyng a fire. þei bitake us þe 12 lettre, but þou openyst þe witte. Thei bringe furþe misteries, but þou makist open þe understandyng of þe þruetes. þei telle outhe comandementes, but þou helpist to performe hem. Thei shewe þe way, but þou makist 16 stronge to go. þei worche all wipoute furþe, but þou techist & illumynest þe hertes. þey water wipouten furþe, but þou þeuest secundite. þei cry wip wordes, but to þe herysng þou þeuest⁴ understanding. Speke not 20 þerfore Moyses to me, but þou, my lorde god, euerlastyng troupe; lest I dye & be made unfructuouse, lest⁵ I be oonly amonisshed outwarde, & not sette a fire inwarde. þerfore, lest þe worde herde & not done be 24 to me ingement, or þe worde knowen and not louned, or þe worde bileued and not kepte, speke þou, lorde, for þy seruaunt heriþ. Thou hast wordes of lif euerlastyng; speke to me to som maner of comfort to my soule & to 28 amendement of my lif; & to þe, lorde, be⁶ preisyng, glory, & euerlastyng worship.

That þe wordes of god are to be herde wip mekenes. Capitulum iij.

32 Some, here my wordes most swete & passynge þe konnyng of all þe philosophers and all þe wise

¹ 'Speak' is omitted in C. ² Omitted in C. ³ C. 'þer.' ⁴ C. 'graunteste.' ⁵ C. 'if.' ⁶ C has 'to.'

IMITATION.
Of hearing God's Words with Humility. [III. iii.

men of his worlde. My wordes are spirit & lif; pei are not to be peised with mennes wittes. pei bip not to be drawn to veyn plesaunce, but to be herde in silence, & to be taken with mekenes & gret desire. And I seide: 'Blesful is he whom you hast lerned, and hast tauzte him of pi lawe, put you mowe make him mitigacion from euel daies, put pe erpe be not desolat.'

I, saip our lorde, lanne tauzte pe prophetes fro 8 begynnyng, & unto now I cesse not to speke to all, but many bip harde and deef at my voice. Many more gladly herip pe worlde pan god; pey sue more liqly pe appetite of her fleshe pan pe wel plesaunce of god. 

The worlde promittif temporal thinges and litel finges, & he is serued with gret gredynesse; & I promitte most hye finges & euerlastynge, and dedly mennes hertes waxe sluggussh. Who seruif & obeief me in all 16 finges, as men seruep pe worlde & his 4 lordes? 'The see seide, Be ashamed, Sydon'; and, if you aske pe cause, here why. for a litel prebende men reznith a longe way; but for euerlastynge lyf unnepe pe foot is onys lifte up fro pe erpe. A pinge of litel price is bisely souzt; oþerwiles men striuen for o. peny ri3t shamfully; men dreden not to wery hemself ni3t & day for a veyn pinge, for a litel promys. But allas! for good incom- mutable, for mede inestimable, for souerayn worship, for endeles glory, men wol not suffre pe lest werynes.

Be ashamed perfore, pou sluggussh & compleynyng seruaunt, put pei are more redy to perdicion pan you 28 to lyf, pei ioy more at vanyte pan you at troupe. And lo, ofte tymes pei are defrauded of her hope, but my promys deceyuep no man, ner leuep voide no man put trustiþ me. That I haue promysed, I shal zeue; put I 32

1 C. 'love.' The Latin is 'vita.'
2 The Latin is—'nondesolatur in terra.'
3 C. 'slugged.' The word has been altered in D.
4 C. 'her.'
5 C. 'slugged.'
III. iv.]  *A Prayer for the Grace of Devotion.*

haue seide, I shal fulfille, so *pat* a man abide true in my loue unto *pe* ende.  I am rewarde of *aH* gode men, & a miȝtȝ prever of *aH* deuonte men.  Write my 4 wordes in *pe* herte, and trete hem diligently; for in tyme of tribulacion *pe* shal be ful necessary.  That *pat* *pou* knowist not whan *pou* redist, *pou* shal teuely knowe in tyme of visitacion.  I am wonte in ij. maners 8 to visite my chosen children, [that is to say] 1 wip temptacion & consolacion.  And every day I rede hem ij. lessons; oon in blamynge her vices, anoter exhorting hem to euerlastyng 2 vertues.  He *pat* herif my wordes 12 & despicȝ hem, hap *pat* shal deme him in *pe* laste day.

**A praier to aske grace of deuocyon.**

*Capitulum iiiij.*

My lorde god, *aH* my godes *pou* art.  And who am 16 *I pat* dar speke to *pe)?  I am *pe* most poure seruaunt, and an abiecte worme, muche pouer and more contemptible *pou* I can say or dar say.  Neuerȝeles haue mynde *pat* I am nouȝt 4 worpe.  *pou* allone 20 art goode, rijȝtwys, & holy; *pou* maist *aH* pinges; *pou* zest *aH* pinges; *pou* fillst *aH* pinges, levinge 5 allone *pe* synner.  Bringe to mynde *pe* miseryacions, & fulfille myn herte wip *pe* grace, for *pou* wolt not *pat* *pe* worke 24 shulde be voide.  Hov may I suffre myself in *pe* wrecchid lif, but if *pou* comforte me wip *pe* mercy & *pe* grace?  Lorde, turne not awey *pe* face fro me; pro-loinge not *pe* vi-itacion; wipdraue not *pe* consolacion, 28 lest my soule be as erpe wipoute water to *pe*.  Lorde, teche me to do *pe* wille; teche me to lyue worpȝly & mekely for 6 *pe*: for *pou* art my wisdom, *pou* knowist

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1 In margin.  2 For 'euerlastyng' *C* has 'he encreinge of.'  3 This prayer does not form a separate chapter in the Latin.  4 *C* here, after 'am nouȝt,' has 'pat I have nought, pat I am nught worpe.'  5 *C* has 'levinge voyde.'  6 The Latin is 'coram.'
me treuly, & knewist me or þe worlde were made & or I were borne in þe worlde.

That a man owþ to be conuersant before god in trouþe & in mekenes.  

Capitulum v.¹

Sone, go before me in trouþe, & in simplicite of herte seke me euere. He þat goþe before me in trouþe shal be made sure from euel assemlinges,² & 8 trouþe shal delyuere him fro deceuyours & fro detra-
cions of wicked men. If trouþe delyuere þe, þou shal
be verily fre, & þou shal not recche of mennes veyn wordes. Lorde, it is true þat þou saist; and, as þou 12
saist, so I biseche þe mote it be wip me. Lete þi
trouþe teche me, þi trouþe kepe me, and bringe me
to an hel[th]ful ende. Lete hir delyuere me from all
euel affeccion & inordinate lovine & I shal go wip þe in
gret liberte of herte. Trouþe saþ, I shal teche þe þo
pinges þat are riþt & plesant to† me. þenke on þy
synnes wip grete displesaunce & mornynge, & neuere
accounte þiself eny pinge for eny gode workes. Verily 20
a syner þou art & encombred and wrapped in many
passions. Of þiself euer þou drawist to nouȝt; sone
þou slidist, sone þou art overcomen, sone þou art dis-
solued. þou hast no þinge wherof þou maist reioice þe, 24
but many þinges þou hast wherof þou owist to sette
litel by þiself; for þou art more sike þan þou maist
conceyue. Wherfore lete no þinge seme grete to þe of
aþ þinges þat þou dost, no þynge preciose, no þinge 28
wonderful; lete no þinge appiere to þe worþy eny
reputation, for verily þere is non óþer þinge here laud-
able nor desiderable,⁵ but þat is everlasting. And aboue

¹ Chap. iv. in the Latin.  
² C. 'assailinges.' D has been altered here.  
³ Later.  
⁴ C. 'bifore.'  
⁵ C. 'desirable.'
III. vi.] Of the Wonders wrought by the Love of God. 69

aH pinges everlasting,1 lete troupe please pe; lete enere displesse pe py gret2 vilenes & unworpiines. Drede no pinge so muche, blame ner ile no pinge so muche, as pi 4 vices & py synnes, pe whiche owip to displesse pe more pan eny worldly harme. Somme go not clerly before me, but pei bee ladde with aH3 manere of curiosite & arrogunce, willyng to knowe my secretes & to under-
8 stonde pe hye pinges of god, taking non hede of hemself & of her soule helpe. These folke, me beynig displesed, ofte tymes fallen into gret temptacions4 for her pride and her curiosite. Drede pe inugements of 12 god, be agaste of pe wrath of him pat is almiȝty. Discusse not pe workes of pe hyest god; but serche pi wickednes, in hou many pinges pou hast trespassed, and hou many gode dedes pou hast negligently5 lafte.

16 Somme berip her deuocion allone in her bokes, somme in ymages, somme in outwarde signes & figures. Somme haþ me in moupe, but litel is in the herte. There bip opir, pat beynig illumyned in pe understandyng & 20 purged in affecion, desiren laborously pinges ever-
lasting, grevyng hem to here of erpely pinges; pei servepy pe necessites of nature wip gret sorowe; & pese felip what pe spirit of troupe spekip in hem, for he 24 techip hem to despice erpely pinges, to loue heuenly pynges, to sette no price by pe worlde, and day and nijt to desire heven.

Of pe wonderful effecte6 of pe loue of god.

Capitulum vj.7

I blesse pe, heuenly fader, pe fader of my lorde ihesu crist, for pou vouchist saaf8 to haue mynde on me

1 The translator here misunderstands the Latin; 'aeterna' agrees, not with 'omnia,' but with 'veritas.'
2 C. 'greetest.' 3 C. 'a.' 4 C. adds 'and grete synnes.'
5 Omitted in C. 6 Vide Preface.
7 Chap. V. in the Latin. 8 C. 'haste fouched save.'
most poure. Of fader of mercies and god of aH consola-
cion, I þonke þe þat refresshist wip þy consolacions me
þat am unworpy aH maner comfort. I blesse þe euere
& glorifie þe, wip þyne onely begoten soue & þe 4
holigost þe confortour, in to worldes of worldes. Eya,
my lorde god, my holy louter, whan þou shalt come in
to myn herte, aH myn inwarde shal ioy. Thou art
my glory, & þe exultacion of myn herte; þou art myn 8
hope and my refuge in þe day of my tribulacion. But
for I am feble in loue & imparfit in vertu, ferfore I
haue nede to be comforted of þe. Wherfore visite me,
lorde, ofte tymes, & enseforme wiþ disciplines of konnyng. 12
Deliuere me fro myn evel passions, hele myn herte
from aH inordinate affeccions; þat I, heled inwardly &
wel purged, mowe be apte to lone, miȝt to sufEre,
stable to perseuere. Loue is a gret þyng, a giet good 16
in euery wyse; yt allone makip list euery hevy þinge,
& berip evenly euery uneven þinge; for it berip birden
withoute birden, and euery bitter þinge it makip swete
& sauory. The noble loue of Ihesu stureth to do gret 20
þinges, and euere entisip to desire more parfit þinges.
Loue wol be aboue, not reteinid with eny lowe þinges.
Loue wol be fre, & alienat from aH worldly affeccion,
est his inwarde beholding be lette, lest he be wrapped 24
in & encombrid by eny temporal comodite, or falle
under by eny incomodite. There is no þinge swetter
þan loue, no þinge strenger, no þynge hyer, no þinge
bradder, no þinge more iocunde, no þing fuller, no 28
þinge better in heuene ner in erþe; for loue is born of
god, ner it may not reste but in god aboue aH creatures.
The louter flyþ, renniþ, & is glad; he is fre & he is not 1
holden. Loue 2 yeueþ aH þinges in 3 aH þinges, 4 and it 32
hap aH þinges in all þinges; for it restiþ aboue aH

1 In margin in later hand. 2 C. 'Hit.'
3 The Latin is—'pro omnibus,'
4 The words 'in all things' in this clause are not in C.
pinges in oon souerein good, of whom all good flowip and procedip. It lokip not to he giftes, but convertip
him to he zever aboue all godes. Loun ofte tymes can
4 no mesure, but is fervent aboue all mesure. Loun felip no burdoon, it accountip no labour; it desirip
more pan it may atteyne; it pleyuip neuere of im-
possibilite, for it demeip itself mi3ty to all pinges & all
8 pinges to be leful to it. It is vailant pefore to all
pinges, it fuUillep many pinges & bringip hem to
affecte,1 where he pat loueip not failip & liip still.
Loun wakip, & slepyng it slepiip not; loun weried is
12 not wery, and loun arted is not coarted, it fered is not
troubled; but as a quik flame & a brennyng bronde, he
berstip upwarde and passip surely. He pat loueip,
knowip what pis voice cryeth. A gret crie in pe eres
16 of god2 is pat brennyng affeccion of soule, pat saip,
"My god, my loue, pou art al myn & I ynu." Dilate
me in loue, pat I may lerne to taste with pe inwarde
moupe of myn herte hov suete it is to loue, & in loue
20 to melte & to swyvme. Be I holde wip loue, going
aboue myself for excellent feruour & astonyenge. Synge
I a songe of loue, folowe I pe my loue into hei3t, & let
my soule faile in pi preisyng, ioynge3 for loue. Lete
24 me4 loue pe more pan myself, and not myself but for
pe, & all in pe, pat verily loue pe, as pe lawe of loue
commaundip shiyng oute of pe. Loun is swifte, pure,
holy, iocunde, mery, stronge, pacient, true, prudent,
28 longe abiding, manly, and neuere sekyng himself.
Where as eny man sekip himself, pere anon he fallip
fro loue. Loun is circumspecte, meke & ri3t, not softe,
not li3t, not intendyng to veyn pinges, sobre, chaste,
32 stable, restful, kepte in all wittes, deuoute to god &

1 Lat. "effectum.
2 Later.
3 C. "jubilynge.' The word has been altered in D.
4 For 'Lete me,' C has 'Motte I.'
A life of love cannot be without sorrow.

Consider not so much the gifts of the lover as the love of the giver.

Let not passing fancies trouble thee.

Of the Proof of True Love of God. [III. vii.

One, 3it art *you not a mighty & a prudent lover.

A prudent lover considrip not so muche *pe zifte of *pe lover as *pe loue of *pe zeyer; pe peisip more *pe affeccion pan *pe valu, and settip aH *pe ziftes fer bynepe *pe loued. The noble lover restip 20 not in *pe zifte, but in me abone aH ziftes. It is not *perfore aH lost, *gouz som tyme *you fele not so wel of me and of my seiates as *you woldist. That gode and swete affeccion *pet *you perceiuest amonge, it is an 24 effecte of grace, & a maner of fortaste of *pe heuenly cunte, upon whom it is not to leene ouermuche, for it goj and comep. A man to fishe ayen *pe soule & to despice *pe suggestiouns of *pe deuel, is 28 a token of vertu & of gret merit. Therfore lete no straunge fantasies brouzte in of eny mater trouble *pe. Kepe a miȝty purpos & a riȝt intencion to god. It is

1 This clause comes later in the Latin. 2—2 Later.
3 Chap. vi. in the Latin. 4 Lat. 'coepis.'
5 Lat. 'placeo.' 6 Lat. 'nec displiceo.'
7 Supplied from C. 8 C here inserts 'presente.'
noon illusion pat som tyme þou art sodenly rauysshed in an excesse, & turnest anoon ayen to þe wont ðapes of þyne herte; for þe[0\textsuperscript{1}] þou suffrist rafter þan doost, and

4 as longe as þei displesse þe, & þou wrastlist ayen hem,\textsuperscript{2} it is merit & no perdicion. Knowe wel þat þe enemy laboriþ in aþ wises to lette þy desire in good, & to make þe voide from aþ gode exercices, fro worshypinge of seintes, fro mynde of myn holy passion, fro profitable þenking of þi symnes, fro keping of þin herte, & fro sad purpos of profityng in vertu; he putþ in many euel þinges, þat he mowe cause in þe werynes & horrour, & reuoke þe fro þe walþ. Meke confession displesijþ him, and, yf he mowe, he wol make þe to cesse from holy communyon. Bileue him not, ner take non hede of him, fou he ofte tymes tende to þe grynnes of deceite. Impute it to him self whan he sowþ euel þinges & unclene. Say to him, 'Be ashamed, þou unclene spirit, & go awey, wrecche; þou art ful unclene, þat bringist suche þinges to myn eres. Go hens, þou wicked deceyeþour; þou shalt haue no parte in me, but ihen shall be wiþ me as a miþy fiþter, & þou shalt stonde confused. I had leuer dye & suffer aþ þe peyne þan consente to þe. Holde þy pes, & be still;

24 I wol no more here þe, þou; þou labore to molest me neuer so ofte. God is myn illuminacion & myn helpe, whom shal I drede? If bateiles be yenst me, myn herte shal not be a ferde. Oure lorde is myn helper and my redemptour.' ðiþte as a gode kniȝt; and, þouȝ somtyme þou falle þurgh frailte of flesshe, resume strengþes more miþy þan þe raper, trustyng on my more large grace, and be wel war of veyn complacence & pride; for þerby many men be ladde into errour, & som tyme þei slide in to a blindnesse incurable. Lete it be to þe into a perpetuaH warns & mekenes, þe falinge of proude men presumyng of hemself.

\textsuperscript{1} Later. \textsuperscript{2} 'hem' is later (in margin).
Of concealing Grace by Humility. [III. viii.

Of grace to be had\(^1\) under \(\text{he}\) warde of mekenes. \textit{Capitulum viij.}\(^2\)

Some, it is more profitable & more sure to \(\text{he}\) to

hyde \(\text{he}\) grace of devotion, & not to lifte \(\text{his}\)elf upon hye, not muche speke \(\text{her}\), ner moche to peyse it, but ra\(\text{p}\)er to despise \(\text{his}\)elf, & drede lest it be boyen to \(\text{he}\) unworthy. It is not to cleue ouer tougly to \(\text{his}\) affeccion, \(\text{bat}\) may so sone be turned into \(\text{he}\) contrarie. 8

Thenke in grace, hou wreechid & nedy \(\text{you}\) were wont to be wipoute grace. Ner \(\text{he}\)ere is not \(\text{perin}\) onely spiritual profityng, when \(\text{you}\) felist grace of consolacion; but also whan \(\text{you}\) berist mekely & paciently \(\text{he}\) 12

\(\text{with}\)drawing \(\text{her}\), when it is denyed; so \(\text{bat}\) \(\text{pan}\) \(\text{you}\) be not slowe fro studie of praiier, ner \(\text{bat}\) \(\text{you}\) lete not slide awey utterly o\(\text{p}\)ir workes \(\text{bat}\) \(\text{you}\) wont to do, but as \(\text{you}\) mayste\(^3\) after \(\text{pin}\) understanding gladly do \(\text{bat}\) 16

in \(\text{he}\) is, and for no drynesse ner anxiete of mynde be not \([\ 4\ ]\) negligent of \(\text{hi}\) self. For \(\text{he}\ere\) b\(\text{i}\)p many to whom \(\text{when it come}\) not as \(\text{he}\) wolde, anon \(\text{he}\) b\(\text{i}\)p impacient or slowe. Man\(\text{nes}\)\ way is not euer i\(\text{n}\) his 20

oune power, but to god it is to 3\(\text{ue}\) & to comforthe, \(\text{when he wol,}\) & as muche as he wol, & to whom he wol, as it plesip him, & no more. Somme indiscretly for grace of devotion haue destroyed hemself, for \(\text{he}\)y 24

do more \(\text{pan}\) \(\text{he}\) ni\(\text{st}\), peising not \(\he\) measure of her litelnes, but folowyng more \(\text{he}\) affeccion of \(\text{he}\) herte \(\text{pan}\) 28

\(\text{pe}\) iugement of reson. And for \(\text{he}\)e presumed gr\(\text{etter}\)\(^5\) p\(\text{inges}\) \(\text{pan}\) god was plesed wip, \(\text{perfore}\) \(\text{he}\) loste sone

inexperte in \(\text{pe}\) wey of god, but if \(\text{he}\)e be gouerned by

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1 An error for 'hid.' Lat. 'occulta\(\text{r}\)a.' C has 'hidde.'
2 Chap. vii. in the Latin.
3 C here inserts 'beste.'
4 Erasure. C supplies 'alle.'
5 Later hand in margin.
Of concealing Grace by Humility.

III. viii.]

pe counsel of discrete men, pei mowe sone be deceyued & hurte. And if pei wol folowe her owne felyng more pan bileue ope pat are exercised, pe ende wol be perilous, namely, if pei wol not be wipdrawen fro her owne conceyt. Thei pat some wise to hem self suffriþ but seldom to be governed by opir. Better it is to saunore but a litel wip mekenes & litel understandyng, pan 8 gret tresoures of konnynge wip vein complacence. Better it is pe to haue litel fan muche wherof poy wol not be wiþdrawen fro her ovne conceyt. Thei fat seme wise to hem self suffriff but seldom to be gouerned by oir. Better it is pe to sauoure but a litel wiþ mekenes & litel understondyng, fan 8 gret tresoures of konnynge wif veyn complacence. Better it is poy to haue litel fan muche wherof fou mowe be proude. He dop not discretly ynow pat zeneþ him all to gladnes, foryeting his raper pouerte, & pe chaste drede of god, pat drediþ to lese grace pat is offrid. Ner he saunriþ not vertuously ynow, pat in tyme of aduersite or eny hevynes hap him ouer desperatly, & lasse trustingly thynkyth or felyth of me 16 pan it behoueþ. for he pat in tyme of pes wol be ouer sure, ofte tymes in tyme of bateile is founden deiecte & ferful. If poy coudist at all tymes abide meke & litel in pisself, and mesure and rule pi spirit, 20 poy shuldist not falle so sone in to perel & into offense. It is gode pat, pe feruour of spirit conceyued, poy penke what is to come, pe liþt goyng awey; pe whiche whan it happeniþ to falle, penke ayenward pat pe liþt may 24 come ayen, pe whiche I haue wipdrawen for a tyme to pi warres and my glory. Suche a preving is ofte tymes more profitable pan if poy haddist plesant pinges at pin ovne wille. ffor merites be not to be estymat of pat, 28 yf a man hap many visions & consolacions, or elles he be wise in scriptures, or sette in hye dege; but if he be grounded in very mekenes & fulfilled wip dyvine charite, if he seke in all pinges purely & holy pe 32 worship of god, if he accounte himself as nouþt & despise himself in troupe, & ioy more to be despised & made lowe of opir pan to be worshipid, pere is merite & matere of hope.

1 C here inserts 'counseile.' 2 Later.
Of vile estimacioun of himself in pe si3t of god. Capitalum ix.¹

I shal speke to my lorde, þou3 I be dust & ashen. If I accounte myself more, lo þou standist ayenst me, & my wickednesse beriþ witnes ayenst me, I may not say nay. &² I vilifie myself & bringe me to nouȝt, & faile fro aþ maner propre reputacion, & make me³ dust as I am, þi grace shal be merciful to me, & þi lyȝte 8 nye⁴ to myn herte; & aþ maner estimacion, be it neuer so litel, shal be drouned in þe valey of my nouȝtines, & shal perisshe for enere. þere þou shewist me my self, what I am, what I was, & fro whens I come;⁵ for I am 12 nouȝt, & knewe not myself. If I be lafte to myself, lo I am nouȝt & al infirme. If þou beholde me sodenly, anon I am made stronge and am fulfilled wijj a newe ioy; & a wonder þinge, þat I am so sodenly lifte up, 16 & so benignely clipped of þe, þat wip myn owne weight am enure borne doune lowe. This doþ þy loue frely goyng before me, & helpyng me in so many nedes, and keeping me fro greuous perels, & delyueryng me, as I 20 may treuly say, from euele oute of nombre. In mys linyng⁷ I loste boþe þe & me, & in seking þe alalone, & in purely louinge þe, I fonde boþe þe & me; & þurgh loue I brouȝt myself more depely to nouȝt. For þou, 24 most swete, dost wip me aboue aþ maner merit, and aboue þat þat I dar hope or pray. Blessid be þou, my god, for, þou3 I be unworþi aþ godes, ȝit þi noblesse and infinite godenes cessþ not yea to do wel to me⁸ 28 unkynde & fer turned awey fro þe. Conuerte us, lorde, to þe, þat we mowe be meke, kinde, & deuoute, for þou art oure helpe,⁹ our vertu, & our strengþe.

¹ Chap. viii. in the Latin. ² C. 'But and.' ³ C. 'me selfe.' ⁴ Later. Not in C. ⁵ C. 'thereof.' ⁶ C more correctly, 'whither I became.' ⁷ An error for 'mis loving.' The Lat. is 'male amando.' ⁸ Error for 'þe' (the article). Lat. 'ingratiss.' ⁹ C. 'helthe.'
That all things are to be referred to god as to be last ende. *Capitulum x.*

Sonne, I owe to be by last & by souereyn ende, if you desire verily to be blissful; & purghe pis intention shal be purged pis affection, pat is ofte tymes euell bowed down to hir self & to creatures. for if you seke piself in eny pinge, anon you failest in piself and waxist drye. Wherfore to me refere all pinges principaly, for it am pat haue youen all pinges. Considre all pinges as welling of he hyest & most souereyn good; and perfore pei are to be reduced to me, as to her original begynnyng. Of me litel & gret, poure & riche, drawith quyk water, as of fie welle of lif; & pei pat scruip me willingly & gladly shal receyve grace for grace, but he pat hap glory wipoute me, or be delited in eny priuate good, shal neuere be stablisshed in very joy, ner delited in herte, but shal be lette in many wises & anguissid. perfore you owist to ascriue to piself no maner of good, ner arrecte not by vertu to eny man, but all to god, wipoute whom man hap nought. I saue all, & I wol haue all ayen, & wip districcion I require bankinges. This is troupe, wherby is chaced away pe vanite of glory. And if heuenly grace & very charite entre in, pere shal be non envie, ner contraccion of herte; ner priuate loun ne shal not occupie it, for dyynye charite ouercompe all pinges, & dilatip all pe mistes of pe soule. Yf you sauore aryst, you shalt ioy allone in me, for pere is no man gode but god all one, pat is to be preised aboue all pinges & to be blessed in all pinges.

That, pe worlde despised, it is mery & swete to serue god. *Capitulum xi.*

Now, lorde, I shal speke ayen, and kepe no silence; I shal say in pe eres of my god, my lorde, my

1 Chap. ix. in the Latin.
2 C here adds, 'you shalt trust alone in me.'
3 Chap. x. in the Latin.
Of the Sweetness of God's Service. [III. xi.

kinge, pat is on hye. O lorde, hou gret is the multitude of py sweatnes to hem pat drede pe! But what art pou to py louers? what to hem pat serue pe wip all her hertes? Verily pe sweatnes of pi contemplacion & pat pou grauntist to thy louers is vnspecable. Here in pou shewist most pe sweatnes of pi charite, pat, when I was not, pou madist me, and when I errid fro pe, pou laddist me ayen, pat I shuld serve pe, & pou commaundist 8 me to loue the. O pou welle of euerlasting loue, what shal I say of pe? hou may I foryte pe, pat vouchist saaf to haue mynde on me? yea, after pat I failed & pershid, thou hast do mercy wip pi seruaunt aboue all 12 hope, and hast shewid grace & frendship aboue all merit. What zelde I pe ayen for pis grace? It is not zouen to aH, pat, aH pinges forsaken, pei renounce pe worlde and take a Religious lif. Wherip is pat a gret 16 ping pe serue pe, sip evry creature is bounden to serue pe? It owip not to seme me a gret ping to serue pe; but raper pis aperip to me gret & wonderful, pat pou vouche saf to receyve to py seruaunt me so 20 poure & so unworthy, & to oone me to py wellbiloned seruauntes. Lo, aH pinges pat I haue & wip pe whiche i serue pe, are pyne. Neuerpeles in contraric wise pou servist me raper pan I pe. Lo, hevene & erpe, pat pou 24 hast made unto maunnes seruice, are redy, & evry day doe pe pat pou commaundist hem; & pat is litel, but ouere pat pou hast orleined also angels in to maunys mynistery; but it passip aH pat pou piself vouchist saf to 28 serue man, and madist promys to zewepiself to him. What shal I zewe pe for aH pespe thousand of godes? Wolde god I miit serue pe aH pe days of my lif! Wolde god at lest I miit suffice to do pe worpy seruice 32 o. day! Verily pou art worpy aH maner seruice, aH worship, & euerlasting preisyng. Verily pou art my lorde, & I py poure seruaunt, pat am bounden wip aH my miit to serue pe & neuere be wery of pi preisinges. 36
Thus I wol & pus I desire, & what lackip me vouche 
pou saf to fulfille. It is a gret worship & a gret glory 
to serue pe, & to sette all pinges at no price for pe; 
4 pey pat willingly subdue hemself to py service shul 
haue grace. And pei pat for py most holy\(^1\) loue puttip 
away flessely delectacion, shul finde pe consolacion of 
pe holigost. pei shuH gete liberte of mynde [pat] 
8 entrip into strei3t lif & takip non hede of no worldly 
cure. O pe acceptable & pe iocunde service of god, 
whereby a man is verily made fre and holy! O pe holy 
state of religiose seruage, pat makip man even to 
12 aungels, plesant to god, ferful to fendes, & commend- 
able to all cristen men! O pe seruice to be clippid & 
euere to be desired, wherby pe hyest & souereyn good 
is deserved, & ioy goten pat shal duelle wipouten ende!

16 That pe desires of pe herte must be examyned 
& moderid. \(\text{Capitulum xij.}\)^2

Sone, 3it pou must lerne muche pinge, pe whiche 
pou hast not\(^3\) lerned as 3it. Lorde, what are po? 
20 That pou put pi desire holy after my wel willyng, and 
pat pou be not a louer of piself, but a desirous folower 
of my wille. Desires ofte tyymes settyn pe on fire & 
hugely stiren pe; but considre whepir pou be meved 
24 more for my worship or for pin ovne profit. If I be in 
cause, pou wolt be wel content what euere I ordelye; 
and if pere be eny pinge of pyn oune sekying pat is hid 
 priuely, pat it is pat lettip & greuep. Be war perfere 
28 pat pou leyne not to muche upon eny desire before con- 
ceuyed, me not councele; lest pe repente afterward, 
and pat displesce pat first plesid, and pat pou heldist for 
pe better. sfor not euery affecion pat seemp gode is 
32 to be folowed anon, ner contrarie affecion to be flecdle

\(^1\) In C the words 'most holy' come before the word 'service' 
in the preceding line. \(^2\) Chap. xi. in the Latin. \(^3\) C inserts 'well.'
at first. It is expedient amongst to use refrenacion, yea, in gode studies & desires, lest by importunyte thou fall into distraccion of mynde, lest thou engendre sclaundre in oth thou indisciplinacion, or elles lest thou be 4 sodenly troubled & fall by wijstanding of oth. And thy flesshe owip so longe to be chastised and constreyned to be soget in servage, til it lerne to be redy to all thinges & to be content wip fewe, & to delite in symple 8 thinges, & not grucche ayen suche as is not conuenyent.

Of Informacion of pacience & fi3tyng ayenst concupiscence. *Capitulwm xiiij.*

Lorde, as I se, pacience is ri3t nedful to me, for many contrariousnes fallen in his worlde. For, hov euere I ordeigne for my pes, my lif may not be wijpoue bateile & sworde. So it is, sone; but I wol 16 not pat thou seeche pes, and lacke temptacions, & fele no contrariousnes; but pan deme to haue founde pes, whan thou art haunted in diverse temptacions and preued in many contrarioustes. If thou say pat thou maist not 20 suffre many thinges, hov wilt thou pan suffre pe fire of purgatory? Of ij. eneles pe lasse is euere to be chosen; wherfore, pat thou mowe escape turmentes pat are to come, studio to suffre evenly for god present eneles. 24 What trowist thou pat men of his worlde suffre nouzt or litel? Nay, thou shalt not finde pat, thou seke most delicat men. But pey hane, thou saist, many delectacions, & perfore pey peise litel her tribulaciones. Be it 28 so, so pat pei hane what pei wol; but hov longe hopist thou it shal endure? Lo, pei pat are habudent in his worlde here shul faile as pe smoke, & pere shal be no

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1 Here a sentence is left untranslated both in C and D.
2 C inserts 'thinges.'
3 Chap. xiiij. in the Latin.
4 C here and in line 6, 'contrarioustez.' The word has been altered in D.
5 C here inserts 'they folowe her owne delectacions and.'
6 C omits 'here.'
remembranonce of þe ioyes passed. And ʒit whyles þei lyue, þei reste not in hem wipoute bitternes, werinesse, & drede; for ofte tymes of þe same þinge wherof þei 4 conceyue delectacion þei receyue peyne and sorowe. It falliþ to hem rjȝtwesly þat, for þei inordinatly sekiþ delectacions & folowe hem, þat þei wipoute confusion fulfille hem not. O hou shorte, hou inordinat, hou 8 false, hou foule þei aH be! Neuerpeles for drunkenes & blindenes þei understonde not, but as1 dum bestes renneþ into deth of soule for a litel delectacion of corruptible lif. Wherfore þou, sone, go not after þy con-
12 cupiscences, but turne awey frow þin oune wille. Delite þe in god, & he shal þene þe þe peticions of þin herte. Lo, if þou wolt verily be delited and more habantly be comforted of me, lo in contempe of aH worldly and 16 in kutting awey of aH lower delectations shal be þy blessing, and plenteuous consolacion shal be ȝolden to þe. And þe more þat þou wipdrawist þe frow consolacion of aH creatuere, þe swetter & þe miȝtier confortes 20 þou shalt finde in me. But first þou shalt not come to þese wipoute sorwe2 and labour of strivinge. The olde used custom wol wipstonde, but it shal be ouercomen by a better custom. The flesshe wol grucche3; but 24 it shal be refreyned wip þe fernenour of spirit. þe olde serpent wol stire þe & bringe þe to bitternes; but wip praier he shal be dryven awey, and wip profitable labour his comyng4 shal be stopped.

28 Of obedience of a meke suget by ensample of our lord ihesu. Capitulum xiiiij.5

Sonne, he þat laboriþ to wipdrawe himself frow obedience, he wipdrawip himself frow grace; and he þat 32 sekiþ to haue pryuate þinges, lesiþ þe common þinges.

1 Later. 2 C. ‘tristesse.’ 3 C adds ‘ayein,’ which is erased in D. 4 C inserts ‘inne.’ 5 Chap. xiii. in the Latin.
He set freely & gladly subjic not himselfe to his souerayne, it is a token set his fleshe obeie not him parfitly, but ofte tymes kikip ayen & gruchip. Lerne perfore to obeie by soueraynes swiftly, if you wille set by fleshe shal obeie pe; for pe utter enemy is sonner overcomen, if pe yner be destroyed. There ys not a more greuous nor a worse enemy of pe soule yuar according to pe spirit. It is bhoeneth pe in all wise to take upon pe very despising of self, if you wol preuaile ayen fleshe & blode. But for as moche as you louest inordinatly self, perfore you dreidist to resigne self fully to pe wille of ouer. But what grete pinge is set if you, pat arte but asshon and nought, subdue pi selfe to man for god? Sithe I almyghty and highest, pat made alle pinges of nught, mekely made me sugget to man for pe, and 16 was made mekest of alle & lowest, for you shuldest overcome thi pride with my mekenesse. Lerne to obeye, you duste! lerne to meke thi selfe, you yerthe and cleye, and to bowe thyselfe vnder the feete of alle; 20 lerne to breke pine owne wills, and to yve pe vnder subieccion of alle. Be wrothe ayeins thi selfe, and sufere no volowyenge pride to lyve in the, but shewe pe so sugget and so litel pat al men move goo over pe, 24 and trede vpon the as vpon myre of the streete. What haste you, veyne man, to compleyne? Thou foule synnar, what haste you to answere pi reprevars, pat so ofte tymes haste offended thi god, and so ofte tymes 28 deserved helie? But myne yner hathe spared pe, for thi soule was precious in my sight; for you shuldest know my love, and be ever kynde to my benefaytes, and pat you shuldest yive thi selfe continuly to very 32 subieccion by mekenes, and bere paciently pine owne despisinge.]

1 Later. 2 Later. The next two lines show signs of erasure. 3 The text within the brackets is omitted in D, and has been supplied from C.
Of hyd domys to be consyderyd.¹

Capitulum xv.²

Lorde, thou sowndyst thi domes upon me & shakyst afeit my bones for drede & tremlyng, & my soule is grely affraied. I stonde astonyed, and considre pat heuens are not cleen in thy beholdyng. If thou fondyst shredenes in angeles & spareyst hem not, what shal 8 falle of me? Sterres felle from heuene, & I dust what presume I? Whos werkes semed laudable felle to lowist in theges, and fei ete brede of aungeles, I sawe hem delite in swynes draf. Therfore, lorde, were is no seurte, if thou wifidrawe jjin honde. There auailij no wisdom, if thou leue jji gourernance. Were helpij no strengpe, if thou cesse to kepe. Were is no chastite sure, if thou defende it not. Were auailij no kepyng, if pin 16 holy wacching be not nye. Yf we be forsaken, we be drouned & pershyn; and we be visited, we are rerid up & lyuen. We bij unstable, but by bij confermed. We waxe leuke, but by bij we bij sette a fyre.

O hov⁵ & abiectly it fitti bij me to fele of myself, & hou nouj to sette by is eny good pat I seme to hane! O hov deply I owe to submitte myself under bi depe groundeles iuggementes, lorde, where I finde myself 24 noo iing elles but noujt & noujt! O weight unmeasur-able, o see intransnatable, where I finde no iing of myself but ahi noujt! Where is pe lurkynde⁶ hidels of glory & worship, where is pe trust conceyued of 28 vertu? AH veyn glory is swolowed up in pe depnes of iuggementes upon me. What is every fleshe in py beholding? Whether shal clay reioyce itself ayenst him

¹ C has 'Of the pryve iugementes of god, lest we lyfte uppe into pryde for goode pinges.'
² Chap. xiv. in the Latin.
³ C has 'pou hondrest over me thi jugementes and alle to shakast,' etc.
⁴ Later.
⁵ Here 'mekely and howe' is inserted in C.
⁶ Later (in margin); omitted in C.
How we should feel in respect of Desires. [III. xvi.

pat makip it? How may he be rerid up in veyn speche whos herte is suget to god in troupe? Añ pe worlde shal not rere up into pride whom troupe hap made suget to himself; ner he shal not be mened by pe mouþes of añ his preisers, pat stedfastip añ his hope in god. ffor pey pat spekip in magnifieng hemself, lo, are nou³t, & pei shal faile wip pe soune of her wordes; but pe troupe of oure¹ lorde abidip for euere. 8

Hov a man shal stonde² in every þinge desiderable. *Capitulum xvj.*³

Sone, say þus at añ tyme: Lorde, if it plese þe, be þis þus. Lorde, if þis be þy worship, be þis doon 12 in þy name. Lorde, if þou se it be expedient and preue it profitable to me, graunte me to use it to þy worship; but if þou knowe þat it be noyous to me, or not vailable to þe helpe⁴ of my soule, take suche a desire 16 fro me; for not euery desire comeþ of þe holigost, yea, þou³ it seme to man riʒt and good. It is harde to deme of troupe wheþer a good⁵ spirit or an euel stire þe to desire þat or þat; or wheþer þou be mened of þyn ovne 20 spirit. Many in þe ende ben deceyued, þat in þe begynnyng semed brouȝt inne wip a gode spirit. Wherefore with drede of god & mekenes of herte is to be desired & asked what desiderable⁶ þinge þat comeþ to 24 mynde principaly; for wip propre resignacion añ þinge is to be committed to me, seïeng: Lorde, þou knowist how it is best; be it þus or þus, as þou wolt, and whan þou wolt;⁷ ȝeu þat þou knowist, how much þou wolt, & 28 whan þou wolt. Do wip me as þou wolt & as it most pleþ þe, & as it is most þy worship. Put me where þou wolt, and do wip me frely in añ þinges. I am in

¹ Later (in margin). ² C adds 'and seie.' ³ Chap. xv. in the Latin. ⁴ C, more correctly, 'helthe.' Lat. 'salutis.' ⁵ In margin. ⁶ C, 'desirable.' ⁷ C omits 'and whan þou wolt.'
III. xvii, xviii.] A Prayer. Of true Comfort.

That very solace is to be sou3t in god allone. Capitulum xviiij.¹

What euere I mowe penke or desire to my solace, I abide it not here, but hereafter; that if I allone had ah pe solaces of pe worlde, & mizt use ah pe delices, it is certeyn pat pei mowe not endure. Where-fore, my soule, pou maist not plenerly be comforted, ner parfitly be refresshid but in god, pe consolacion of poure & pe undertaker of meke men. Abide a litel while, my soule; abide goddis promys, & pou shalt haue abund-

¹ Not a separate chapter in the Latin.
² Chap. xvi. in the Latin.
Of casting all our Care upon God. [III. xix.

Of casting all our Care upon God. If thou wouldest see present pinges more inordinately, thou shalt lose everlasting heavenly pinges. Lete temporall pinges be in use, & everlastinginge pinges in desire. Thou maist not be filled wip no temporall good, for thou were not made to fruishe po. Yea, thou hadist all h gode pat are made, thou maist not be blisful; but in god, pat made all pinges, shal be pi blisse & by felicite; not suche as is seen & preised of folisshe loyers of pis worlde, but suche as gode true cristen men abidin, & spiritual men fortastip,1 whos conversation is in heuene. Veyn it is & short, all mannes solace; but pat is blisful solace & is true, pat is pereuen wip infurje of troupe. The devout man berip euere wip him his comfortour iheau, & saip to him: Be nye to me, lorde, in euery place & euery tyme. Be pis my consolacion, gladly to wille to 16 lacke all manys solace. And if pi consolacion lacke, pi wille & iuste probacion be to me as a souereyn solace; for thou shalt not perpetually be wroth, ner thou shalt not preten everlastingly.

That all maner bisenes is to be sette in god.

Capitulum xix.²

My sonne, suffre me to do wip pe what I wole; I knowe what is most expedient to pe. Thou 24 penkist as a man, thou felist in many pinges as manny affecion studiep. Lorde, it is true pat thou saist. By besynesse is more for me than euery cure pat I can bere for myself. He stondip ouercasely & like to falle, pat 28 castip not all his bisenes in to pe. So pat my wille be right & abyde stedfast in pe, do of me what plesip pe; for it may not be but good, whateuere thou do of me.

1 C. 'fortastin amonoge,' D had originally 'fortastip.' A later hand has struck out the word 'amonoge,' doubtless from ignorance of its meaning = 'sometimes.' Lat. 'interdum.'

² Chap. xvii. in the Latin.
III. xx.] Of Patience under Suffering.

If thou wilt put I be in derkenes, blessid mote thou be; and, if thou wilt put I be in liit, zit blessed mote thou be. If thou vouche saf to conforte me, blessed mote thou be; and if thou wilt put I be troubled, be thou euer alike blessid. Some, so thou must stonde, if thou desirest to go wip me. Thou owist to [be as redy to suffre as to Ioye. As gladly thou owest to be nedy and poner 8 as ful and riche. ¶ Lord, I shal gladdely suffre for thee, what euer thou wilt come vppon me. I wolde indifferently receyve of thi hande gode and yvel, swete and soure, glad and sorowful, and for alle pinges pat falle to me yif thee pankynges. Kepe me fro alle maner syme, and I shal not drede depe nor helle. Whiles pat thou prowce me not awey for euer, ner putte me not out of pe boke of lyve, hit shal not noye me what euer 16 tribulacion come to me.

That temporal miseries bi ensaumple of Criste ar to be borne. Capitulum 20m.¹

Stone, I came downe from hevon for thi helthe; I toke vppon me thi miseries, not of nede, but for charite, ffor thou shuldest lerne bi pacience to suffre temporalle myseries not grucchingly. ffor fro pe houre of my birpe into the daie of my goyng oute of pis worlde in pe crosse, per lakkep me never suffringle of sorowes. I had grete lakke of temperal godes. I herde many compleyntes made of me, shames and reproves I susteyned benigneul, ffor benefaites I receyved vukynde-28 nesse, for miracles blasfemyes, for techinges reprehensions and blamynges. ¶ Lord, for thou were paciente in thi lyve, per inne fullylyenge pe commaundement of thi fader, hit is worpi pat I, most wrecched synnar, 32 after pi wille susteyne my selve paciently, and pat as longe as thou wolte pat I bere pe burden of pis corrupt-

¹ Chap. xviii. in the Latin.
Of the Endurance of Injuries. [III. xxii.

ible lyve. for if pis lyve be onerous and hevy, yette bi thi grace hit is fulle meritory, and, bi phine ensaumple & pe steppes of thi dedes, to the feble and pe seke the more tolerable and the more clere; and suche more 4 consolatory pe hit was sumtyme in the olde lawe, when pe yate of hevon was yette closed, and also pe weye more darke, for as muche as so fewe pat tyme toke any cure to seke the reaume of hevon. And 8 noupher gode menne pat payed her dette of holy deve1 myght penne entre into the reaume of hevon. ¶ Of howe grete pankynges am I bounden to yelde to pe, pat hast vouched save to shewe to me and to alle cristen 12 me pe right wey and2 pe gode wey to pin everlasting reaume! Thi lif is oure way, & by pin holy pacience we go to pe, pat art our crowne. But if pou haddist gone tofore & tau3te us pe way, who wolde haue take 16 eny cure to haue folowed? Allas! hou many wolde haue abiden afte afer & behinde, but if pei hadden beholde by clere ensamples. Lo, zette3 we waxe lenke, heryng of so many signes & doctrines. What wolde 20 falle if we had not so gret a light to folowe pe?

Of suffringle of wronges and who is preued very pacyent. Capitulum xxj.4

What is it pat pou spekist, sonne? Cesse of pi 24 compleynyng, consideryng my passion & pe passion of opir seintes; for pou hast not zit wipstonden unto shedyng of pi blode. Litel it is pat pou suffrist in comparison of hem pat suffrid so grete pinges, so miȝtily 28 temptid, so greuously troublid, so manifolde preued and exercitate. It bihoue[4] pe perfere to bringe to mynde opres greuous peynes, pat pou mowe pe more miȝtily

1 This does not correspond with the original.
2 The text within the brackets is wanting in D from the loss of a leaf, and has been supplied from C.
3 Later, in margin. 4 Chap. xix. in the Latin.
& more esily bere þy smal þeynes. And if þey semo not litel to þe, be war lest þyn impacience cause þat. Neuerþeleþ, wheþpir þei be smale, wheþer þei be grete,

4 studye to suffre aff paciently. þe better þat þou dispoþist þe to suffre, þe more wisely þou dost, & þe more þou deservist; & þe eselier þou shalt bere it, made redy ðerto nat sluggsly\(^1\) in herte & by use. And say not:

8 I may not suffre þis of suche a man, ner I owe not to suffre suche þinges, for he dide me gret harme, & puttid þinges up on me þat I neuerþe þouȝte; but of a noþer I wol suffre gladly what euere I shal suffre. Suche a

12 þouȝte is ful folisshe, þe whiche consideriþ not þe vertu of pacience, ner of whom she is to be crowned, but takeþ more hede of þe persones & of þe offences doon to him. He is not very pacient þat wol not suffre but 16 as mucþe as he wol;\(^2\) for þe very pacient takþ non hede wheþir he suffre of his prelate or of his pire, or of his lower; wheþir of a gode man & an holy, or he be exerciced of an ouerþwart man & an unworþy; but

20 indifferently what aduersite, and hou ofte by eny creaþure [fallyþh to hym],\(^3\) all þat he takþ acceptably of þe honde of god, & accountiþ þat as a gret hyre\(^4\); for no þinge, be it neuere so litle, so it be suffrid for god, shal

24 passe wipoute merite. Wherfore be þou spedde & redy to fiȝtyng, if þou wolt haue þe victory. Withoute victoþry\(^5\) maiþ þou not come to þe croiþne of pacience. If þou wilt not suffre, þou refusist to be crowned; and if

28 þou desire to be crowned, fiȝte manly, suffre paciently. Wipoute labour men comeþ not to reste, ner wipoute fiȝtyng, men comeþ not to victoþry. Lorde, make posþible by þy grace þat semeþ me impossible by nature.

32 Thou knowest, lorde, þat I may suffre litel, & þat I am sone proven dow in þit aduersite. Make, lorde,

\(^1\) C. ‘slugedly.’ \(^2\) C adds ‘and of whom he wolde.’ \(^3\) Later, in margin. Not in C. \(^4\) C. ‘iure.’ \(^5\) C. ‘fightynge.’
Of every exercitation of tribulacion be to me amyable, & for thi name desiderable; ffor to suffre & to be vexid for pe is ful holsom to my soule.

Of confession of oure infirmite & miseries of this lyf. Capitulum xxij.

I shal knouleche ayenst myself myn unriêtwesnes. I shal knouleche to pe myn infirmyte. Ofte tymes a litel þynge prowip me doon & makiþ me sorry. I 8 purpose to do miȝtily; but, when a litel temptacioun comep, I am in gret aunguisshe. Þerfore, ofte tymes overcomen þoruþ a litel3 blaste. Se þehere, lorde, my deieccion & my frailte, known to þe on every syde. Haue mercy on me oute of þe clay, þat I stike not þerin, ner abide deieecte in every side. 16 That it is þat ofte tymes rebukiþ me before þe & confoundiþ me, þat I am so slidyng & so weike to wip-stonde passions, and þouþ I falle not fully to consent, þit hir vexacion is gremus & heny to me, and it wereþ 20 me so to lyue daily in stryf. And þerby is myn infirmite knowen to me, þat abhominable fantasies cometh muche liȝtlier þan þei gon away. Wolde god, þou most stronge god of israel, loner of true soules, þat þou 24 beholde þe labour & þe sorowe of þi seruaunt, & be assistent to him to what euer þinge he go! Strengþe me wip heuenly miȝt, lest þe olde man, þe wrecchid fleshe not þit fully sugget to þe spirit, haue þe better 28 & þe lordship, ayenst whom it behouþ to fîþte al þe while me lyueþ4 in þis lif most wrecchid. Alas! what lif is þis, where as lackiþ neuer tribulacions & miseries, where al þinges are fulþ of grynnes & of enemies. 32 For, one temptacyon or tribulacion goinge away, anþer

1 C. 'desirable.' 2 Chap. xx. in the Latin. 3 C. 'lyght.' 4 'me lyueþ' is the rendering of Lat. 'vivitur.'
Of Rest in God above all His Gifts.

Come, yea, som tyme pe first conflicte yit duryg, oþir many come uppon unwares. And how may a lif be loued, hauyng so many bitternesses, suget to so many miseries, & myschaunses? 1 hov [also is hit called] a lif, þat engendritþ so many deþes and pesti-lences, & þit is lov[ed and sought of many] to haue her delit þerinne. The worlde is] ofte tymes repre[ved 8 þat hit is fals and veyne;) and þit it is [not lyghtly forsaken, for þe con]cupiscences [of the fleyssh he haue to grete dominacion.] But [summe þinges drawn to love and summe to despite. To love þer draweþ desire of the fleisshe, desire of yen, and pride of lyve. But þeynes and miseries folowinge bringeþ furþe hate of þe worlde & werynes. But alas! false delectacion ouer-comþ þe mynde 3onen to þe worlde, & so it accountþ delices to be under breiers, for she hap neþer seen ner tasted þe swetnes of god, ner þe inwarde mirþe of soule. But þei þat despisiþ parfitly þe worlde & studieth to lyue under holy discipline, þe swetnes of god, þat is promysed to true louers, is not unknowen to hem, & þey seen clerly hou greuously þe worlde erriþ, and hou diuersely it deceiþ.

That man owþ to reste in god aboue alle his giftes. Capitulum xxiiij. 2

1 C. 'mischieves.' The word seems to have been altered in D.

2 Chap. xxi. in the Latin.
Of Rest in God above all His Gifts. [III. xxiii.

above all yiftes pat thou maiste yffe or infounde, above]¹
al ioy & iubilacion pat mynde may take or fele;
flurpermoe aboue angeles & archangeles, aboue al þe
kniþhode of heven, aboue all þinges visible & inuisible, 4
& aboue all þinges pat þou, my god, art not; for þou,
my god, art best aboue allh. þou alone art hiest, þou
alone most miȝty, þou alone most sufficient & most
fuH, þou alone most swete & most solacious, þou alone 8
most faire & most lonely, þou alone most noble and
most glorieous, aboue all þinges; in whom all gods are
togidres & parfitly, & euere have be, & shall be. And
þperfore it is litel and insufficient, what euuer þou yeuest 12
me beside þiself, or reuelist or promittist of þiself, þe
not seen ner goten fully; for myn herte may not verily
reste ner be fully & all holy content, but it rest in þe
& ouerpasse þi yiftes & euery creature. O my most 16
swete spouse ihesu crist, most pure louer, lorde of al
maner creature, who shal þeue me feders of very liberte,
þat I mowe fele & reste in þe! O whan shal it be
þouen to me fully þat I mowe take hede & se hov 20
swete þou art, my lorde god? whan shal I at full gadre
myself in þe, þat for þi loue I fele not myself, ²but þe
only² aboue all þe felynge & all maner in a manere not
knowen to all. Nov ofte tymes I morne and here myn 24
infelicite wip sorowe; for in þis valey of teres þere
comeþ many euþ þinges, þat ofte tymes lettþ me,
troublþ me³ sore, & darkþ my mynde, & distractþ me,
and drawþ me & wrappþ me in, þat I may not haue 28
fre comyng to þe, and þat I may not fruisshe þo
iocunde clippinges þat are⁴ redy to holy spirites. My
sijhinge & my manyfolde sorwe⁵ in erþe mote meue þe.

¹ The words within brackets in chaps. xxii. and xxiii. are
wanting in D from the mutilation of a leaf; they have been
 supplied from C.
² In margin, later hand. Not in C.
³ Here C inserts 'makeþ me.'
⁴ C inserts 'ever.'
⁵ C. 'teres.'
III. xxiii.] Of Rest in God above all His Gifts.

O ihesu, pe briştues of euerlastyng glory, comfort of pe soule goyng in pilgrimage; at pe is my moupe wipoute voice, and my silence spekijj to pe. Hou longe tariüp my lorde or he come? Come he to me his poure servant, pat he mowe make him glad; put he his honde & deliuere pe wrecche from al maner anguisshe. Come, come! for wipoute pe shal þere be no blisful day ner houre; for þou art my gladnes, & wipouten þe my borde is voide. I am a wrecche, & in manere imprisoned & greuously ferid, til þou refresshe me wip þe liʒt of þi presence, & make me fre, & showe me þin 12 amyable visage. Lete opir men seke for þe what oʃir þinge hem likijj; for me plesiþ no þinge ner shal þese, but þou, my god, myn hope, & myn euerlastinge helþe. I shal not holde my pes, ner I shal not cesse to pray, 16 til þi grace turne ayen to me, & þou speke wip infurþe. Lo, I am here; lo, I am come to þe, for þou calledist me inwardly; þi dedes,1 þe desire of þy soule, þin humyliacion, þe contricion of þin herte, þei haue bowed 20 me & brouȝte me to þe. And I seide: Lorde, I haue called on þe inwardly, & desired to2 haue my fruiciou in þe. I am redy to forsake aH þinges for þe. Thou verily steredist me first to seke þe. Wherfore, lorde, be 24 þou blessed, þat hast done þys godenes wip þi servaunce after þe multitude of þi mercy. What haþ þi servaunce more to say, lorde, before þe, but þat he make himself gretly in þi siʒt, having euer in mynde his oune 28 wickednes & his vilete? for þere is noon like þe in aH þe innumerable þinges of heven & erþe. Thi werkes are riʒt gode, þi ingmentes true, and by þi prouidence aH þinges are gouerned. Preising þerfore be to þe & 32 glory, þou þe wisdom of þe fader! my mouþe, my soule, and aH þinges þat are made, preise þei þe & blesse þe. Amen.

1 Error for 'teres.' Lat. 'lacrvmæ.' 2 Later.
Of the Remembrance of God's Benefits. [III. xxiv.

Of the recordacion of the manyfolde benefetes of god. Capitulum xxiiiij.¹

Lorde, opene myn herte in þy lawe, & teche me to go in þi preceptes. Graunte me to understande 4 þi wille, and wiþ grete reverence & diligente consideration to remembre þi benefetes, hope in general & special, þat I mowe þerfore worþeply þene þe þankinges. [But I knowe and knowelie þat I may not yelde due 8 þankyngeþ]² for þe lest point. I am lasse þan aþ þi gods þouen to me, and when I attende þi noblesse, my spirit failip for þe gretnes þerof. Aþ þat we have in body & in soule, and aþ þat we have outwarde or inwarde, naterly or supernaturaly, aþ are þi benefetes, & commendid³ as a benefactour holy & gode, of whom we have receyued aþ good þinges. And if oon have taken mo & a noþer fewer, þit aþ are þyne, & wiþouten 16 þe may not þe leste þinge be had. He þat hap receyued gretter may not reioyse him of his merite, ner be lifte up abone ðer, ner despice þe lasse; for he is more & better þat lasse ascriueþ to himself, & in þanking is 20 more meke and more deuoute. And he þat wenyth himself to be more vile, and demeth himself more unworþþ þan aþ ðir, he is more apte to receiue gretter þiftes. And he þat takip fewer, owip not to be sory, 24 ner bere indignacion ner envie to þe riccher; but raper take hede to þe & souerainly preise þi godenes, þat so plenteuously, so frely, so gladly, graunþ þi þiftes wiþoutne excepcion⁴ of persones. Aþ þinges comþ of 28 þe, and þerfore þou art to be preised in aþ þinges. Thou knowist what is expedient to be þouen to every body, and why þis hap more and þis lasse; it is not to us to discerne, but to þe, anenst whom aþ merites are 32

¹ Chap. xxii. in the Latin. ² Supplied from C. ³ Error for 'commend þe,' which appears in C. ⁴ C has, correctely, 'accepcion.' Lat. 'acceptatione.'
Of Four Things that give Inward Peace.

Of iiiij. pinges bringyng in\(^2\) gret pes.

Capitulum xxv.\(^3\)

Some, now shall teach pe pe wey of pes & of very liberte. Lorde, do pe\(^4\) sayst, for pe is greable to me [to] here. Studie, some, rather to do pe wille of a nofer pan pin one. Chese euermore rather to have lasse pan more. Seke euer pe lower place & to be under aH. Desire eum & preie pe wille of god be

1 Supplied from C. 2 C omits 'in.' 3 Chap. xxiii. in the Latin. 4 'to' is not in the text. Lat. 'aurire.'
Desire and pray that the will of God be done; and thou shalt have peace.

aaH & hool done. Lo, suche a man entrip in to pe costes of pes & quiete. Lorde, pis worde of pine is greatly shorte, but it contenip in itsel suffe muche perfeccyon. It is litel in saieng, but ful of witte and plenteuous of fruit. And if pis mist be treuly kepte of me, a list turbacion shuld not so sone springe in me; and as ofte tymes as I fele me unpleid & greved, I synde lat I haue gone fro pis doctrine. But pou maist aH pinges, 8 & euere louest pe profetyng of mannys soule. Encresce in me more grace, pat I move fulfille py worde, & make parfit myn oune helpe.

1 Ayenst euel pou3tes. Capitolum xxvj.² 12

My lorde god, be not eloyned fro me; my god, behold into myn helpe; for veyne pou3tes & gret dredes haue risen ayenst me, turmentyng my soule. Hou shal I ascape unhurte? hou shal I breke hem? 16 'I shal go before pe,' he saip, ' & I shal make lowe pe glorioso of pe erpe: I shal opene pe yate of pe prisone, & I shal reule to pe pe inwarde of my secretes.' Do, lorde, as pou spekist, & do fle fro pi visage aH wicked 20 pou3tes. This is myn hope & my soul consolacion, to fle to pe in euery tribulacioun, to truste to pe, & inwardly to calle upon pe, & paciently to abide py consolacyon.

A praier for illumynacion of mynde.

Capitolum xxvij.⁴

Clarefie me with py clernesse of euerlastinge list, and bringe oute of pe habitacle of myn herte aH 28 maner of derkenes. Restreyne aH euel evagacions & aH misty temptaciones. Ffi3te for me mistily, and bere⁵

¹ C has 'A praier ayenst,' etc.
² Not a separate chapter in the Latin.
³ Here leaves 113—120 of C are wanting.
⁴ Not a separate chapter in the Latin.
⁵ See 'bear,' 26, 'to push, force, drive.'—New Engl. Dict.
Of avoiding Curiosity about other Men’s Lives.

Of eschuynge of curiouse inquisicioun of opre mennes lyving.  

Sone, be not curiouse, ne be besy.  What is pat or pat to pe? folowe pou me.  What is pat to pe, wheþir suche a man be suche or suche, or what þys man doþe, or what he saip? pou hast no nede to answere for opre, but for þyself þou must yelde accountes.  Wherto wrap-pist þou & ympliest þiself?  Lo, I knowe aþ men, & se aþ þinges þat are doon under hevene, and knowe how it stondþ wip euerþ man, what he þinkeþ, what he wol, & to what ende drawþ his entencion.  Wherfore to me 28 aþ þinges are to be committed.  Kepe þou þiself in gode pees, and letþe þe stirer stirþe as mucþe as he wol.

1 Chap. xxiv. in the Latin.
Of true Peace of Heart. [III. xxix.

What euer he do or say shall fall upon him, for he may not deceit me. Take none heed of ye shadowe of a great name, nor of ye familiarite of many, nor of pryuate loue of man; for all these engendre distractions, & great derkenes in soule. I wolde gladly speke my wordes, & shewe ye hide pinges, if ye woldist diligently observe my comynge and opene to me ye dore of ye herte. Be redy, wake in praiers, & in all pinges make piself.

Where in stondip pes of herte & very profityng. Capitolum xxix.¹

Some, I seide: I leue pes to you, I leue my pes to you; not as ye worlde yeuep, so yeue I. All men 12 desirip, but all men louep not ye pinges pat longip to very pes. My pes is wiue men & mylke of herte; ye pes shall be in muche pacience. If ye here me & folowe my voice, ye shall lyue in grete pes. What 16 shal I do perfere? In every ping take hede what ye dost & what ye saist, & dresse all pin entencion to plese me allone, and oute of me coneite no ping, ner seke no ping. And also of opir mernes dedes or 20 seinges deme no ping teemarily, ner meede not ner imdie ye not wiue pinges pat are not committed to ye, & it shal be trouble [to ye]² litel or seldom. For a man neuer to fele trouble, ner suffre non hevynes in 24 body ner in soule, is not ye state of pis worlde, but ye state of everlasting quiete. Wherfore deme not ye to have founde very pes, if ye fele no gref, ner pan all to be wel, if ye have non adversarie; ner ye to be parteit, 28 if all pinges be after pi wille. Ner pen accounte ye gret ner specialy beloued, yf ye be in grete delectacion, deuocion, or swetnes, for here in is not knowne a very louer of vertu, ner in ye stondip not profityng ner 32 manyns perfeccion. Where in pan, lorde? In offringe

¹ Chap. xxv. in the Latin. ² Later, in margin.
Of the Excellency of a free Mind.

III. xxx. Of the Excellency of a free Mind.

piself wip aH pin herte to pe wille of god, not sekyng p0 pinges pat are pyn, ner in litel, ner in muche, ner in tyme, ner in everlastinge. So pat wip oon euen 4 chiere pou abide in yielding of rankinges bitwene plesant pinges, & contrariose, peising aH euenly. If pou were so miȝty & so longe of abiding in hope, pat aH maner inwarde consolacion wipdrawen, sit pou makist 8 redy pyn herte to suffre gretter & mo, ner pou instifiest not piself as pou3 pou ouȝtist not suffre so gret pinges, but instifiest me in aH my disposicions, & preisist me as most holy; pan gost pou in pe very & riȝt way of pes,

12 & pou maist hope certeingly to se my face ayen in iubil, acion. And if pou mowe come to ful conteinte of piself, knowe pat pou shalt pan fruische abundance of pes after pe possibilite of pi duellyng place.

16 Of pe excellence of a fre mynde, and hov it is raper goten by praier þan by redyng. 

Capitulum xxx.¹

Lorde, þis is þe werke of a parfit man, neuere to relesse þe soule fro intencion of heuenly pinges, & amonge many cures to go in a maner wipoute cure, not for sluggusnes, but in a maner of a prerogatiue of a fre mynde in cleving to no creature by inordinat affec-24 cion. I biseche þe, my most merciful god, preserue me fro þe cures of þis worlde, þat I be not to mucho implied; of many necessites of þe body, þat I be not taken wip volup tes; from aH obstacles of þe soule, þat I be not broken & prowen doun wip hevenes. I say not oonly fro suche pinges as þe vanye of þe worlde cueitip wip hool affeccion, but also fro þese miseries þat penaly greneþ þe soule of þy servant wip þe common course² of 32 mortalite, and tariþ it, þat it may not entre into liberte of spirit as ofte as I wolde. O my god, ineffable swe-

¹ Chap. xxvi. in the Latin. ² Lat. ‘maledicto.’
let not carnal comfort draw me away from the love of things eternal.

Let me use the things which nature needs without desiring them too eagerly.

The love of thyself harms thee more than anything else.

Let not bitterness aH fleshly comfort pat drawiP me away fro lone of enerlastinge pinges, & wickedly drawing me per to under colour of a present delectable good. My god, let no fleshhe and blode overcome me, 4 lete not pe worlde deceuyne me & his shorte glory, lete not pe fende wiP his wiles supploy me. 3eue me strenge to wiPstonde, pacience in suffringly, constaunce in perseuerung, 3eue for ah worldly consolacions pe most 8 swete unceyon of pi holigost, & for fleshly lone poure in to me pe lone of pi name. Lo! mete, drinke, clope, & opere pinges longing to pe body are onerose to a fervent spirit. Graunte me to use suche norisshinges 12 temperatly, and not to be wrappid to muche in desires. To caste aH pinges away is not lauten, for nature must be susteyned, but to seke superfluytes & suche pinges as most deliP, holy lawe forbidip; for elles pe fleshhe 16 wolde be wantowne ayenst pe spirit. Amonge pes I pray pat pyn honde mowe gouerne me, and teche me what is to muche.

That priuat lone tariP a man most fro pe 20 hyest good. Capitulum xxxj.1

Some, it behoneP pe to zene ah for ah, and no pynge of pyn to be to piself.2 Knowe wel pat lone of piself noieP pe more pan eny ping in pe worlde. After 24 pe lone & affeeceyoun pat poun berist, every ping cleueP to pe more or lasse. If pi lone be pure, simple and ordinat, poun shalt not be captine ner suget to pe erPely pinges. Coveite not pat ping pat poun maist not hane; 28 wille not to hane pat pinge, pat may lette pe & pryue pe pin inward liberte. It is wonder pat pov committist not piself to me of ah pe grounde of pin herte, wip aH pinges pat pov maist desire or hane. Why art pov con- 32 sumed wip veyne mornyn? What art pov made wery

1 Chap. xxvii. in the Latin,
2 The text has been altered here.
III. xxxii. A Prayer for a clean Heart and true Wisdom. 101

A prayer for purgacion of herte and hevenly wisdom. Capitolum xxxij.¹

20 Conferme me, god, by pe grace of pe holigost; & zene vertu to be strenghid in pe inner man, and to make myn herte voide from aH unprofitable besynes, not to be drawen with diuerse desires of eny pinge vile

24 or preciose, but beholde aH pinges as pinges passing, and me togidres wip hem. For pere is no pinge abiding under sonne, where aH pinges are vanite & affliccion of spirit. O how wise is he pat bus considrip! Lorde,

28 zene me hevenly wisdom, pat I mowe lerne to seke pe, & finde [pe]² above aH pinges. & above aH pinges to sauoure pe & loue pe, and after pe ordir of wisdom to understonde aH oper pinges as pei ben. Graunte me

32 prudently to decline pe flaterer, & paciently to suffre pe aduersarie; for pis is gret wisdom not to be meved wip

¹ Not a separate chapter in the Latin. ² Later.

Not gaining outward things, but despising them, is the way to peace.
every wynde of wordes, ner to 3ene pe ere to evel blan-
disshinge marmayden; and jus men gope surely in je way begunnen.

Ayenst pe tunges of detractours. *Capitulum 4 xxiiij.*

Some, bere not heuely, if somme fele euel of pe, & say pat pou woldist not gladly here. pou owist to fele of piself worse pinges, & bileue no man to be lower 8 pan piself. If pou walke wip infurjpe, pou shalt not peise flyyng wordes. It is no litel prouidence to kepe silence in evel tyme, and to turne inwarde to me, & not to be troublid wip mannyaus iugement. Lete not pi pes 12 be in pe moupes of men; wheper pei say wel, wheper pei say evel, pou art [not] perfore a noper man. Where is very pes & very glory? Wheper not in me? and he pat coueitip not to plese men, ner dreip not to 16 displese men, he shal ioy in mucho pes. Of inordinate loue & veyne drede growip ahl unrestfulnes of herte and distraceyon of wittes.

That in tyme of tribulacion god is inwardly 20 to be called upon & to be blessed. *Capitulum xxxiv.*

Lorde, be pi name blessed for euere, pat woldist pis temptacion to come4 upon me. I may not fle it. I 24 pray pe helpe me, & turne [it to]5 me into good. Lorde, now I am in tribulacion, & it is not wel in myn herte; but I am gretly vexid wip pys present passion. And now, welbiloued fader, what shal I say? I am taken 28 amonge aunguissishes. Saue me in pis houre. But perfore I come into pis houre, pat pou shuldist be clarefied,

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1 Chap. xxviii. in the Latin.
2 Later.
3 Chap. xxix. in the Latin.
4 Here the text of C recommences.
5 Later.
Of trusting God in our Affliction.

when I shall be brought down lowe, & by be delyuered. Please it be, lorde, to delyuer me; for I am pouere, and what may I do, and whiper shal I go wipoute be?

Lorde, yeue pes\(^1\) atte pis tyme; helpe me, my lorde god; & I shal not drede how muche ouer I be greued. And now among these what shal I say? Lorde, bi wille be done, & I haue wel deserved to be troublid & greued.

It is behooful also pat I suffer, & wolde god paciently, til pis tempeste passe and better be. Thyn almighty honde is of power to take away pis temptacion fro me, & to asswage his violence, pat I be not utterly over.

Comen, as pou hast done ofte tymes wip me, my god, my mercy; & pe harder pat it is to me, pe li3ter it is to pe, pis chaunge of pe ri3t honde of pe hyest.

Of goddis helpe to be asked, & trust of

16 recoveryng of grace. Capitulum xxxv.\(^2\)

Some, I am pe lorde comfortynge in pe day of tribulation. Come to me when it is not wel wip pe. pis it is pat lettip most heuenly comfort, for pou hast so late recourse to prayer, for before or pou pray me heartily, pou sekist pe mene tyme many solaces, & refreshshist pe in outwarde pinges. And per parugh it comep pat aH auailip but litel, til pou take hede pat I it am 24 pat delyuerer men trustyng in me, ner wipoute me is noon availyng, helpe, ner profitable counseile, ner durable remedie. But now takin[ge]\(^3\) ayen spirit after tempest, waxe stronge in pe li3t of my miseracions; for 28 I am nye, saip scripture, to restore aH pinges, not only holy, but also abundantly & ouerhepid. Wherper is per eny pinge harde to me, or shal I be like a man pat saip & dope not? Where is hy faipe? stande stedfastly 32 & perseuerantely. Be of longe hope & a stronge man;

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1 Lat. 'patientiam.'  
2 Chap. xxx. in the Latin.  
3 Erased. C has 'takyne.'
Of trusting God in our Affliction. [III. xxxv.

Wait on Me, and I will visit thee.

Be not disturbed with hopes or fears of what may never come to pass.

When thou thinkest Me far from thee, oftentimes I am nearest.

It is good for thee sometimes to be without spiritual comfort.

consolacion shall come to thee. Abide me, and I shall come & cure thee. It is a temptation pat vexip pe, and a veyn drede pat scrip pe. What bringip besy careyng of pinges pat are contingently to come, but make pe to hace sorwe upon sorwe? Lete pe malice of pe day suffice to it. Veyne it is & unprofitable a man to be troubled or reioyced of pinges to come, pat permaneture shuld neuer faile. But it is manyς consi- dician to be illudid wip suche yimaginaciones, & signe of a litel soule as yet to be drawn so liishly at suggestion of pe enemy. For he takip non hede wheper he illude or decayue by true or by false, wheper he prowε down by lone of pinges present or drede of pinges to come. Lete not pin herte perfere be troubled ner drede suche. Belεue in me, & haue truste in my mercy. Whan pou wenyst ofte tymes pat I am fer fro pe, pan am I next. 16 Whan pou wenist piself almost loste, pan ofte tymes comε grettist lucre of merite. It is [not] pat aH loste whan pe pinge fallip into pe contrarie. Pou owist not to deme after pe present felinge, ner so to cleune to eny 26 hevynes, wherof euer it come, & take hir so as pou; hope of escaping were utterly taken away. Wene not piself to be aH forsaken, pou; I sende pe som tribulation for a tyme, or elles wipdrawε desired consolacion; 24 for so men goth to pe reaume of hevene. And pat wip-oute doute is more expedient to pe, & to pe remenaunt of my seruaunte, pat ye be exercised wip contrarie pinges, pan if aH pinges felle after your likyng. Lo, I 28 knowe hid pouʒtes, pat it is gretly expedient for πin helpe pat pou be lafte amonge wipoute samour, lest pou be lifte up in succedyng of πi desire, and plese piself in pat pou art not. That I 3ane I may take away & 32 restore it ayen whan it plesip me. Whan I 3εue it, it

1 'Abide' in C. The word has been altered in D.
2 C omits 'suche.'
3 'Non' is untranslated. In C, 'not' is written between the lines.
III. xxxvi.] Of leaving Creatures and seeking the Creator. 105

is min; when I wipdawre it, I take not min, for myne is every gode pinne 30ven and every parfit zifte. If I sende pe eny heynes or eny contrariousnes, haue none indignacion perof, ner lete not pin herte falle, for lo! I may some lifte up ayen & change every heynes into ioy. Neuerpeles I am righetwise and comendable, when I do so wip pe. If you saunoure ari3t & beholdist truly, you wist neuer you are rightwise and commendable, whan I do so wijje. If pon sauoure arijt & beholdist truly, owist neuer for adversite sorowe so deply, Mourn not, but rather rejoice and give thanks for My fatherly correction.

16 Of recching neuere of all creatures so pe creatour mowe be founde. Capitulum xxxvi.3

Lorde, I nede zit more grace if I shal come pider, where no man ner oper creature may lette me. For as longe as eny pinne wiphouldip me, I may not fle frely to pe. He desired to fle frely pat seide, 'Who shall zeue me fedres as a coluer & I shall fle & reste?'

24 What is most restful pan a simple eye? and what is more fre pan he pat desirip nou3t in erpe. It bhoun3p perfore to overpasse every creature, & to forsake hym self parfitly, & to stonde in excesse of mynde, & se pe creatour of all to haue no pinne like with his creatures And but if a man be spedde from all creatures, he may neuer frely intende to godly pinges. Perfore peere are founde but fewe contemplatiue men, for fewe can fully

1 C has 'contrarioust,' 2 C here inserts 'grete peynes, not to worshippes, but to.' 3 Chap. xxxi. in the Latin. 4 'st' is partially erased. C also has 'moste,'
Of leaving Creatures and seeking the Creator. [III. xxxvi.

if thou art not disengaged from the love of creatures, sequestre & departe himself fro perishing creatures. 

Therefore every is required great grace, that move lifte up þe soule & ravisshe hishelf aboue hishelf. And but a man be lifte up in spirit, & delyvered from all creatures, & all holy oned to god, what enere he can, what enere he haue, it is of litel weight. 

He shal be louge litel, & shal lye bynepe, þat accountip any pinge gret but all onely oon, þat is wip out mesure, & everlasting good; & all saf þat is nouȝt, and for nouȝt to be accountid. There is a gret difference bytwene him þat is illumyned wip wisdom and a deuoute man; & him þat is letterd and studious in science, called a clerke. That doctrine is muche more noble þat wellip from abone of goddis influence, þan þat þat is laboresly goten by manys witte. There are many desireres of contemplacion; but þei studie not to exercice þo pinges þat are required. It is a gret lette þat men abidip in signes & sensible pinges, & takip litel cure of parfit mortificacion. I note what it is, ner what spirit we be lad wip, ner what we mene, we þat are called spiritual men, þat we haue so muche labour & so muche besynes aboute transitory pinges & vile pinges, but of oure inwarde we þenke ful seldom, gadring oure wittes togidre. 

Alas! anon after a litel recolleccion we breke oute, & we wey not oure werkes with a streïzt examynacion. Where our affeccions lieth we takip non hede, & hov vnpure all our werkes are weyde not. Every flesshe had corrupte his wey, and þerfore folowed þe gret flode. Wherfore whan our inwarde affeccion is muche corrupte, it must nedes be þat þe worching folowing, shewyr of lackyng of inwarde strengfe, be corrupte. Of pure herte procedip fruyt of gode lyf. Men askip hov muche a man hap; but of hov muche vertu he doþe no man þenkip. It is enquered if he be miȝty, riche, faire, able, or a gode

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1 For 'oure werkes,' C has 'ouses.'
writer, a gode synger, a gode laborer; but hov poure he be in spirit, hou pacient, hov mylde, hov devoute, & hov inwarde, many men speke not of. Nature be-
holdip þe outwarde þinges of man, but grace turnip himself aþ inwarde. Nature is ofte tymes deceyued, but grace trustip in god, þat she be not deceyued.

Of denyeng of himself, and forsaking of all cupidite. Capitulum xxxvij.¹

Soune, þou maist not haue parfit liberte, but þou denye þisef utterly. Aþ proprietaries & loners of hemself, couetouse, curiose, wandrers aboute, sekyng euere softe þinges & not þo þat are of ihese exist, but ofte tymes feynyng & shapyng2 ayen þat þinge þat may not stonde3 Holde a short and a consummate worde: Leve aþ & þou shalt finde aþ; forsake couetyng and þou shalt finde rest. Entrete þis in þy mynde, & when þou hast fulfilled it, þou shalt understonde aþ þinges. Lorde, þis is not o. days werke ner children pley, but, þat more is, in þis shorte worde is includid 20 aþ perfeccioun of Religioso folke. Sone, þou owist not to be turned away ner anon to be aþ proven doun, when þou herist þe way of parfit men; but raper to be pronoked to hyer þinges, & at l[e]ast⁴ to suspire þerto by desire. Wolde god it were so with þe, & þat þou were comen þerto, þat þou were no lover of þiself, but stodist purely at bekenyng of me, & of him þat I haue put aboue þe as fader! Þan shuldest þou ples me gretly, 28 & þy daies shuld passe wip gret ioy & in gret pes. Thou hast many þinges þit to forsake, þe whiche but if þou resigne holy to me, þou shalt not gete þat þou a-skist. Wherfore I make persuasion to þe to bye golde

¹ Chap. xxxiii, in the Latin. ² C has 'putting.' ³ The sentence is not completed, and a further clause is omitted. So also in C. ⁴ Lat. 'ad minus.' C has 'at the last.'
_sell all thou hast to buy heavenly wisdom.

of me, pat thou mowe be made riche, pat is, hevenly wisdom tredyng under fote aH pese lowe pinges. Put behinde aH erpely wisdom & aH propre complacence. I haue seide to pe to bye vile pinges & of litel price for 4 preciose pinges in manyns reputacion. For very and hevenly wisdom semepe litel & of no price & almost foryeten in pis worlde, not to fele hye of hemself ner to seke to be magnified in erpe. Many preche with 8 pe moue, but in livynge pei discorde fer perfro. Neuerpeles it is a preciose margarite and hid fro many.

Of unstabilnesse of herte, and of intencion 12 to be had to god. Capitulum xxxviiij.1

Sone, bileve not pin ovne affeceyon pat now is, for it shal sone be chauuged in to a noper. As longe as pou lyuest, pou art suget to mutabilite, yea pou; pou 16 wol not; so pat pou shalt be founden now glad, now sory, now plesid, now troublid, now deuoute, now indeuoute, now studiose, now sluggussh, now hevy, now lizt. But aboue pese chaunges stondip pe wise man & 20 wel tauzt in spirit, taking non hede what lie fele in himself, ner on wheper side pe wynde of unstabilnesse blowe, but pat aH pe intencion of his mynde mowe profite to pe due & most best ende. For so he may abide 24 oon & pe same inconcussyl,2 wip pe simple eye of intencion directid to me wipoute cessyng amonge so many diuerses chaunces. For pe more [pure]3 pat pe eye of intencion is, pe more stedfastly men gope amonge diuurse 28 stormes. But in many pe eye of intencion is dirked, for anon pei beholden a delectable pinge pat apperip, & seldom is eny founde fre fro pe venym of propre exquisicion. So pe Jewes somtyne come into Bethanye to 32 Martha and Mary, not for Jhesu alone, but for pei

1 Chap. xxxiii. in the Latin. 2 C. ‘unmoved.’ 3 Later, in margin. Not in C.
III. xxxix.] To the loving Soul God is sweet above all Things. 109

wolde se lazar. Wherfore pe eye of intencion must be clensid, pat it be simple and furpe ri3t & directe to me allone,¹ above ah variant pinges pat are bitwene.

4 That, to him pat loueþ, god sauorip above all pinges. Capitulum xxxix.²

Lo, my god & all pinges. What wolde I more, & what more blesful pinge may I desire? O pe 8 sauory and pe swete worde! but to him pat loueþ pe worde of pe fader [not pe worde ne pat pat longith to hym].³ Lo, my god & all pinges. To him pat understandip pere is seide ynow, & ofte to reherce is iocunde

12 to pe lover. Certeinly, pe being present, aH pinges are iocunde, and pe beyng absent, aH pinges are lope & wery. Thou makist in pe herte tranquilite, gret pes, & solempne gladnes. Thou makist to fele wel of aH, & 16 in aH pinges to preise pe, ner pere may [no pinge]⁴ longe plese wipoute pe; but, if it shal be acceptable & sauore wel, it bihoueþ pý grace to be nye & to make it sauory wip pe condiment of pý wisdom. To whom pou sauorist,

20 what shal not sauore him ariþ? and to whom pou sauorist not, what pinge may turne him to mirpe? But pe worldly wise men failip in pý wisdom, & pei pat sauorip pe flesshe; for pere is muche vanite, and here is 24 founden depe. But pei pat by despising of erþely pinges & mortification of pe flesshe folowin pe be knowe verily to be wise men, for pei are translate fro vanite to verite, and fro pe flesshe to pe spirit. To 28 peþe men god sauoríp; and what enere of gode pinge⁵ pei fynde in creatures, aH pat pey referre to pe preising of her maker. Unlike neuerþes & muche unlike is pe sauour of pe creatour & the creature, of everlastingnes 32 & of tyme, of liþt in crete & liþt illuminate. O pou liþt

¹ C omits 'allone.' ² Chap. xxxiv. in the Latin. ³ Later, in margin. Not in C. ⁴ Later. Not in C. ⁵ C omits 'pinge.'
perpetual, passyng all liytes create, caste thou fro above lyghtenynges pershynge\(^1\) all pe inwarde of myn herte. Purifie, make glad, clamp and quikyn my spirit wip his powers to cloue to pe in jubilose excesses. O d when shal pat blessid & desiderable houre come, pat pou fille me wip pi presence, & pou be all pinges in all pinges. As longe as pis is not yeven, shal pere no ful ioy be. Allas! yit linep in me pe olde man; he is not \(S\) all crucified, he is not parfitly all dede; sit he coveitip ayenst pe spirit, & mevip inwarde bateiles, & suffrip not pe reaume of pe soule to be in quiete. But pou pat hast lordship ouer pe power of pe see, & swagiste \(12\) mevinges of his flodes, arise & helpe me, brynge to nouj of pe folkes, pat wol haue bateiles. Knocke hem doun in \(\text{\&}\) shewe pi gretnes, and be pi ript honde glorified; for pere is to me non oper hope ner refuge 16 but in pe, my lorde god.

That in pis lif pere is no surete fro temp	acioun. \textit{Capitulum xl.}\(^2\)

\(S\)onne, pou art neuere sure in pis lif; but as longe as 20 pou lyuest, enure spiritual armour is necessary to pe. Pou dwellist amonge enemys, pou art impugned in pe ript honde \& on pe lift honde. Wherfore if pou use not on every side pe shelde of pacience, pou shalt 24 not be longe wipoute a wounde. Fupermore, if pou sette not pin herte fixe \& firme in me wip fre\(^3\) wille to suffre for me, pou shalt not mowe suffre pis brennyng, ner come to pe victory of seintes. It bihoue\(\) pe 28 perfore to passe all pinges manly, and to use a mirty honde ayenst pinges put ayenst pe; for to pe victour is yoven manna, \& to pe cowarde is lafte muche misery.

If pou seke reste in pis worlde, hou shalt pou pan come 32

\(^1\) For ‘caste—pershynge’ C has—‘shynynges and lyght-ynynges perse fra above.’

\(^2\) Chap. xxxv. in the Latin.

\(^3\) C omits ‘fre.’
III. xli.] Against the Vain Judgments of Men.

... to rest everlasting? Sette not thyself to get reste, but to muche pacience. Seek very pes not in erpe, but in hevene; not in men, ner in oher creatures, but in God allone. For pe lone of God pou owist to suffre al peinges, labores & sorwes, temptacions, vexacions, anxieties, necessites, infirmites, wronges, oblocucions, reprehensions, humiliacions, confusions, correcceions, & 8 despitest. These peinges helpe to vertu, pes preven pe knjst of crist, pes maken pe heuenly crowne. I shal zelde everlasting mede for a litel labour, and infinite glory for a transitory shame. Wenist pou to haue at 12 al tymes at thy wille spiritual consulacions? my seintes had not so, but many heuynesses, diuere temptacions, & grete desolacions; but pei had hemself in al peinges paciently, & trustid more to god pan to hemself, know-16 ing pat passions of his tyme are not worpy to deserue pe glory pat is to come. Wolt pou haue anon pat pat many men coude unepo gete after many teres and grete labores? Abide pe lorde, do manly & be com-20 fortid, & mys truste not ner go not away, but constantly put furpe bope body & soule for pe glory of god; & I shal zelde ayen most plenarly, I shal be wip pe in every tribulacion.

24 Ayenst veyn iugementes of men.

Capitulum xli.¹

Some, caste pe herte in to our lorde stedfastily, & drede² no mannys iugement, where thy conscience yeldip pe pure & innocent. It is good and blisful a man so to suffre; ner pat shal not be greuous to him pat is meke in herte, trustyng to god more pan to himself. Many men spekip many peinges, and perfoure 32 litel feipe is to be yoven. And to plese al men is not possible; for, pou poule studied to plese al men in our.

¹ Chap. xxxvi. in the Latin. ² C. 'deme.'
Of entire Resignation of Ourselves. [III. xlii.

St. Paul was all things to all men, yet it was to him a small thing to be judged of man's judgment.

lorde, & was made all ſinges to all men, neuerpeleater he accountid as for lest ſinge to be demed by mannys sight. He dide ynow for ſoper mennes edification and helpe, as muche as in him was or he miſt do; but he 4 miſt not lette but ſat som tyme he shulde be demed & despised of ſopre. Perfore he committid aH to god, ſat knewe aH ſinge, and defendid himself wiſp pacience & mekenes ayenſt ſe mouſpe of wicked spekers, and of 8 hem ſat ſenkyn veyn ſinges & ſyes, and making boste atte her oune likinge. Neuerſeles ſopre whiles he ansuerde, lest by his taciturnite occasion of offendynge miſt haue be yovene to ſe ffeble in feifie. What 12 art ſou ſat dreedist so muche of a mortal man, ſat ſis day is, & to morow apperip not? Drede god, & be not a ferde of mannys dredes. What may eny man do ayenſt ſe wiſp wronges or wiſp wordes? he noieſp more 16 himself ſan ſe,2 what euere he be. Haue ſou god euere3 before ſin eyen, and stryue not wiſp braggyng4 wordes. And if ſou for ſe tyme semist to haue ſe worse, & to suﬀre shame ſat ſou hast not deserved, 20 grueche not perfore, ner lasse not ſy crovne by impaciency, but raſer loke up to me in to heven, ſat am miſty to deliuer e from aH confusion and wronge, & to yelde to euery man after his werkes.

Of pure resignation of a mannys self. Capitalum xlii.5

Sonne, forsake ſe, and ſou shalt ﬁnde me. Stonde wiſpoute choice & wiſpoute aH maner propirte, & 28 ſou shalt wynne euere; for anon as ſou hast resigned ſiself, & not take ſiself ayen, ſere shal be proven to ſe more grace. Lorde, hou ofte shal I resigne myself

1 C. 'light.'
2 A clause in the Latin is omitted here both in D and C.
3 C omits 'euere.'
4 C. 'brawling.'
5 Chap. xxxvii. in the Latin.
and wherein shal I forsake myself? Euere & in every houre, as in litel, so in grete. I outake no pinge, but in all pinges I wol finde pe made bare; ellis hou maist 4 poun be myn, & I pin, but if poun be depruied inwarde & outwarde from all propre wille? The more swiftly pat poun dost pis, pe beeter [it]1 shal be wip pe; & pe more pleinly & clerly it is don,2 pe more poun shal plese 8 me, & pe more poun shallet wyme. Somme resignep, but with som excepcion, forpei trust not fully to god; wherforepei labore to proyde for hem self. Somme also first offen aH, but afterwarde poun liglitel temptacion 12 poun gone ayen to her ovne propre, and perfore profit ABOVE not in vertu. These folke come not to very libert of herte, ner to pe grace of my iocunde familiarite, but hool resignacioyn and daily offringe of hemself first 16 made, wipoute pe whiche oched of fruicion stondenot, ner shal not stonde. I haue seide to pe ful ofte, & yit I say ayen: Forsake piself, resign up piself, & poun shalt fruisshe gret pes. 3eue aH for aH, seke no 20 pinge, aske no pinge ayen; stonde purely & undoutably in me, & poun shalt haue me; poun shalt be fre in herte, and derknesses shul not ouergo pe. To pat enforce pe, pat pray poun, pat desire poun, pat poun mowe be dispoiled 24 of aH maner propirte, and poun bare folowe bare iheu, & dye to piself & lyne enerlastingly to me. 4an shal ende aH veyn fantasies, wicked conturbacions, and superfluous cures; 4an also shalH go away inordinat 28 drede, & inordinat loue shal dye.

Of gode gouernance in outewarde pinges.

Capitulum xliij. 3

Some, poun owist diligently intende herto, pat in 32 every place, every accion or outwarde occupacion, poun be inwarde fre & misty in piself, & aH pinges

1 Later. Not in C. 2 C omits 'it is don.' 3 Chap. xxxviii. in the Latin.
under pe, and pou not under hem; pat pou be lorde and governour of pe dedes, not servaunt,1 but raper exempfe, & a very hebrewe going in to pe sorte & liberte of pe sonnes of god, pat stonden upon pes present 4 godes & beholden euerlastyng, pat beholden pinges transitory wiþ pe lifte eye and hevenly pinges wiþ pe ript eye; whom temporall pinges drawen not to cleve to hem, but pe raper drawe suche godes to serve god wel wiþ, as pei are ordeyned of god & institute of pe souerayn workeman, pat leueþ no ping inordinate in his creature. Also if pou in every chaunce stondist not in outwarde apparence, ner wiþ pe fleshly eye 12 turnist aboute to pinges seen or herde, but anon in every cause pou entrist with moyses to aske counsele of oure lorde, pou shalt here ofte tymes goddis answer, & pou shalt come ayen instricte in pinges present & 16 pat are to come. Moyses at all tymes had recourse to pe tabernacle for doutes & questions to be assoiled, & fled to pe helpe of praier for relieving of perels & of myschaunces2 of men. So pou owist to fle into pe 20 secretary of pin herte, bischinge inwardly pe helpe of god. For Josue & pe children of isrl, as it is rad, were deceuied of Gabaonites, for pei asked no counsele first of oure lorde, but zevinge to muche credence to suete 24 wordes were deludid wiþ a false pitee.

That man be not importune in worldly besynes. Capitolum xliii.3

Some, at all tymes committie to me py cause, for I 28 shal dispose it wel in couenauncl tyme. Abide myn ordynaunce, & pou shalie fele perl profityng. Lorde, ript gladly I comittie to pe all pinges, for litel may my penkins profite. Wolde god pat I cleved not 32

1 Words are here omitted both in D and C.
2 C, 'miscleaves,' 3 Chap. xxxix, in the Latin.
That Man has no Good of himself.

That a man hap no good of himself wherof to rejoyce. *Capitulum xlv.*

Lorde, what is man, *pat* pou hast mynde on him, or *pe* some of man, *pat* pou visitist him? what undeserned man, *pat* pou shuldist zeue him by grace? Lorde, what may I compleyne if *pou* forsake me, or riȝtwesly pretende ayenst *pe* if *pou* do not *pat* I aske? Certeynly *pis* may I penke in troupe, & say: Lorde, I am nouȝt, I may nouȝt, I haue no good of myself, but 24 in all pinges I faile, & euere drawe to nouȝt. And, but I be holpen of *pe* & inwardly enformed, I am made all leuke & dissolute. But *pou*, lorde, art euere oon, & abidist oon everlastingely, euere gode, riȝtwys & holy, 23 doyng all pinges* by wisdom. But I, *pat* am more prone to failyng *pan* to prosperynge, am not euere abiding in *pe* same astate, for alway* tyme* are chaunged upon me. *Neuer*pelater it is some amendid, when it please 32 *pe* to put to an helping honde; for *pou* allone wip oute

1 C. *shuffled.* 2 Chap. xl. in the Latin. 3 C inserts here—*welde and holyly and disposeinge alle pinges.* 4 Later hand. The Latin is *septem.* C has *vii.*
That Man has no Good of himself. [III. xlv.

manny's socoure maist helpe & conferme me in suche wise pat my chere be no more chauenge into diuerse, but pat in þe allone [þyn hert] be converted & reste. Wherefore if I coude wel caste away aþ manny's conso- lacion, oper for getyng of deuocioun, or for necessite compelling to seke þe, for þere is no man þat can conforte me; þan muþ I werþely truste in þi grace & ioy of 3iftes of newe exultacion. Bankinges be to þe, 8 wherof aþ comþ as ofte [as] it is wel wip me. For I am vanite & nouȝt before þe, a man inconstaunt & secke; wherof perfore may I reioyce me, or why conteite I to be had in reputacion? whèþir not of nouȝt ande that þat is most veyne þinge? Verily, veyn glory is an euel pestilence & grettist vanyte, for it drawþ fro very glory & dispoilþ fro heavenly grace. For whiles a man plesþ himself, he displæþ þe. And whiles he gapþ after mannes preisynges, he is depuyed very vertues. For very glory & holy exultacion is to reioyce in þe & not in himself, to ioy in þy name & not in manny's propre vertu, ner to delite in no creature saf for þe. Preised be þerfore þy name, not myn; magnified be þi worke, & not myn; blessid be þin holy name, but to me be no þinge yoven of manny's preisinges. Thou art my glory, þou art þe exultacion of þyn herte. In þe 24 shal I reioyce & ioy aþ day, for myself nouȝt but in þyn infirmitæes. Lete þe Jewes seke glory every of ȝpir; I shall seke þat þat is of god allone; for aþ manny's glory, aþ temporæ worship, aþ worldly hynes, compared to þin euerlastyng glory, is vanyte & foly. O my trouþe & my mercy, my god, blessid trystone, to þe allone be þe preisynges & worship, vertu & glory, by worldes infinite. Amen.

1 Later hand, in margin. Not in C. 2 C. 'and,' 3 For 'to seke,' C has 'soght.' 4 Later. For 'as ofte as,' C has 'when.' 5 C omits 'that.' The text has been altered in D. 6 C. 'of.'
Of contempte of all\textsuperscript{1} worship.

\textit{Capitulum xlvij.}\textsuperscript{2}

Sonne, if ye se ofer men worshiped, drawe no suche pinge to ye, but raper to be despised & made lowe. Lifte up pin herte to me in to heven, & mennes despisyng in erpe shal not make ye sory. Lorde, we bip in blyndenes, & some are decayued of 8 vanyte. Lorde, if y beholde me ari\textsuperscript{3}t, pere was neuer wronge doon to me of no creature, wherfore of ri\textsuperscript{4}t I haue no pinge to compleyne a\textsuperscript{4}genst ye. For as mucho as I haue ofte & greuously offendid ye, rijtwesly is euery creature armed ayenst me. To me perfore is due confusione & despite, but to ye preising, worship & glory. And but if I make redy myself to pat, pat I wol gladly be despised of euery creature, & forsaken, & utterly 16 seme nouy, I may not be pese inwardly and stablished, ner spiritualy be illumynn\textsuperscript{5},\textsuperscript{6} ner fully onyd to ye.

That oure pes is not to be set in men.

\textit{Capitulum xlvij.}\textsuperscript{4}

Sonne, if ye sette by pes wi\textsuperscript{7}p eny persone for pin owne felyng & lyvinge togidres, p euil shal be unstable & unpesed. But & ye haue recourse to ye troupe [ener][\textsuperscript{8}] livyng & abidyng, ye frende \textit{pat} go\textsuperscript{9}p fro ye or die\textsuperscript{10}p fro ye shal not make ye sory. In me owip to stonde ye lone of ye frende, and who euere seme\textsuperscript{11}p good to ye & dere in pis lyf is to be biloued for me. Wipoute me frendship is not wor\textsuperscript{11}pe, ner may not endure; ner ye lone is not very true \& pure \textit{pat} I couple not. Thou owist to be so ded fro suche affecc\textsuperscript{12}tions of men biloued \textit{pat} as [muche as]\textsuperscript{13} in ye is, p euil shuldest wille to be wipoute mannys felowship. The

\textsuperscript{1} C inserts 'worldely,'  
\textsuperscript{2} Chap. xlii. in the Latin.  
\textsuperscript{3} C has 'meked,' The text in D has been altered.  
\textsuperscript{4} Chap. xlii. in the Latin.  
\textsuperscript{5} Later. Not in C.  
\textsuperscript{6} For 'true &' C has 'ner.' The text in D has been altered.  
\textsuperscript{7} In margin. For 'as mucho as' C has 'pat.'  

\begin{quote}
Let me lift up my heart to God, and I shall not be grieved by man's contempt.
\end{quote}

\begin{quote}
Shame and contempt are my just due; let me gladly endure them.
\end{quote}

\begin{quote}
No human love or friendship is true and pure, unless the tie be knit by God.
\end{quote}
That our Peace is not to be set on Men. [III. xlviii.

First a man goeth from all earthly solace, he more he nyzip unto god. Also he more profoundly geteth a man goeth down into himself and waxeth more vile to himself, he hyer he stiep up to god. He geteth ascripeth eny good to himself, he letteth be commynge of grace of god into him, for grace of pe grace of pe holy gost sekip euere pe meke hert. Yf you coudist paritly nouzt pizelf & voide pizelf from aII loue of creatures, pan shuld I welle in to pe wip 8 grete grace. Whan you lokist to creatures, pin affectiion is wipdrawen fro pe creatour. Lerne in aII pynges to overcome pizelf for by creatour, and pan shalt you move atteyne to pe knowleche of god. Hov litel ever 12 it be pez is beholden en loued inordinatly, it taryp fro pe hyest loue & drawip in to wykkydnes.¹

Ayenst veyn and seculer science.

Capitulum xlviij.²

Somne, lete not pe sayre & pe soteH sciences of men move pe, for pe reaume of god is not in worde, but in vertu. Take hede to my wordes, pe whiche settip hertes a fire & illumynep myudes, bringip in compunc- 20 cion & manyfolde consolacionys. Rede neuere no pinge, pe to sene better tauzt or wiser. Studie for mortification of synnes & vices, for pe shalt availe peada more pan knowleche of many harde questiouns. When 24 you hast radde & knownen many pinges, it bihopen euere to hane recourse to oon principale. I am he pe techip man konnyng, & graunte to meke men more clere understondlyng pan may be tauzt of man. To 28 whom I speke shal sone be wyse, for he shal gretly profite in spirit. Wo to hem pez enqueren many curiose pinges of men, pez of pe way to serue me chargip but litel. Tyme shal come whan pere shal 32 appere pe maister of maisters, crist ihesus, to here pe

¹ In margin. Not in C. ² Chap. xliii, in the Latin.
Against Vain and Secular Knowledge.

III. xlix.] 119

lesson of all angels, put is, to serche the conscience of all men; and \[pan] shall Jerusalem be serched in lanterns, & \[pan] shall be open the herne\[s] of derkenes, & \[pan] shall argumentes of tongues be in pes. It is put in a point lyfte up the meke soule, put he shall take my \[resons] of euermystyg troupe more\[3] he had studied x. yere\[4] in scolis. So I teche wipoute voice\[5] of 8 wordes, wipoute confusion of opinions, wipoute desir of worship, wipoute figtinge of argumentes. It is put teche to despise er\[j]ely pinges, to be wery of pinges present, to seke heuenly pinges, to sauoure pinges ever-lasting, to fle worshipes, to suffre sclaunderes, to put all hool trust in me, & couete no pinge oute of me, & aboue all pinges to loue me brennyngly. A certain man in lovinge me entierly lerned godly pinges, and spake merueiles; he profited more in forsaking all pinges pan in studieng of sotiltes. But to somme I speke comon pinges, to somme special; to somme I appere seuerely in signes & figures, & to somme I reuene 20 misteries in gret li\[t]. pere is o. voice of the bokes, but it enformep not alike; for I am the doctour of troupe wip infurpe, ensercher of the harte, understonder of the poutes, promoter of the workes, delynge to euery as I deme woripy.

Of not drawing outwarde pinges to a man.  

\[Capitulum xlix.\]

\[Stone, in many pinges suppose\[7] piself as dede upon the erpe, & to whom all the world be crucified; & many pinges yow must passe ouer wip a deef erc, and penke rather on to pinges hat longip to pi pes. It is more profitable to turne aweye pin eye fro pinges hat

\[1 C. 'hydels.' 2 C. 'mo.' 3 Later. Omitted in C. 4 C omits '.x. yere.' 5 C. 'noyce,' 6 Chap. xlv. in the Latin. 7 C. 'esteem.' The word has been changed in D.\]
and strive not with contentious words.

Take heed to the one thing needful.

Often are we deceived in the characters of men.

But God can always be trusted.

Of not troubling ourselves with outward Things. [III. 1.

120 Of not troubling ourselves with outward Things.

and displesen, & to leue every man his owne felynge, pan to stryue wiþ contenciose wordes. If þou stonde wel wiþ god & beholde his iugement, þou shalt bere it þe more esily, if þou be ouercomen. O lorde, whider are we 4 comen? Lo, temporal harme is sorwed, me laboriþ & renniþ for litel getyng, and spiritual harme is for-
yeten, & unneþe late comeþ to mynde ayen. That þat auailiþ litel or nouþt is take hede to, & þat is souerainly 8 necessary is negligently passed ouer; for man flowiþ aH oute to outwarde þinges, & but he turne sone ayen, gladly he lieþ & restiþ in outwarde þinges.

That it is not to bileue all men & of litel 12 lapse of wordes. Capitulum l.¹

Lorde, þeue me helpe of tribulacion, for mannys helpe is veyne. Hov ofte haue I not founden feiþe & truste, where I wende to haue had it! hov ofte also 16 haue I founde it where I lest presumed! Veyn þerfore is trust of man, but þe helpe² of riþtwise men is in þe, god. Blessid be þou, lorde my god, in aH þinges þat fallen to vs. We biþ sike and unstable, sone changed 20 & sone deceyued. Who is þat þat so warly & so circumspectly may kepe himself in aH þinges, but þat som tyme he shal come into som deceite & som perplexite? But he þat trustiþ in þe, lorde, & sekiþ þe wiþ a sim- 24 ple herte, slidþ not so liþly. And if he falle into eny tribulacion, or be wrapped in eny perplexite, he shal sone be deluyued þeþiþ by þe, or comfortid by þe; for þou shalt not forsake hem þat trustiþ in þe in to þe 28 ende. Seldom is founden a trusty frende, þat is per-
seuerant in aH þe necessites of his frende. So, lorde, in aH þinges þou art most trusty, and amonge aH þere is not suche anoþer. O hov wel sanored þat holy soule 32 þat seide: 'My mynde is saddid in god, & groundid in

¹ Chap. xlvi. in the Latin. ² C. 'helþe,' Lat. 'salus.'
Of Hasty Belief, and Levity of Speech.

III. I.  

Of warnedist. If it were so wip me, manmys drede shuld not so soliciite me, ner þe darte of wordes shuld not move me. Who may before se & be war of aH þinges? If 4 þinges before seen ofte tymes hurtþ, what don þan þinges unprovidid but hurtþ greuously? But why pru-uidid I not better to myself, wreece þat I am? Also why bileued I so liȝtly oþer men? But we are men, & 8 we are non oþer þan fraile men, þou; we be demed & called of oþir men as aungeles. Whom shal I leue, lorde? whom but þe, þat art trouþe, þat deceuest not, ner maist not be deceyued? And on þat oþir side, 12 euery man is a lyer, sike, unstable, and slydyng, & specialy in wordes. So þat unneþe may be bileued anon þat þat soueneþ wel & riȝtwsely in a manmys erc. Hov prudently warendistþou men to be war of men, & 16 þat a manys familiers are his enimeyes, & þat it is not to bileue who euere say ‘lo þere’ & ‘lo here.’ I am tauȝt,3 and wolde god to more warns & not to foly to me! ‘Be war,’ seide oon, ‘be war; kepe anenst4 þiself 20 þat I say.’ And whiles I kepe silence, and wene it be hydde, he miȝt not [kepe]5 conseile þat he asked to be [kepte]6 counsile, but anon discouered bope me & him, and wente his way. Fro suche fables & unwar men, 24 lorde, defende me, þat I falle not into her hondes, ner do no such þinges. þene into my mouþe a true worde & a stable, & a false wily tunge7 make fer fro me. O hov good & hov pesible it is a man not to speke of oþir 28 men, ner indifferently bileue aH þinges, ner liȝtly speke it furþe, to reuele himself to fewe, yea8 euermore to be souȝt as a biholder of þe herte, & not to [be]9 borne aboute wip euery wynde of wordes, but desire aH þinges 32 inwarde and outwarde after þe wel plesinge of þy wille. Hov sure þinge it is for consercacion of hevenly grace

1 C. ‘warnedist.’ 2 C omits ‘men.’
3 Words are omitted here in both C and D. 4 C. ‘ayenst.’
5 Later. 6 Not in C. 7 In margin.
8 C. ‘pee.’ 9 Later.

He deceives not, and cannot be deceived.

Believe not too readily, or lightly repeat, what is said of other men.
Of trust to be had in God ayenst evell 8 wordes. *Capitulum* li.¹

Since, stonde stedfastly & truste in me; for what are wordes but wordes? Bye spee bye ayre, but be hurte not a stoon. Yf you be gilty, penke pat you wolt gladly amende thiself. If you knowe yourself in no pinge gilty, penke pat you wolt suffer hem gladly for God. It is litle ynow pat you amonge suffer wordes, pat maist [not]² sit suffer stronge betinges. And why takist you 16 so smale pinges to herte, but for you art flesshly & takist hede more to man than bihone? And for you dredist to be despised, you wolt not be reproued for pyne excesses, and sekist pe shadowes of excusacions. 20 But beholde yourself better, & you shalt knowe pat sit pe worlde linep in pe & veyne loue of plesing of men. But aH pe while pat pov fleest to be rebuked & confounded for py defautes, it apperip verrily pat you art not very meke, ner pe worlde dede to pe, ner you crucified to pe worlde. But here my worde and you shalt not charge x. pouns and wordes of men. Lo, if aH pinges were seide ayenst pe pat coude maliciously be feyned 28 ayenst pe, what shuld pei noye pe, if you woldist suffer hem utterly to passe & woldist no more sette by hem pe a strawe? Whepirit movi pei take oon heer outo fro pe? But he pat hap non here wip in furpe, ner 32 hap not god before his eyen, is some moved wip a worde

¹ Chap. xlvi. in the Latin. ² Later.
of blamyng. But he \textit{pat} trusti\textsc{p} in me, & coueit\textsc{i}p not to stonde to his owne iugement, shal be wipoute drede of man. Lo, I am Juge & knower of all secretes, I knowe hov all pinge is do\textsc{o}n, I knowe pe wronge doer \& 1 suffer. Oute fro me wente pis worde, \& by 2 suffraunce pis hap fallen, \textit{pat} pou\textsc{t}es of many hertes mi\textsc{j}t be shewid oute. I shal deme pe gilty \& pe innocent; but 8 wi\textsc{p} a priue iugement, for I wolde preue bo\textsc{p}e. Mannes witnes ofte tymes faili\textsc{p} and deceyuep, but my iugement is true; wherfore it shal stande, \& shal not be subuer\textsc{t}ed. It is hidde ofte tymes \& is open but to fewe 12 as to all pinges; but it neuere erri\textsc{p} ner may not erre, pou\textsc{t} to pe eyen of unwise men it apperi\textsc{p} not ri\textsc{z}twise. Wherfore in every iugement recourse owi\textsc{p} to be had to me, \& not to leyne to propre arbitrement. For pe ri\textsc{z}-

16 wise man shal not be sory what euere come to him fro god. Yea, thou\textsc{t} eny pinge unri\textsc{z}twisly be broujt fur\textsc{p}e ayenst him, he shal not muche charge it; ner he shal not ioy veinly, if he be resonably excused by o\textsc{p}er; for 20 he \textit{penke\textsc{p} pat} I ensere che pe hertes \& pe reynes, \& \textit{pat} I deme not after pe face and after man\textsc{n}ys apparence. For ofte tymes in myn eyen it is founden culpable \textit{pat} to pe iugement of man it semep laudable. Lorde God,

24 ri\textsc{z}twise Juge, mi\textsc{t}y \& pacient, pou knowist man\textsc{n}ys frai\textsc{lt}e \& man\textsc{n}ys shreudenes; be my streng\textsc{p}e and a\textsc{t} my trust, for my conscience suffici\textsc{i}p not to me. Thou knowist \textit{pat} I knowe not; and pen\textsc{fore} I owte in every 28 blamyng \& repreu\textsc{yng} to meke myself \& su\textsc{f}erre myldely. Mercifull lorde, for\textsc{yeue} me as ofte as I haue not do so; \& yeue me grace of more large suffraunce, for pi copiose mercy is better to me for getinge of indulgence,

32 pan myn opinate ri\textsc{z}twesnes for defending of myn hid conscience. And pou\textsc{t} I finde no gilte in my conscience, yit in \textit{pat} may not I justifie myself; for in pi si\textsc{t} no man liyung can be justifie\textsc{d}. 

1 C inserts 'the.' 2 C inserts 'my.'
That all grevous\(^1\) pinges are to be suffrid
for lif to come. *Capitulum lij.\(^1\)*

One, lette not pe laboure pat thou hast take upon pe
for me make pe wery, ner tribulacions prow\(e\) pe 4
not at\(h\) down; but lette my promys in every auenture
streng\(pe\) pe & confort\(e\) pe. I am sufficient to rewarde
above at all maner \([& alle mesure]\).\(^2\)
Thou shalt not
laboure longe, ner thou shalt not euere be greued wip 8
sorowes. Abide a litel while, & thou shalt se a swifte
ende of all eveles. One hour shall come when all
labour shall cesse & all noyse. Litel it is & short, all
pat passi\(p\) wip tyme. Do pat thou dost; labore treuly 12
in myn vn\(y\)ne\(r\)erde; I shall be by rewarde. Write, rede,
synge, morne, kepe silence, pray, suffre manly contrari-
ousnes; for euerlastyng lif is worpe at\(h\) pese & moche
more & muche greter bateiles. Tes shall come in oo 16
day knowen to oure lorde; & of pat tyme shall pere be
nei\(p\)r day ner ni\(j\)t, but l\(i\)\(j\)t perpetual, infinite
br\(i\)\(n\)\(t\)nes, souereyn p\(e\)s, and syker rest. Thou shalt not say p\(a\)n:
Who shall deluyeere me fro pe body of pis de\(p\)e? Ner 20
thou shalt not crie: Wo me, for my duellynge here is
ouer longe taried; for de\(p\)e shall be drawe\(^3\) do\(v\)n hed-
lynge, & hel\(p\)e shall be wipoute sautyng, noon anxiete,
blisful iocundite, swete companye & plesant to beholde. 24
O if thou haddest seen pe perpetuel crownes of seintes in
hevenes, & in hov muche glory pei ioye now pat som
tyme in pis worlde were demed contemptible & as folke
unworpy to lyue, for so\(p\)e anon thou woldist meke piself 28
unto pe er\(p\)e, & woldist raper desire to be soget under
at\(h\) p\(a\)n to be aboue oon; ner thou woldist not desire pe
mery daies of pis worlde, but raper thou woldist ioy to
suffre tribulacion for god, & woldist take as for a gret 32
lucre to be acomptid for nou\(j\)t amonge men. O if

\(^1\) Chap. xlvii, in the Latin.

\(^2\) Later, in the margin. Not in C.

\(^3\) C. 'prowen.'
Of Heavens Happiness, and Lifes Straitness.

12 Of the day of eternite & the anguisshes of this lif. Capitalum liij. 1

O the most blissful duelling place of that he Cite! O the most clere day of everlastinges, whom non nisi makip derke, but souerayne troupe euere boshinep it; pe day euer glad, euere sure, and neuer chaungyng

16 state into pe contrarie! O wolde god that that day had onys shined, and aH pese temporal pinges had taken an ende! And pis day shielp to seintes in a perpetual brist clernes, but to pilgrimes aH a ferre & by a mirrour.

20 The Citezeynes of hevene knowiip how ioysous is that day; pe exiled sones of Eue weilen, so sorrowful is pis day. The days of pis tymere litel & euel, full of sorowes & aunguisshes; where man is desouled wip many synnes, tyed wip many passions, streyneled wip many dredes, distente wip many cures, distracte wip many curiosites, wrapped in many vanites, circumfounded wip many errors, broken wip many labores, greued wip many temptacions, made softe & weyke wip delices, turmentid wip nedo & pouerte. O whan shal pere be an ende of aH pese eveles? whan shal I be delyuered fro pere wrecchid praldom of vices? whan shal I, lorde,

32 haue mynde on pere allone? whan shal I at fult be glad in pe? whan shal I [be] wiypoute eny impediment in

Remember the far more exceeding and eternal weight of glory.

O blessed mansion of Eternal day!

Few and evil are the days of this life.

1 Chap. xlviii. in the Latin. 2 Later, in margin.
very libert ye wip outhe grenanche of soule or body? whan shal pehere be sad pes, pes imperturbable and sure, pes wip in & wipoute, pes ferme on every syde? Gode ihesn, whan shal I stonde to se pe? whan shal I beholde pe glory of pe reaume? whan shalH pou be [to me]1 aH pinges in aH pinges? whan shal I be wip pe in pe regne, pat pou hast ordyned to pe wellblounced from euerlastynge? I am lafte poure & an exile in pe lande of enemies, where are daily bateles & grettist infortunes. Conforte myn exile, swage my sorowe, for to pe suspiriH aH my desire; for aH pat pe worlde offrir to me as solace, is to me an hevy birden. I desire to 12 fruisshe pe inwarde, but I may not take pe. I desire2 to cleve to hevenly pinges, but flesshly pinges & unmortificat pinges depressen me. I wol in my mynde be abone alle pinges, but maugre me I am constreyned to be 16 bynce. So I unhappy man fiste wip myself, & am made greonous to myself, while pe spirit sekip pat is abone, & the fleshe [sekyth]3 pat is bynce. O what suffre I wip infurpe, whiles I entrete heuenly pinges in my mynde! 20 pe compeyn of flesshly pinges comei ayenst me, whan I pray. My god, be not fer fro me, decline not fro pe seruanunt in wrappe. Lijtne outhe in shinyng & waste hem, sende outhe peyn arwys & pou shalt spyH hem, & aH pe 24 fantasyes of pe enmye shah [be bore downe].4 Gadre togidres aH my wittes to pe; make me to for3ete aH worldly pinges; and granute sone to caste away & despise aH fantasies of vices. Thov, troupe eternal, 28 socoure me, pat no vanyte mene me. Come, heuenly swetnes, & make he fro pe visage aH maner impurite. For3eue me also & mercifull for3ete, as ofte tymes as in my praier I penke on eyre pinga pan on pe. I 32

1 In margin. Not in C. 2 C, 'wille.' 3 In margin. 4 In margin. The whole sentence is in C as follows: 'Send thin arrowes and trouthe [str] and shende mote be alle maner contrarious fantasies.' The text has been altered in D.
Of the Desire of Everlasting Life.

knouleche verily pat I am wont to haue me þere ful distractly, and many tymes I am not þere where I stonde or sitte bodely, but ræper I am þere where I was¹ borne wip my þoustes. Where my þoust is, þere am I; and where as my þouste is², þere I lóve. That þinge comęe sone to mynde þat naútrally delitip or plesip þorugh use. Wherefore þou, trouthe, seidist openly:

8 'where as is þi tresour, þere is þin herte.' If I lóve heven, I am glad to þenke on hevenly þinges. If I lóve þe workde, I ioy of þe worldis felicite, & sorwe of þe worldis aduersite. If I lóve þe flesiþe, I ymage 12 ofte tymes on suche þinges as longip to þe flesiþe. If I lóve þe spirit, I haue a delite to þenke on spiritual þinges. What euer þinges pat I lóve, of hem gladly I speke & here, & þe ymage of suche I bere to myn 16 house. But blisful is þat man, þat for þe lordel þeuep aht creatures licence to go her way, þat dop violence to nature, þat cruicifip þe conceupiscences of þe flesiþe wip fernour of þe spirit, þat wip a clere conscience he mowe 20 offre to þe a pure praiër & to³ be worpy to be presente to þe queues of angeles, aht eþely þinges excluded wip inne and withoute.

Of desire of everlasting lyf, & hov grete 24 þinges are promitted to þisters.

Capitulum liiiij.⁴

Sowne, when þou felis þe desire of everlasting blisse to be infound in to þe from aboue, & þou desirist 28 to go oute of þe tabernacle of þe body, þat þou moue beholde my clernes wipoute shadue of changhabelnes, dilate þin herte, & rescuyne þis holy inspiracion wip aht maner desir. Yelde þe þe Souereyn bonyte most 32 large þankinges, þat dopse wip þe so worpyly, visitip

¹ C. 'am.' ² C inserts 'ofte times.' ³ C omits 'to.' ⁴ Chap. xlix. in the Latin.
mercy fully, excites ardently, lifteth up mightily, lest thou wip pin owne weight slide down to erely pinges. For thou takist not pis wip pin owne tost ner pin owne enforcing, but onely by dignacion of the most hie grace, & of godly beholdyng; pat thou mowe profite thee more in vertues and gretter mekenes, & make thee redy to bateiles pat are to come, & to cleue to me wip aff pin affeccion, and pat thou studio to servce me wip a feruent wille. So the desires of somme men are lifte up to hevenly pinges, & neuerpeles thee are not fre fro temptacion of flesshly affeccions; & persore thee do not in aff wises purely for the worship of God [in pat] pat the aske so desiderantly of god. And suche is ofte tymes thee desire pat thou hast seide shuld be so importune; for pat is not pure and parfit pat is doen for propre profit. Aske pat pinges pat is not to be delectable ner comodiose, but pat is to me acceptable & worshipful; for, if thou deme riȝtwesly, thou owyst putte myn ordinance before thy desire, and preferre and folwe it afore aff thynges. For I haue herde thy desire & thy manyfold mornynge. Now thou woldist be in the libertie of the glory of the sones of god; now delitip the house everlasting & the hemenly cunteer full of joy; but yit is not pis houre comen; the is as yit a nother tyne, tyne of bateile, tyne of labour & of prevyng. Thou desierest to be fulfilled wip the most souerayn good; but thou maist not execute pat now. 'I [am];' saip oure lorde, 'abide me, til the reame of god come.' As yit thou art to be prued in erpe, & to be exercised in many pinges. Consolacion shal be zonen the enere amonge, but copiose fulfyllyng is not graunted. Be thou
Comforted before, & be strong as wel in doing as in suïfriçinge pinges contrarie to nature. It bïhouë pe to be cloped in a newe man, & to be changed in to an ouer.

4 It bïhouë pe to do ofte tymes pat pou woldist not do, & to forsake pat pou woldist do. That pat plesiç ouer shal cause profytyng, but pat pat plesiç piself shal not proïfe; pat ouer men say, shal be herde, pat pou saist ouer shal be accounted as nouzt. Ouer men shal aske & take; pou shal aske & not gete. Ouer shal be grete in menes monpes; of pe men shal holde her pes. To ouer pis ouer pat shal be committed; pou shalt be demed 12 to no pinge profitable. Wherfore kynde shal som tyme be sory & suffre grete bateile, if pou feyne to 1 here pese pinges. In pese and in many ouer like pe true servaunt of god is wont to be preued, how he mowe 16 denye and breke himself. There is unneç eny suche pinge 2 which pou nedist thynkke pe in 3 so mueh as to se & suffre suche pinges as are contrarie to [pi] 4 wille, principaly when pou art comaundid to do suche pinges 20 as semeç to the disconuenient & lest profitable. And for pou darst not wipstonde pe hyer power sette aboue pe under oure lorde, [perfore it semith the harde] 5 to go at anouer mannes bekenynge, & to leue ah pin ovne 24 felyng. But, sonne, peise pe fruyt and pe swifte ende of alle pese labores, & pe mede grete wipoute mesure; & þan shal pou haue no greuaunce per of, but a mighty comfort of pacience. For pis litel wille pat pou for- 28 sakist frely, pou shalt euere 6 haue pin ovne wille in hevene. There pou shal fynde what euer pou wolt, & ah pat pou maist desire; þere shal be plente of ah good wipoute drede of lesyng or forgoyng. þere þi wille, 32 euer beyng oon wip me, shal neuere coueite strange

1 For 'feyne to,' C has 'in silence.' The text has been altered in D.
2 C inserts 'in the.'
3 For 'thynke pe in,' C has 'to dye.'
4 Later.
5 Later, in margin. Not in C.
6 C omits 'euere.'

IMITATION.
Of Comfort for the Desolate Soul. [III. lv.

Then shall be reaped the fruit of all that is suffered here.

Let one seek this, another that;

rejoice thou only in pleasing and honouring Me.

Lord, what have I, that I have not received of Thee?

That pe desolat man owip to offre hym self in to pe hondes of god. Capitulum lv.4

Lorde god, holy fader, blessid mote pe now & 24 everlastingly, for as pe wolt so it is doon, & pe dost is good. Glad mote pe seruaunt be in pe, & not in himself, ner in non ope pipe; for pe allone art very gladnes, pe art myn hope & my crewe, pe 28 art my ioy & my worship. What hap pe seruaunt but pe be hap taken of pe, and pe wipoute his merites? Ah pipe are pine pe hast roun & pe hast made. I am poure & in labores fro my youpe, & my 32

1 C. 'ner.' 2 C. 'meene.' 3 C. 'anofer.' 4 Chap. 1. in the Latin.
III. lv.] Of Comfort for the Desolate Soul.

soule is ofte tymes sory unto pe teres, and som tyme it is troublid toward itself for encombraunce of passions. I desire pe ioy of pes; pe pes of pi sones I aske, pat 4 are fed of pe in pe lixt of consolacion. If pou yeue pes, if pou infounde holy ioy, pe soule of py seruaunt shall be ful of modulacion and deuoute in py preisyng. But if pou wipdrawe pe, as pou art wont to do ful ofte, it 8 may not renne pe way of pi comandementes; but raper his knees are bowed to knocke pe brest; for it is not wip him, as it was sisterday and pe opir day, whan py lanterne shyned upon his hede and he was defendid 12 under pe shadue of py wynges fro temptacions falling upon him. Riżtwyse fader & ener to be presied, pe houre is comen pat pi seruaunt be preued. Louly fader, it is worpy pat pis houre pi seruaunt suffre som-

16 what for pe. Fader perpetualy to be worshiped, lete py seruaunt lyue inwardly euere anenst1 pe, whom pou knewist fro pe begynnyng so to be, pat he shuld for a litel tyme falle as outwarde; for a litel tyme lete him 20 be sette litel by, meked, & faile afore men, lete him be broken wip passions & langores, pat he mowe rise ayen wip pe in pe morwe tide of a newe lixt, and be clarified in heuenuy pinges. Holy fader, pou hast so ordeyned 24 & willed, & pat is doon pat pou hast comandid, for pis [is]2 py grace to pi frende in pis worlde, to suffre and to be troubled for pi loue, hov ofte & of whom euere pou suffrist it to be doon. Wipoute pi counselle 28 and pi prouidence & wipoute cause is no pinge doon in erpe. Good it is to me, lorde, pat pou hast mekid me, pat I mowe lerne pi iustificacions, & caste awey aH3 elacion of herte & presumptions. It is profitable to 32 me pat shame & confusion hap covered my face, pat I mowe require pe to my comfort raper pan men. I have lerned herby to drede pi inscrutable ingement, pat

I long for the peace of Thy children.

Let me suffer now, that I may rise again with Thee In the morning dawn of the new light.

It is good for me that I have been humbled.

1 C. ‘ayenst.’ 2 Later. 3 C. ‘al maner.’
peynist pe riytwise man wip pe wicked, but not wipoute riytwesnes & equyte. Lorde, I ponke pe pat pou hast not spared myn eneles, but pat pou brysd me wip betinges, putting into me sorowes, and sending in to me aungnisshes wipin & wipoute. There is noon pat may conforte me of aH pat are under heven but pou, my lorde god, pe heuenly leche of soules, pat smyist & helist, pat ledist to pe lowest places, & bringist fro 8 pens ayen. Thy discipline is upon me, & py rodde she shal teche me. Lo, welbiloned fader, I am in pin hondes. I encline me under pe rodde of py correccion; smyte my bak & my nek, so pat I bowe to pi wille my 12 crokednes. Make me a meke disciple, as pou art wont to do, pat I mowe go entierly at pi bekenyng. To pe I committte me & aH myne to correcte; for it is better to be chastysyd1 here pan in tyme comyng. Thou 16 knowist aH pinges & syngulere,2 & no pinge is hid fro pe in mannys conscience. Thou knowist pinges to come or pei be doon, ner it is no nede pat man teche pe ner admonisshe pe of po pinges pat are doon in erpe. Thou 20 knowist what is expedient to my profitynge, & hov muche tribulacion deseruip to purge pe rust of my vices. Do wip me pi desired welwillinng, and despice not my sinful lif to noon better knownen ner clerer pan to pe 24 allone. Graunte me, lorde, to knowe pat is to knowen, & to loue pat is to be loned, & to preise pat sorerainly plesip pe; to haue pat in reputacion pat appereip preciose to pe, & to blame pat is soule in pin eyen. Suffre me 28 not to deme after pe sixt of pe outwarde eyen, ner yene sentence after pe heryng of eres of unlerned men, but discerne in true ingement bope of pinges visible & spiritual, & aboue aH pinges eure to enquire after pe 32 wille of pi welplesing. Mennes wittes are ofte tymes deceived in demyng; Also lovers of pis worlde are ofte

1 C. 'correpte.' The word has been altered in D.
2 C. 'ery pinge.' The text has been altered in D.

tymes blendid in lovinge onely pinges visible. What is a man the better that he is accounted greater of man? The deceivable begile be deceivable, pe veyne pe veyne, pe blinde pe blinde, pe sike pe sike, whiles he liftip him up; & verily more confoundip him, whiles he veinly preisip him. for how muche pat every man is in pin eyen, lorde, so muche he is & no more, as sai 8 meke sfranceys.

That man must 5eue him to lowe workes when hye workes failen. Capitulum lvj.

Some, pou maist not euere stonde in pe most fervent desire of vertues, ner abide stedfastly in pe hyest degree of contemplacyon; but pou hast nede amonge for pe original corrupcion to descend to lower pinges, & bere pe birden of pis corruptible lyf ayenst pi will & 16 wip werynes. As longe as pou berist a dedly body, pou shalt fynde hevines & grenaunce of herte. It bhione 8 perfore ofte tymes in pe flesshe to waile under pe birdens of pe flesshe, in as muche as pou maist not 20 wipoute cessing cleue to spiritual studies and dyvine contemplacion. Than it is spedful to pe to drawe pe to meke and outwarde workes, & to take recreacion in gode active occupacions, abidyng my comyng & pe hye visitacion wip a stedfast trust, and to suffre paciently pin exile & drynes of soule, til pou be visitid of pe newe & delyuered from ah anxietes; for I shall make pe to foryte by labour and fruishe inwarde quiete[nes].

28 I shal opene before pe pe medewes of scriptures, pat oub wip a dilated herte mowe renne pe way of my commandementes; & oub shal say: 'pe passions of pis tyme are not worpi to pe glory pat shal be reuelid 32 in us.'

1 C omits 'blendid,' 2 Chap. li. in the Latin.
3 Later. Not in C. 4 Later. C has 'quiete.'
That man accounte himselfe worpy no consolacion. Capitulum lvij.\(^1\)

Lorde, I am not worpy no consolacion ner no spiritual visitacion; and perfore \(\text{pou} \) dost riytly\(^4\) wip me whan \(\text{pou} \) forsakist me nedy & desolat. For if I miht poure oute teres like \(\text{pe} \) see, \(3\)te were I not worpi \(\text{py} \) consolacion. Wherfore I am no pinge more worpi \(\text{pan} \) to be scourged & punnyshed, for I haue 8 ofte tymes offendid \(\text{pe} \) & forsaken \(\text{pe} \) gretly in many pinges. Wherfore, very reson peised, I am not worpi \(\text{pe} \) leste consolacion. But \(\text{pou} \), graciose & merciful lorde, \(\text{pat} \) wolt not \(\text{pat} \) \(\text{pi} \) workes shulde perisshe, to 12 shewe \(\text{pe} \) richesses of \(\text{pi} \) godenes into \(\text{pe} \) vessels of mercy, ouere a\(\text{H} \) propre merite vouche vouche saf\(^2\) to conforte \(\text{pi} \) seruaunt aboue a\(\text{H} \) mannes mesure; for \(\text{pi} \) consolaciones are not as mannes talkinges\(^3\) or confabulacions. 16 What haue I done, lorde, \(\text{pat} \) \(\text{pou} \) shuldist yeue me eny henely consolacion? I haue no remembraunce of eny good \(\text{pat} \) I haue done, but \(\text{pe} \) verrey troupe is \(\text{pat} \) I haue ben euuer redy & prone to vices, and slowe to 20 amendement, \(\text{pe} \) whiche I may not denye. If I wolde say o\(\text{p} \)ir wise, \(\text{pou} \) woldist say\(^4\) ayenst me, & \(\text{pere} \) wolde no man defende me. What haue I deserved for my synnes but helle & euerlastinge fyre? I knouleche in 24 troupe \(\text{pat} \) I am worpy a\(\text{H} \) maner of scornyng & despite, ner it sitt\(\text{ip} \) me\(^5\) to be nombred amonge \(\text{py} \) denoue seruauntes. And \(\text{pou} \) I here not \(\text{pis} \) esily, neuerpeles for troupe Ishal ayenst myselfe reprenge my synnes, \(\text{pat} \) 28 I mowe \(\text{pe} \) li\(\text{J} \)thier gete \(\text{pi} \) mercy. What shal I say, a gilty man & ful of a\(\text{H} \) confusion? I haue no worde to speke, but onely \(\text{pis} \) worde: I haue synned, lorde, I haue synned; haue mercy on me, foryene me. Suffre 32 me a litel while, \(\text{pat} \) I mowe weile my sorowe or euere

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1 Chap. liii. in the Latin.
2 For 'vouche saf,' C has 'fouche save.'
3 C. 'talynges' [sic].
4 C. 'staude.'
5 C inserts 'not.'
I go to pe derke lande couered wip pe derkenes of depe. What requirist you most of pe gilty & pe wrecched synner, but put he be converted & make himself for 4 his symnes? In very contricion & mekenes of herte is brouȝt furpe hope of foryifnes, pe troubled conscience is reconciled, grace lost is repaire, man is defendid fro wraȝfe put is to come, and god & pe make soule 8 metip in an holy kosse. Contricion of symnes is to pe lorde an acceptable sacrifice, smelling mucho sweeter peany ence. This is also put acceptable oynnment put you woldist shulde be poured upon by 12 most holy fete; for you hast neuere despeide pe contrite & pe meked herte. There is pe place of refuge fro pe visage of pe wrap of pe enemy; pere is amendid & washen awey aȝ pe is contracte & defouled ellis-16 where.

That pe grace is not medlid wip hem put sauourip eryply pinges. *Capitulum lviiij.*

*Stone, my grace is precious, & suffic put not itself* to be 20 menglid with straunge pinges ner eryply consolacions. Wherfore it bihoue put pe to caste awey impedi-

mentes of grace, if you desire to receiue pe infusion perof. Aske to pishelf a secret place, lone to duelle 24 allone wip pishelf, seke confabulacions of non oper; but raper put oute to god a deouute praier put you mowe haue a deouute mynde & a pure conscience. Deme aȝ pe worlde as nouȝt; put pe vacacion of god before aȝ 28 oper pinges, for you maist not bope take hede to me and delite pe in pinges transitory. It behoynp to be alynyd fro knowen & dere frendes, & kepe pe mynde priuate from all temporal solace. So bischyp pe blessid

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1 Chap. liii, in the Latin.  
2 C. 'herself.'  
3 C inserts 'alle.'  
4 C omits 'pe.'  
5 C. 'to.'  
6 C. 'eloyed.'
apostel petir pat aH true cristen men conteyne & holde hemself in pis worlde as straungers & pilgrimes. O hov gret trust shal be to pe man pat shal dye, whom affection of non erpely pingewiþholdiþ in pis worlde! But 4 þus to haue þe herte departid from aH þinges, a sike & a weike soule can not take, ner þe bestly man knowiþ not þe liberte of þe inwarde man. Neuerþes who pat wol be very spiritual, it bihouþ him to renounce boþe 8 hem þat biþ fer & hem þat are nye, & of none so muche to be war as of himself. If þou overcume pisel parfitly, þou shalt þe more liþtly put under foot aH oper þinges. It is parfit victory a man to overcume himself. 12 Who euere kepe himself so under, þat sensualite obeye to reson, & reson to me in aH þinges, he shal be a very victour of himself & lorde of þe worlde. Yf þow desire to stie up to þe heïst of perfeccion, þou must 16 begynne manly, & sette þe axe to þe rote, þat þou mowe rote up & destroie aH inordinate inclinacion to pisel & to all priuate & material good. Of þis vice þat a man loueþ himself to inordinatly, hangiþ aH þinge 20 almost þat is groundely to be overcomen; þe whiche evel overcomen & put under, anon forþwith þere shal be gret pes & tranquillite. But1 fewe þere are þat laboriþ parfitly to dye to hemself, ner plenerly strecciþ 21 hem[self withowte hem]²self; þerfore þei remaynen implied & encombred in hemself, þat þei mowe not be lifte up in spirit aboue hemself. Who þat desirþ frely to walke wiþ me, it bihouþ nedys þat he mortifie aH 28 his shreude & inordinate affeccions, & þat he cleue to no creature concupiscently wiþ no pryuate lone.

1 C inserts 'not.' 2 In margin. Not in C.
Of diuere mevinges of nature & of grace.

Capitulum lix.¹

Some attende diligently the mevynges of nature;² for thei are ful contrarie & sotelly mevid, and thei can unnepe be parceued, but if it be of a spiritual man & a man inwardly illumyned.  All folke desiriþ that is good, and in her wordes & in her dedes thei pretendþ som maner of good; wherfore muche folke³ are deceuyed under colour of good.  Nature is wily, & drawiþ many men & holdiþ hem as in a gnare, and deceuþ hem, & hap hit enere as⁴ an ende, seking non oper.  But grace goþ simply & declineþ from all semeþ evel, pretending no falsenes ner deceites, & dop aþ pinge purely for god, in whom finaly she restiþ.  Nature dieþ ayenst hir⁵ wille, he wol not be proven doun ner ouercomen, ner be under, ner willingly come under yok; but grace laboriþ & studiþ to mortificacion of itself,⁶ he wipstondiþ sensualite, he sekiþ to be made soget, he desiriþ to be ouercomen, he 20 wil not use his owne liberte, but he loniþ to be under discipline, he coueitiþ to haue lordship ouer no body, but to lyue, to stonde & to be oonly under god; redy for god to be mekely enclyned & bowed to every creature of man⁷ [kynde].⁸ Nature laboriþ for his owne profit, & takiþ hede what lucre may come to hym self allone; but grace considriþ not what is profitable & comodious to oon, but to many.  Nature receuþ gladly 28 worship & reverence; but grace yeueþ aþ worship & glory frely to god.  Nature drediþ shame & despit; but grace ioyþ to suffre for the name of Ihesu.  Nature loniþ idelnes & bodely reste; but grace can not be 32 voide ner idel, but gladly takiþ upon him labour &

¹ Chap. liv. in the Latin.  ² c gratia' is not translated.  ³ C omits 'folke.'  ⁴ C inserts 'for.'  ⁵ C. 'his.'  ⁶ C. 'himself.'  ⁷ For 'of man,' C has 'fat man is.'  ⁸ Later.  Not in C.
Of the different Motions of Nature and of Grace. [III. lix.

trauenile. Nature seekp to have curious pinges & feire pinges, and lothiip all vile pinges & grosse pinges; but grace delitip in simple pinges and lowe pinges, and despiciip none asperite, ner refusiip to be clopeld in olde 4 clopes. Nature beholdip temporal pinges, and撬p of erpely wynnynges, & sorwip for worldly harmses, & is meuipd sone to warp wip a litel worde of wronge; but grace attendsip euerlastynge pinges, ner eleuip not to 8 temporal pinges, ner is troublid wip pe losse of hem, ner is not angred wip sharpe wordes, for he settip all his ioy and his tresour in heven, where no ynge pership. Nature is coueitoues & more gladly takip 12 yeuip, he loueip his propre & pryuat godes; but grace is ful of pyte, she is comoune, she eschuiip singuler pinges, & is content wip fewe, & demeip more blisful to yeuip pan to take. Nature enclipe to creatures, to hir 16 ovne flessh, to vanites, to discourses & rennyng aboute; but grace drawip to god & to vertues, renounciip creatures, sleeip pe worlde, hateip pe flesshly desires, restreineip warringe aboute, & is asshamed to appere 20 in open places. Nature gladly receipe outwarde comfor tes; but grace delitip in pe souerayn good aboue all pinges visible. Nature dopes all pinges for prope lucre & for his ovne profyt, & can do no pinge frely; And if 24 he do eny benefete, he wol wayte to haue as good or better, or preising or favoure, & desiriep his dedes & his giftes shuld be preised and mucho set by. But grace sekip no temporalH pinges, nor sekip non opir mede but 28 god, whom soo he desirip for his rewardes; ner he desirep no more of temporalH pinges pan as move be helpynge to him to getyng of euerlastynge pinges. Nature reioiceip of many frendes and alliyes, & ioyip of 32

1 C inserts 'not.' 2 For 'meved sone,' C has 'stired.' 3 C inserts—' where inne hit maybe be delited as to be outwarde wittes.' 4 Some words in the Latin are here omitted in both C and D.
noble places & of grete birpe, lawhip upon miȝt & power, blaundisship riche folke, & haȝ plesaunce in suche as are like to himself; but grace loneȝ his 4 enemys, he is not proude of multitude of frendes, ner acountiȝ 1 place ner birpe, but if pere be pe more vertu pere; he fauoriȝ more pe pour pe pan pe riche; he haȝ more compassion on pe innocent pan on pe miȝty; he 8 iȝe wiȝ pe true man, not wiȝ pe false man; & euere exortiȝ to good, to seke more grace, & to be like pe sone of god in vertues. Nature compleineȝ some of fauityng & of greuance; but grace stedfastly beriȝ

12 pouerṭe & nede. Nature reflectiȝ aȝ lynges to himself, & for himself he striuiȝ & arguiȝ; but grace reduciȝ aȝ pinges to god, of whom pei welliȝ oute groundely & originaly, he ascriuiȝ no pinge pate gode is to himself, 16 ner presumeȝ no pinge proude, ner striuiȝ not, ner preferiȝ not his sentence before opirs, but in euery fe[lynges] 2 and in euery understandinge submittiȝ himself to pe euerlastyng wisdom & to goddis examynacion.

20 Nature coueiȝ to knowe secretes & to here newe pinges; he wol apere outwarde, & by felinge haue experience of many pinges; he desiriȝ to be knowen & to do suche pinges wherof preisinge & wondring miȝt

24 arise. But grace takiȝ non hede to perceyuenew pinges & curiose, for aȝ pis growiȝ of corrupcion; siȝ pere is no pinge newe and dura\aneous upon pe erpe. Grace also techiȝ to restreyne pe wittes, to eschue 28 veyne plesaunce & ostentacion, suche pinges as are comendable & wondersuȝ mely to hyde, & of euery pinge & euery science to seke oue pe fruyt of profit & goddis preising & his worship. Grace desiriȝ ner 32 him[sel]ȝ 3 ner his workes to be prechid openly, but desirip god to be blessid in his giȝtes, pate grauntiȝ aȝ pinges of his pure largesse. This grace is a liȝt
Of the Corruption of Nature and the Power of Grace. [III. lx.

Of corrupcion of nature, & of pe might of grace. *Capitulum* lx.

My lorde god, pat hast made me to pin ymage & liknes, graunte me pis grace, pat pou hast 12 shewid to be so gret & so nedful to mannys helpe, pat I mowe overcome my most wicked nature, pat drawne me to synnes & in to perdicion. For I sele in my fleshe pe lawe of synne contrarieng pe lawe of my 16 mynde, & leding me as a caitif to obie pe sensualite in many pinges; ner I may not wipstonde his passions, but if pe most holy grace poured into myn herte be assistent to me. Nedful it is to haue pi grace, yea, & 20 pi gret grace; pat nature3 mowe be overcome, pat is euere redy to enel, of yonge age & adolescence. For nature slidien & viciat by pe first man Adam poru3 synne, pe peyne of pat spot hap comen a doun in to afl 24 men, so pat nature, pat was wel & euenly made by pe, is now sette for Vice & infirmite of corrupte nature; in asmuche as his mevinge lafte & relicte to himself drawne euere enel & to lowe pinges, & pat litel gode 28 strenghe pat is lefte is as but a litel sparele hid in asshen. This is natural reson, circumfounded in4 every syde wip derkenes, hauinge 3it ingement of good & evel and distaunce of true & false; pon; it be unmisty 32

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1 Chap. lv. in the Latin. 2 C. ‘in to.’ 3 C. ‘kynde.’ The word has been altered in D. 4 C. ‘on.’
III. lx.] Of the Corruption of Nature and the Power of Grace. 141

to fulfille ἃτ it appreuep, ner it usiþ not now ful lijst of troupe, ner holynes of affeccions. Ther fore1 it is, my god, ἃτ after þe inwarde man I delyte me in þy lawe, knowynge þi comandement to be gode & inste and holy, prening also aþ synnes & aþ evel to be fledde, but in my flesche I serve þe lawe of synne, while2 I obeye more þe sensualite þan resen. Here 8 þoruþ it is ἃτ to wille good comeþ to me, but to do it in dede I fynde not in me. Wherfore ofte tymes I purpose many gode þinges, but for þi grace lackþ þat shulde helpe myn infirmyte, þoruþ a lijst resistance I turne bak & faile. Here þoruþ it happenif þat, I knowe þe way of perfeccion & þat I se clerly what I owe to do, yit I am so pressed wip þe weijt of myn oume corruption, þat I may not arise to more perfeccion.

16 O lorde, how most necessary is grace to begynne good, to profite in good, & to be parfite in good! For wipouten hit I may do no þinge, but in þe I am miȝty to aþ þinges, streŋþing me grace. O þat very hevenly 20 grace, wipoute whom proprily þere are no merytes, ne no 3ifte of nature to be peised! Lorde, wipoute grace as anempest3 þe þei bip of no valewe, neþer craftes, ner richesses, ner beute, ner strenþe, ner witte, ner elo-24 quence. For 3ifte of nature are comoun to good & to evel, but þat þe propr 3ifte of þe chosen children is grace or charite, wherwip who þat be nobleied shal4 be worpy euerlastyng lif. This grace is so emynent & 28 so excellent, þat neþer þe5 3ifte of prophecie, ner worching of myraclcs, ner speculacion, be it neuer so hye, is of eny estimacion wipouten hir; yea, neþer feijpe ne hope, ner òper vertues are acceptable to þe 32 wip ouте grace & charite. O þou most blesful grace, þat þe poure in spirit makist riche in vertu, and þe

1 Later, the original words having been erased. C. 'Here þorowe,' 2 C inserts 'that.' 3 C. 'anenste.' 4 Not in C. 5 Later. Not in C.
Come down, and fill my soul with Thy consolation.

Let Thy grace always prevent and follow me.

My son, I am the way, the truth and the life.

That we owe to denye ourself, & folowe crist by pe crosse. *Capitulum lxi.*

Sone, as muche as pou maist go out fro pe,[3] [so mych mayste pou go in to me].[4] As a man to coueite no pinge wipoute surpe makip inwarde pes, so a man inwardely to forsake himself ioyne and onep hym[5] to 24 god. I wol pat pou lerne parfit abnegacion of piself in my wille wipoute contradiccion & compleynyng. Folowe me; I am pe[6] wey, troupe, & lyf. Wipoute wey men goo not, wipoute troupe men knowip not, 28 wipoute lif men lynep not. I am pe wey pat pou shalt folowe, I am pe troupe *pat* pou shalt bileue, & pe lif pat pou shalt hope. I am pe wey undeefoulid,[7] pe troupe

1 Not in C.  
2 Chap. lvi. in the Latin.  
3 For 'fro pe,' C has 'of thi selle.'  
4 In marg. in later hand.  
5 Later. Not in C.  
6 Later. Not in C.  
7 C. 'undeefoulable.'
infallible, pe lyf interminable. I am pe most even way, most souereyn troupe, very lif increate & lyf blissful. If thou duelle in my wey, thou shalt knowe 4 troupe, & troupe shal delyuere pe, & thou shalt take euerlastyng lif. If thou wolt lyue, kepe pe comaundementes. If thou wolt knowe troupe, bileue me. Yf thou wolt be parfit, selle all pinges. If thou wolt be 8 myn disciple, denye thiself. Yf thou wolt haue pe lif pat is to come, despice pis pat is present. If thou wolt be enhaunced in heven, make piself in pe worlde. If thou wolt regne wip me, bere my crosse; for onely pe

12 servauntes of pe crosse finden pe wey of blisse & of euering lyft. Lorde Ihesu, for pi wey was streijt & despised of pe worlde, graunte me to folowe pe wip pe worldis despisyng; for pe servaunt is no greater than 16 his lorde, ner pe disciple aboue his maister. Lete pi servaunt be exercised in pi lyf, for pere is myn helpe and very holynes. What euere I here or rede besides pat, it refresship not ner delitip not plenerly. Sone, 20 for thou hast radde & knowist all pe pinges, thou art blesful if thou do hem. He pat hap my comaundementes and kepip hem, he it is pat louep me, & I shal loue him, & shewe myself to him, and shal make him

24 an heir\(^2\) in pe rene of my fader. Lorde ihesu, as thou hast seide & promitted, so be it to me, & so mote I deserue. I haue taken of pin honde pe crosse, & so shal I bере it to my depe as thou hast leide it up on me. 28 Verily, pe crosse is pe lif of a gode monke, & pe leder to paradise. It is begonne, it is not leful to go backward, ner it is not behoeful to forsake it. Hauedo,\(^3\) breipern, go we togidres; Ihesu shal be wip us. For 32 ihesu we haue taken pis crosse, for ihesu perseuere we in pe crosse. He shal be our helpe, pat is our leder & oure predecessour. Lo, our kinge gop before us, pat

\(^1\) C inserts 'entre to.' \(^2\) C omits 'an heir.'

\(^3\) Sir, in later hand, with erasure. C has 'Eya.' Lat. 'Eja.'
Of Patience in Tribulation. [III. lxii.

shal fîte for us. Lete us follow manly, lete no man drede terours; be we redy to dye mistly in bateile; lete us putte no spotte in our glory in fleyng fro pe crosse.

That a man be not prowen doun to moche yf he falle in eny defautes. Capitulum lxij.¹

Some, pacience & mekenes in aduersite plesiþ me more pan muche iubilacion and deuocion in pros-

8 perite. Why dop a litel þinge seide or doon aycnst þe make þe sory?² It is no newe þinge; it is not þe first, ner shal not be þe last, if þou lyue longe. þou art manly ynow, aþ þe wile no contrarie comeþ aycnst þe. 12 Thou must³ counseile wel & labore opir men wip wise wordes; but when a sodeyn tribulacion comeþ to þy yate, þou failist boþe in counseile and in strengþe. Take heed to þy fruite wherof þou hast experience in many⁴ 16 smale objectes & contrariousnes.⁵ Neuerpeles, whan þese aþ ar doon for þin helþe, & whan þei & suche oper fallen, purpose as wel as þou canst in þin herte þat, if þei touche þe, þat þei prowþe þe not doun, ner 20 longe encombre þe; & at last⁶ suffre paciently, if þou can not suffre ioingly. And if þou can not here it gladly & felist in þiself a lopþinge, restreyne þyself, & lete no þinge inordinate passe þy mouþe, þat mist be to 24 þe smale & to þe feble occasion of fallyng. The mevyng þat wolde oute shal sone reste, and, grace turnyng ayen, þe inwarde sorow shal sone be made swete. 3it I lyue, saþ þou lorde, redy to helþe þe and to conforte þe more 28 þan I am wont, so þat þou truste in me, & in wardly & deuoutely pray to me. Be misty in soule, & girde þe & make þe redy to more suffraunce. It is not aþ doon in idleþ, if þou perceynþ þiself ofte tymes troubled 32

¹ Chap. lvii. in the Latin.
² Some words of the Latin have been omitted here.
³ C. 'canst.' ⁴ Not in C. ⁵ C. 'contrariousst.' ⁶ Sic.
Of Vain Curiosity about High Things.

or greuously temptid. Thou art a man & not god; 
ou art flesshe and non aungeH; hou maist pou abide 
euere in oo\(^1\) state of vertu? si\(\) pat lacked pe first aunget 
4 in heuene, and pe first man in paradise. I am it \(\) 
ere to helth hem \(\) morne\(\)\(\), and bringe to my god-
heed hem \(\) know\(\)\(\) her ovne infirmyte. Lorde, 
blessid be \(\) worde, swete to my moufe aboue \(\) hony 
8 & \(\) hony combe. What shuld I do in so grete tribu-
lacions and in myn aunguisshes, but if pou comfort-
edist me wip \(\) pyn holy wordes? Whiles atte laste I 
mowe come to pe porte of helth,\(^2\) what recki\(\) me what 
12 pinges & hov grete pinges I suffre? Graunte me a gode 
ende, graunte me a graciose goyng outhe of pis worlde; 
haue mynde on me, my god, and directe\(^3\) me in pe ri\(\)t 
wey to \(\) reaume. Amen.

16 Of hye bynges & pryue iugementes of god 
not to be serchid. Capitulum lxiiij.\(^4\)

Some, be war \(\) pat pou dispute not of hye maters & 
of \(\) pryue iugementes of god, why pis is forsaken 
20 & a no\(\)pir is taken up to so hye\(^5\) grace; why pis is so 
gretly peyned, \& he is so excellently lifte up. These 
pinges passen \(\) mannys faculte, ner \(\) resoun ne 
disputacion \(\) suffi\(\)ci\(\)p to serche goddis iugement. 
24 Wherfore whan \(\) enemy bring\(\)p suche pinges to 
myunde, or elles curious men aski\(\)p \(\), answyer & say 
wip Davuid, Lorde, pou art iust, \& \(\) iugement is rizt-
wys; \(\) iugementes of god are true, \& justified in 
28 hemself. My iugementes are to be drad, and not 
to be serched; \(\) for \(\) bip incomprehensible to mannys

\(^1\) C. 'one.'
\(^2\) For 'of helth' C has 'salut\(\)'. The text has been altered 
in D.
\(^3\) C. 'dresse.' The word has been altered in D.
\(^4\) Chap. Iviii. in the Latin.
\(^5\) For 'so hye,' C has 'see grete.'
Of Vain Curiosity about High Things. [III. lxiii.

understondyng. Enquire neiwer despyte not of pe merites [of] seintes, who is holier gan anofer, or who is gretter in pe reaume of heuene. Suche pinges ofte tymes engendrip stryues and vnprofitable contencions, 4 and norisship pride & veyn glory, wherof grown envyes & dissencious, whiles pis is aboute prouedly to preferre o.2 seint a noper a nopir. A man to wille to serche3 & to knowe suche pinges bringip furpe no fruyt, but 8 raper displesip seintes; for I am no god of dissencion but of pes; pe4 pes stondip more in very mekenes gan in prope exaltacion. Somme wiþ a maner zele of loue are drawn wiþ more affeccion to pese seintes or to pe 12 seintes, but pat affeccion is more of pe man gan it is godly. I it am pat made ah seintes and graunted grace. I haue5 glory. I knowe pe merites of eueri. I pre-
nentlyd hem in blessinges of svetnes. I predestinate 16 hem before worldes. I chase hem oute of pe worlde; pe chase not me before. I called hem by grace, I drowe hem by mercy, I ladde hem by diuerse tempta-
cions, I poured in to him gret consolacions, I saue per- 20 seuerance, I crouned her pacience. I knowe pe first & pe laste, I clepe6 hem ah wiþ an inestimable loue. I am to be preised in ah my seintes, I am to be blessid above ah pinges, & to be worshipid in eueri of hem, 24 whom I haue so graciously magnified & predestinate withoute eny merites going before. He perfere pat despiciþ oon of my lest, worshipiþ not pe grete; for I made boþe pe grete & pe smale. And he pat doþ 28 hindringle to eny of my seintes, doþe derogacion to me and to ah oþir in the reaume of seintes. Ah are oon by bo bonde of charite; pey fele pe same, & ah oon; pei wol pe same, & ah pei7 loue hem into oon. And 3it, 32

1 In margin. Not in C. 2 C. ‘one.’
3 C. ‘ensereck,’ 4 C inserts ‘which.’
5 An error for ‘yave.’ Lat. ‘praestiti.’ C. ‘yave.’
6 C. ‘clyppe.’ Lat. ‘amplector.’
7 Not in C.
III. lxiii.] Of Vain Curiosity about High Things. 147

but they love Me more than all else.

pat is most hys of ah, pey loue me more pat hemself, & drawn out of her propre loue, gone ah & hool into pe loue of me, in whom pei reste fruissingly. There is no ping pat may turne hem away or prowe down, as pei pat, beynf fuH of euerylasting troupe, brennen in an unquenchable fire of charite. Wherfore lette fleshly & bestly [men] cesse to dispute of pe state of seintes, pat 8 can not loue but propre & private ioyes. They putti p away & addip to, after her ovne inclination, not as it plesip pe euerylastynge troupe, in many pinges ignorantly, namly pei pat, but litel illumyned, can seldom 12 loue any body with parfit spiritual loue. They bip gretly drawn zit wip naturel afeccion & mannes frend-ship to pese & to pem; and as pei haue hem in pese lower pinges, so pey ymage in heuenly pinges. But 16 pere is a distaunce incomparable bitwene po pinges pat imparfite men penken, & po pat men illumyned by hye reuelacion beholden. Be war perfere, sonne, pat pou trete not curiously of suche pinges as passen pi kon-

20 nyng, but raper entende & labore perto, pat pou mowe be founden pouz it be5 lest in pe reaume of hevene. And if a man knewe what seint were holier or gretter pan a noner in pe reaume of hevene, what shuld pat 24 knowing6 auila, but if a man by pe same knowleche mekid himself before me, and aroos in to gretter preis-yng of my name? Thei are muche more acceptable to god pat penkip on pe gretnes of her synnes & of pe 28 litelnes of her vertues, & hon fer pei bip fro perfeccion of seintes, [than they]7 pat disputen of pe gretnes & of pe litelnes of seintes. Better it is to pray seintes with deoute praiers and teres, & to desire her gloriose suf-

32 fragies wip a meke soule, pan to serche her secretes wip

1 C here inserts—'her merites; for pei, ravished above hem selfe and,' 2 C inserts 'hem.' 3 In margin. Not in C. 4 Latin, 'In multis est ignorantia.' 5 C inserts 'pe,' 6 C. 'knowleche.' 7 Later, in margin.
veyne inquisition. They bip wel content & in pe best manere, if men coude be content & restreyne her veyn speches. They reioycep not of her owne merites, pei ascriuep to hemself no godenes, but aH to me; for I 4 zanue hem aH pinges of myn infinite charite. Thei are fulfilled wip so gret loue of pe godhede & so overflowing ioy, pat no pinge lackip hem of glory, no pinge failip hem of blisse. A\H seintes pe hyer pat pei are in 8 glory, pe more meke pei bip & pe ner to me. Therfore it is writen pat pei leyde her cronnes before god, & fel doun prostrate before pe lambe, & worshipid him into worldes of worldes. Many askip who is grettist in pe 12 reaume of hevne, pat knowip not whepir pei shul be worpy to be acounted amonge pe lest. This is a gret pinge a man to be pe lest in hevne, where aH be gret and aH\^1 are called pe sones of god, & so pei shul be. 16 Whan pe disciples askid who was grettist in pe reaume of heuen, pei had pis answere: But if ye be conveted, & made as smale children, ye shul not entre into pe reaume of heuene: who enure pefore meke him as pis 20 litel childe, he is grettist in pe reaume of heuene. Wo to hem pat haue dedignacion to meke hem self wilfully wip smale children, for pe lowe yate of pe reaume of hevne shal not admitte hem to entre in. Wo also to 24 ryehe men pat haue her consolacions here; for, poure entryng in to pe reaume of hevne, pei shul stonde wipoute weilynge. Joye, ye meke folke, & bip glad, ye poure; for youres is pe reaume of god, so pat ye go 28 in troupe.

That all hope and trust is to be ficched onely in god. *Capitulum Ixiiiij.*

Loorde, what is pe trust pat I haue in pis lif, or what 32 is my grettist solace of aH pinges appering under

\footnotesize
1 Not in C. \hspace{1cm} 2 Chap. lix. in the Latin.
heuene? Wther not thou, my lorde, of whos mercy is no nombre? where was it wel wiþ me wiþ outen pe, or whan miþ it be evel, pe beynge present? I had leuer be 4 poure for pe pan riche wiþoute pe. I chese raper to be a pilgrym wiþ pe in erpe pan to haue heuene wiþouten pe. Where pou art, pere is heuene; and where pou art not, pere is depe & helle. Thou art to me in desire, & 8 perfore after pe it is nedful to mourne, to cri, & to praiue. I may fully truste in noon pat may helpe me in oportune necessites, but allone in pe, my god. Thou art myn hope, pou art my trust, pou my comfort, & 12 most feipfull in aþ pinges. Aþ opir askip & sekip her ovne comodites; pou pretendist allone myn helpe & my profitynge, & turnist aþ pinges to me into good. Yea, pou; pou ley me oute to dinerse temptacions & 16 aduersites, aþ pat pou ordeynest to my profite, pat art wont to preue pi chosen children in pouand of maners. In pe whiche prevynges pou owist no lasse to be loved and preised, pan if pou fullfilledist me wiþ heuenly con-20 solacions. In pe perfore, my lorde god, I put aþ myn hope & aþ my refuge. In pe perfore I sette aþ my tribu- lacion & myn aunguisshe, for I finde aþ vnferme & vn-stable, what euere I beholde oute of pe. For many 24 frendes shul not auail, ner many helpers shul not rowe, ner many wise counsellours 3eue profitable counseile, ner bokes of doctours 3eue comfort, ner no preciosse sub- stauence of good deluyyr, ner no secrete ner mery place 28 make seure, yf pou be not assistance, helping, comfort- ing, enformynge, and kepinge. For aþ pinges pat seuen to be for pes & felicite to be goten, pe beynge absent, are not worpe, ner in trousr yeue no ping longing to 32 very felicite. Thou perfore art pe ende of aþ godes, pe hyenes of lif, pe profoundite of scripture; & to hope in pe aboue1 is pe most miþy solace of pi servauntes.

1 'Omnia' is left untranslated in both C and D.
Of Entire Dependence upon God. [III. lxiv.

To be are myn eyen dyrecte,¹ my god, fader of mercies. Bless & sanctifie my soule with an heuenly blessing, that it mowe be pin holy habitacion, & be seet of pin everlastinge glory; & pat no pynge be founden in be 4 temple of bi dignite pat mowe offende be eyen of bi mageste. Beholde into me after be gretnes of bi godenes & be multitude of bi misercions, & here be praier of by poure seruaunt, beyng in exile al a fer, in 8 be region of be shadowe of depe. Defende and kepe be soule of by litel seruaunt amonge so many perels of pis corruptible lyf, and, by grace goyng wip, dyrecte² hym by be wey of pes to be cuntrey of everlasting 12 clennes.³ Amen.⁴

Here endip be boke of Inwarde Consolacyoun.

Deo gracias.⁵

¹ C. 'dressed.' ² C. 'dresse.' ³ Error for 'clernes.' C. 'elerenes.' Lat. 'claritas.' ⁴ C adds 'Amen, Amen.' ⁵ For 'Deo gracias' C has 'Ueni, Domine Jhesu.'
Text of Atkynson's Translation.
I.

I. Of the Imitation of Christ.

A full devout & gostoely treatise of ye Imytacion & folowyng ye blessyd lyfe of our most mercifull sauiour cryst: compyled in Laten 4 by the right worshypfull doctor, master Iohn Gerson, & translate into englissh the yere of our lorde M.d.ii. by mayster wylyam atkynson, doctor of diuynte,2 at ye speciall request & commaundement of ye full excellent pryncesse, Margarete, moder to our souerayne 8 lorde Kyng Henry the .vii., and Countesse of Rychemount and Derby.

The first Chapte.

Here begynneth the boke of John Gerson, chaumeler of Paris, conteyning ye holy doctrine of crist, how we shuld folowe hym, & contempne all worldly vanites.

Who so folowith me, sayth cryst our sauiour, walketh nat in darkenes. These be the wordes of Jesu Cryste, wherby we be exorted to folowe his lore and doctryn, if we wyll truely be lyghtened and auoyded from all blyndnes of ignoraunce of mynde.

Let oure full afeccion be to haue oure study and meditacion in the doctryne and lyfe of Ihesu Cryste, which excelleth the doctryne of all sayntes. And who so may haue the iey of their soule sequestrate in wor[.]lye thynge, in this scripture of our lorde may fynde sweete manna, spiritually finde of the soule. But there be many oft tyme heringe the worde of god, that hath lytell swetenes or deuocioun therin, for theyr inwarde afeccion & desyres be rather of bodily thynge than of gostlye. Therfore if we wyll hane true & perfyte vnder-

standynge of the wordes of god, we must dylygently studye to conforme oure lyfe to his preeptis. What auayleth a man to haue subtyll reasons / or argumentis of the Trynyte? curious and subtyll reasons, garnisshe with elgance, maketh nat a man holy: but the 32 obedience and vertuous lyfe maketh a man dere to god. It is more expedient to fele the inly compunccion of hert than to knowe the

1 leaf 1. 2 orig. diuynte. 3 leaf 1, back. 4 leaf 2. 5 orig. excelleth.
Of meek Self-Knowledge.

[1. ii.

diffynycion therof. If a man hane the knowlege of all scripture, also the seinges of all philosophers, without grace and charite anayleth nat. For all thynge that is in this worlde is vanyte, excepte the loue of god, & his seruyce or to this ende orded. The most excellent wysdome in any creature is by contempte of this mutable & transitorye worlde, to promote them selve to the world perdurable. it is vanite to labour inordynatly for corruptible ryches, transctorious honours, false & flesshely delites, or to desyre any inordinate pleasure temporall, that shall brynge a man to perpetuall peyne. Howeayne thynge is it to desyre longe lyfe & lytell to fors of a good lyfe; to gyue hede to thynges present, & to contemne thynges that be to come. Also to fixe our lone on that which shortly vanyssheth away, & to do no diligence to come thider / where be innumerable & perputuall ioyes. Haue mynde howe in this worlde nother our iye is sufficiently satisfied with seinge, ne our eris with herynyge, & therefore studie we to withdrawinge our herte fro the lone of thynges visible & fadynge, & to applye it to the desyres of goodes imisible & perpetuall; for them that folowe sensuall pleasure, without restraynynge of reason, they spot theyr conscience, & les the grace of god.

† The seconde Chaptre, of the humble knowlege of 20 mannes selve.

Every man naturally desyreth to haue knowlege. But what anayleth science without the drede of god? a pore homely laborynge man, dredinge god, is more acceptable in his feyth / than a curvyous Philosopher that laboreth more to knowe the mouyne of Heuen than to order the mocions of his body and soule to the pleasure of god. He that surely kno^weth & considereth himselfe, & vnderstandith his owne wisdome, hath lytell delyte in the vayne laude of the worlde. If man had knowlege of all thynges in the worlde without charite, what shuld it anayle hym in the syght of god, that ingeth man after his dedes? Refrayne thy appetyte of inordynate desyre of curious knowlege of those thynges that rather shall disease thy soule, & withdrawinge it from the vnyte & charyte of god / than exyte it therto. As wele many of this maner of lernyd men desyre to be reputed and holden wyse in multiplyinge wordes which, if they delyte the herynyge / they refresshe & fede nat the soule 36 but lyteli. But a good lyfe & pure conscience refressheth the mynde, & endueth man to haue ferme confidence in god. The more knowlege that man hath, & worketh nat conformable, the more shalbe his peyne at the day of dome; & therfore exalt nat thy selve of any 40 crafte or cunnynge, but rather fere that thou displesse nat god in abusion therof. Remembre if thou knowe many thynges, & exceedest other in cunnynge, yet consider that there be many mo thynges that thou arte ignoraut of / & many that be more wytty & excellent & 44

1 leaf 2, back.  2 leaf 3, sig. A, iii.
Of the Doctrine of Truth.

135

cunninger than thou. If thou wylt profitably know & lerne, desyre to be vnknowne, & of small reputacion. This is the most expedient and profitable lesson: the very knowlege & contempte of thy owne selfe. It is a great wisdome & perfeccion to haue of thy selfe lytell confidence, and estymate well of other. If thou seyst any persons openly synne or commytte any great cryme, yet thou shuldest not iuge thy selfe better than them; for thou knowest not how longing thou shalt perseuer in goodnes or fro the same crime: we be all frayle, and thou shuld Iuge no man more frayle than thy selfe.

† The .iii. Chaptre, of doctryny of truthe.

That persone is happy whome truthe diligently informeth, nat by fgyures or voyces faylinge, but by inwarde inspiracion. Our opinion / & vnderstandynge many tynes discuyeth vs. what anayleith it vs for to labour busily for the knowlege of those thynges / whiche shall notther helpe vs yt we knowe them, nor disaunantage vs if we therin be ignoraunt at the day of ingement. It is great foly to dispice thynges profytable / and necessary / and to labour for those thynges that be curious & damnable. Blessyd is that persone whom Gode tecketh, for in hym be all good thynges that man may wylly & desyre. A, good lorde, in thy gracious presence let other doctours and all other creatures kepe silence, & thou onlye speke to my soule; for the more man is ioyned to hym in inwarde mekenes, the more he receuyeth of spirituall lyght of grace, whereby he knoweth many secrete mysteries hyd from other people / The pure, symple & stable mynde is nat overcomne or febled / for it referreth euer labour to the honour of god, & informeth it selfe to cesse from all other thynges that be nat in the syght of god acceptable: who resisteth and letteth a man more than his owne sensuall affeccon? we rede of many Emperours & conquerours / that conquered kyngdoms and empyres, and yet nener overcame ne subdued theymselfe / for that is one of the moste victorious conquestis / where man perfytelly onercometh hym selfe. This shulde be our daylye batayle to stryue with our selfe / and the more vctoryes the soule hath of the bodye / the more stronge it is, and more apte to encrease and to growe in grace. Everly perfeccion in this lyfe hath some [im]perfection annexed to it. And there is no knowlege in this worlde but it is myxte with some derkenesse of ignoraunce. The humble knowlege of thy selfe ys more sure wey to heuen / than the curious inquisition of profounde knowlege of thynges vnprouytable: the sciens of euerly thynge well ordeed is good, but a clere conscions & a good lyfe is moche better. And there be dyuers that study rather for excellencye of cunninge than good lyuyng; therfore they fall in errour, & bryng forthe litle frute or none. O wolde god they wolde indeuour themselfe as dylygently to auoyde vyce & plant vertue in theyr sowles / as they

1 leaf 3, back.  
2 leaf 4, sig. A. iii.
be to move curious questions & multiply superfluous langage, than there shulde nat be so moche occasion of synne shewed to the people, nor so moche dyssolute lyuinge in religion. At the day of iugement it shall nat be layde to our charge what we hawe red or lerned, or how 4 pleasauntly we hawe lyued: but what we hawe don, & how religiously we hawe lyued / where be now all the royall poetes with theyr craftye conveyed poemes, & elegant oratours with theyr oracies garnisshed with elegancy: the philosophers with theyr 1pregnaunt reasons & 8 sentences? Divers of these maner of clerkes we hawe known in our dayes: now theyr curiosite is passed, and other men occupie theyr pre-bendes & promocions that they posse[d]. If they were here nowe agayne, I suppose they wolde neuer labour so busily for curiosite in 12 knowlege, ne temporall promocions. Nowe they had leuer than all this worlde that theyr entent had ben accordynge to the holy doctrine of scripture; than the study had ben happy. O howe many in maner of euer state persisshith in this worlde byayne glory, that more 16 desyre to please prynces and prelates & other patrones for a temporall promocion, than truly & inwardly to serue god for the promocions eternall. These desyre rather by pompe & pryde to be great in the worlde, than by mekenes & charite to be in fanoure with god / & 20 therfore they vanish in theyr thoughtis & desyres as the smoke, that euer the more it ascendeth the more it fadeth & faylith. That persone may be named great in grace that is incendyd with charite, & is perfytly obedient by humylyte, contempnyenge the inordinat 24 desire of preemynynus or of dignite. And he is prudent that reputeth all worldely pleasures & goodes as vyle dunge, in comparyson of the cestyall goodis whiche we shall hawe in the perfite possession of the loue of Iesu crist. And that person is verely well taught that ever 25 inforeith hym selfe to forsake his owne wyll, and foloweth the wyll of god.

1 The fourthe Chaptrc is of credence in beleuynge.

It is nat expedient nor wysdom to beleue every worde or 32 mocion of our mynde; but we must consider that it is accordynge to the scripture of god, & in no wyse contrary therto. But I lament for sorowe the lyght & frayle disposition of the imperfite people, that be swifte to beleue, & speciallye those thynges that be 36 the hurt of theyr owne soules / & the detriment of theyr neyghboure. But the wyse / & perfyte men, knowynge the frayle of man more prone to enyll than to good, be nat so lyght to beleue every worde that they here. It is great wisdom and also discreetion to be sober in 40 ingemenent & other delyng, & nat to haue ouermoche confidence in our propre dedes, ne to rehearse other thynges lyghtlye belenued & herde, & euer to gyue hede to take counsell of a wyse & a well conscience man, & euer gladder to be instructe of another than to foloweth thy 44
propre intencyon or mynde. A good lyfe maketh the to be reputyd wyse in the syght of god, & to haue in many thynges experience. Euer the more meke & obedient a man be to god, the more wyse & 4 quyet shall he be.

¶ The .v. Chaptre is of the redynghe of holy scripture.

The principall thyng that we shall inquyre in scripture is charite & nat elynage in speche, & we shuld endeoure our selue to rede 8 the scripture with as great fervour of spryte as it was recyued firste. And wisdome wolde we shulde folowe those auctores and bokes where we may haue most swete & proffitable fedyng for owre soule. The fame of sotel 1 phylosophers, the knowlege of poetes & retorike, 12 as a smoke or fume vanissheth away: but the truthe of god abydet withouthe ende, and as our lord spekith to vs without excepcion of persone moste expedientlye to vs, so we shal, without any excepcion of feythfull persone or werke, study / & rede those werkes that most 16 we thinke shulde please god & to vs most proffytably. If thou wolde drawe the spirituall watir of wisdom out of the well of scripture, inclynge the of thy soule by mekenes and confidence without desire of curiosite or name of excellence. Inquyre dilygently & 20 quietly recyue the holy sentences of seyntis; let nat the proverbes & holy wyse simylltudes of blessyd faders displesse the, for they were nat spoken without cause.

¶ The .vi. Chaptre, of affeccionis inordynate.

24 w Han someuer a man hath inordinate desyre to any thyng, than he is made inquiete in him selue, the proude man and the couetouse be never quiete in theyr myndes. But a meke and a poyson in spryte be conservaunt in great quyntnes of minde / That per-

28 sone that is nat mortfied perfytly is sone ouercome in lytell & vyle temptationes, and sone inclined to sensible pleasures. And if he shall withdrawe his mynde fro erythly thynges, it is with great difficuilte. And thercfo they haue great heynes in herte & sone be 32 miscontent if they be resisted. And if they folowe theyr sensuall appetite, anone they be greynyl with rumours of consume, in as moche as they have folowed the sensuall passions, that rather dispose to inquietnes of mynde than rest; in resisitinge sensuall passions, 2 ple-

36 sours, we shall come to perfyte rest, & in folowyng them to great inquietnes. There may nat be conteyned rest in the herte of man that gyythe hym selve to execute his carnall desyres or moche is conquersaunt with outwarde thynges, but in the sowle that hath most 40 delyte to god, & in inlye goodnes of thy sowle may be founde true rest.

1 leaf 5, back.  2 leaf 6.
The .vii. chapitre, of vanite & elacion to be auoyyed.

Hat person may be called vayne that putteth his hope in any man or creature. Take it nat for no repreue to do service to other, or to be reputed pore for the loue of Ihesu Cryste; haue lytell confidence in thy selue, but that thy hole hope and trust be in god / do that is in the to please his grace, and god with his gracious assistence shall be with the in thy wyll and dyrecte thy werkes: Haue neuer confidence in thyne owne cuanyng, ne in any worldly subtilte of any lyuynge creature; but in the mercyfull grace of god, that neuer suffreth creature fynally to be withoute comforte that had their full confidence in hym, and those that haue full affyynge / or hope in their selue he maketh or suffreth to fall and so subdueth them. Auuance nat thy selve in the abuadance of ryches ne of great powere of thy temporall frieudes, but all onely in god, in whome is all abundance of ryches and puysaunce of myghte. And he aboue all thyng desyreth to gyue his own selffe to those that dyspose them selffe to receyue hym by grace. Exalte nat thy selffe of any bodily vertue, for all suche sone be corrupte and vanisshe awyey by a lytell infirmyte. ¹Inhaunt nat thy selffe of any naturall habilite, lest god of nature be myscontente with the. Repute nat thy selffe better 20 than other, lest that thou be founde worse in the syghte of god, that beholdeth the enlye dysposicyon of every soule, and dyuers tymes discommendeth those thynges that men in this world commendeth. And therfore if thy werkes please men, fer lest they displease god. ²And if there be any goodnes or vertue in the, beleue that there is more in other. And euer desyre of God that the vertue of mekenes may abyde in the. It shall neuer hurt the yt thou inge thy selffe the leest & most yyle of all other, and in preferynge of thy selffe 28 afore other thou mayste lyghtlye offende. There is true and sure pease in a meke soule. And in a proude herte contynuall enuye and indignacyon.

The .viii. Chapitre of moche famylyarite to be auoyyed.

Hew nat thy secrete counsell to evry man, but to hym that is wyse, secrete, and dredeth god. Inhaunt nat moche the company of yonge persons and straungers. Use no adualacyon for to come to any temporall promocion, nor for that consyderacyon exercise nat moche the company of myghty / & great men that be contynuall busy in worldly thynes. Be desyrous to be accompanied with meke & charitable men, & with those that be of good maners, and ver. 40 tuous, and trete with them of those thynes that may edyfye & strength thy soule, and be nat familier with any person whereby thou maist lightly be tempted or infamed. It is necessarye to haue charyte

¹ leaf 6, back. ² leaf 7.
I. ix. x.] Of Obedience. Of Shunning Superfluous Talk. 159

with everye persone, but nat famlyaryte but with those that may helpe to promote the to the famlyarite of god / & of his angells. Sometime we se that som men beynge of great fame, and yet 4 theyr bodelye presence is nat moche profytable; & there be som that with theyr bodely presence wene to profyte other, whan they by theyr indiscretion & enyl maners rather discomfort / and hurte those they wene to helpe & conforte.

8 ¶ The .ix. Chapitre, of meke subieccion & obedience.

I T is full great merite to stande in obedience & forsake thy propre wyll & perfectly to obey to the wyll of a nother. It is moche more sure to stande in the way of obedience than in prelacy. But 12 there be many that be rather in subiecyon of necessyte / than of charyte, and they have therin peyne / & lyghtly gruges & haue nat lyberte of minde without they for the love of god submitte them selfe. Renne hider or thyder, or where thou wylte, but it shalbe 16 harde for the to fynde perfyte rest, but vnder meke subieccion of a discrete Prelate. The Imaginacion & Imytacions of diuersytees of habytacios & places hath discyued many a relygyous persone. Everi bodye in maner is gladde to do that / that theyr mynde 20 sheweth them. It shulde be more to theyr profyte to forsake theyr appetite than if they condiscende therto. But if we woll that God shall abyde with vs / we must forsake our propre wyll for the example & pleasure of god & the profitable peas of our neyghbour. 24 Sythen no man hath all cunning, therefore it is fytyng that no body have to moche confidence in theyr owne counsell. And if thy vnder-standyng be good & sufficient, yet if thou wylit by example of our sauyour, leue thy propre counsell or direccion & folow a noder, for 28 thy mekenes thou shalt more profyt than if thou folowed thyne owne wyll. As we here the comone pronerbe. It is moche more sure the wyse & discrete counsell of a nother / than to gyue theym counsell that wyll nat folowe it. It is a syme of pertynacie & pryde any 32 persone inportunly to offre theyr counsell / and specially where they can lytle profyte.

¶ The .x. Chapitre, of superfluous wordes to be auoyded.

Hat soule that desyreth onlyl perfeccon of theyr mynde must specially anoyde the tumnlutuous beanyour of worl[l]dy people The busines of wor[l]dy actes, though they be done with a good entente / yet they lette & hyndereth the mynde of his great perfeccon. Nowe I repente my superfluous langage & frequent inhauntynge of wor[l]dy 40 company, for by these .ii. meanes we be offten tymes hurte in our conscience. If it be expedient and also you be disposed to speke, lette it be profitable other to the honour of god, the edificacion of thy

1 leaf 7, back.
The .xi. Chaptrre, of the desyre to profyte spiritually and peace to be purchasyd.

It is one speciall meane to acquyre pease, nat to intermytte vs of the wordes & werkes of those that attayne nat to vs. Howe may 12 that persone be in gostely quytenesse that moche intermytteth hym selfe of those thynges that he hath no cure of: Or syketh occasyons outwarde / and hath but litell recourse to inly habytacyon of his conscyence / Blessyd be the true symple sowles without any disc eyuable 16 mynde that in all their lyfe and laboures truely entendeth, for they shall come to the reste of mynde / and conscyence. ¶ The holy seyntes by mortyfyinge / and subduyng theyr sensuall to reason, all urtherly thynges sette a parte, they with all theyr inly delectable 20 desyres frely haue had theyr hole meditacyon in our lorde. But we be busy moche in thynges transytorye / and foloweoure passyons that we maye nat overcomne in maner perfytly one vye. ¶ And therfore we be nat accended in the dayly profyte and deuocion, and 24 therfore we remayne remyssye and voyde of deuocion. The most pryncepall cause why we haue no inly delectation or desyre of henelye contemplacyon is: for we be nat fre or de\^lyuered from our sensuall passyons and concupiscensis, ne inforce nat ourse selfe into 28 the holye way that the blyssed faders haue gone afore vs. Whan a litell aduersite cometh to vs, we be some overcomne & redy to returne to the consolacyons of man. Where yf we wolde myghtilie stande in batayle for the lonne of our lorde, we shulde se the goodnes of his 32 gracius helpe sent towardes vs. His grace is ever redy to gyde / & helpe those that in spirittuall batayle haue full confyденce in hym. And he procurith occasyons of batell to the ende that we shulde encreasne the crowne of perpetuall ioye by the meane of victory. 36 Than lette vs cutte away our inordynate affeccions / & passyons that be the rotes of all inquyuetnes, and than we may possesse a peaseable mynde in god. If we wolde ever yere inde noure ourse selfe to overcomne perfectilie one vye, we shulde in shorte space come to great perfeceyon. But I fere it be contrary bothe in relgyon & worldly people, that after longe contynuance in lynynge they perceeyne that the state goynes afore hath be more vertuous & pure thynge of grace & encreasne of vertue and goodnes.

1 leaf 8. 2 leaf 8, back.
our deth, the more dylygently we shuld laboure for the perpetuall rewardis that be ordeyned for those that order theuir lyues / and labours theerto. The vertuous lyfe, peynfull in the begynnynge, by 4 custome returneth to great perfyte pleasure. It is harde to leue customes in pleasure. But it is more peyne without mesure to leue the eternal pleasure that for damnable custome shalbe loste. Euer srynue myght1 telie agaynst the firste moeions that incyteth vs to synne, & 8 resist the eyyll customs, for the longer they continyue the more harde it shalbe to resiste them. If thou woldest consider howe great inly peas thou shuldest cause in thy selfe, & in other in eschewynge out- warde pleasures, & in subduyng inordynat affecions & desyres con- 12 trary to reason, I suppose thou woldest be moche more diligent to come to spirituall encrese of lyfe.

¶ The .xii. Chaptrc is of the profyte of aduersite.

16 It is expedient to vs to suffer aduersite, wherby man returneth hym to the consyderacion of his present state, wherein he reyteteth hym selfe as a pylgrym; & therfore he hath no affiancex in this worlde. Also it is expedient that we suffere contradiccion & be con- temptyned of the lowres of the worlde, wherby we shalbe induced to 20 mekenes, & anoide vayne glory; whan we perceyue our owne fraylte & be contempynyd of the worlde, we be compelled to leue our selfe & the worlde & holy to returne vs to god; in whom if we wolde ferently infixe our selfe, it shulde nat be great mede to seke out- 24 warde consolaciones. The more a good soul be troubled bodely or gostly, the more it knoweth god necessarie to hit, and laboureth to haue hym by assistance of his grace. Also than it lamenteth & soroweth for the synnes that it hath done, and more hertely preyeth to 28 be deluyyned of his inquietnes & mysery; also tribulacion maketh a man wery of this worlde, & to desyre blissfully to be departed therfrom & be with cryst. For he considereth that he shall never haue perfite 32 peas afoare that we be with him, which by the prycz of his precius blode hath purchased perpetuall plesure & peas for hym selfe & his servaunte, that a lytell space wyll srynue ayenst synne & wickednes.

¶ The .xiii. Chaptrc, of resystence agaynst temptacions.

A S we rede in scripture & the wordes of Ioh. The lyfe of man 36 vpon erthe is temptacion. Therfore it is expedient that enery persone prudenly gyne hede to watche in prayer, belene nat the deynl that neuer slepeth but with a thousande snaris / and sub- tilities importunly assaylynye vs, fynally intendynge to deceyue vs. 40 There be none so holy in this worlde but they haue temptacion: & if it be for the tymne grevous / yet if it be resisted it is very profitable, for therby man is mckenede / pourged, & infourned by expery-

1 leaf 9, sig. B. i.  2 leaf 9, back.  3 orig. lycell.

IMITATION.
ence. The seyntes that be now crownyd in heuen obtayned theyr victory by tribulacion & temptacion. And those that were as cowardis in tribulacion & temptacion finallie ouercome / be taken perpetually prysoners in helle. And ther is no religion nor state so perfite, ne 4 no place so holy, in this worlde without aduersite & temptacion. And therfore there is noster ordre ne place here in this lyfe where man may be fully assurid to auoyde all perill of temptacion, for in this corrupte body of ours we bere the mater of inordynate conenupiscence & temptacion. One temptacion or tribulacion departinge, another comynge to vs, therefore it is expedient that we be alwaye armed with pacience and exercysed in vertue. There be many entendyngye to the temptacion that fall therin the more / for by bodily slayng a man shall not be 12 made sure, but by perfite pacience & mekenes we shall be made stronge to ouercome all our enemes and temptacyons. Tho that labour to auoyde the outwande occasions and nat cut away the inly inordinate desyres, theyr trouble & inquyetnes shall more & more encrease. And then shalt more lightly by pacence and feythfull confidence in our lorde & sauoyre overcome thy tribulacion / than by thyn own propre vertue or strengthe. And in great temptacyon vse the counsell of a wyse and discrete persone / and be not rygours 20 to the persone tempted, but euer be glad to conforte hym as thou wolest desyre for to be done to / if thou were in lyke trouble. The begynnyng of all euyll temptacion is inconstaunce of mynde & lyttell confidence in god. For as a ship without a directour is moued with 24 euery wynde, so a soule that is not stabylled in god ; as the fyre promoteth golde, so temptacyon the ryghtwyse man ; as a bell untouchyd is not perfytely knownen whether it be hole & of perfite sounde or dyscerased : So man touched by tribulacion is knownen whether he 28 be hole in the vertu of pacience or nay. ¶ And euermore looke dye- gently that the temptacyon in the begynnyng be resystyd ; for than the enemye is soone ouercome, whanne that he at his fyrste enteryng fyndeth the gate of our swolle shytte agaynste hym. ¶ That sycke 32 nesse that by long contynuance is in maner incurable, in the begynnyng myght haue ben recoveryd with a very smalle / & an easy medicyne. And this subtyll discer¬ner assaylyth mannes soule fyrst with thought only & then with stronge Imaginacion / which folowith 36 euyll delectacion & vnnece mucion / & so at the lyste the enemye entreth into the mynde with dedely consent to symme, and for there was no resistance agaynst hym in the begynnyng, he holy entreth in the conclusion. And euer the more remyses a soule be in resistyng, the 40 more vnyngghte is made to resyst, and the enemye more strong & cruell. There be some that in the begynnyng of theyr conversion suffred great temptacion, some in the ende of theyr lyfe, And some by the space of all theyr lyfe, And some that in the processse of all 44 theyr lyfe haue but smalle temptacion, & all this cometh of the great wysdome / & equite of god that passeth the state & the merytes of

1 leaf 10, sig. B. ii. 2 leaf 10, back.
euery soule, & ordreth all the trouble & temptacion in this worlde / to the perpetuall helthe of his electe chylldren, & therfore we shulde of no wyse desyre whan we be tempyted, but the more mekely retourne 4 to our lorde with denoute prayer, & beseeche hym for his faderly mercy / & pyte to directe & preserior vs in all temptacion. And, after thapostel Paule, that it wolde plesse hym so euer to prevent vs with his grace that we be not ouercome with the myght of temptacion. And 8 amonge all the allectyes wherby we may enduce our lorde to assist vs in our trouble is perfite mekenes: for as (Dauid saith) he shall saue & exalte those that be meke in spirite; in temptacion & tribulacion manis proud howe moche he profitetth & his vertue is more mani-
12 feste. It is no great maruell if a devout man without temptacion haue ferou 1 of spirite. But they that in tyme of aduersite can alyye themselfe to haue ferour of spirite, it is a sygne of stablenes & grace for to come. There be some that be kepe fro great temptacion, & yet 16 in smale & dayly temptacions they be oftymes ouercome with lytell temptacion. Therfore in great temptacion they euer fere to be ouercome.

¶ The .xiii. 2 Chapter, of vndiscrete iugement to be auoyded.

20 GYue hede that thou consyder well thy propre warkes, & be nat redy to iuge the dedes of a nother that perteyneth nat to the, ne for whome thou shalt gyue none accompt at thy dethe. Man laboreth in vayne oftymes in ingyne other men & soone offendeth, 24 but in serchyng his own defautes & considerynge them, he euer laboreth frutfullye. And we comonly be redy to iuge after our affecion, & many tymes we erre from the truthe in iugement for our pryde & synguler loun. And good were oure entent & desyre, we 28 shuld nat be so greatly troubled in the resistence of our sensuall desires. But there is some inwarde inclynacion or outwarde affec- cyon that withdraweth vs fro the very affeccyon & desyre that we shuld haue. There be many that, in thinges that they do, rather seehe 32 thyrr owne luce than the pleasure of god or the comon profyte of many other, & they thykke thyrr mynde is set & pacyfyed if they obtayne thyrr purpose, & , if the contrarve fortune, they be moned with impacience & be miscontent. And for dinersites of affeccions, desyres,
36 & opinions that be amonoge the people, oftymes be some dissencion & & debatys 3 among frendes, eytezins, & denouf religious peple. It is harde to leu a custom of longe contynuance, & no man is glad to forsale his propre apetite, vnderstandynghe, and desyre. And thou 40 be more reddy to alyye to thyrr owne reason & vnderstandynghe than to the holy doctryne of seruanteis of iesu crist, it shalbe longe or thou be gostly lyghtned, for our lorde seuelth nat the great habundance of spiritual lighthe but to them that forsale theyr owne propre 44 appetytis and resons and folow hym by mekenes.

1 leaf 11, sig. B. iii. 2 Printed .xiii. 3 leaf 11, back.
The xv. chapter, of the profite of warkis done in charite.

Though shuldest nat do a mortal synne for loue & favour of any creature, ne for no erthly creature or worldly promocion. For therby thou shuldest put thyselfe out of the loue of our lorde & iecoperdye of the losse of euerlastynge promocion. And some tyme it is expedient to leue a good dede for the great necessite of our neyghbour or elles for a better dede to be done, therby we be nat hyndered 8 in vertu but rather promoted. The outwarde operacion, be it neuer so commendable in the syghte of the people, without charite it auayleth nat in the syght of god, which accepteth more the fauythfull entent and fernoure of mynde then the manyfode multiplyinge of 12 great warkes or of wordes. Tho persones done moche that ordreth theyr lyfe to the honour of god, and rather to the profyte of the comon wele than to theyr own synguler profyte. There be many worldly people that thinke they doo many thynges of charyte, but 16 they be rather done of carnalyte, as all tho that 1 do theyr workes by the meane of carnall affecteyon, propre wyll, hope of promocion, & alwey have an iye to theyr own synguler auayle. But charite euer inclyned to do that, that princypally may do honoure to god, & 20 obteyne the goodes gostly rather then temporall, & in bodely goodes it preserneth the comone wele afore a priuate & synguler wele: the charitable man enuyeth no man for any pryuate ioye or pleasure, ne he liketh nat to magniﬁﬁe hym selke, but to magniﬁfye & gloryfye 24 god / and in hym to be bessyed. He commandeeth no man by adulacyon, but he referreth all commendacion, honour, & goodnes to god fynally, of whom cometh all grace, & in whom all blessed creatures resteth perpetuall & in ﬁnal felicite. O he that had but one 28 sparkle of charite wolde repute all worldly pleasures & loue but vanyte.

The xvi. Chaptre, howe a man shulde suﬀere the decepts of his neyghbour.

Hose fautes that we may nat amende in our selke, nor in other we must paciently suﬀere tyll that we se what our lorde wyll worke or order therein, & thinke that it is ordeyned of our lorde for to prove our paeunce, without which our merytes be lytell to be 36 pondered. And it is expedient for vs to praye to our Lorde, that we by his grace may pacientlye suﬀere owre necessary decepts. If thou monisshe by broderly correccyon thy broder / or suster ones / or twysse of theyr defaute / and if that theyreceye nat thy monyeion, 40 stryne nat with them, but conmytte it to god, that his wyll and honour he done in all his 2 segnautes; there is no euyl in this world but he knowith how he shall order it to some well & goodnes: &

1 leaf 12, sig. B. iii. 2 leaf 12, back.
study pacientlye to suffre the defaultes & infirmites of other, for thou hast many imperfectiones in thy selfe whiche other suffre in the. If thou canst nat make thyselfe as thou woldest be in every condition, 4 how then subtlest thou desyre to have another to thy pleasure? we wolde gladlye have other perfyte, & yet we labour nat to amende our owne offecies: we wolde that other that offfeddeth shulde be straitlye corrective & our selfe more culpable vncorrecte. It displesyth vs to 8 so other hawe great liberte & privylege, desiring that they shulde be restrayned by lawe & statute, and we desyre our selfe to be at lyberte without lawe or statute, & so it appereth that we full seldome prayse our neyghbour as our selfe, the whiche we shuld do if we were perfite.

12 Our lordes hath so ordeyned that we shall lerne echone of other to bear paciently the burden of an other, for in this worlde there is no man without defaute, no man without burden, no man sylfeyce of hym selfe in wisdome or prudence, & therfore must echone of vs 16 helpe to bere the burden of other, echone to comforte other, helpe other, instructe them, & monisshe theym. And who is of more vertu, it aperith by the occasions of aduersyte. Occasions maketh a persone frayde, but they shewe whether he be vertuous or 20 veycous.

The .xvii. chaptre, how a persone shulde order hym selfe to come to pease.

I. xvii.] Of Religious Life. 163

If thou wylt hane peas and concorde with other, thou muste make 24 a restrayninge in many thynge of thyne owne wylle; it is no lytell vertu to contynue in a company without dissencion ouerbe, & so to continue. Blessyd be tho persons, that whether they be religious or seuler, that fereth to offende god, and in theyr con-

28uersacion hurteth no soule, & so endeth theyr lyfe in the lone of god & of theyr neyghbour. And thou wylt surelye stande in vertue, repute the as an outlawe a pylgrym vpon erthe, & repute thy selfe vyle for the lone of erste, if thou wylt be his disciple & folowe 32 hym; who so ever sekith in this worlde any thynge but god & the heith of their soules, they shall fynde nothynge but tribulacion & sorowe; that persone can nat longe stande in quietes that laboreth nat to make hymselfe in his propre reputacion, & to be subjicete to other. 36 remembre that thou camist to this worlde to serve & nat to rule after thy propre plesure, & know thou that god of his goodnes hath called the to the relygion of cristis feythe, that by pacience & vertuous labour thou mayst be made apte to reynge in joy & rest. For as golde is 40 proued in the founres, so man by tribulacion, in the which no man may longe contynu without he make hym selfe with all his hert by the examplle of our sauyour, rote of all mekenes.

1 leaf 13.
¶ The .xviii. chapitre, of the exaumiples of holy sayntis.

O Thou dulle soule beholde the quicke exaumiples of the holy sayntes that haue ben afore vs, in whom folyssbed the perfeceyon of all relygyyon and feythe / and consyder howe lytell thon 4 doeste in the respecte of them, and than thou mayste repyte thy lyfe in vayne. ¶ These sayntes and louers 3 of our lorde haue served god in great abstiniuence, hunger / thyrst / colde / in pore aray / in labour & fatigacion, in watchyng / restyng / holy medytacion, persecucion, 8 great oppression, & many repreues. O howe great & gresuis tribulacions suffred the holy appostyls, martyr / confessours / & vergyns / & all other holy soules that haue followed the steppis of our sauiour, they haue hated the impedimentes of the lyfe of grace in this worlde, 12 that they myghte possesse the frute of euerlastyng lyfe for to come. O howe strnite & abiate lyfe ledde the holy faders in wylderno, how longe & gresuis temptationes suffred they. And howe fersly hane they be aessyled with the gostly enemyme / & how many contynued 16 ferment prayer hane they offrid to our lorde. O to consider the great rigours abstynence that they haue taken, what zele / & fermoour they had to spirituall profite, howe great & contynuall batel they had to overcomme vice / & in all theyr lyfe and labour howe pure & rightwis 20 was theyr entent enuer to god. On the day they laboured & in the night they rested in prayer, and if they in the day laboured bodyly yet they prayed in theyr mynde denoutly: & so spente they all theyr tyme profitably, and had so great pleasure in the seruice of god that 24 they thought every howre was shorte, & hade lytell mynde or none oftymes of theyr bodyly refeccion.

¶ The .xix. Chapitre, of the good relyngious exerçyse of a religious soule.

Like as a person of honour is more preciously besene in bodyly vesturis, that apereth to man 2 outwardly, so they shulde indeuour them selfe accordynglye to excede othere with vertue in theyr soules & conscience, wherin almyghtye god loketh & deliteth whan it is endued 32 with fayre vertues, & specially spirittual men & women, whiche shulde study to endeuour theyr selfe to appere in the syghte of oure lorde pure as angells. And euerye daye we shulde inforse our selfe to deuociou & fernoure of feyth, as if we were newlye contynued to 36 the law & feyth of iues crist, & for as moche as we of our selfe may nother do well ne yet begynne to do well, than let vs euerye daye with all our inly strength and myght besche our lorde that we may so denotlye begynne the seruice of hym, that therebye we may contynue 40 to his pleurse and our perpetuall saluacion. we be many times in mynde to do well, & by a lytell occasion we be letted. The purpuse of rightwismen dependeth more of the grace / and dyrecciou of

1 leaf 13, back.  2 leaf 14.
god than in theyre owne prouydence. For man entendeth, but god disposeth. Lette vs inforue our selfe in that we may to the contynuance of our good purpose / and yet we be lyghtly lettyd therof. And though that we may nat contynuall be in the ferment fond and medytacyon of god, yet lette vs determinye our selfe to vse it at the leste ones or twysse in the day / and apply vs to vertue. And annexe to this purpose a ferment innocacion & prayer to god for his 8 naturall pite & faderly compassion, to gyue vs grace to complenishhe & fullyll this purpose. And at night goyne to rest, than let vs discusse the dedis that we haue done that day 1in wordes / workes / & thought / wherein we comonly offende god ; & if we fynde that we 12 haue made transgression in any offence, aske we mercy with all our herte. As it is great jeopery an enemy or traitoure to a pryunce, or to a kyngle that knoweth the cryme ; for if that man shulde slepe in the kynges palayes among the true servayntes of the kyngle, he shulde 16 rest in great jeopardy. So that persone that in this world resteth in symme amonge the servayntes of god, of the which, if some be charitably disposed, as good angells & vertuous men, yet there be many eyyll, as fenses & eyyll people, that enuer be redy to do venge- 20 anenge & eyyll / & therefore agaynst these we must contynuall be armed with vertue. & meke restreyninge agaynst glotonye, & thou shalt overcome all other vyces, & in any wyse beware of ouer moche ocuositye, but other be exercised with redynge, wytyngye, praying, 24 or amendyngye some profitable thynge for the comone well. And spirituall labours be more surely done in secrete place than in comon. & be we nat slowe in those thynges that shulde redomude to the honour of god / & comon profite of man, and redy to those thynges 28 that returne to our singular & propre aventure. And it is nat expedient to continue alway in one labour / but in one maner on the holy day, & another on the feryall dayes, one the tyme of tribulacion and temptacion, another in the tyme of peace. And of the festyval 32 day we ought to solenmyse it accordyng to the solenmpnite / so that the more highe fest & solenmpne, the more inly depocion by ryght shuld we haue. And whan that one feest is 2gone we shulde order our selfe to a nother feest as the fygure of the euerlastynghe feest of 36 heuen, which as for a tyme is delaide till we be more redy & anourned with charite & other vertues, & our merites comple尼斯shed, for the which our lorde hathe prefixed a tyme, in the whiche we ought to be cyrcumspecete & watchyngye in vertuous labour, of the 40 which speketh our suanyour in the gospell of Luke / Blessyd be the servayntes that is founde wakynge in the comming of our lorde. I say surely to you, sayth the evangelyst, that our lorde shall promote hym to the place of eternalle felycite, where he shall haue all pleasure & 44 goodnes that any creature may of reason desyre.

1 leaf 14, back.  
2 leaf 15.
The xx. Chaptre is moch conuenient for religious people how they shulde kepe their soltary lyfe & sylence.

And thou wilt withdrawe thy selfe from curyous & superfluous words, from ociosite & vnprofitable langage, than thou shalt fynde tyme sufficient & apte to have good meditations / and to remembre the great benefites that god hath don for the. The most holy men & women that ever were, anoydlynge all worldly companye, have 8 chosen to serve god in secrete places, & one holy man sayde, I come neuer amonge company but I departe with lesse vertu, as it semeth me. as we maye see by experyence, yt is more dyffyculde to kepe sylence in company, than to be so cyrcumspecte that we offende nat in no circumstantial of speche: It is moche more sure for a religious persone to byde at whome in solitayre contemplacyon / than to be abrode in the worlde, where he may lyghtly be brought in many folde temptacyons. Therfore, they that entende to come to spirituall perfeccion, 16 they must, with our saynour, anoyde the tumultuous company of people, & there be no religious people that with surete apere to the worlde, but they be glad to be dynmysshed from worldly occupacion / And there is no man sure in prelacy but he that is redly to be subiecte. And none that surely commaundeth but they that be redly to be obedient. And no man surely ioyeth but he that hath testimony of a good concencye. None speketh surely but they that be glad in tyme to kepe sylence. And ever the surete of blessyd people is full 24 of the drede of god, and ever the more grace and vertuous theyr soulys were anourmed with, the more meke & obedient they were both to god & man. The souerty of euyl people ryssith of pryde / & presumpcion, and in the conclusion it disceyneth them. & if thou be monke of the charterhouse, anker / or ankeres, as longe as thou lynst in this lyfe, ever beware of presumed souerty. & thynke that many holer than thou in the syghte of the worlde for theyr inwandes elacion & presumpcion hauende perished, and therfore, to amride this 32 inwarde vayne glory & presunmicion, it is expedient that we be exersysed with temptacion / O that religious soule that wolde & it might contemne all transitory ioye, and neyther wolde ne it mystred to dele with the worlde. Howe pure a conscience myght it preserue. 36 O that soule that wolde putte aweye all worldly busynes, & wolde labour allonly for godly thinges & gestly goodis, & put all theyr confidence in god, how great pese & quietnes shuld that soule haue / There is no persone worthy to have heenly consolacion, but if they 40 exercye them selfe in holy compunctio & penaunce. Compunctio is remembraunce of our synnes with great displeasure, which must be done in secret place, as (Dauud saith), Lete thy inly sorrow for thy synnes be don in thy secrete chaunbre. O thou relygious 44

1 leaf 15, back. 2 leaf 16. 3 compunctio (orig.).
persone, thou maist fynde that grace in thy cell which thou mayst lyghtly lose without in the worlde. And thy cell well inhauented shall waxe sweete, and if thou inhauente it nat well, It shall induce the
4 into verryne & displeasure. If thou wilte in the begynnynge of thy
4 conversacion indelouere thy selfe to brynge the into a custome to abyde
4 in thy cell with remembrance that for a lytell tym occupyinge
4 thy selfe well there, thou shuldest therby come to enelastynge liberta
8 & the abydyng that shulde be full pleasantye to the. The denouete
8 soule in silence & quietynes moche profite, and there comith to thy
8 understandinge the knoweledge of the hydde scripture of god. There it
8 may fynde the water of contricion & teris, whereby it may washe &
12 cleese it selfe from sirne. And ever the more it withdrawe it selfe fro
20 all worldly tumultuous busines, the more familiars & dere it shalbe to
20 god. And the persons that withdrawe them from the worldly
20 frendes, & knowelege our lorde with his anugels, shall drawe nere &
16 abide with them. It is full expedient for a religious soule to avoide
24 the vnprofitable plesure of worldly sightis, nother desyre to see the
24 worlde / ne there to be seen / why woldest thou see that thinge that by
24 right thou maist nat 1hane. And if thou myghtest haue it, yet thou
28 shulde havee contynaunce therwith, for the worlde passeth
32 with all his plesaunt delites. The sensuall desyres draweth & moueth
36 a religius person to go abrode ; but whan short remynge or pleasure
40 is past, what remayneth but remorse of conscience and inquietnes of
44 herte. It is oflyynes sene that a glad goinge out folowith a sory return-
48 ynge. And a mery enuertyde foloweth a sory morow tyde / for all
52 carnall & sensual joy entreth with delyte bodely, but in conclusion it
56 displeaseth & hurteth. What mayst thou se without thy cloyster that
60 thou maiste nat se within? Beholde there heuen & the elementis,
64 wherof all erthly substance be formed, what can thou se vnder the
68 soule that may any space abyde? If all worldly pleasures & bodyly were present, what shulde it be but a vayne sight? lyft vp thy uyen to
72 heuen & pryse our lorde of mercy for thy synnes & negligence; lene
76 the vaine thinges to those that be vayne, & attende to those thynge
80 that our lorde commaundeth, & shet the dore of thy soule & calle thy
84 lorde Iesu to the & abyde with him in thy cell, for thou shalt not
88 fynde so great peases in no other place. And thou woldest nat go
88 fourthe ne gyue attendance to thinges vnprofitable, thou shuldest
92 rest in more quietynes. But if thou haue delyte to here noneits, thou muste somtyme therof suffer trybulacyon of herte.
96
40 ¶ The .xxi. chaptre is of the compuncion of mannis hert.

A

And thou wylte proffyte spyruntaryall, preserue the in the drede of
10 god / & stonde rather vnder obedience / than in thy propre
16 wyll ; refrayne 2all thy sensuall partes with the brydell of reason &
12 temperance. Haue perite compuncion of hert & thou shalte fynde
11 leaf 16, back.
2 leaf 17, sig. C. 1.
Indy deuocion. Compuncteyon & sorowe for our synnes sheweth many thynge to vs that a dissolute behauour hiddeth & leseth. It is marueyle that any persone in this worlde, considering his exyle & great icopardise, can be mery in any worldly thyng. For the unstablenes of herte & neelygence of our defautes we perceyue nat the sorowe of our soule, & therfore we oftynes laugh vanyly at those thinges whereat we shuld rather wepe. There is no perfite libertie, ne true ioye, but in the good conscience and in the drede of god. That persone is happy that hath grace to auoye the impedinies of holynes of mynde, & can assemble all the vertues of theyr soule in very true compuncteyon and meditacion of god. That persone is happy that auoyde any thyng that maye of reason offende his conscience. Than they that be overcome of customable synne let them stryue myghtely agaynst theyr custome. For euery custome may be overcome by good custome. Have thy consideracion firste of thy selve, and monisse theyselue before all other frendes. It is nat expe-16 diert that man in this lyfe haue many consolacies worldly, and if we haue nat deuyne consolaciones, it is for that we haue nat true compuncteyon of herte, or ellys that we refuse nat vayne consolaciones of the worlde. we shulde repute our selve vayne & vnworthy to haue 20 deuyne consolaciones, but rather we deserue moche trybulacion. The vertuous soule wheder it consyder 2it selve or a nother, it fyndeth mater of compuncteion and sorowe; for it knoweth that none lyneth in this worlde without tribulacion. The mater of true contricion / & compuncteion ever be our synnes / & vyeves whereby we be so disposed, that we may seldome beholde perfetly heenenly thynges. And thou woldest as busily remembre thy deth as thou doest the lengthe of thy lyfe, thou shuldest more feruently apply thy selve to amend the. And if thou woldest perfetely remembre the outrageous pynnes of hell & purgatory, I suppose thou woldest be glad to suffre tribulacion, pynne / & labour, here in this worlde, with that thou myghtest auoyde those outrageous pynnes of euerlastyng dammacion. But for 32 those thinges be nat in our consideracion & for we apply our selve for wor[l]dly pleasure, therefore we contynue remyssse / & colde for lacke of grace & inly deuocion. And for the minde of man is nat con-36 stant in vertue, therfore the body is more fraye & lyghtly off-endeth. Therfore pray denoultly & mekely to our lord, that it wolde plese him of his grace to gyue vs the spirite of compuncteion / & say with the prophite: Goo lorde, fede me with the brede of contricion, & with the habuindance of teris for my drinke.

The xxii. chapitre, of the consideracion of the mysterie of man.

w Here soone thou be or where soone thou commyte the, thou arte but a wretche with out thou commyte thy selue vnto almyghty 44

1 orig. compuncteyon. 2 leaf 17, back.
Of the Consideration of Human Misery.

God. Wherefore are thou troubled, if that any thynges happen nat to thy pleasure? What creature in all this world hath all his pleasure? Se nat we that almighty god suffered many injuries & wronges? and that persone hath moost advantage in hopes that moost suffreth paciently for the loun of our lorde. The frayle worldly people beholding only outwarde thynges say thus: Beholde howe good a lyfe this man hath, howe ryche, howe great possessyons, howe myghty power, howe stronge and fayre of nature. But those goddes be of lytell certente euer in monyng, and they be possessed euer with labour and feere. Therfore, beholde the heuens goddes that shalbe possessed with all pleasure and neuer fade. The felicite of man

st andeth nat in the habundance of worldye goddes, but hit requireth thynges necessary for this worlde. Euer the more spirituall a man desyreth to be / the more bytternes he percyueth in this worlde; & move clerely percyueth the fautes of our corruptible kynde / & therfore the prophete Davuid desired of our lorde to be delinuered from all suche necessary defautes that in maner let men to come to perfection. But we be to them that knowe nat theyr my-erye / & wo be to them that haue theyr greatest pleasure in this miserie & corruptible lyfe, for 20 such myght euer lyne here they were content, dispysynge in maner the true felicite to come, where euer man that cometh is most perfytly suffysed. O howe vnhappy & vnfeithfull creature, that by inordinate desyre of transitory & erthlye thynges arte so blynde that thou hast no spirituall tast, but of carnall thynges. But at the houre of thy deth thy eyen shalbe opened with pynes, & than thou shalt know? howe yyle & litel of reputacion these thynges were wherein thou dydest put thynke vnhappy felicite. But the holy sayntes and the

deuoute louers of god haue nat Pryncypally attended to those thynges that were pleasant to the fleshe / or those thynges that haue temporally florysshed in this worlde, but all theyr hope / & entent was in this worlde to possesse the goddes eternally. All theyr desyre was 28 exalted to the moost lyfe and immysible good, leste it shulde be drawen to ethelye thynges by the meane of thynges vysible. O thou dulle sowle, that perseuerest in outwarde trybulacyon / or inly temptacion, and in both overcom, remembre that in tyme of trybulacyon or 36 temptacion is the most frutefull tyme of merite. For thou must go throughe fyre and water before thou come into the place of fynali consolation and reste / And thou shalte neuer overcom vyce but by vyolence; we may nat longe be without synne / tydeousnes / or sorow 40 as longe as we bere this frayle body about with vs; we wolde be gladde to haue quetynces from all synne and misery, but for asmoche as we haue loste innocencye by synne, we be nat worthy to haue here the place of ioy and felicite. Therfore we must by patience abide the 44 mercy of oure lorde vnto the tyme that oure myserable mortalyte be perfyatly changead into the lyfe perdurable / and immortalle. O how frayle is our humayne lynage, enuermore prone & redy to vyce. This

1 leaf 18, sig. C. ii. 2 orig. wroges. 3 leaf 18, back.
day thou arte confessed of thy synnes, the next day thou returnest yvkyndely to the same synne. Nowe thou pourepest to cesse fro thy synne, and within the space of an houre thou fallst vnto the same, as though thou haddest made no promyse ne purpose contrary / and 4 therfore we have suffycient occasion of humiliation, whereby we may manyfestly perceyyue our owne infyrmities & vnstablenes. And that vertu that we longe tyme laboured for & by grace obteyned, is some lost by neclygence. And we be remyssse & negligent now when we be S moost myghty to labour, what shall we do when we waxe dull in wytte & feble in body? O howe vnhappy be those that repute them selue sure, cysseyng to labour agaynst vyece as they were sure in good lyfe, & yet there is no token in maner of perfeccyon in theyr lyfe; 12 & they that thynke themselve perfite as I haue rehersyd, it were expedient that they were instruact as Nouices, begynners, to growe in more perfyte vertues.

¶ The .xxiii. Chaptre, of the meditacion of dethe. 16

P Rouyde for thy selfe whyles thou art here, for thou seest that this day a man is, and the morowe he appereth not. And whan that he is withdrawn from the bodely syght / he is some forgotten gostely. O the great dulnes / & hardnes of mannis herte, that more 20 myndeth & prouydeth for transetyor thynges present then eternall thynges for to come. If thou woldest in every worde / warke / & thought remembre as thou shuldest soone dye, than thou hauynge a good conscience shuldest nat so inondynatlye fere deth. It is more 24 profitable to anoyde Synne than to fle deth. If thou be nat redy this daye to 2 dye, by the same reson thou shalt nat be redy to morowe. For to morowe is a day vncterteyn, and thou knowest nat whether thou shalt contynu therto or nay. what anayleth it to liue longe, & 28 thy lyfe to be lytell or nothyngye amended. A longe lyfe encreaseth nat alwey vertue, but dyners tymes synne and vyece / wolde god we myght be conuersaunt every day in this worlde without any offence. ¶There be many that counte many yeres of conuersacion, but ful 32 fewe of frutefull lyuynge. O it is ferefull to dy, but paraument it is more ieoperdyous to lyue lenger. Blessyd be tho persons that contynuallye hau the houre of deth before theyr syght, and that every daye dispouse them selue to dye. Reduce to thy remembrance 36 some persone that thou hast scene departe / and thynke also that lykewyse thou muste nedes despote: whan thou ryssyst in the mornynge doute whether thou shalt contynu in bodely helthe vnto nyghte / And therfore enuer dispouse thy selue to be redye, that deth 40 may nener fynde the vnredy / nor a slepar / and remembre howe many do departe sodaynye / and when they leest hau belened they hau gone. The sonne of man, both god and man, our Iuge, shall come that tyme whan we leest wene, as he sayth hym selfe. When 44

1 leaf 19, sig. C. iii. 2 leaf 19, back.
tho laste housre cometh, than shaltes thou repent full sore of thy remysse / and neelygent lyfe. Howe gracious / and happy is that soule that now in his lyfe laboreth to be in that state that it desyreth to be 4 founde in his deth. To contemple the worlde perfytelye, ys a great desyre to profyte in vertue / lo[u]e of dyseiplyne / labour in penance / a prompte wyll to obedienc / or dye to forsake theyr owne wyll, the suppurtacion of euery trybutacion for the loute of our lorde, these 8 shall enduce vs to have a great confyndence to departhe happily out of this worlde / It is moche better betyme to prouyde for thy selfe, and fynde thy goodnes before the than to truste to other that paraunture shall noughte or lylyte prouyde for the / And thou labour nat now 12 busly for thy selfe, who shalbe be busy for the in tymes to come.

Nowe the tyme is very precious, But it is lamentable to spende that tyme unprofitably where we myghte deserve goodes of the whiche we shulde lyue and loyce eternally / the tyme shall come that thou woldest 16 be full gladde to haue one day or houre to amende thy selfe in / but I knowe nat whether thou shalt obtayne it or naye. O thou vnrequire-

specte soule, of howe great pereill & fere myghtest thou deluyer thy selfe of nowe, if thou woldest now fere to offend god & suspecte the 20 comynge of deth. Study nowe to lyue so that in the houre of thy dethie thou mayst rather lyue than fere. Lerne nowe to dye frome the worlde, that than thou mayst begynye to lyue with cryst. Lerne now to contemple all wor[l]y thynges, that than thou maist frely, 24 without any impediment, go to cryste. Chastise thy body now by penance, & than thou mayst haue certen confidence of rewardes. O thou vnwyse man, why makist thou so great and sure prouysion for the tymes to come / whan thou art nat sure that thou shaltes nat lyue 28 one daye to the ende? Howe manye 2 haue deceyued, thynkyngye to

lyue longe & sodenlye haue deceased? Howe oftentymes haste thou harde of those that be departed, howe some haue be slayyne with swerde, some drowned, some fallyinge fro lyce place haue broken theyr 32 necke, some cnynghe haue be strangled, some with fyre, some with

Iron, some with theuenes haue be destroyed, & so the ende of euery man in this worlde is deth, & the lyfe of man in this worlde as a shadowe vanyssheth away, who shall remembre or pray for the after 36 thy deth thou knowest nat. Therfore nowe instore thy selfe of ryches immortall that shall contynne after thy deth. Euer laboure for that thyngys that may honour god & helpe thy soule, & attende thereunto, study to make the sayntes of heuen & the frendes of god thy 40 frendes, & they shall receyue the into euerlastyngye tabernacles.

Thou religiouse soule, behauke thy selfe vpon erthe as a pylgrym & a strangyer, For it perteyneth nothyng to the to intermyt of the busynes of this worlde. Preserve thy herte fre, & directe it to our 44 lorde, for thou hast no cyte here abydyinge, & therfore directe thy dayly mounmyngye & prayr vpwarde, that after thy spriyte departe fro thy body, it may bevery to be graciously translated into that celestial & perpetuall Cyte. 1 leaf 20. 2 leaf 20, back.
The xxiii. Chaptre is of the last iugement & peynes deputed for synne.

IN all thy labours beholde the ende & howe thou shalt stande before the iuge, to whome nothinge can be hyd / he that day shall noter 4 be moued with 1 rewardes nor praier, nor any other cause that maye be alegid, but he shall iuge that is rightwis. O thou myserable vnwyse synner, what shalt thou answere that day to that lorde, knowinge all that euer thou haste don? If thou fere somtyme in this worlde the 8 face of a mortall man whiche thou haste dyspleased, howe moche more shuldeste thou feere the face of thys thy eternall Iuge? why prouydest thou nat for the day of iugement, whan there maye no man be accepted or defended by a nother, But everye man shall 12 answere for his owne selfe? Now thy well ordered laboure is frute-full, thy wepynge acceptable, thy mornynge worthy to be herde / thy sorowe purgeth / and is satisfactorye. The pacyent man that more lamenteth for the malyce of synners Than for his owne inurye, 16 hath an holsome pourgatorye, And lykewyse they that praye for theyr enimeyes / and in theyr herte forguye theyr offences, & they that tarye nat to aske forgyuences of other for theyr offences, And be more redyer to remyette than to be wrothe, And they that by yvyolence 20 restrayne theyr selfe fro synne / and euer be busy to make the bodye obedyent to the soule. All those haue an holsomme pourgatory in this lyfe. It is moche more profitable nowe to poure our synne / and kyte it away than to abyde the pourgacion therof with the fyre 24 of Pourgatory. Verely we deceyue our selfe by inordynate loane that we haue to our selfe, what shall the fyre come to deuoure but thy synne? Euer the more thou sparyste thy selfe nowe / And so solowyste 2 the sensuall appetite, more greuose shalbe thy peyne afterward, 28 and more greuose the fyre. And therefore loke what thyngue man more greuously offendeth in / and therin shall be his more peyne. ¶ The slouthfull persone shalbe pynysshed with breynyng brondes. The glottone that hath consumed metes / and drynkes superflinously to 32 the detrayment of theyr body / and the inury of the pore that famysshed for hunger / than shall they famysshe for hunger in so moche that if they wolde desire a drupe of water to mytigate that excedyng arlor / that they shall suffre / than it shall not be possyble to them 36 to obteyne it. ¶ The lecherous people / and the inordyne louers of theyr lustys shalbe compelled to drynke the stymkynge and abhomyneable inflamed pytche / and brymstone. And the enuyous people shall wayle / and howe as wode houndes. And so every synne shall 40 haue his propre tourment / and peyne correspyndyng to hym. And the obstinate, prowde / & couetysse persons shalbe replenysshed with all confusyon / & penury. There shalbe one hour more peynful and greuous / than here a hundred yere in bitter penaunce. There shall 44 never be consolacion ne rest to those that be damphned / or shalbe

1 leaf 21. 2 leaf 21, back.
dampned; but here the troubled persons haue somtyme acheuiaunce
of their pynes / and consolation of their frendes. * Be now busye
& sorye for thy synne, that in the day of ingement thou mayst
4 haue suerty with holy sayntes, whiche than shall stande in great
constaunce agaynst those that haue vnyghtously vexed theym.
And loke as they be now inged of other men, so than they shall iuge
other. Than the poore obedient soule shall haue great confyndence /
8 and the obstynate prowde man shall quake / and fere on euerie syde.
Than shall they be reputed wyse that haue lerned in this worlde
of our lorde to be abieete / and dispisde. Than shall all tribulacyon
paciently suffred be full profytable / & eueri iniquyte shall trouble
12 the auctor therof. Than shall eueri devote soule ioy, and eueri
wycked creature shall wyaye and morne / than shall the flesh that
hath ben with reason chastised be more gladde than if it had ben
alwye in delectacion and pleasure: than the vyle vesture shall shyne /
16 & the glisteringe garmentis shalbe derke and vyle / and the poyre
cottage more of pynce than the great goloryous palays edifyed for Pompe / and
pryde; than shalbe more allowable a constaunt pacience than all
18 soule be more exalted than any worldly cautelous prudence; than
shall a clere conscience be more ioyfull than the arroganace of poetis /
or philosophers / than the contempt of riches be more of pynce / than
the treasoure of all the erthe. Than thou shalt haue more delectacion
20 in deuoyte prayer than in the delectable fedinge. And thou shalt
more reioyce of the silence that thou hast kepte than of thy bylonge
superfluous speche. Than shall thy holy werkis be more of
prynce then than the fayre and pleaunt wordes. Than shall a straigte
28 lyfe & profytable be more profytable than all wordly delectacion / lerne
now to suffre smale tribulacions that than thou maist be delyuere
from great tribulacions. If thou wylte in any wyse by contynuauence
of thy synne ordre thy selfe to the fyre, make experience, Putte thy
32 hande in the fyre. If thou mayt not suffre thys lytel pynce, howe
shall thou endure to suffre thy hole bodye perpetuallye to be put in
the fyre. If now a lytell passyon make the so impaeyent, what shal
the intollerable pynes of hell do to the. Than take hede, for thou
36 mayst not haue thy full pleasure bodilye here / and in the lyfe to
come the habundauence of spyrtytual ioy. Therfore, if thou wylte
afterwarde regyne with Cryste in perpetuall pleasure, folowe hym
here in thy lyfe with penuance. If thou haldest lyned frome the
40 begynnynge of the worlde to thyss daye in all honour and pleasure
that were possyble to be hadde in this lyfe, they shulde nowe be al
paste, as a dreme that shortlye appeceth / and soone ys forgotten.
And yt thou shuldest lynne nowe lykewise to the worldes end / and
44 than departe, what shulde remayne of these pleasures? nothinge.
Than we maye conclude that all war[l]y pleasure is but vanyte
and all other thynges in this worlde is vanyte, sanynte the lone of

1 leaf 22. 2 sic. 3 leaf 22, back.
god / & his servyce or any thynge ordred to these. That soule that loneth God with all his herte / nouther fereth deth inordinatly, turmentes / jugement / ne helle. For perfyte loue hath sure passage to our lorde. Who someneuer hathe deleyte to offende, it is no marueyle 4 if they drede deth and theyr Ingement. ¶ And if that the loute of god may nat withdrawe the froume symne / than hit is 1good & expedi-
ent that thou cesse of symne for the fere of the peynes of helle. And that persone that preferreth any wor[l]dly loue before the loute of god 8 can not longe stande in the state of grace, but he shal soone be tyed in the snare of the deuyll.

¶ The .xxv. chapitre of the fervent emendacyon of all the lyfe of man.

L Oke that thou be wakynge & diligent in the service of god; & thou, relygious soule, remembre busly whither thou art come / & why thou hast forsaken the worlde / was it nat for that intent that thou shuldest become a spirituall man / or woman / and to loute / 16 & serue god only? Therfore icyte thy selfe to haue fernoure of spirituall profyte. For thou shalt shortly receyve thy warde for all thy labours, and in that heuenly inheritance shalbe nouther sorow ne fere. Nowe labour a lytell / & than thou shalt finde great reste / 20 & perpetuall gladnes / if thou wylt faithfully / & fervently abide in vertuous labour, thou shalt fynde without dowte that our lorde shal feythfully & habundantly rewarde the / and haue hope that thou shalt come to victory. But it is expedient that thou therin haue nat to 24 great soruety, lest thou be negligent or exalted therby in thy mynde. There was a certayne persone that was oftymes folowyng in his mynde betwene fere & hope / and on a tyme, beyng full of anguyshe & sorowe, in a churche fell prostrat to the grond, seyynge these 25 wordes: O if I myght knowe whether I shall persuer / & overcome this great temptacyon that I am in; anone he herde the 2answere of our lorde, shewed to hym in his soule, sayynge: What woldest thou do if thou knewest that / Do now that / as thou woldest do than, and 32 therby thou mayste haue surete. And so anone he was reconforted, and commytted hym selfe to the wyll of god / and of his flowyng and vnstelfast mynde was payed / and wolde no more by curi
ous inquy-syon de-syre to knowe what shuld befalle to hym in tyme to 36 come, but rather he studyed to knowe the wyll of god / he stystyed 3 to conferme his wyll to the wyll of god, as well in the begynynge as in the endyng of every dede that he shulde do. The prophet Dauid, exortynge every man to vertue, saythe: Do well & hope in god, 40 Inhabyte the erthe, and thou shalte be fedde with frutes therof. The contynuall gruge and laboure of temptacyon and trybulacon with drawith righte many frome profyte and fervent emendacyon. Verely they that inforce theyre selfe with myghtye applycacyon to 44

1 leaf 23, sig. D. i. 2 leaf 23, back. 3 sic.
overcome those thynges that be greuous and contrary to the helth of theyr soules, they profite in excedyng other / and a man in mortylfyinge of his sensuell partes / and ouercomyng of hymselfe therin, 4 specially he profytyeth & cometh to more habundanne of grace: but every man hath nat in lyke to overcome or to mortylfye. A feruent louver of god, if he haue mo and greater passyons or lettynge, shall more spirytuallly profyte than the vertuous persone that hath lesse 8 feruour to vertue. There be two thynges that speycyally helpe a soule to come to vertue, to withdrawe it selfe violently fro those thynges that corrupte nature is enclynyed to, & feruently to labour for that grace or vertu that we perceywe we haue moost nede to. Gyue hede 12 in any wyse that thou anoyde those vyces in thy selife, that thou arte moost greued or mysscontent with in other men, and be gladdc to gether vertu of euer vertuous creature as the hony Be gathereth his hony of dynes floaures, so consider all those that thou arte conuersant with. 16 Chose of eche one of them some vertue, refusing theyr vyce; take the fayre floare frome the bramble, and hurte nat thy hande of the thorne. And it happen the to be hurte, inde nouer thy selfe to be recoverede without delay, as thyn eye considereth the warkes of 20 other / so thou arte noted of other. O howe iocunde / and mery is it to be conuersaunt with company of honest name and fame / feythfull / and feruent in the loure of god. And contrary wyse it is greuous to be accompanied with tho that be disorders bothe to god 24 and man; that nonther as louers ne feythfull subiectes haue complicynshed those thinges that they be called to. Howe inconvenient thinges is a persone to be necligent in those thynges that he is called to of our lorde, and to gyue hede to those thynges that he is nat 28 bounde to. Reduce to thy remembrance the state of thy perfeccion that thou arte called to, the Imitacion of Iesu criste or seruice: Considwr well his lyfe, & how farre thy lyfe discordeid therefo, & thou shalt finde thy selfe no good dyscypyle nor scoler, but rather a trauande 32 or apostata. That relygious soule, that denoulyt exercyseth it selife in the lyfe and passyoun of oure 2 lorde, shall fynde therin all thynges profitable & necessary for it, & habundauntlye, & shall nat nede to seche any better thyngye / than in this lyfe is conteyned / O that soule 36 that myght alwey haue the remembrance of Iesu crucifyed; how soone & sufficienly shuld it be enfourned with knowlege necessarie! A feruent relygious soule paciently suffreth & observeth those thynges that be commaunct to it / And a neclygence & a remysse relygious 40 soule hath the trybulacyon vpon trybulacyon / & suffreth anguysshe & tribulacyon on euer party / & that is for it lacketh inly consolacyon / and is restrayned from outwarde comfort. That relygyous persone that luyeth without discyplynce is redye to fall to ruyne. And that 44 man that euer seketh more large maner and liberté in his lyfe, shall be alwey in anguysshe & trouble / and euer shall displesse hym outher that lyfe / that he hath begonne, or elles for he hath lefte a better.

1 leaf 24, sig. D. ii. 2 leaf 24, verso.
Take hede howe many religious people, for the lorne of god & euerlasting joy & liberte, nowe obediently lyueth vnder the rule of strayte relygion. They be withdrawn from the worlde / and desyre nat to be greatly conversaunte with the worlde: they be porely fedde / 4 content with vyle / & grosse clotheyne; they labour moche, & speke but lytell superfluousely / they watche longe, & some ryse; longe in prayer / and holye redaynge of fruitefull doctrine / and that they may come to euerlastynge liberte, They kepe theyr selfe from the space 8 of this short lyfe vnder obedience and in pryson. Consyder the holy orders of relygion, bothe of men & women, as those of the charter house / obseruants / minors & minores, holy ankours & ankeres, how besily thei labour nyght & day to plesse & serve our lord. 12 These quicke examples of so great multytude shulde induce the to be ashamed to be so vndeouert & remysses in the servyce of god. O howe iocundel & pleasant a lyfe shuld it be to a soule that had no wor[l]dy thynge to do but loue god contynuallly with all his herte in warkes & 16 wordes. O if we myght contynue in this lyfe without bodely refec- cion, as etynge & drinkeynge, slepynge / or any other bodely necessitites, and take hede only to holy medytacion, & gostly feelinge & refeccion of our soule / than we shulde be moche more happy than we be nowe 20 in servyng / & attendinge more for bodely thynges than gostly profite. whan man cometh ones to that perfecccion, that he seketh consolacion of no creature / than begynnest he to have a spiritual tallage in god / & whan he is content with evry fortune, aswell with 24 aduersite as prosperous, conformynge and referrynge all his warkis to god, to serve & obey to his wyll / Euer remembre the ende of evry thyng that thou begynnest / and also that tyne loste can nat be recovered / and thou shalt neuer obtayne vertue without labour & 28 diligence, & whan thou begynnest to be remysses in sprirituall labours, than thou begynnest to waxe euyl. If thou applye thy selfe spiritu ally to more vertu, thou shalt fynde great pease; and than by grace of God, & loue that thou hast to vertu, thou shalt finde the sprirituall 32 exeryse in vertue euermore delectable & lyghter / a 2ferment & lounge soule is euery redy to all thynges that be expedient to the pleasure of god & sprirituall profite of it selfe. It is more labour to resist vyce and inordinate passions / than to be occupied in bodely 36 labours; and if thou wylt nat gyue hede to avoyde the lesse symne, thou shalt soone be endued to the more. And when thou hast brought the day to the enyntyde in vertuous occupacion, without any great displeasure to our lorde, than thou mayst be glad & surely take thy 40 rest in hym. And euery before all other soules, take hede to thy owne soule; excyte & move thy selfe to vertu, and what so ever thou dost, be neuer neclygent in those thynges that be necessary for thy soule, & loke how moche thou desyrest to profite / & so moche aplye 44 thyself voyently to gostly & sprirituall labours. & thus endeth the first boke of John Gerson of the Imytacion of Cryste.

1 leaf 25, sig. D. iii, 2 leaf 25, verso.
Here begynneth the .ii. boke of Johan Gerson, of the inwarde & deuoute coauersacion of the soule of man.

After the setence of our sauyour Jesu Crist, the inwarde regne of god is in the soule of man. Returne thy selfe with all thy herte to oure lorde, and forsake the inordinat loue of the worlde, and thy soule shall fynde rest; lerne to contemne outwarde thynges, & apply thy mynde to inwarde thynges, & thou shall perceyue that the kyngdome of god shall come to the, wherwith comith peace & ioye in the holy goost, that is nat graunted to no wicked man. If thou wylt prepare in thy soule acondyngye mansion, cryste shall come and abyde there, to thy myl yconsolacion. All the pyrncypall ioye and deylte that god hath in man / is in the obedyence and vertue of the soule; there he is customably, with marveylous sweetnesse / and greate famyliarite, comfortably fedyngye it with goostely speche & doctryny. O thou feythfull soule, prepare thy herte to Cryste thy spouse, that he may come thereto, & by his goodnes make therin a mansyon. For he sayth in the gospel of Johan: who so loueth me, he shall obserue my commaundements, and my fader and I with the holy goost shall come to hym, and make with hym inhabitation by grace vntyll we brynge hym to the celestill habitation of glorye. Make redy a place in thy soule to hym that creat it / and lette nothyngye haue interesse therin that may offende hym. If he abyde with the, that is lord of all rychesse, how mayst thou be poore? he shalbe a sufficient / and a feythfull prouysoure for the in all thyng expedient for the, in whom thou muste more constantly hope / and beleue than in euery creature, for all creatures mortall be mutable: for though they promyse neuer so surelye / yet they may be soone chaunged. But cryste, that is the swete firmament, euer in one abydyngye, may nat in any wyse breke his absolute promyse. Be a frende that is mortall neuer so feythfull / or beloued, yet in that / that he is mortall / & frayle, he may be chaungid. They that this day be thy frendes, to morowe may be thyne enemynes: & theryfore put no sure confidence but in god, whom thou shalt loun / and ferre aboue all thyngye. Here we haue no certen habytacion ; but wheresomerer we be in this worlde, we be as pylgryms and straungers, and shall neuer haue rest without we be vnyte to cryst / fyxe thyne iye of thy soule of the present thynges in this worlde, of the pylgrims that goone by the way, which be nat taryed by the beaute of those thynges that ben in theyr way ; but theyr myndes remne moost of the ende of theyr iourny. So lette the iye of your soule be fyxed perfitly in heuen, where be true iyes, & than shall we be lesse taryed in the vse of erthely thynges. Beware that thou enclyne nat so

1 sic.  
2 leaf 26.  
3 leaf 26, verso.
moch vnto erthly thynge, that thin appetite be nat therwith attached & thou made subjecte to the great enemy, the worlde, & so spiritually perisses / Let thy medytacion be alwaye of hym that is moost high, & direct thy contynual prayer to crist; if thou can nat occupie thy 4 minute in the high contemplacion of god, rest than in the possession of our sauiour, & let thy contemplacyon rest in his blessyd wounds, & there thou shal perceyue singular conforte in all tribulaciones, bodely & gostly. And feere nat moche of the detracion of enyll 8 speche of the worldely people, if thou gyne no cause therto. For we haue examuple of our maister crist, that was most vyle reputed / and in his moste necessyte forsaken of his frendes and aqueyntaunce. Cryste our ledor wolde suffre, and be dispysed / & we desyre to be 12 magnified, 1& loth to suffre iniure or wronge. Criste had aduersaryes & detractours / and we wolde haue all to be oure frendes and benefactours. Howe shuld thy pacienye be crowned without aduersite? And thou wylt suffre none aduersite, how sheldust thou 16 be the loner of cryst? If thou wylt regne with hym in perpetuell pleasure, suffre with hym here temporall tribulacions. If thou myghtest ones perfetely entre in the inly denocion of iesu cryste / and perceyue a lytell of his fervent love / than thou shuldest but 20 lytell force all wor[l]dly auauntage or disaunauntage, but shuldist rather ioye in injuries & contemptes shewed to the. For the perfite love of god inceyteth man to contynu hym selfe in the inly love of god, that is free from all inordly affections, and may withoute defaute holye 24 conuerete hym selfe to criste, and in hym haue perfyte reste and fraycyon. He that prayseth the good of the worlde, nat as they be extemed of the wor[l]dly peple, but as they be of price in theyr selfe, that person is very wyse, and rather instructed of god than of man. 28 That soule that hath at lyberte the inwarde moycions of vertue, & pondereth but lytell the outwarde thinges, he abydheth nother place nor tyme to have vertuous exercyse in good lyfe. The inly man may some vnite & calle to geder his inly powers & vertues of his soule / 32 for they be never holy occupied with outwarde thinges. The outwarde labour or exercyse is necessary ; for a tyme it letteth his soule but lytell of his perfeccions, for every thyngue that behappith to hym, whether it be aduersite or prosperite, he referrith it 2 to the wyll of 36 god. Loke howe moche more a man loueth any wor[l]dly thyngye than it shulde be loued, so moche his mynde is distracte & let fro the tru ordinate love of god. If thy soule were perfytly pourged from all inordly affections, euer auenture and fortune comynge to the 40 shulde be *the* augmentacion of vertue & grace to thy soule. The cause why manye thynges displease or trouble the, is that thou art nat yet perfytly mortified in thy selfe no pourged frome all inordinate love of erthly thinges. There is nothing that disordreth or fylleth 44 the soule of man as in pure & disordred love of creatures. If thou woldest seke no wor[l]dly consolacion outwarde, thou mightest hane

1 leaf 27. 2 leaf 27, verso.
thy meditacion and heuenly consolacion in thy soule, the which exceedeth all worlde & transitory comforte, as heuenly exceedeth ethhe.

¶ The secondo chapitre, of the humble subiecyon of the subjecte to the prelate.

Ho so euer be with the or contrary to the, labour with all thy w myght to haue thy lorde god with the in every voyage or thing that thou doest / and than thou mayste saye with Damyd the 8 profyte / god is my helper, I shall not fere the enemys of man. The most immediate meanse to god with / is to haue a good cleene conscience. And loke, to whom so euer god putteth fyrth his hande to helpe, ther can no aduersite hurte hym. And if thou canst kepe 12 scylense / and pacyence, thou shal[1]t withoute doute perceyue the helpe of god in thy nedede. He knoweth the tyme / and the wayes of delyueraunces, & therefore reffrayneth & committeth thy selfe to hym. It perteyneth to hym to helpe & delyuer peth full obedient soules fro 16 peryll & iecapardye. It is expedient for our humylyacion & meryte that somtyme other people knowe oure defeantes & synnes, that they maye correcte & reprenue vs. whan man for hy's owne defeantes humylyte hym selfe, than he hath more compassyon of the frayltes of other, & 20 reconlyth hym selfe to those that haue offended hym, & contrariwyse he reconlyth them to hym. Almyghty god protecteth & defendeth the meke man obedyent, & hym he knoweth & counceleth & enelyneth hym selfe to hym, & sendeth great habundunce of grace 24 to him, & sheweth his secrete counsell to hym. Also he inuitem him & draweth hym by grace benigne, & after his humylyacion & depression he enbanceth hym to glory. The meke obedyent soule proued by injury & confusyon maye rest in peas. For in as moche 28 it is contempned of the worlde, it is in maner constrayned to fie & rest in god. & never estime thy selfe to haue perfitte profite without thou repute thy selfe most vyle of all other.

¶ The .iii. chapitre, of the restfull & quyet persone.

32 Looke thou firste be quiet thy selfe & than thou mayst the better pacifie other. A pacient man is more commendable & profitable than a great lettered man impecyent. A persone that is passionate lyghtely beleueth the worst party commonly in every 36 thynge. That person that is content applyeth every thynge best / and that soule that is nat well content is inquiet by dyverse suspicions, & nother quyet in hym selfe ne yeet suffereth other to be in peace / & speketh oftynes those thynge that be nat fyttynge / & 40 omitteth to speke of those thynge that were expedient to be spoken of. He consydereth what other be bounde to do & is nelygent in

1 leaf 28.  2 counsell, orig.  3 leaf 28, verso.
that / that perteyneth to hym selfe. Haue first a zele & a respecte
to thy selfe / & than thou mayst better atteende to the dedes of other.
Thou art reed to excuse thy propre error & defantes / & wyld nat
consider the frayltye of thy neyghbour. But it were more accordinge 4
to equite to excuse thy neyghbor / & to accuse thy selfe. If thou
wylt that other support & suffre the, thou must somtyme charitably
support & suffre other men. how farre art thou from profite, humly-
lyte, & charite / by the which man shulde be moste wroth with his 8
owne offences, it is no great matter of pacience to be conversant with
make, tractable / or charitablie company, for with suche persons evry
body delyteth naturally to be accompanied ; but it is a signe of great
vertue & pacience to be conversant paciently with foster, wrathfull 12
& euyll manered peple, that be reely to prone our pacience with con-
tradiccions, injuries, & wronges. Blessyd be those that amonge
this people be pacient, for to theym by theyr pacience perteyneth the
kyngedome of heuene. And that person that by grace can applie 16
hymselfe more to suffre paciently shall obtyne more peas, & may be
called a conquerour of hymselfe / & over the worlde a lord, a frende
of crys- & the inheritour of heuene.

The .iii. chapter, of pure mynde & a true entent. 1

An is elevate & lyfte vp from ertely thynge vnsto spirituall
thynes by feyth / & clenesse of mynde, as by the meane of
two wynges. Thy entent must be simple without any duplycite /
and thy affeccion or desyre pure from all disorderancc. The symple 24
and true entent beholdeth god ; but the pure mynde apprehendeth &
taketh taste of his ineffable swetnes. If thou be free from all inly
and inordinat affeccion, there shall no good operacion let the from
the way of perfeccion. That persone that entendeth bothe the pleasure 28
of god / & the profyte of his neyghbour, maye have true & inly
lybertye of mynde : if thy herte were perfytly ordeird / euery creature
shuld be a mirroure of lyfe / & a boke of holy doctrine to the. There
is no creature so vnerfite or vyle but in some maner it sheweth the 32
goodnes of god / if thy sole were pure from all inordynate affecions
thou shouldest see & prayse euery thynge in due order. A pure &
clene herte perceyneth heuen & hell comonly. The inwarde
dispoysion of man is shewyd by his outwarde conversacion. there is no 36
ioye in this worlde to the ioye of a clene conscience. And contrari-
ywse there is no trouble or inquitectacion in comparison of the trouble
of the mynde, discontent of euyll conscience / As the Iron put in the
fyre is closed from the rust & made clere & shynyngge / so the obse- 40
dyent soule made hotte in the fire of tribulation is pourged from the
rust of synne & made clere in conscience, and made ardent in the
loue of god / and so he is changed into a newe man. whan a soule
begynneth to be remysse in vertuous 2labour / than it ferth a lytell 44

1 leaf 29, sig. E. i. 2 leaf 29, verso.
labeur & receyueneth gladlye the outwarde consolacion. But whan it
begynmeth perfitly to overcometh seyf, & to walke mightily in the
wayne of god than it extemeth the labours / or troubles but light, the
whiche before were gremouse / and importable.

¶ The .v. chaptre, of the propre consideracion of man.

There shulde no vertuous persons have great confidence in theyr
selfe, for many tymes by the meane of our presupucion or
8 temptacion we lacke bothe grace and wysdome of true ingement; the
spirituall lyght that we have is but lytel / & yet we lese it soone by
our negligence. And dyuers tymes we be so farre oversene, that we
wyll not or can nat perceyue our propre blyndnes. dyuere tymes we
12 be euyll in our dedis, & in defence or excusacion of them we be
worse. There be dyuers that estymate / and thinke theyr dedes be
done of zele / and charite, the whiche they do by inmoderate passyon
and carnalyte. we be redy to repreue smalle offences in our neygh-
16 boure & to excuse ourure propre great offences; we be reely to note
the injuries that be done to vs, but we consyder nat what other suffreth
of vs. If we wolde consider well our propre offences, we shuld more
paciently suffre & inge the defautes of other. The vertuous person
20 considerynge howe he shall gyue accomplte of his propre offences, con-
sidereth but litel the offences of other, for whom he shall nat
answere. Thou shalt nener be silly denount without thon kepe sylvania
of other mennes warkes & wordes / & dylygently beholde thyne
24 owne. If thou gyue thynke attendancee to god & to thy selfe only,
the outwarde conuersacion of other shall the lesse mone the / where
art thou whan thou arte nat present to thy selfe? If thou consider
al other thynges, thy selfe nat considered, what shall it auayle the?
28 Thou shalt profyte specially in gostly lyninge if thou preserue thy selfe
fro tumultuous worldly occupacion, & that religious soule may nat
greatly profyte gostly that moche applyeth it selfe to secular occup-
acions. Let nothynge be so derely accepte to the as thy lorde god
32 or thynge ordered to hym, and estymate all delectacion or pleasure of
any creature nat ordred to hym but vayne / a soule that perfitly
loneth god / & reputeth all thinge vnder god & his seyntis but smale
of price. god of his incomprehensible goodnes replenishteth the worlde,
36 & is the perfite solace of soule and gladnes of herte.

¶ The .vi. chapter, of the gladness of a good conscience.

The consideracion of a good soule is in consyderacion of a good &
clere conscience. Laboure euer to have a good conscience / and
40 than thou shalt be continualllye in gladnes, & myghty to bere paciently
aduersites. For a good conscience is euer glad amonst
aduersites / & contrarywyss an euyll conscience is euer ferefull /

1 leaf 30, sig. E. ii.
impacient / and inquyte. Thou mayste rest surely if thy herte beinge right reproue thy nat. Be no tyme glad but whan thou doest well. The euyll people haue neuer true or perfyte rest, ne percyeweth nat the inlye pees of mynde; for as oure lorde sayth by his prophete 4 Isaie / there is no sure peace to wyckyd people; and yf they thinke they be 1 sure ne doubtes nat adversyte, haueynge so great confidence in theyr selfe that they thinke nothyng may remove them from their estate. Haue no confidence in suche maner of people; for 8 withoute they be retourned from theyr inquyte thou shalt se the wrath of god fall vpon them / and theyr subtylyte / and false way shalbe made vayne, and theyr thoughtis shall perisse / and they also. It is nat grevous for a perfyte louver of god to ioy in tribulacion, 12 for that is none other but to ioy in the crosse of Iesu cryste. The honour or ioye that is gyuen to man of man is but of smale quantity; and there foloweth that ioye, for the mooste parte, henynesse. The ioye of good people is in the conscience of them / and nat in the vayne commendacion of men / and the gladnes of theym is of god and in hym & theyr ioye in vertu & of good lyfe. Tho that desire the true & eternal ioye forceth lytell of temporall felicite. That persone hath tranquilitie & reste of herte that nother desyreth wordly 20 commendacion, ne forceth nat of temporal commendacyon / thou art nat more holye if thou be commended, nor lesse vertuous if thou be dispraysed; and whan souer thou be commended or dispraysed / thou arte as thou art: & as our lorde the sercher of secrete myndes knoweth 24 the, so thou art vertuous or vicious; & if thou consider well what thou arte withinforth, thou shalt litél force of the outwarde langage of the people / man beholdeth the outwarde parte of the / but god beholdeth the hert / man considereth the warkes, but god the entent of every 28 dede. It is a good sygne of a meke soule, that eyer dothe 2 & yet extemeth it selfe to do but litél or nought. that soule that inquirith nat nor desyreth nat outwarde testymony for it selfe, it is a signe that it hath commit it selfe holy to god / the probacion of a vertuous 32 soule standeth nat in the commendacion of their selfe / but of god. The state of the inly vertuous man is pryncypally to order his mynde to god by obedience & louver, & be at liberte from all outwarde inordinate affections & desyres.

¶ The .vii. chapter, of the loue of Iesu aboue al thinges.

Blessed is that soule that perfity knowynge Iesu crist loneth hym aboue all thynge / and for his loue contempneth it selfe / as it is fittynge that a kyng be most pryncpall in his owne reame. So it 40 is accoridinge that Iesu be ordred as a pryncpall in the soule of man, the which is his realme, as he sayth hym selfe in the gospell of Luke. The kyngedom of god is within you; that is to saye, in the soule of a feythfull louver of Iesu. The loue of a creature ys vayne and 44

1 leaf 30, verso. 2 leaf 31, sig. E. iii.
unstable / but the louse of iesu is fethfull and perseveraunt. That persone that wyll rest / or be supported of a dysceymable or roton staffe muste of necessite fall therwith / & contrary wyse be a soule
4 neuer so feble / or frayle / if it wyll rest or applye it selfe with all spirituall strengthe therof to Iesu cryste, it shalbe perfitly stablisshed & made stronge in hym / lone hym & kepe hym before all other. For if all other frende forsake the / he wyll nat leue the, ne suffre
8 the fynally to perisshe. And thou must sometyme of necessyte be departid from all thy frendes of this worlde. 1 But indenour thy selfe to kepe this great frende Iesu, and thou shalt nat be seperated frome hym neyther lyuynge nor dyinge, & thou shalt fynde hym so
12 fethfull to the that whan all other fayle of socour & helpe towarde the, he shall neuer fayle. And if thou wylte anoyde all inordinate louse of creatures, iesu wil gladly inhabite or abyde with the. what so enuer thou do to man or receyve of hym, nat ordered to iesus, is as
16 vayne & loste. Be nat adherent ne put nat thy confidence in that thynge that is as an hoyowe stocke or a rede, hauynge no substance to susteyne the; every man lyuynge in a mortall body, sayth our lorde, is resembled to hay. And all his bodely pleasure shall sone
20 fade and fall, as doth the flouris in the medowe / If thou atteende & gyue hede to outwarye apparaunçe of man, thou shalt sorne be discyeued. If thou wylt basiily seche solace & lucre / thou shalt fynde many tymes displeasure & detyrment. If thou seke thy lorde iesu
24 in euyry thynge, thou shalt truly fynde hym. And in lyke wyse if thou seke thy selfe / thou shalt fynde thy selfe, but to thy distryeoon. For he that laboreth to haue all other thynges & iesu contempne, is more ennemye to himselfe than all his adversaries ouer
28 all the worlde mai be.

¶ The .viiij. chaptre, of the famylyer amyte and louse of iesu criste.

Hat soule that hath the gracious presence of Iesus hath all
32 w thinge that is good without any dificultes, prone & redy to euer vertuous operacion : & where iesus is nat present by his grace / there is euer dede of virtue in maner peyfull. 2 There is no perfite inly and goostely consolacyon / but whan iesu speketh in the
36 religins soule / dyd nat mary Mawdeleyne aysye some whan Martha had shewed hir that hir mayster cryste iesu was nyghe and clepid hir? That may be called an happye houre whan cryste calleth a soule from lamenteacon / and wepynge, & specially of mynde. O thou
40 soule, howe harde & vndeucute arte thou, whan iesu is nat with the by assistence of his grace. It is nat more domage to lese his grace / than all the worlde : what may the worlde anayle the without the grace of the maker therof? It is in maner a peyne of hell to be seperat fro
44 iesu / & it is a plesaunt paralyse to be vntyte and knitte with hym by

1 leaf 31, verso. 2 leaf 32.
Of the Want of all Comfort. [II. ix.

grace. And there shall none aduersite ne other enemye overcome the as longe as Iesu is with the and that soule that seketh hym and fyndeth hym hath founde the tresour of all tresoures; and if thou lese hym, thou haste more domage than thoughe thou shuldest lese all the worlde/ That persone may be called moost poore that hathe nat icles / and he is mooste ryche that hath hym by grace / it is great wisdome and cunninge to be conersaunt with icles, to kepe hym with the. Labour to haue perfite mekenes and to be quiet / & S denoute / & icles shall abyde with the. If thou apply thy desyres inordinatly to outwarde thynges / thou reiectis the inwarde grace of icles / and than thou shalt be full desolate of true amite and frenshyp / for withoute his grace & gostely conforte / thou shalt neuer haue perfytly gostely gladnes in hym afore all other / And also we shulde rather wyll to haue all the world contry to vs than to offende hym. Amonge all thy dere & speciall frendes chose icles as most dere, fayntful & special, whom thou shuldest loun for hym selfe / & all other inordre to hym. For ther is none other but he that hath all degrees of goodes & anyte but he alone, & therefore in hym & for hym loun both thy frendes & also thy enemies, & praye for them that they may knowe god & perfily loun hym. Neuer comite to be 20 commended & louned singularly. For that of ryghte belongeth to our lorde to whom none may be comparde. Mixe neuer thy loun with any inordinat loun of creatures, if thou wilt knowe howe swete icles is. But none may taste of his sweetnes without he be presente with grace, & specially called of our lorde, all other callynges sette aparte, so that thou singularly abyde with hym alone. whan the grace of our lorde cometh to a soule / than it is made stronge to encyrie thyngy that vertue requyreth / & whan grace depereth fro the soule it is 28 faynt & fraye, vnapte to do or to suffre that vertue commanudith, but it be with great dificulte & peyne; but yet lene nat those dedes of vertue & dispayre nat, but conforme thy wyll to the pleasure of icles crist. For after wynter foloweth somer / after the night the 32 day, after the tempest the fayre weither.


I T is no great maystry to contempne the consolacyon of man whan 36 that the soule is present with henely conforte, but sothely that soule is full harde bested that is desolate of conforte bothe of god and man / and yet if it can paciently suffre this for the lone of our lorde, it deserveth to be conforted of hym / what great mystery is it 40 to be mery / and denoute whan thou perceyuest the grace of god in thy soule redye to helpe the? That soule rydeth full pleasantlye whomes the grace of our lorde supporteth / and beth vpp. what marnayle is it if that soule be nat ouercharged with tribulacyon that 44

1 leaf 32, verso. 2 leaf 33.
is supported of hym that is omnypotente / and is conveyed by his infynyte wysdome? we be gladde to have consolacion and supportacion in all our lyfe and labours, and sory to be without them or to forsake our owne propre appetyte / and pleasure. The holy martyr, seynt Laurens, was so ferneat in the loue of our lorde that he gladly forsoke nat aonly the worlde & his speciall beloved frende and preste Sixtus / but also his mortall lyfe by passion moost terribly and ferefull; he ouercame the loue of man by the loue of his maker, & he made commutation of transectory consolacion & lyfe for everlastinge & solacious lyfe / Here we may lerne to conferme our wyll to the wyll & pleure of god, when he of his grace taketh to his mercy any of our frendes, be they neuer so dere & speyall to vs. For lyke as we come to the worlde by his wyll & commaundement, so we must departe fro this mortal lyfe & temporall cohabitacion. It is no lytel ne shorte batayle a man to ouercome himselfe, and to ordne all his affections to the pleasure of god. The veray true loner of god / & studyous desyre of vertu is nat bysy to acqyre wordly consolacion or sensuell pleasures ne bodeulye delectacyon, but rather glad for the loue of god to exercise theyr selfe in harde & paynfull labours : when the spirituall & deuyne consolacion is graunted to the for a tyme, repute that of his goodnes & nat of thy desernynge: be nat therof joyfull to moche, ne presume therof vaynly, but be therof meke and circumspecte & tимерous in all thy actis / for that houre shall passe, & temptacion & tribulacion shall come. And when they come, take nat inmoderate thought or sorow, ne in no wyse dispeyre nat / but mekyly & paciently abyde the deuyne consolacion, for he ys of power to graunt to the more abundauce & contynuance of spirituall consolacion & sweatnes than thou hastest before. And maruyelle nat of suche altercacion in thy mynde, for thou arte not the first that hath had experienys of these / for the holy seyntes, prophetes / patriarches & apostels haue had lyke alteracions of mynde, somtyme mery by deuyne consolacions, & somtyme proued by withdrawyng of consolacion, & belapped with tribulacion & vexacion. The prophete Davyd (hauing the consolacion presences of the degyne grace) sayde he shulde neuer be remoued therfro without ende, & anone when he had experience of the absence of this grace, he sayde to our lorde, thou hast withdrawen thy delectable chere of thy presence, & I am made desolate / & troubled : betwene those ii. extremeties of ioy & trybulacion take we no defence, but rather pray we with Davyd sayinge, I shall nat cesse to crye to the for merci, & I shall mekyly pray to the, my lorde god : so fynallye he procurid the frute & effecte of his prayer, as he testifeth, saying, our lorde hath harde me, & hath mercy of me / & is made my helper, & after sayth / good lorde thou hast turned my sorowe into ioy, & thou hast belapped me with ioy. If almyghty god hath in this wyse deld with the great excellent seyntis, we that be of smale reputacion may take therof confidence of in god, though we haue somtyme fernour of spirit, & somtyme lacke of

\[1\] leaf 33, verso. \[2\] leaf 34.
Of Gratitude for the Grace of God. [II. x.

deucion & spirituall consolacion / for his spirite of holy consolacion cometh & deperthith at his pleasure, as the holy man Job sayth, Thou graciously vysysteth him in the morowtyde, and shortly afterwarde thou prouydest hym by mater of pacience. And therfore wherein shall I 4 truste, or in whom shall I haue confidence but in the great mercy of god / & hope of the heeneely helpe? If I myghte haue the assystence of good denoute men / the helpe of holy bokes / and the royall & noble prosesse of scripture / also incteyd to denucion by the meane of 8 sweete melodyous songe / all those thinges may lytell auayle / when I am left to my fraitle & pouerte without grace / than there is no better remedy but by pacience to remowe our owne wyll & conferme vs to the wyll of god. Johan Gerson, the auctour of this tryatye, 12 sayth: he never had knowlege of religious person, but he had at somtyme subtraction & demyuncion of gostly sweetnes, fervour & denucion. There was never religious soule so illumined or so ranisshed in the vision of our lorde but it was proued by temptacion 16 other afore or afterwarde. For ther be none worthy to haue the hye denyn contemptacion, 1 but if they be exercysed first with some tribulacion for the lone of god / it is prouyded by the great wysdome of god to the electe soules, to haue temptacons as a signe or token of consolacion to come. For to those that be prouyded paciently by tribulaciones be prouyded of our lorde heeneely rewarde & consolacion, as it appereth by the sentence of the holy gost shewed by the mouthe of the holy euangelyste Johan, seyinge, whosoeuer overcometh tribulacion by 24 pacience, vyce & synne by resistence, shall be fedde with the frate of the tree of lyfe, that is with the clere denyne vision & vuspeckable frucion of the blessyd godhede / & also the denyne consolacion is graunted vnto man for to make hym more stronge to suffre aduersite. And 28 anon folowith temptacion, lest that man take any elacion of the gostly consolacion. The deny spleth nat, ne the fleshly apetitis be nat yet mortified / & therefore prepare thy selue to batell, for thou hast enemies on every syde, he that neuer lezith to assayle the.

¶ The .x. chaptre, of yeldinge thanks to god for his graces.

Hy secheste thou reste, when thou arte ordeyned in this lyfe to w labour. Apply thy selue more to pacience than to consolacion / 36 or pleasure / to the crosse of penance rather than to temporall ioye / and pleasure. There is none so seeler or wor[].dyly, but if they myghte hane contynuance of spirituall consolacion they wolde gladly accepte it, For the spyrtyual loyes exceede all other wor[].ly consolaions & bodely pleasures. All wor[].ly & bodely pleasures be transitory & mixte with somdele of vnelenes. But the spirituall pleasures & desyres be 2pure, honest, & joyfull, procedynge of vertues, & granented of our lorde alonelye to pure & clene myndes. But this tranquyltye 44

1 leaf 34, verso. 2 leaf 35, sig. F. i.
of gostely consolacions is many tymes ouerflowen by the outragious tempestis of temptacion. The false lyberte of lyuyng, & great confidency in our owne selfe, be two thynges moche contrary to heeneely 4 visitacion & consolacion. Our lorde shewth his goodnes to man, grauntyng to hym the grace of gostely consolacion. But man sheweth his vnwyse neclygence / whan he withdraweth condigne thanke, ne imputeth nat this grace only to our lorde, & therfore we be nat 8 worthy to hane his mercyfull grace to abyde with vs. Grace is ener graunted to the meke soules that ener be redy to yelde thankes to god for his mercyfull benefaytes & contrariwyse grace is withdrawen fro the vnkynde & the clate persone. I desyre nat to haue that conso-

12 lacion / by the which the compuccion of hert may be mynysshed / or removed / ne that desyre or lone that withdraweth contemplacion & inciteth my fraye soule to elacyon / every excellency is nat holy, ne every desyre pure / ne every sweetnes good & holsome. 16 Ther be dyuers thynges full dere to man / that be nat accepte to god: we shulde accept gladly the grace wherby we may be made humble / & tymerous to God / and more prompte to forsake our propre appetyes / & wylles. That soule that is perfytelye en-

20 fourned with the rewarde of grace & lernyd with the rod of sub-

traction of grace, hath none audacie to ascribe any vertu or grace to it selfe, but rather it repueth / & confesseth it selfe pore and naked / yelde thou to god that is his, & to thy selfe that is 24 thyne: that is to say, thanke our lorde for his graces & thy selfe for thy synne / for the whiche inge thy selfe worthy for to hane peyne & subtraccion of grace. There may no soule attayne this hyghe degree of grace or perfeccion, ne stande therein without it grounde it

28 selfe in humlyte & obedience. Tho that be moost precious & highe in the sighte of god, be moost vyle & lowe in theyr propre consider-

acion / & the more precious that they be in grace the more meke they be / full of trouthe of heeneley glory, nat audious of worldly vanite. 32 Tho that be roted & perfity fixed in the drede & lone of god, maye nat in no wyse be obstynate or prowde. And tho that ascribe all the goodes that they receyue to almighty god, they be nat desyrous of the vayne commendacyon of man, but they rather desyre the glory & 36 commendacion which is of god alone, and they labour that god be honoured & loued of all his sayntes, & they referre all theyr labours to the same ende. Be thou kynde in yelldyng thankis to god for the smale benefaytis, that therby thou mayst deserue more great and 40 profitable graces. Repute the lest gyftes of god great, and the naturell dyfformytees and speeyall tokysns of lone / for they be medecyns & meanes to make our selfe. If we wolde consider perfity the honour and dignite of the lorde that grauntyth vs these gyftes, we shulde

44 exteme no gyfte lytle ne vyle. Howe may we Inge that thyng lytell in acceptacion that is gyuen of that great kynge, maker & governor of the worlde, with 2 out whose wyll & prouidence there falleth no

1 leaf 35, verso. 2 leaf 36, sig. F. ii.
lefe fro the tre. And therefore he gyneth to dyuers of his electe people pcyne, tribulaciones bodely & gostly, as menes of euerlastynge promocion. who so euer desyre to retayne the grace of god, let hym be dyligent in yeldynge thankes for the graces that he hath receyuid. 4 And euer apply thy selfe to wysdome & mekenes, lest that thou les the grace that thou hast receyued. If it fortune by temptacion or frayltye to be withdrawn from the / say inly in thy soule that thou hast deserved the subtracticcon therof, & paciently & humbly pray for 8 the receourynge therof: thou mayst nat by thy propre mereties be restored to the mercy & grace lost by synne, but by the meane of faderly pyte & moost mercysfull passion of Iesu cryste.

¶ The .xi. chaptre, of the smalle noumber of the louers 12 of the crosse of Iesu.

Ihesus, the heuenly kyng, hath many louers of his heuenly kyngedome: but there be fewe that wyll take his crosse & folow hym. There be many desyres of his consolacion, nat of his trybula-16 cion; he hath many redy to be parteners of his table & repaste, but none of his abstinence & penaunce. All men wolde be glad to haue ioye with hym, but there be nat many that desyre pcyne / & tribula- cyon for his lone. Many foloweth hym to be parteners of the 20 fraccyon of his brede, but there be fewe that wyll paciently drynke with hym of his chalice of trybulaicion. And many maruelously commende hym for his great myracles, but many of theym be lothe 1 to folowe the shame & ylyte of his crosse. There be many that 24 folowe hym in prosperite, & lone & blesse hym as longe as they receyue of hym prosperite and consolacion. And if he withdrawe hym selve for a seson fro them, by shewyng no tokyns of pleasure or consolacion, they fall soone to lamentable complaynyng & despere-28 cion. Tho that lone that lorde nat for prosperite ne consolacion of mynde alonly, but principally for hym selve, they blesse hym as heretely in temptacion & tribulacion, or any other necessite, as they do in theyr perfyte prosperite. And if he shulde gyue to them ever in 32 this worlde aduersyte, yet they shulde euer lone and thanke hym. O howe myghty is the pure lone of Iesu nat permixed with any inordinnauns of fauour or afeccion. Tho that seche of god pyncipally by prayer or any other vertuous pleasure, bodely or gostly, may be 36 called rather couetous marchaunts / than liberall louers: the reason hereof we may perceyue, for the persons applie theyr service / & lone to our lorde for his benefites, & they serue & lone the benefaites afore god / & they lone the benefaytes & gyftes in that they be profitable to theyr selef / & so suynily they may rightfully be called louers of theyr selefe rather than of god. It is ful hard to finde any person so spirittuall that is perfitye fre from all inordinate afecciones. That persone shulde nat be profitable or desyrer only of those that be nere 44

1 leaf 36, verso.
hym, but of the farre extremytes of the worlde. If a person were so vertuous that he wold leue all the worldes substaunce, & do great penaunce / & had all knowlge, and were ferment in denocyon, yet he shulde nat atteyne the most excellent & great perfeccion in luyngne, to the whiche he may nat aproche without, all other thynges forsaken, he vterly renounce his owne selfe & holy forsake his owne wyll & luyngne, & beinge at liberte & fre from all pryuate & seuerall afectiones & desyres ; & whan thou hast done all that thou knowest to be don, exteme & inge thy selfe as thou hadest of thy selfe no thyngue done, & as the auctour of truthe, our sauyour, sayth : when we haue done that is possyble to be done, yet we be of our selfe vnprofitable seruauntes, & nat worthy to be rewardid but of his grace / than we, beynge pore & frayle in body & soule, voyde of all meritorious vertue, may conveniently say with the prophete Dauid, I am desolate & pore. There is none more rych, none more fre, ne at lyberte, nor more of power than the soule that knowewth it selfe, & wyl be redy to forsake nat [only] all wordly thynges, but also it selfe, & repute & inge it selfe moost vyle of all other.

¶ The xii. chaptre is of the royall & victorius waye of the holy crosse.

Here be many that repute the wordes of oure sauyour harde and peynefull, whan he sayth we may nat be his disciples without we denye and renonuce our owne wyll, and take the crosse and folowe hym. But it shalbe more peynefull and sorowfull without comparison for to here the wordes of mounthe in the extreme & last iugement / whan he shall prounece the wordes of perpetuall dampooyn, saynyng to the reprofabe creatures: Go ye froemyne for ever, to be in perpetuall fyr, that is ordeyned for the deuyl & his angels. Tho that now here the worde of god and be gladde to folowe it / than they shall nat be astonyed of theyr owne partye herynge the wordes of dampnacion of the reprofed people; when our Lorde shall come to deme all the worlde, the sygne of the crosse shalbe heuen, and so those that be true seruauntes of the lorde that was crucyfied / & at that day hauyne his consaunce or signe, that is to saye, the crosse of penaunce, than may they hauue full sure accesse to hym, theyr maister & Inge / why ferest thou to take the crosse of shorte penaunce, whereby thou mayst be come suerly to the perpetuall joyfull kyngdom / in the vertue of the crosse is spirittuall helthe & lyfe, protection from oure enemie / & infusion of heuensively sweetnes / the strength of mynde, the ioy of the spirite / there is profitable & excellent vertu with perfeccion of holynes of luyngne. There is no helthe of the soule ne hope of heuently lyfe / but by the vertu of the crosse / and therefore take the crosse of penaunce, & folowe Isen thy ledor into everlastyng blysse. He hath gone before the, berynge the crosse / &

1 leaf 37, sig. F. iii.  2 Orig. fro-  3 leaf 37, verso.
Of the King's Highway of the Cross. [II. xii.

therupon for thy lounl sufFered deth / than take the crosse of tribulação, sikenes, or other diseases, & desyre to suffre deth for his loun / if thou wilt be assembled to hym in pacientlye sufferynge peyne, trybulacion & deth / than thou shalt be pertener of his pleasure, 4 consolacion, & perpetuall lyfe & ioy. Than beholde what vertue cometh by the holy crosse / & what habuudance of grace by the ardent desyre to suffre deth for the loun of our lorde. There is none other way to come 1 to lyfe & inly peas / but by the way of the crosse 8 of pennaunce & contynuall mortificacion of our rebellious sensensual partes. Go whether so ever thou wylt, & enquire what soever thou desyrest, but thou shalt never anowe the vnder the fende a more excellent & sure way than by the way of imitacion of the holy crosse / Dispose thy 12 selfe & order euer thyng after thy propre wyll & desyre / & thou shalt fynde thou must ever sufFer other frely & by thy wyll, or violently & agaynst thy wyll; & so thou shalt nat anoyde the crosse, outhr sikenes & peyne in thy body / orellis by tribulacion in thy 16 soule. Soyme our lorde deleth with the as he wolde forsake the / and somtyme by his wisdome he suffreth the to be iniurned & vexed of thy neyghbor, & somtyme of thyn owne selfe; and there is no remedye ne alienation, but thou must paciently sufFer tyl it plese the 20 great phisicion to sende alegians & remedye to the. For he wyll that thou lerne to sufFer trybulacion, that therby thou mayst be made more humble, & holy comme thy selfe to hym. There be none that perceyveth, or inly or hertly foloweth the glorious passion 24 of crist, as tho that for his loun or the profit of theyr soules hath had conformable peyne. This cros of tribulation is euern redy, & abydeth the in euery place, & therefore thou maist nat anoyde it in any place; for if thou were secludid fro all the worlde / yet thou shuldest 28 hane experience of this crosse of trybulacyon in thyselfe. Comette thy selfe to those aboue the / orellis to those that ben vnder the / and about the, and loke within the. And in all those / thou shalt fynde the crosse of 2 temptacion and tribulacion / and therefore it is ex-32 pedyent to the euern to arme thy selfe with paciencc, yf thou wyllt hane inly peas and the crowne of perpetuall tryumph and ioye. Endenoure thy selfe to ber this crosse of tribulacion paciently / and it shall susteyne the myghtylye, and lede the to a ioyfull ende, where 36 thou shalt never ber the burden of any kynde of tribulacao or temptacion. If thou bere this crosse agaynst thy wyll / than thou berest a burden that more chargeth thy selfe / & therfore, in as moche as thou must of necessite bere it / applye thy selfe that thou paciently 40 susteyne it / and doute the nat if thou abeicte it / & put it away, but thou shalt hawe another, & parenture a more heuy and greous to susteyne: thynkest thou to anoyde that never mortall creature yet might escape? What saynt, fro the begynnynge of the worlde to this 44 day, hath come to heuen without this crosse of tribulacion? No, nat the sonne of god, our souyour, the whiche from his firste comynge

1 leaf 38. 2 leaf 38, verso.
into this worlde vnto his departynge, was not the space of one howre alyenate from the payne of the crosse and trybulacion. It was behouable that cryst shuld suffre deth and arysse agayne / and so to 4 entre into his glorye. How shuldest thou, synfull creature, thinke that thou shuldest go to heuen by any other waye then by the playne / ryght and hygh kynges waye, that is to saye the waye of the crosse? Desyrest thou to come to heuen by pleasure & Ioye?

8 Nowe seth the ledar of lyfe, with all his martyrs, hauie past by the way of trybulacion and the crosse, whosoeuer intende to come to heuen withoute the waye of trybulacion & the crosse, they erre from the ryght waye, for all the waye of this mortall lyfe is full of mysers

12 & crossoes of tribulacion. And euer the more a soule prolyteith in vertue, the more paynfull crosses and greuous trybulacions it shal fynde, partly for the fende assaileth more fiersly those persons whom he seeth encrese more in vertu. The seconde cause is / for the more 16 strongly a soule encreasith in vertu, the more desyre it hath to be elenate frome the incommodytees of this temporal exyle, and to be at lyberte in the perpetuall ioy & propre countrey. But the soule thus vexed with manyfolde affeccion, may syngulerlye be recomfortedyd 20 when it perceuyeth that, euer trybulacyon pacyently and by grace overcome, it shalbe rewarded with the frute of everlastyng lyfe. And euer the body is punysshed with payne and trybulacyon, the more shal the soule receyue of spirituall strengthe & consolacion. 2

24 And somtyme the soule is so recomforted in aduersite and tribulacion that it wolde nat be without them, considerynge that therby it is made comfortable to oure sauyour Cryste. And also it consydereth well that the more payne and tribulacyon it may suffre for his lone / the 28 more acceptable it shalbe in his syght. Howe may this be, that man by pacience suffereth and desyreth that nature fleeth / and hateth ? nat by no vertue in man, but by the synguler grace of Iesu cryste. It is nat the naturall appetite of man to lone / and suffre a paynfull crosse, to chastysye the bodye / and subdue it to the servyce of the 33 spirite, to fle honours / & gladly accepte repreeus & iuries, to dispysye hymselfe and desyre to be dispysed, paciently to suffre all aduersites, with shames & repreeus / & to desyre no prosperite in 36 this worlde. Beholde thy selue well / & thou shalt well perceyne that if thou haue theo- e thynges aforesayde, thou hast nat them of thy selue; but if thou wiltt applye thy selue & hauie confidence in god, he shall sende the fro heuen, that thou shalt haue these vertues; & 40 also thy sensuall partys with the worlde shall be made subjectes to the / & if thou wylt arme thy selfe with the quycke feith & the crosse of Iesu cryste, thou shalt nat nedo to ferre the enuyous subtylte of the feende / than prepare thy selfe as a feythfull seruauent of Iesu criste, 44 to bere his crosse constantly / consideringe how he, thy lorde, dyd bere it for the paynfully & mercifully; order thy selfe to suffre mani

1 leaf 39. 2 consolacion, orig. 3 leaf 39, verso

IMITATION.
aduersitees / injuries & wronges in this miserable life, & so thou shalt haue hym with the where so ever thou be, also thou shalt fynde hym where so ever thou hyde the. Than if thou desyre to be dere & a frende to thy redemer, & haue parte of his consolation / desire no consolation ne prosperite but at the wyll of god, & order thy selfe to suffire tribulacions / & repute them as the moost speciell consolationys / for they be the redy meanes to come to the heuenly & perpetuall consolationys / when thou comest to that degre of pacyence, that tribulacion is sweete & plesaunt to the for the love of God / than exteme thy selfe in good state / and that thou hast founde paradise in earth / And as longe 1 as it is greuouse to the to suffire, & enforceith thy selfe to fle tribulacion, so longe thou art nat in the perfyte state of pacience / and wheresoever thou fleest, thou shalt fynde trybulation nere that followeth the. If thou ordir thy selfe ever to suffer paciently & to have remembrance of thy dethe / than thou shalt perceyue thy selfe in good state, & also in quietnes & reste. If thou were so perfeite that thou were rauyshed spiritually with Paule into the theyrde heuen, thou shuldest nat be sure thereby to be without aduersite. For our sayyours, spekyng of Paule, saythe: I shall shewe hym howe many thynges he shall suffire for my name. Than if thou wylte serue and lonye thy lorde perpetuall, thou must nowe suffire & say many tymes to thy selfe: wolde to God I were able to suffire for the name of my sweete lorde Jesu. For thereby thou shuldyste gyue occasyon of speciall edificacion of thy neyghbour, great glorye to thy selfe, and exaltacion of gladnes to the holy angells. All people in maner recommende pacience; but there be fewe that wyll vse it. Thou that takset great labours on the, and sufferest moche for the loney of the 28 worlde / and worldly thynges, by great reason thou shuldest be glad to suffire a lytle for the loney of the moost true lour, criste. And euuer the more thou mortifye discreety thy selfe, the more thou be-gynnest to lyue in the sight of god. There is no persone apte to comprehende heuenly thynges without they submit their selfe to suffire aduersyte for the loney of criste. There is nothynge more profitable for thy selfe & acceptable to god, than to be pacient & glad to suffire for the loney of hym. And if prosperite & aduersite 36 were put in thy eleccion, thou shuldest rather chose aduersyte / than desyre to be recreate with many consolationys; For by aduersite thou arte made conformable vnto Cryste & all his seyntes. Our meryte & perfeccion of state standeth nat in great, plesaunt, & delectable 40 consolationys, but rather in greuouse temptacions & tribulacions, & penalite of lyfe. If there had be any more expedient meane to the helthe of man / than to suffire peyne / & tribulacion, our lorde crist wolde hane shewyd it by wordes & examplys. But he exorted his 44 disciples / & all other that wolde folowe hym to heuen, to take the

1 leaf 40.  
2 leaf 40, verso.
crosse as the moost mediate meane to folowe hym, sayinge, who that
cross euerythinge, they must denye theur owne selfe, forsakinge
theur propre wyll, & take the crosse of penaunce & folow me. After
4 all these things rede & perfitlye serched, it foloweth as a fynall
conclusion that it is behouable to vs to entre into the kyngdome of
heuen by many tribulacions.

▌ Here begynneth the .iii. boke.

8 ▌ The firste chapitre conteyneth the inwarde spekyng
of our lorde Iesu eriste to mannys soule that he
hath specially chosen.

▌ O, sayth suche a feythfull soule, I shall atteynde / & here what
our lorde shall speke in me / blessyd is that soule whiche herith
our lorde god speke in it / and that conceyuenent of his mouth a
werde of consolacion. 1Blessyd be the eris that here the styll
spekyngye or rownyngye of almyghty god / and pondereth nat the
16 dysceytfull callynge or pryue mounyngge of the worlde / blessyd be the
eres that rest nat in the flateryngye / or wordlye voyce outwarde flowyngye,
but rather herynge trouthe that spekith and enfo[r]meth mannes soule
inwardly. 1Blessyd be the eye that be shytte to the delectable syght of
20 outwarde or worlde thynges, and that gyue hede denoutly to gastly
thynges. Blessyd be they that by grace and by the lyghte of soule
perceyue the true inly entent of scripture, & that prepare them dayly
by exercysse of soule to conceyue the celestiall priuetees. Blessyd be
24 they that labour busilye in soule to beholde & loue god almyghty & his
pleasure in all thynges, & for that anoyde from them all worlde thynges
busynes or desyre that let such deuocioun. 2O thou, my soule, atteynde
& gyue hede to the premyses, and shyt thy senses or sensuall partes,
28 that thou mayst here gostely what thy lord speketh in the inwarde
inspiracion. The lorde & hower saith to the, I am thy helth & pees
& lyfe euerlastyne, Ioyne and knytte the surelye to me / & thou shalt
fynde resst and pees of conscience and, after this, euerlastynge pees
32 & lyfe. Forsake the loue of foule & transetory & erthly thynges, &
dilygently seke euerlastynge thynges. what be all temporal thynges
but discyeuabie, and what may any creature helpe the if thy lorde
god that made the forsake ye / wherfore refuse thou all worldlye
36 thynges, & ioyne and clene by clene and stedfast loue and seruice to
almyghty god, thy redeemer, that thou 2maist hereafter attayne the
eternall felicite in heuen.

1 leaf 41, sig. G. i. 2 leaf 41, verso.
The seconde chapte, howe treuthe speketh inwardly to mannes soule without noyse.

Deuoute soule, after that it hath harde the swete instyllaunt spekynge of his lorde god, as a man inflamed with loue, desyreth more longer speche with our Lorde, sayinge with the Prophete Samuell thus / Speke, good lorde, for thy seruanunt is redy to here the / I am thy seruanunt, gyue me vnderstandyngue to knowe thy commaundementes & sayinges. Bow & make my hert & soule to fele & follow thy wordes, & instyll into my soule thy holy techinge & wordes, as the dewe droppeth vpon the grasse. I say nat as the chyldren of Israell sayd to Moyses: Speke thou to vs & we shall here the gladly; let nat our lorde speke to vs lest we dye for drode. So be it nat with me, good lorde. But rather I beseeke the humbly & desirously with the prophete Samuel that thou vouchesauke to speke to me thy selfe. I shall here the. Let nother Moyses ne none other prophet but thou, good lorde, the inwarde inspirour of all prophets, spake to me & in me, For thou only without them maist perfitye teche me. They without thy goodnes can nat profyte me. They may well profer & vtter thi wordes, but they cannot gyve the spirite of vnderstanayinge; they profer fayre wordes, but if thou worke nat with them, they make none ardoure inwarde; they shewe fayre letters & wyrtiages, but thou alone openest theyr sense; they profer great misteries, but thou alone openest the clere vnderstandinge of them. They shewe thy commaundementes to be fulfylled, but thou alone helpest vs by thy grace to perfourme them. They shewe vs the way that we shulde walke in, but thou alone doest comforte vs to go ther in; they worke only withoutforth, but thou only illumyniit within forth. They only water outwardlye / but thou gynest vs the frute of grace & good worke. They crye & speke to vs in outwarde wordes / but thou gynest vnderstandinge of that we here: wherfore I beseeke the that I may here the speke to me / & nat moyses, lest I dye & be voyde of the frute of good lyuynge, if I be only outwardly 32 monisshed & nat inflamid inwardly, that nat thy worde be only herde / & nat fullylid indee / knowyn & nat loued / beleued & nat kepte / & so be to me damnpacion / speke thou, good lorde, to me & thy seruanunt shalbe redy to here the; for thou hast the worde 36 of eternall lyfe shyt in the. Speke to me, I beseeke the, the worde of consolacion & conforte to my soule, & to the amendement of my lyfe to thy euerlastyngue laude & praysinge in heuen.

The .iii. chapte, howe the worde of God shulde be mekely herde / & howe many ponder them nat in theyr conscience.

1 leaf 42, sig. G. ii.
III. iii.] Of hearing God's Words with Humility. 197

Our lord spaketh to his deoute seruaunt, sayinge thus: My sone, gyue heede to my wordes; they be full swete, proceedinge all wisdom & cunninge of philosophers & wyse men of this worlde; my wordes be spiritual & gostly lyfe & nat paisible in mannis mynde; they be nat to be applyed ne drawed as vaine complacens / but to be harde stedfastly in sylence & peas of soule, and to be taken with all humilyte & desyre of the soule. The deoute seruaunt of god & answereth his lord god thus, sayinge to hym, Blessyd is that man that thou doest enforme and teche, good londe, to vnderstannde thy lawes & commaundementis, that thou mayst so spare hym in the day of thy wrath fro thy indignacion, that he be nat lost without comforde in the lande of dampanacion. Oure lord sayth agayne: I haue taughte prophete, with other fro the begynnynge of the worlde hytherto; & yet I cesse nat to enforme men / but many there be that be harde & defe to here my wordes. Many here more gladly the wor[l]dy spekyenge / than godly or gostly spekyenge. Many folowe gladly their flesshely appetyes of theyr body / than the pleasure or commaundement of god. The worlde promyteth & somtyme gyueth vs temporall thynge & lytell of valure, for the whiche we serue it with great desyre. But God almyghty promyteth & gyueth vs hye thynge & eternal, & yet men be dull & slowe to his seruyce and to attayne such rewardes as he promyteth, who so serueth & obeyeth god almyghty in obseruynge his commaundementis, as it is obeyed to wordly prynces & maysters? Almoste none / for a lytell fee or prebende great Iourneys & harde labours be take an hande for such wor[l]dy lordes, & for the eternall lyfe skarsly we may any labour or any hardnese suffre. So a vyle pryce is bositye sought, & an excelle lent rewardes is put vnder. For a penye to be gotten or won, we wyll lightly put our body & soule in ieoperdy & auentuere, & for a vaine thynge & a lytell promytyse we gyue ofte our selfe day and nyght to great fatygaeyon / but alas, for god almyghty, that is euerastryng goodness & rewardes of ryghtwyse people / for the vsnpectable & inestymable Ioy in heuen / or for the hye honour & glory intermyynable for to be had in rewardes in heuen / we dysdeyne & be slowe to suffer a lytell fatygaeyon / Be thou ashamed, sayth our lorde god to slowe folke, and reproue them with their seruyce, that worldly folke be founde more dylygent to theyr perdycion / than be to euerastryng lyfe / they ioie more in vanyte than other in trothe or stedfast thynge / & yet they be ofte frustrate of that that they truste vpon / but the promyse of our Lorde god deceyueth no man / for he is true & faythfull all his wordes & behestys to suche folke specially that serue hym vnto theyr ende / I am, sayth he, the rewarder of all good folke, and the prouer and helper of all deoute men / wryte my wordes, sayth he, in thy herte & thynke vpon them / they shall be to the right necessary in tyme of trybulacyon / Thou shalt vnderstannde in tyme of my vsytacyon these thynge that thou redist

1 leaf 42, verso. 2 Oriq. indignacion. 3 leaf 43, sig. G. iii.
before & unterstande nat / I am wonte to vysyt, sayth our lorde, my seruauates in two maner wyse / that is to say, by probacyon and consolacyon. I prone them dayly by rebukyng their vyces & defautes / and I comforte them agayne by exortacyon to vertu and to the encrese of grace / He that hereth my wyordes and dispyseth them / hath that shallinge hym in the last day.

4 The .iii. chapter, how by prayer we may opteyne to denocyon.

1 Thou, good lorde, arte all goodnes / I am nat worthy to speke to the, thy excellencye is such. I am thy most poore seruant & moost abiecte worme, moost poore & contemptyble of all other, for I am very nought / nothynge hauynge, ne nothynge of valour / thou alone, good lorde, art god ryghtwyse & holy / thou arte almyghty / thou guyste all thynge, thou fulfyllest all thynes / hauynge all on'y the synfull voyde of grace / haue mynde, good Lorde, of thy merytes & fulfyll my herte with thy grace, for thy workynge is neuer voyde / 16 Howe may I lyue without great anguysshe & perplexyte in this wretched lyfe, but if thy grace & mercy comforte me / wherof I beseeche the that thou turne nat thy gracious face of helpe from me / tary nat thy visytacion from me, withdraw nat thy swete consolation / 20 fro me / that nat my soule be aryfied & be made as drye erthe, without the moystoure of grace / good lorde, teche me to knowe & fulfyll thy wyl, teche me to lyue humbly and worthely in thy pleasure, for thou arte all wysdom, in the whiche thou knewe me before 24 the worlde was, and before I was brought into this lyfe by naturall byrthe.

4 The .v. chapter, how we ought to beleue truth & humilite before god here.

S On, sayth our lorde, walke before me alway in truth & symplecite [of] herte, & all doublenes auoyde from the ; in suche wyse do alway seke me / he that walketh before me and alwey in trouth shalte safe from all perylls / & Ieoberdyes / & trouth shal delyuer 32 hym fro deceynours & from the detraccioun of yll men / And if trouthe delyuer the, thou shalt be very fre from the payne wordes of men in this worlde, & shall nat set by them / it is true, sayth a demount soule to god, that thou sayst / be it done after thy sayinge / thy trouth teche 36 me / kep me & bryng me to saluacion & good ende, & delyuer me from all enyll affecceyon / from all inowdlynate loue, so that I may walke with the, good lorde, in lyberty & frendom of herte / Truth sayth agayne to such a soule, I shall teche the thynges that be rightwyse 40 & plesaunt before me / Remember thy synnes past with great dis-

1 leaf 43, verso. 2 leaf 44.
pleasure and heuynes, and repute the nat any thynge of valoure for any good dede that thou haste done / Thynke verely thou arte a synner bewrapped and bonade in many passion & synnes, thynke that 4 of thyne owne selfe thou art nought & soone turnest to that that nought is, thou arte soone ouercom with synne, thou art soone troubled & offte broken with passyons of synne, thou hast nothynge of thy selfe that thou mayst magnyfy thy selfe of / but many things 8 thou hast / wherfore thou oughtest to vylypened the / for thou art more feble than thou knowest thy selfe / therefore let nothinge that thou doest seme to great of pryce / of all thynges that thou dost estene nothynge precious or in valour, or in reputacyon & laudable / 12 but that thynge that is eternall, so that the euerlastynge troth be pleasant to the before any thynge ellys & that all vylye or synne, specially thyne owne synne & foulenes, dysplease the so that nothynge be to the so odyous / as synne & wyckydnes, the whiche ought to 16 displesse the more than the damage or losse of any other worldlye thynge / Some there be that walk nat clerely before me / but they be led by pryde & curyosite to serche & knowe my secretys & the hye thynge of my godhed / & so they be neclgyent about themselfe to 20 knowe theyr synnes & gostly helth; such persons fall oftentimes into temptacons & greuous synnes lefte to them selve, for theyr pryde & curyosite that they folowe / drede thou therfore the ingementes of God & the importable wrath of god almyghty / dyscusse nat ne 24 ensereche the marueylous warkes of god, but consyder thou well thy synnes & wickydnes, how ofte & in how many great things thou has offendyd & trespassyd ayenst god / & how many good things thou hast lefte vndon of rechelesnes / some folke ther be that bere 28 theyr denocyon all in bokes / some in Images and some in outwarde tokens & fygures / some ther be that bere me in mouth, ofte namynge me in worde, but lytell in herte / and some other therbe / that haue theyr intelleceyon or reason clerely illumyned with the lyght of un- 32 derstandyng, & theyr affecte so poredge of erthely thynge that they alway aspyre to eternall thynge, greuously berynge to here commenyng of erthely thynge / takynge but scarsly of such thynges as be necessaryly required to natural lyfe / such knowe what the spyryte 36 of trouthe speketh in them, the which teche them to despyse erthely thynge & to loun heavenely goodes / and to despyse the worlde & worldly thynge, and to desyre euer heuen and celestyal thynge.

¶ The .vi. chapyter, of the marueylous desyre and affecte of the loue of God.

2 O Thou fader celestiall, the eternall fader of my lorde iesu christe, I loue the & blesse the, for thou hast vouchesauce to remembre & beholde me loningely with thy gracious consolation. O thou fader 44 of mercy & god of consolacion, I thank the that thou confortest me,
vnworthy to haue any consolation. I blesse & prayse the alway, with thy only begotten sone & the holy goste without ende / whan thou, good lorde, my louer, as thou arte of all makynde, shall come into my herte, all my inwarde partes shall joy. Thou art my ioye / thou arte my hope / & refuge in the tyme of my tribulation; but for as moch as I am imperfecte of vertu & feble in loue, Therefore I haue need to be comforted and helped of the; wherefore I beseche thy endeles goodnes to vysyte me of tymes / and instructe me with thy 8 holy disciplenes and techynge. Delyuer me from passions / & helpe my herte fro all inordinat desires & affeeceyons. Se that I inwardly be purged & elenuate from wor[l]dly affeeceyons, and may be made apte / and able to loue the, good lorde, spiritually strong in pacience to 12 suffre for the / and stable by perseveraunce in goodnes. Loue is a great thynge & an excellent vertue / that maketh every greuose & harde thynge light / swete / importyble thinge easye to bere / and bitter thynge swete & sauorable. The lone of iesu, perfyghtly im- prynted in mannes soule, maketh a man to doo great thynges, and exorteth hym therafter alway to desyre more and more perfyght thynge. Goostlye loue desyreh euer to ascende to heuenly goodes, & vilypeandeth all erthly thinges, 1 his necessaries saued. Suche gostelye 20 lone coueteth to be fre and alyenate from all wordly occupacion, lest that his inwarde syghte of soule be darked / or letted, ne his affecc- tion to goostly and heuenly thynge be letted from his libertye by wor[l]dly thynges. Nothynge is more swete than is lone / no thinge is more stronge than lone ; nothynge hygher / larger / meryer / fuller ne better in heuen / or erthe. For loue cometh of god: ne it may nat rest fynally in any creature lower than god / It maketh a man reneue / & ioye. It maketh a man fre in his soule, without any 28 retaynynge of synne. It maketh a man set noughte by wor[l]dly goodes, but to departe with all that he hath to relyue the indigne / and myserye of other folke. Also it maketh a man content with that lytell that god sendeth hym, & nought to desyre that perteineth 32 to other; for he resteth abowe all thynge erthly, in one perfite goodnes ; that is to say / in god almighty, of whom all other goodnes floweth / and procedeth. Suche a persone beholdeth nat onely the gyftes that be gyuen to hym, but he attendeth abowe all things 36 with loue and dredre vnto god the giner. Loue knoweth no mesure ; but it incendeth the louer oute of measure. Loue maketh man to fele no hardnes, ne other burden layde vpon hym / and it maketh a man nat repute any labour that is imprute to hym; it maketh any 40 man to desyre ouer his power / and might. It complayneth nat of impotencye any tyme / For it maketh a man to thyne all thynge possyble to hym and lefull. Loue therefore dothe, and may doo 2 great thynge, where the louer lyeth nat nor defayleth nat. It maketh a man gladdelye to wake whan he is dulle and disposed to slepe / whan a man is wery it maketh hym nat to accompte it / whan a man is

1 leaf 45, verso.  
2 leaf 46.
arto or troubled / it chaseth away all trouble and fere inwarde / For a quycke broade or flame of fyre, if it be moved or blowen, it flameth vpwarde, so a gostely louer in troubles is lyfte vp by 4 fernoure of loue to god: and so by the helpe of god almighty he ouerpasseth all suche peynes and tribulacions / He that is a gostely louer knoweth that the ardent desyre of mannes soule is a great crye in the ere of almyghty god / the which crye sayth inwardly to 8 almyghty god: Thou, good lorde, arte my loue / thou art all my desyre / and I am thy creature / delate my herte in thy loue, that I may lerne to taste by the inwarde mouthe of my soule howe swete thou arte in loue / and what is to man to be lyquyied and molten in 12 loue, or to svymme therein. I am holden / and bounde in loue, so that I go aboue my selfe for great maruycle & fernoure of loue. I beseche the, good lorde, that I may syngye the songe of loue / & folowe the, my louer, by vertuous luyoynge euere to ascende to the 16 in perfitnes 1 of luyoynge / so that my soule may be strengtheid in praysynge of thy mateye by ioymphull loue of thy goodnes. I beseke the alwey that I may loue the more than my selfe, and that I may euerc loue myselfe & all other that loue the, for the & in the, as the 20 lawe of loue that thou commaundest monisssheth. loue is swefte / clere / pyteous / mery / and iocunde / it is stronge, 2 pacient / wyse / feythfull / longe abyluye / manyle, & never hyd, but alway redy / where so a man seket hymselfe / there he falleth fro loue / for loue 24 is circumspecte, very meke & religious / nat lyght, ne gyyung hede to vayne thynges. Very loue is sobre / chaste / stable / quyet / and kept in his banes. Also loue maketh a man subiecte and obedyent to his prelate. It maketh a man ferme / and stable in vertuous lyfe, 28 & to seme vyle and despecte, or unworthy in his owne sight. Also it maketh a man deuoute to god & kynde, & alway to beleue & trust in hym, though he haue nat suche fanoure or approximacion to his goodnes that perfighte folke hane. For no man here luyoynge may in 32 loue withoute langour & heuines. He that is nat alwey redy to suffre & to applye hymselfe to the wyll of god almyghty, his louer / he is nat worthy to be called a louer / for it perteyneth to a louer to suffre gladly all harde & bitter thinges for his louer, and nat to 36 declyne fro hym for any contrarious thyngye.

¶ The .vii. 3 chapitre, how a true louer is proued.

He that leueth or forsaketh the loue or the vertue that he hath begonne with for a lytle aduersyte or trouble / or that in such 40 tyme seket lightely wor[l]dy consolacion / he is nat prudent ne stronge louer: for a stronge louer standeth stably in temptacion / & he gyneth nat hede ne place to the deceitfull persuasions of the enemye; he is nat broken by impacyence / by aduersitees, ne illuded or disceyued 44 by prosperous thynges. A wyse & a prudent louer ponderith nat the

1 Orig. imperfitnes. 2 leaf 46, verso. 3 Orig. viii.
gyfte that is gyuen so moche as the lour of the gyuer. He conceyveth rather the lour of the gyuer than the gyfte that is gyuen, & prepondereth the gyuer before all thynges gyuen. A noble & very lourer resteth nat in the gyfte that god almyghty gyueth, but in god, that is the gyuer of all gooines; that man is nat all disordred that somtyme lesse conceyveth or pondereth god almyghty or his sayntis, than he wolde do. For that good & sweete desire that a man somtyme perceyveth in his soule, is the effecte of grace gyuen to man in this present lyfe, & a taste and saunoure of heently glory, to the whiche we may nat rest ouermoch by confidence or trust of soule; for it goeth / and commeth mouable / & is nat permanent. A man to fight or stryue agaynst the cuyll mocions of his soule, & to overcome the suggestions of the deuyll, is a token of vertu & of great merite. Se, therfore, what so euer thou art, that no stronge fantasies of any mater trouble the. Kepe stylly thy purpose & right intencion of soule to god, & thou shalt not fall. Thinke nat that it is illusion that thou art somtyme ranished in extasy or excess of mynde, & so returned agayn to customable lightnes of hert. For thou sufferest rather suche discens agaynst thy wyl than wylfully. As longe as suche contrarious, disordred, or vayne thoughtes displesethe the, & thou stryyneste agaynst them whan they rise in the, it is to thy merite, & no losse or hinderance. I knowe, saith our lorde iseu to his lourer, that the olde enemy to man doth alwey his power to let thy wyl & desire in gooines, & to hynder & let the from all good & deuoute excersyse; as fro the worship that thou art bounde to honour me with, & my saints, & fro the meditacion or remembrance of my passion; fro the remembrance of synnes with bitternesse of soule; fro the preseruacion of thy herte fro cuyll, and from wyll to profite in gooines & vertue. Many ydell & cuyll thoughtis he suggesteth to mazmis soule, to make hym both lothe & very with prayer & other vertuous excersyse: low confessyon displeseth hym greatly / & if he may, he wyll let a man of his communia. Set nat by hym, ne beleue hym nat, for he leyeth before the many snares of disseyte. whan he sheweth to thy soule cuyll thinges or vuclene, Dispiteously say to hym, go fro me thou foule wicked spirite. Thowe workes that bryngist suche foule thinges to entyse me. Be thou ashamed, for thou arte foule of thy selfe; go fro me, thou false disseuer of mankynde. Thou shalt haue no parte in me; For my sauyour iseu shall stande with me in my defence as a stronge warriour, to thy confusion. I had leuer dye & suffre all maner.payne, than to consent 40 to the. Holde pease, & cese of thy temptacions; I wyll no more here ne gyve hede to the, thoughge thou vexe me neuer so moche, For almyghty god is my helper, whom I drede. He is the defender of my lyfe, vpon whom I truste; ye, if the strength of castels with stande me, I shall nat drede, For our lorde is my helper / and redeemer. Fight & stryue agaynst suche intysemences as a good

1 leaf 47, sig. II. i. 2 leaf 47, verso.
Of concealing Grace by Humility.

knycght; if thou sometyme be overcomen by thy feblenes or fraile, take than more comforte & strengthe of soule than thou didest before, trustynge therby to have the more large grace & comfort of god.

beware the after of pryde & vayne glory, for therby be many led into erroneous wayes, & fal into vncurable blindness of soule. So that thou, therefore, beware & humble the agaynst the presumption of such persones.

8 The .viii. chaptre, howe grace is to be hyd vnder the palle of humlyyte.

Sonne, sayth the wise man / it is more sure / & profitable to the to hyde the grace of denocion gyuen to the, than to shewe it out worlde. Anuance nat the of it / ne speke nat of suche grace to other, nor magnifye thy selfe therby; but thou shuldest rather dispysye thy selfe, and drede lest thou be vnworthy to have it, or sone by thy neclygence to lese it. Man shulde nat cleue or trust to moche to such affeccion, which may soone be turned to the contrarie. Consider well whan thou hast such grace, howe wretchid & nedy thou were before thou hadest grace / nor the profyte or encrease of spiritual lyfe is nat only whan thou hast the consolacion of grace, but whan thou with humlyyte sufferest the subtraccion of the same, so that thou lene nat the prayer, ne other good decles: but with all thy vnstandynge & dylygence do thy best, whan thou felest such subtraccion or dulnes in the, to recover the consolacion of grace. Many there be that be very dulle and impatient whan adversyte falleth to them; the way & lyfe of fortune of man is nat euere in his power & election, but of the goodnes of god ys all that we haue, the which doth conforme whan he wyll, & as moche as he wyll / & whom he wyl, as his pleasure is, & no more / some persons have destroyed them selfe by indiscrete desyre of grace of denocion, for they haue disordred their strengthe of soule ouermoche, nat ponderinge theyr exyle & pore lymytes of reson, but rather followed the desyre of hert / & therfore for as much as they presumed higher things than goddes pleasure was that they shulde attayne to, therefore they lost their grace before had / And so they be made & lefte nedy & vyle, that presumed to entre the secretes of heuen / that they may lerne nat to presume vpon them selfe, but alwey with true humlyyte to trust to god almyghty. Suche persones as be beginners, & be nat yet perfite in the way of vertue & in our lorde god / may lieghtly erre & be deceyued but if they folowe the counsell of discrescion, or discrete persones. Suche persones as lene to theyr owne wytte, & so folowe it, & refuse the discrete wayes of suche as hane longe exersysed the wayes of vertue, fall into great incommenientis fynally. Such persons as be wyse in theyr owne sight, wyll seldom be rulid humbly by other. Better it is to a man to haue lytell wisdome or cunninge

1 leaf 48, sig. H. ii. 2 leaf 48, verso.
with humylete, than to haue great cunningye with pryde or vaine glory. Better it is to the to haue lytell, than to haue moche with pryde & damnacion: he lyueth nat discretely that gyueth hym all to lightnes & vayne gladnes, forgetyng hym selfe & the drede of god, nat dreadyng to lese grace. Also he is nat wyse ne vertuous / that in tym of aduersyte or other hardnes, dispayreth & trysteth nat stedfastly in god. He that in tym of peace wyll lyue to sykerly withoute drede of all parells / he shalbe founde to dredfull and vurrdy in tym of batayle / & man wolde alway abyde humble & lytell in his owne syght, & dylygently awayte on hymselfe / he shul be nat so soone fall to synne & offfence of god / good & holsom conuoyll is a man after that he hath conceyued the spyrtyt of deuocyon and charyte, to thynke howe shul he do, & what shulde fall to hym in the absens of suche deuocyon ; whan suche a case happeth, let a man gader that such grace and lyght may returne agayne to hym by the honour of god, which withdrew fro his consolacion a season to shewe his power, & for manes wele / it is more profytably to man somtyme to be lyttle to hym selfe, and to lacke suche grace & comforte / than alway to haue such prosperous thynges at his wyll / For a man is nat reputed to be of more meryte or vertu in the syght of god / if he haue many vysyons or consolacions gyuen hym / or if he haue clere vnderstandingy of scrpytura / or if he be aunauend by great & hye promocyon / but than he is of great meryte, & greatly in the fauoure of god almyghty, if he be perfyte in mkenes & fylled with charyte, alway sekyng the honour of god in his dedes / with contempte & despysyng of hym selfe as wel in the syght of other men as in his owne, conetyngyng more in humyliaction than to be honoured.

¶ The ix. chapter, how a man shulde nat repute hym selfe of any valoure but vyllypende hym.

G Good lorde, I spoke to the of my presumpcion, natwithstandinge that I am but puluer & asshes, if I repute my selfe any better / thou & thy wordes agaynstande me / also my synnes bere true testy-32 mony 2agayne me, ne I can nat agaynesay them / and if I wyll vyllypende & despyse my selfe, & nat repute me any thynge worth, as trouth apereth in me, than the grace of my lorde god shalbe to me mercyfull, & his lyght nere me, and my humlyacyon and obedyence shalbe turned after this lyfe into euerlastyng exaltacyon and aunauence / There, good lorde, thou shalt shewe me to my selfe, verely what I am, what I was, and wherof I came / for I was & am nought, and know it nat : if I be lyttle to my selfe without thi 40 helpe, good lorde, than I knowe my selfe to be nought and full of infamyte / and if thou, good lorde, wyll beholde me with thy grace and consolacion, anon I shalbe made stronge, & be fulfyld with a newe ioy, & great maruoyle it is that I, a wretche that alway of my selfe 44

1 leaf 49, sig. H. iii. 2 leaf 49, verso.
fall downewarde & may nat ryse agayn, & by thy grace so sodaynly araysed agayne and so benigne lyfte vp and halesed of the / This is thy charyte & grace which preuentith & helpeth me in many necessytes, & kepeth me busily from greuous perylks & many eynlyys / I lost my selfe by inordynate loue of my selfe, & in sekyng the agayne and in louynge the agayne I haue bothe founde the & me / and of thy clene, protounde & depe loue I am lyqnyfied & knowe verely my selfe nought / For thou, swete lord, deest to me ouer my merites & ouer all that I coulde hope to haue of the / blessyd be thou, good lord, for though I be vnworthy to any goodes / yet thy infyny goodnes cesseth neuer of well doyng, ye to such persons as be vnkynde & farre fro the / make vs to be holye 1connerted to the, good lord, that we may be kynde / humble / meke / and deuout to the / for thou alone art our helthe / vertu & strenthe.

The .x. chapter / all that we haue or do is to be referred to god / as to the ende of euery thynge.

S One, sayth our lorde to vs, I ought to be thy last & souerayn ende / if thou desyre to be blessyd / and by this intencion sha'll be purged thy affeccion, that is of tymes euyl bowed downe 2 to it selfe & to other creatures / if thou seke thy selfe in any thinge / anon thou faylest in thy selfe & waxest dry, wherefore to me referre all thynges / for I am he that haue gyuen all thynges / consider all thynges as wellynge & springynge out of the hyest & moost souerayne god, & therfore they to be reduced to me as to theyr orygynall begynnyng / of me lytell & great / pore & ryche, drawe qycke water as of the well of lyfe, & who seruith me wellingly shall receyue grace for grace / But who that hath glory without me / or hath delectacyon in any pryuate good / shall neuer be stablysshid in very Ioy, ne deLytet in hert / but shall be lette in many maner of wyse & anguysshed, wherefore thou oughtyst to ascryue to thy selfe no maner of good / thou shuld nat commende nor more repute thy selfe for any goodnes that thou hast / who euer thou be, but referre all goodnes that thou hast to god almyghty, without whom we haue nothynge / god of his goodnes gae vs what we haue, & therfore he requyreth the same to be consydered of vs with thankes to be gyuen agayne vnto hym / This is the very way to exchew 3 from vs the synne of vaunglory / if so be that trewe charyte and heuenly grace enter into man / no eny ne dysdayne of any person / nor pryuate of mannes selfe shal haue place in hym / For grace and very charyte ouercometh all suche vyces, and it delateth & enflameth mannes soule to god & to our neyghbour. if we perceyue & vnderstande well, we shulde only ioy & hope in our lorde god, and in no wyse in our selfe / for no man is good of hym selfe but god alone, which is to be loued and blessyd ouer all.

1 leaf 50.  2 Orig. downe.  3 leaf 50, verso.
The .xi. chapter, howe it is full swete to servye god to hym that forsaketh the worlde truly.

Owe, good lorde, I shall repete my speche to the and nat cesse / I shall speke in the crys of my lorde god and kyng that is in 4 heuen / how great is the multytude of thy swetnes / which thou haste hyed and hydest, good lorde, for the tyme, from theym that lyneth here vnder thy drode / and to thy perfyte louers and seruauntes thou shewest the Ineffable contemptlyue swetnes of thy godhede / in this thou, good lorde, hast shewed thy great charite, that, when I was nat, thou madest me / and, when I erryd and went out of the way, thou broughtest me agayn, commaundyenge me to servye and to loue the / O well of perpetuall loue, what shall I say of the / how may I forgette the / whiche so louyngely doste remember me / and where I haue perysshed, thou, good Lorde, hast shewed thy mercy to me ouer my hope and rewarded me aboue my meryte / what thankes shall I gyue to the for this grace gyuen me / It is nat gyuen to all 16 men to forsake the worlde & to take vpon them a solytyue lyfe / It is no great thyngye me to servye the, good lorde, to whom all thy creatures be bounde to servye & plesse. But rather this is to me a great thinge & maruoules that it pleseth thy goodnes to receyve me to 20 thy service / & to ioyne, so pore & vnworthy as I am, to thy welbeloued seruauntes. Lo, all thinges that I haue, & that I may do the service of, is thyne / & therfore I can gyue the nothyngye but thy owne / Heuen & erthe with theyr contentes that thou hast ordeyned 24 to helpe man, doeth dayly fulfyll thy commaundemente after the orde & forme that thou hast ordeyned them to. Also, thou hast ordeyned angells to helpe & comforte man. But aboue al this thy selfe hast vouchsane to servye man, promittynge to gyue the to man. what shal 28 I gyue agaynye to the for those & for a thousandefold benefaytes that thou of thy grace & goodnes haste gyuen to me. Graunt me helpe & grace to servye the, good lorde, all the dayes of my lyfe, & at the least that I may one daye servye the worthyly. Thou arte worthy to haue 32 all servise / all honour / & eternall laude & praysynge. Thou arte my very lorde god / & I am unworthy and pore seruannt / I am bounde to servye the with all my strengthis, & neuer to be wey of thy servyce & praysynge, so I desyre & wolde it shulde be. Thou, good lorde, 36 fulfyll that I want of my partye. Great honoure & glory is to servye the & to forsakke all erthi thynges for the. They that gladly & wyllingly do submytte them to thy servyce shall haue great grace, and they that forsake all wordlye busynes / & do chosse 2 the harde and 40 strayte way for thy loue, shall be refresshed with the swete consolacion of the holy goost, shall haue great liberte of soule. O thou thankfull & joyfull subieccion 3 & servise of god wherby man is made fre from synne & holi in the sight of god. O thou holy & hye state of 44 religion, which maketh a man egall to angells / pleasuenta to amyghty.

1 leaf 51. 2 leaf 51, verso. 3 Orig. subieccion.
god and dreadfull to deuyls & honourable to all feythfull folke. O thou seruyce, worthy alwey to be desyred & halsed / wherby almightye god is gotten, & euerlasting joy & gladnes gotten.

4 ¶ The .xii. chaptre, The desyre of herte is to be examined & modered.

S Onne, saith our lorde to his louer, thou must yet lerne many thyngesthat thou hast nat yet well lerned / that is to say, that thou order thy desyre / & affeccion alwey after my pleasure, so that thou loue nat thy owne desyre or profite, but that thou [be] in all things a couteous louer & a folower of my wyll. thou hast many desyres rysynge & monynghe the; but consider well whether thou art moued in thou for myne honour only, or more for thy owne anayle or profite. if I be the cause of thy monynghe, thou shalt be wel content what so euer I sende vnto the / & if any thinge be hid in thy desyre of thy owne will or seychinge, so that thyngye is it that anoyeth and greueth the outwardly & withinthforth bothe / beware therof that thou lene nat to moche to thyne owne desyre / me nat counseled; that same thinge that before pleased the / displeseth the afterwarde. Euer thyngye that man desyreth is nat to be folowed shortly / ne euer contrarious affeccion that man lootheth or hateth is to be fleed at the firste. It is expedient somtyme to use a brydell restraynynge in good affeccions & cunnynghe or other busineses, & of indiscrete behauiour folowe the distraccion or brekinge of mannis mynde / that thou by thy indiscrec- cion be nat an occasion or sclaunder to other; Also that thou be nat sodaynly troubled or inquyete by other mennes resistence. It is som- tyme behousell to a man that he use vyolence & resist his sensuall appetite, & nat to gie hede what it desyreth & what nat; but rather indeouor hym that it be subiecte by vyolence to the soule / this sensuall appetite is to be subdue by disciplyne to the soule, vnto it be made redy to obey in all thyngest to reason, vnto it have lerned to be content with fewe thyngest & necessary, without all grutchinge agaynst any inconnuuenyent thyngye.

¶ The .xiii. chapter, of the informacion of pacience & of stryeageynst sensuallite.

L Orde god, sayth the deoute soule vnto god, as I fele & under- stande, pacience is full necessary vnto me / for many contrarious chaunes fall in this lyfe. howe soever I order my selfe for pease to be hadde, I can nat haue it withoute batayle, ne my lyfe can nat be without sorow and trouble. wherto our lorde sayth / Somme, thou sayest truely, I will nat that thou seke such pease as wanteth temptaci- on and trouble or contradiccion: but counte the than to haue founde

1 leaf 52.
peas / whan thou art exercysd with dyuers troubles / & proued with dïuers aduersitees / & if thou say that thou mayst nat suffre such peynes, How maist thou suffre the fell peynes of Purgatorye: of .ii. euyls the lesse is alwey to be suffered & chosen / wherefore suffer 4 thou paciently the aduersitees & euyls of this worlde or lyfe, that thou mayst auoyde the peynes euerylastinge folowinge here after for synne. Trowest thou that wordly men that be in welfte & wordly busynes suffre no aduersyte; thou shalt not fynde one suche, ye, if thou pre- sent the most delicate person that thou canst fynde. but thou sayst to me agayn: They have delectable thinges & pleasures / & they folowe euery owne wyll / & therfore they ponder nat theyr troubles: But howe be it that they hâne theyre desyre / & in 12 ryches / & worlde pleasures that they be sacyatte with, how longe trowest thou it shall last? Sothly suche folke as apondeth in worlde goodes & pleasurs shall some soyle and vanyshe as dothe the smoke of fyre, No remembrance lefte of thyry loyes before had; which 16 also whan they lyned was nat fynallye without great anguyssh / tydyousnes / & drede. often tymne they receyve great troubles / & peyne of suche thynges as they have great solace & pleasure in before, for of rightwisnes it foloweth to suche persons that they fulfyll nat 20 without great confusion & peyne the defteactacions & worlde pleasures that they have before sought & foloweth with great inordinate deleyte & pleasure. how short / how vyle / & fals is that worlde glory & pleasurs. Surely they be very false & fikil, and yet they be nat per- ceued, for the blyndnes of mannys soule, so that man as a best vunresonable for a litell pleasure or commodite of this transitory lyfe renneth into euerylastynge deth of soule. Wherfore, soone, fle to folow thyn owne wyll alway, & folow nat thy pleasure & desyre. Put thy 28 deleyte & fixe thy loue in god / & he wyll graunt the thy peticion & desyre of hert. Fle all worlde inordinate pleasures & defteactacions, and thou shalt have abundaut & heuenly consolacion; & the more thou preseruest the from the solace of ethelye creatures, the more 32 swete consolacions thou shalt fynde in almyghty god. But fyrst thou muste come to such gostly consolacions with great heuynes / & lamentacion, & with great labour & stryfe in thy selfe agaynst thy sensuell parties. Thy olde synfull custome wyll agaynstande the in 36 such gostly laboure, but he shal be vanished & ouercome with a better custome. The flesse wyll murmoire & gntch against such labours, but the feruour of the mynde may refrayne hym. The olde enemy to mannes soule wyll let the, but thou maist chase hym away 40 by prayer, & by profitable ocupacion he & his wayes shalbe let.

¶ The .xiii. chaptre, how an humble subiecte oughte to be obedient after the example of criste.

1 leaf 52, verso. 2 leaf 53, sig. I. i.
Of Humble Obedience.

S

Onne, he that laboureth to withdrawe hym fra obedience, he with-
drawe hym fro grace / & who seketh to attayne pryuate thynge
leseth commongraces & gyfts, & he that doeth nat obey to his
4 superyor, it is a token that his fleshe or body is nat subdued yet
peritly to his soule, but if ofte grutcheth & rebelleth agaynst it.
Therefore if thou wylte that thy body be no rebel, but subdued to
thy soule, lerne 1 thou to obey gladlye to thy superior. Soner is thy
8 outwarde enemy overcome if thy inwarde man be nat destroyed or
overcom. There is none worse nor more gretuous enemye to man than
his body, if it be nat accordynge or consentynge to his soule. thou
must utterly dispye thy selffe / if thou wylt preuayle ayeast thy
12 body. But thou lonest thy selffe yet inordinatlye, & therfore thou
dредest to leue thy selffe & to subdue the fully to other mennes
wyll / what great thynge is it to the, that arte but erthe and nought,
to subdue the to man for godes sake / when I, god almyghty, that
16 made all thynge of nought, did subdue and submitte me humbly to
man for thy sake? I was made humble that thou shuldest lerne to
overcome thy pryde by my mikenes / Lerne, thou asches, to obey.
Lerne, thou erth & slyme, to humble the, & to prostrate the vnder
20 every mannes fete by true humylite, nothynge presuminge of thy
selfe. Lerne to breke thyn owne wyll & to applye to other mennes
wyll / Ryse agaynst thy selfe, & suffre nat pryde to rayne in the /
but shew the so meke that al men may walke vpon the and trede
24 vpon the as vpon clay in the way / what haste thou,ayne man &
yle synner, to complayne or to gayne say theym that myssayeth
the or vexeth the, whilehe haste so ofte offended thy lorde god, and
hast so ofte deserved helle by thy synfull lyuynges; but my mercifull
28 iye & sight hath spared the for lone that I haue to thy soule, that thou
myghtest knowe howe well I loue the, & that thou shuldest be kynde,
& gyue the to true humilitye & subieccion for my sake, paiently
sufferenge thy propre contenmpte & despytes.

32 ¶ The xv. chapitre, of the hyd Iugementes of God to be
considered for the repressyon of vayne glory and
magnyfyinge of man in graces receyued.

T

Hou, good lorde, sayth the donout soule, chastysye terrybly thy
iugementes vpon me, so that with great fere thou alterist all my
body & bones to gyder, & my soule is troubled with great fere & dred.
I stand astonyed & consyder that heunynes be nat clene in thy syght / if
thou founde thy angels defectyue & impure, and therfore thou
40 diddest nat spare theym, what shall fall vpon me that am dust &
asshes? the angels fell frome heuen: what then may I presume?
Suche people as in semynge hadde workes of commercacion hane fall
full lowe, & suche as were fede with the mete of angels I hane

1 leaf 53, verso.  2 leaf 54, sig. I, ii.

IMITATION.
sene be glad of swnes mete. There is therefore no holyne in man, if thou, lorde, withdrawe thy hande. Noo wysdome may anayle, if thou withdraw thy hande of governaunce. No sure chastyte is, if thou defende it nat / ne propre custody may profite man, if that the helpe 4 of god be nat there. For if we be forsaken of god almyghty, we be drowned & we perisshe. And if we be vysited and helped, we be raysed vp to lyfe. Of aurre sefl we be vnstabile; but by the good lorde we be confirmed, & made stedfast: we be colde of our sefl, 8 but by the we be acceed & kyndled in goodnes. O howe mekely & obiecte ought I to consider my selfe / howe symple / & litell be my good dedes if I haue any. Howe profoundely ought I to submytte me to thy hydde & depe ingementis, good lorde, wherein I fynde my 12 selfe nothing valent & nought. O thou immesurable weight, o thou impassable see, wherein I can nat fynde me, but all perissed & adnichilat / where nowe is become all wor[l]dry glory, what confidence may I haue of allayne glory that I have be exalted by before. Lo, 16 alayne wor[l]dry glory is vanysshed by the depnese of thy hyd ingementis that thou hast shewid vpon me: what is any man in thy sight, good lorde, but cley or erth / & what may clay or erthe haue any gloriacion or pryde agaynstste his maker? he that hath his herto 20 truly roted by lone & humbles in god may nat be extolled by noo vayne flateringe agaynst his pleasure, ne he shall nat be moued by any flaterynge that putteth his hole hope in god. they that vse suche flaterynge be nought, & vanissseth at the last with the sounde of 24 wordes: but the truth of our lorde shall alwey abyde, and also they with hym that cleueth to hym.

% The .xvi. chapter, how a man shulde make his peticion to god. 28

Good lorde, sayth every man in peticion makinge, if this thyng that I aske be to thy pleasure, if it be to thy honoure, and if it be to me expedition / & profitable, than grant me it, and to see it to thy honoure; and if thou, good lorde, knowe it noyous to me & 32 unprofitable to my soule, then take fro me suche desyre I beseketh the / every desyre cometh nat of the holy goost, & though it seme to man good & rightwise, yet it is harde to fuge trewe in suche thynges 2 whether good spyrtyt or euyl / or elles mannes owne soule 36 moue hym to desyre this thinge or that / for many be deseuyed in the later ende that seme to be induced and led by a good spyrtyt into such desyres. wherfore we ought to desyre everty thyng that we aske or desyre / with drede of god & humbles of hert / & that for 40 man in all workes & desyres shuld conwytte hym holly to god with resygnacyon of his proper wyll, saynyng / Good lorde, thou knowest what thyng is to me moost profitable / do with me in evry thyng after thy pleasure & moost honoure / gyne me what thou wylte & 44

1 leaf 54, verso. 2 leaf 55, sig. I, iii.
III. xvii, xviii.]  A Prayer.  Of true Comfort.  211

when thou wylte / put me, good lorde, where thou wylte / and do
with me thinges as thou wylt / I am thy creature alway in thy handes,
& thy seruaunt redy to thy behest; I desyre nat to lyue to my selve,
but to the, good lorde, my god & lyfe / I beseke the that I may lyue
worthely to the.

¶ The .xvii. chapter, A prayer & desyre alway to lyue
and to do the pleasure of god.

S O  Thou moost benygne Iesu, graunt me, I beseke the, of thy
grace that it euer be with me & worke with me vnto my ende, &
gyue me grace euer to desyre that thynge that is moost accepte to the /
thy wylly be my wyll / & my wyll alwey folowe thy wyll, & euer acorde
therwith / & nener discorde fro it, so that I may euer afferme me to
thy wylly / gyue me grace to dye to the worlde & to all thynges that
be in the worlde / & to lone to be unkownen in the worlde for thy
sake / Graunt me aboue all desyres to rest in the by holy peace of
herte / For thou, good lorde, arte the very peace & rest of mannes
herte / and without the all thynges be harde & inqyete / wherfore I
beseke the that I may euer rest in the.  Amen.

¶ The .xviii. chapter, very solace & conforte is alonly
to be sought in god.

W  Hat so euer thyng I may thinke or desyre to my solace & con-
forte, I loke nat for it here, but I hope to hauue it here after /
For if I alone had all the goodes and solaces of the worlde / & myghte
ioye in all deltes and pleasures worldly, I am ascetyned that they
may nat longe endure / ne I with them, wherefore I knowe that my
soule may nat fully be recomforted, ne perfytely satysfied, but alonly
in god almyghty / the which is the conforter of poore men, and the
embraser of meke persone / Abye therfore, thou my soule, abyde
the promes of god almyghtye by good lyuyng and heuenly desyre /
and thou shalt hau the abundance of all goodnes in heuen; for if
thou to inordynatly desyre or loute the goodes of this present lyfe /
thou shalt lese the heuenly thynges eternall.  Temporal thynges be
to the in vsage / and heuenly in desyre / thou mayst nat be saeyat with
thynges temporal / for thou art nat ordeyned to ioye and rest in
them ynnally / if thou hadest in possession all thinges create in erth,
thou canst nat be blessyd in them / but alonly in god almyghtye, the
maker of all thynges, staundeth thy felicyte and beatytyde / nat suche
blyse which is sene & commendid of the loners of the worlde, but
suche ioye and felicyte that good cristien folke abye & hope to haue /
which spirittuall persone & they that 2be clene in herte some tyme
tasteth, whose commensacion is heuenly & nat erthely / all worldly
solace & conforte of man is vayne and shorte / but that conforte

1 leaf 55 verso.  2 leaf 56.
that is perceyued inwardly in mannes soule truly is blessid here in hope / A deuont persone bereth alway about with hym in mynde his conforth Iesu / sayinge to hym busily by inwarde spekyng / My lorde Iesu, assyst and be nere me in euery place & tyme, I beseke 4 the, & that I may be content & comforted in the absens & wantynge of all mannes solace for ioy of thyn / and if thy consolation be absent fro me for any tyme / thy wyll than & right wyse probacyon be to me a hole solace / be thou nat alway wrothe with me, I pray the. 8

¶ The .xix. chapter / how all busines of our soule is to be put in god.

S One, sayth our lorde to his louver / suffer me do with the what pleaseth me / For I know what thynges is expedyent to the / 12 Thou thynkest as a man / thou felest in many thynges after mannes desyre and affeccion / Good lorde, sayth the louynge soule to god / it is trouth that thou hast sayde, Thy busynesse for me is more than all my charge may be for my selfe / He standeth casually and unstantly 16 that castith nat all his busynes in the / whyles my wyll is stable and ryghtwyse, do with me as it pleaseth the. It may nat be yll that thou dost or wyll haue done about me / if thou wylt that I be in darkenes or lyght, blessid be thou / or if thou wylt haue me to be in welth or 20 ellys in trybulacion / thy wyll be done / & blessyd be thou / Sone, sayth our lorde, so thou must stande if thou wylte walke with me, thou must be as redye to suffre as to ioy ; thou must as gladly suffer pouerte & aduersite as prosperite / and to haue ryches and welth. 24 Lorde, sayth the louver of god / I am redye to take of thy hande what so euere thou sendest me / and as gladly shall I take by thy grace yll as good / bitter thynges as sweete / & heuy thynges as glad, & to thanke thy goodnes for euery chaunce that thou shalt sende me / 28 kepe me, I beseke the, from all synne / & than I shall neyther drede deth ne hell / And cast me nat finally out of the bowel of thy mercy / ne do me nat out of the boke of lyfe / and nothyng shall noy me, what so euere hardenes or trouble fall to me. 32

¶ The .xx. chapter, temporall miseryes we ought to suffre with Cryste.

S One, sayth our lorde to his louver / I descended fro heuen for thy helthe and saluacon / I toke vpon me thy myseryes of my 36 faderly lune & charyte (and nat of necessytte) that thou myght lerne paciens at me and nat gretche / ne here heuely temporall myseryes / For from the houre of my byrthe vnto my deth vpon the crosse / I neuer cessed of suffraunce of peynes / I suffred great penunity and 40 defaute of temporall thynges / I harde great grutchynge and com-

1 leaf 56, verso.
playntes made of me / suffered benigne\textsuperscript{y}ly con\textsuperscript{f}us\textsuperscript{y}ons and reproues. I receiveyd for my ben\textsuperscript{f}ay\textsuperscript{t}es vn\textsuperscript{ky}ndenes agayne / & for my my\textsuperscript{r}a\textsuperscript{c}les shewed I receiveyd blasphemes / for my doctryne I had reproues / 4 good lorde, saythe the deuoute soule to god / For as moche as thou waste founde soo payent in all thy lyfe, ful\textsuperscript{h}y\textsuperscript{ll}inge in that vertu with other the com\textsuperscript{m}a\textsuperscript{m}ent of thy fader / it is worthy that I, vn\textsuperscript{v}n\textsuperscript{w}orthy wretch, bere me paciently after thy wyll in all thynges. I 8 shal bere the burden of this corruptible lyfe as longe as thou wyll for the helth of my soule; for though this present lyfe be tedious / yet it is made meritorious and easy by thy grace, and the more tollerable and dere by thy blessyd exaunple of holy lyuyng / and of thy holy 12 saintes. Also this present lyfe is more lightsome and comfortable than it was to the faders of the olde lawe to whom the gate of heuen was shitte, so that none myghte entre were they never so ryghte wyse, vnto the sufferaunce of thy holy passyon and deth, wherby 16 thou madest man fre fro euerlastinge deth, & gaue them that they serued truly here in this mortall lyfe fre entre into the kyngedome of heuen / O good lorde, what thankes and grace am I bounde to gyue the, whiche hast shewed vnto me and vnto all feythfull people the 20 very good and rightwis way to thy euerlastyng kyngedome of heuen. For thy holy lyfe that thou lad is a wey to vs to folowe. And by holy pacience we walke to the that arte our crowne. For if thou hadest nat gone afore vs & had shewed vnto vs the wayes of pacience 24 and vertue, who shulde haue folowed the? Alasse, howe many shulde haue stande a backe farre fro suche vertues, if they had nat sene & beholde thy vertuous exaunples: we be yet slowe nat withstandyng that we here thy great techynges & maruels, And what shuld we do 28 if such lyght of exaunple were nat?

\textsuperscript{2}\textsuperscript{f} The .xxi. chapter, of suffraunce of injuries \& who is proued very pacient.

\textsuperscript{2} God almyghty sayth to his seruaunt, tedious \& wery of tempta\textsuperscript{cy}ons: what spekest thou, sone? Cesse of thy com\textsuperscript{l}aynt, consider myne (with other sayntes) gres\textsuperscript{u}ous passyon / Thou hast nat yet resisted in suffraunce of thy troubles to the effusion of thy blode, as we dyd; thou hast litel suffred in comparison of them that 36 suffred so many thynges for me / some in warre, stronge tempta\textsuperscript{c}ions, some in gres\textsuperscript{u}ous tribula\textsuperscript{c}ions with other thynges, wherby they haue be proued \& examyned / thou must therfore remembre the great thynges that other haue suffred before, that thou mayst bere thy 40 lytell grefes more esely, \& if thy troubles \& other greues seme to the right great, beware that thy impac\textsuperscript{i}ence marre it nat, \& whether they be lytell or great, se thou bere all pacently without any grutchyng, for the more thou disposest the to suffre, the more 44 wysely thou doest, \& the esly\textsuperscript{e}yer thou shalt suffre / \& the more

\textsuperscript{1} leaf 57. \textsuperscript{2} leaf 57, verso.
meryte shall be to the. say nat in thy excuse: I may nat suffer this thinge of such a persone, he hath done me great harme, and he disclaimeth me with suche thinges as I neuer thoughte; But I may well suffer other persons & other thynges as I ought to do. such thoughtis and obstacles that considereth nat the vertue of pacience ne the rewarde therof, but more the persons & offences done to hym. He is nat very pacient that will nothing suffer, but as farre as it is sain to hym and of suche as he can suffer. A very pacient persone 8 pondereth nat of whom or of what persone, good nor enyll, prelate or felowe, he be proued to suffer any hardenes or injurye; but when somener aduersyte or wronge falleth to hym, howe somener and of whom it cometh, a true pacient persone taketh it paceentlye & with 12 thankes, as of the hande of god, & so doynge he winneth to hym great merite / for nothinge, be it neuer so lytel, that may suffreth for god, can nat passe without great meryt; be thou therefore redy to suffre paciently aduersites, & to fight ayenst thy impacient proude herte / 16 if thou wilt haue victorye. Thou mayst nat gete the well of pacience without fight / if thou wylt nat suffer aduersites, thou refusest to be crowned; wherfore, if thou wilt be crownid, thou must fight & stryue with thy selfe strongly, & suffer paciently such enylys. For with out 20 labour no man may come to rest / ne withoute fight no man may haue victory / wherfore, good lorde, I beseke the to make possible by thy grace to me & in me that / that is sene impossible to me by nature. thou knowest that I am enyll to suffre, & that I am some 24 caste down by litel aduersite arayesed agayn me. I beseke the, good lorde, that all maner of trouoble or aduersite that thou shalt sende me, may be commendable & desyred for thy holy name, for to suffre aduersitees for the is very helthfull & meryte to my soule. 28

The .xxii. chapter, of the confessyon of manes inyrmitees, and of wor[n?]dly mysteries.

1 I Knowlege myne iniquitie ageynst me; I am ryghte feble and vnstedfaste. good lorde, thou knowest the thyng that I am 32 discharged & cast down by often is but of lytel value or weyght. I purpose 2me strongly to stonde in well doynge. But when a litell temptation assayleth me, I am greatly anguysshed / the thyng that I am moned & tempted by greuously is but vyle / & when I thinke 36 my self a lytel siker of lytel rest that I somtyme haue / I fynde me soone after ouercome of a lytel blaste of temptacyon. Beholde therfore, good lorde, my frayltye, knowen to the in all thynges that I am proued by / haue mercye on me, I beseke the, and deluyer me from 40 fylth of synne, that I be nat fastened therin ne ouercome therby. I haue great remorse, & often I am confounded before the, & that I am so vnstedfaste and frayle to gaynstande my passions. And thoghe they drawe me nat to the consent of synne, yet thyr persecucion & 44

1 leaf 58. 2 leaf 58, verso.
contynuall insuyng is to me ryght gresuous and heuy / and it is to me right tidoes to lyue in batayle & striyle. Therby I knowe the better myne infyrmyte, For wicked & abhomynable fantasies do ryse in me, to my trouble, soner than they goo or passe from me; wherefore I beseeke the, god almyghty, & lowere of seythfull soules, to beholde with thy gracious consideracion the labour & affliccion of me, thy seruant, & asist me with thy mercyfull helpe in all nedes, & strength the me with heuenly strengthe, that the temptar of man, or my wretched fleshe, nat yet fully submyned to my spirite, haue nat dominacion upon my spirite, ayenst whom I must fight contynuallly, whythes that I lyue in this miserable lyfe. Alas, what maner a lyfe is this; where tribulacion & miseries haboundeth, where al places be ful of enemys & snares to overcom & cache man? For whan one temptation or trouble cesseth, another cometh. Also the firste conflyte or trouble yet durynge many other sodaynye ryse. How may this lyfe be belonede that hath so many byternes, and is so full of mysyres? how may it be called, a lyfe that gendreth so many dethes & gostely infeccions? and yet it is beloued, and with great gladnes delyted & ioyed in. The worlde is ofte reproyned for that it is dys- ceyftull andayne. And yet it is nat soone forsake, whyle the conceupyscence of the fleshe regyneth: some thynges in the worlde inducith man to lour the worlde & some other to despyse it: the conceupyscence of mannes fleshe / the desyre of mannes eye / & pryde of the herte. But the peynes and the mysyres folowynde gendre hate and contempte of the worlde; yet, for all suche mysyres, the eyyll delectacion of mynde that is geuen to the worldly pleasure over- cometh the heuenly desyre / & suche carnall deylte reputeth felycye to be vnder such sensuell pleasure. For such nether sauer ne taste the swettenes of god / ne the inwarde ioy of vertue. They that despyse the worlde, & study to lyue & sere god vnder holy discyplyne, they taste the saunour of heuensy things, promised to such gostly lyuers: they also se verely the errore & discypte of the worlde.

¶ The .xxiii. chapter, howe man shuld rest in god above all gyftes and goodes erthely.  

0 Thou my soule, rest thou above all thinges in our lorde God, for he is the eternall rest of sayntes. Gyue me, swete Iesu, moost louable of all other, grace for to rest in the aboue all other creatures / above all helth and beawte / above all glory / honour, power & dygnyte; above all ryches, cuunynge, subtyle, or craftis / above all gladnes / ioy / fame / or laude; above all swetnes / consolacyon / hope / or promysye; above all meryte / desyre / or gyftes that thou mayst gyue to me, body or soule / above all ioy or inbylacyon that mannes mynde may fele and compryse. And above all heuensy spyrtes, with all other thynges vysyble & inuysible, that is nat thy

1 leaf 59, sig. K. i.  
2 leaf 59, verso.
Of Rest in God above all His Gifts. [III. xxiii.

selfe; for thou, good lorde, amonge all thinges art best / hyest / moost mighty & moost sufficient; thou art moost sweete / fayrest, moost louable, moost noble & gloryous aboue all, in whom all other goodes be perfytely / hauie be, & shalbe. And therfore, what evet 4 it be that thou gyuest me (thy selfe excepte), it is insufficient: For my hert may nat verely rest, ne holy be content, but in the, that surmountest every creature or thynge. O my most amiable spouse, cryste isu, moost pure loner, & lorde of every creature, graunt me, 8 I pray the, the wynges of very lyberte, that I may cle & rest in the, my feruent loue & desyre. O whan shall it be gyuen to me fully to vnderstande & se howe sweete and good my lorde God is? whan shall I fully gader me in the / so that for thy loue I shall nat fele my 12 selfe, but the alonly, that excedest all knowlege & mesure? Nowe I ofte sorrowe & morne, & bere me in felycyte, and lamentable myserye that I am in, with great heunynes. For many euylls assayle me in this vale of mysery; they sore trouble me, and also ofte 16 blynde me / dystroyeth and leteth me, that I may nat haue fre accesse to the, ne hauie thy sweete enphrasynge, that the blessyd spyrtytes haue contynually with all iocundite & ioy. I pray the that my syghes & inly desyres, with my manyfole desolacyor, may 20 moue thy goodnes to enlyce to my de-yres / o isu, the lyght & clerte of euerlastynghe glorye, the solace & conforte of wayfarynge soules, my soule spekyth to the with styll desyre, and my mouth without voyce. Howe longe taryth my lorde god to come? 24 I beseke hym to come to me, his pore seruaut, to my consolacion & gladnes. Send he his hande & power to delyuer me from all anguysshe. Come, good lorde, for without the I can haue no gladde day or hour; thou art my ioye, & without the my mynde & borde is 28 voyde. I am a wretche, and as a prysoner fetred without all confort, agreued tyll tyme that I may be refresshed with thy presens, & so restored to lyberte / shewe me thercorre, I beseke the, thy faunour & gracious presens. Let other seke for the what so evet they wyll: 32 nothing pleaseth me, ne shall doo, but thou my lorde god, that art my hope & eternall helth; I shall nat cesse to pray & call to the tyll thou returne to me by thy grace, & speke to me inwardly, saying / lo, I am here come to the, for thou called me / thy terys & the desyre of 36 thy soul, thy humyliacion & contricion of hert hath made me enlyce & brought me to the. And I agayne to my lorde; good lorde, I called the, & haue desyred to ioye in the, all other thynges lefte & forsaken for the. Thou, lorde, dyd fyrrst exyete me to seke the / 40 byeslyd be thou, that hast wrought such goodnes with thy seruaut after thy great merci / what shuld thy seruaut more do or say 2 before the, good lorde, but to humble hym to thy mageste, alway myndesfull of his propre frayltye & wyckednes? None is lyke to the, 44 good lorde, in all the maruelous creatures in heaven & earth / all thy workes that thou hast wrought be very good, & thy domes rightwyse

1 leaf 60, sig. K. ii. 2 leaf 60, verso.
III. xxiv.] Of the Remembrance of God's Benefits. 217

& trewe / & by thy prouydenz all things be gouerned. Laude & glory be to the, that arte the wysdome of thy father celestyall. My soule / my mouth / with all partyes, may loue the and prayse the 4 with all other creaturis without ende. Amen.

¶ The .xxviii. chapter, a remembraunce or repetyngne of the benefaytes of god.

G ood lorde, open my herte in thy lawe / and in thy preceptes 8 make me to walke. Make me alway to vnderstande thy wyll and pleasure, & dylygently to consider with reverence thy benefaytes, both in generall / & in specyall, that I may dewly thanke the. I knowe and confesse for trothe that I may nat gyne to the due 12 thanks for the lest benefyte that thou gyuest, and am vnworthy thereof; when I consider thy excellence and noblenesse, my spyryte fayleth in me for the great magnytude thereof. All thynges that we haue in body or soule, within or without, naturallye or supernaturally, we haue of thy gyfte, & all they commend the, of whom all goodnes cometh / & though some perceyue of thy larges mo graces or bene-

16 faiettes, and some fewer, yet all that we haue cometh of the, & the leest gyfte may nat be had without the / he that receuyeth more 20 bounteously of thy graces may nat ioy therin as he had them of his owne merytes, nor he may nat very worthely exalte hym selfe aboue othre, ne vylypende his inferyoure or the poore / for he that aserybeth nat to hym selfe ne to his merytes, but onely to the goodnes of god, 24 is more meke, and in gynynge thankes vnto god more deuout / and he that for all suche prerogatyues repreneth hym selfe moost vyle and vnworthy of other, he is more apte to perceyue of the hande of almyghty god more larger gyftes / and he that perceyueth fewer gyftes 28 of God ought nat therfore to be heuy ne wrothe / ne enuyous ayerst his rycher: but he ought rather thanke the goodnes of god that so frely & so abundantly gyneth to his creatures without any personall concepcion; all things come of the / & therfore thou art to be magny-

32 fied & praysed in all thinges / thou knowest, good lorde, what thing is expedyent to be gyuen vnto every man / and why this persone receyueth of thy larges more / & an other lesse / it perteygneth not vnto vs but to the to discoerne, the which alonely knowest euer 36 mannys merytes. I repute it for a great benefyte gyuen to me of thy goodnes that I haue nat gret gyftis, wherby I shuld haue any vayne laude or praysyngne outwardlye of the people / so if man consyder well his vylete, pouere & great indygence / he wolde nat be heuy & 40 troubled in hym selfe / but he wolde rather take therof great consolacion & gladnes of soule / for thou, good lorde, chose and do continually chose poore and humble & such as the worlde dispiseth, to thy servyce & famulyarte / as is shewed manysteely by the 44 apostles syngulerly chosen of the, whom thou made prynces of all the

1 leaf 61, sig. K. iii.
worlde / that nat withstandyng their conversione & lyuyng was without refrepe amonge men of humble & symple, without deceitye & malyce, that they suffered gladly for thy name, reproynge & scourgynges and generous penyes, with deth at the last, the which all be horryble & dispytfull to worldly folke / wherefore ther ought nothynge to glad thy lourer & knower of thy benetyes as thy wyll to be fyllyed in hym & the pleasure of thy eternall disposycyon / wherof he oughte to be so wel contente & pleased as at the ordenaunce 8 of god. it is to hym as lefe to be the leest & lowst as an other desyreth to be hyest & moost repute, & to be content & pleased with the lowest place as an other with the hyest, & to be as gladly abiecte / & dyspycable as other doth desyre to be hye & abone other in the 12 worlde / for thy loue & wyll, good lorde, ought to precell all other things, more to please man than all other benetyes gyuen or to be gyuen to man.

¶ The .xxv. chapter / howe .iii. thynges brynye pease 16 to man.

F oure things, sone, therbe that make a man to be in great pease & lybertye of soule / fyrist is that a man shall study rather to do and folowe an other mannyes wyll than his owne / an other is to chose to 20 have lesse of temporall goodes or worshippe rather than more : the thyrde is to chose ever the lower sete or place, & to be vnder alwaye & nat abone / the .iii. is to desyre that the wyll of god be holy done in the / such a persone entreh the endis of pease & rest / lorde, sayth 21 the devout soule / thy worde forsayd is short & conteynuer of great perfeccyon, it is lytell and short in pronunciacion & full in sence & vertue. / If I coulde well kepe it, 2 I shuld nat be so soone troubled as I am ; for as ofte as I am grened & dyspleasyd / I fynde in me that I 23 goo so ofte from this doctryne ; but thou, good lorde, that all may / & also louneth wele and profite of mannes soule, encrease thy grace in me, that I may accomplishyshe thy worde vnto my saluacyon.

¶ The .xxvi. chapyter / a prayer agayyne euyll thoughtes.

L orde God, I besеke the nat to be longe absent fro me / but gyne alway hede to me in helping me / rayne thoughtes haue rysen agayyne me with many terrous that haue troubled me / how shall I 36 passe vnburte / and howe shall I breke them and escape, but if thou helpe? thou sayst to thy servaunt I shall go before the / & I shall humble them that Ioy & truster in ethely glorye, I shall open to the the gatis of darkenes, & I shall shew the my secretes ; do, good lorde, 40 as thou promysest, dwell in me & chase fro me all wicked & euyll

1 leaf 61, verso,  2 leaf 62.
thoughtes; my hope & refuge singuler is to fle to the in euer trybulacion, & to call vpon the with inwarde confidence to be helped, paciently abydinge thy consolacyon.

4 ¶ The .xxvii. chapter, a deuout prayer for the illumynacyon of mannes mynde.

O Thou, good ihesu, claryfye me with the clerete of euerlastyng lyght, & chase fro myn hert all maner darkenes / stablysshe the 8 great vagacions of my mynde that I suffire / breke & destroy the vyolent temptacyons that I am acombred with; fyght strongly for me, & fere away the eyull bestes, that is to say my lecherous concepyssens, that I am moued & tempted by / that peace may be in me by thy vertue & myght / so that laudde may sounde to the in the hall of my soule; commaunde the wyndes & tempestis of trouble & temptacion, & the see full of monstres & parles to cease / & say to the north wynde that it bleweth nat / and than shall be a great tranquilite / sende out thy lyght of truthe that it may shynne vpon erthe / for I am as the erth vayne & baren vnto thou illumyne me / sende out thy grace from aboue / anoynt my hert with thy grace celestyal / sende vnto me the terys of denoeyon to make moyste and wete my dry soule, that it may brynge forth the good frute & the frute of god warkyng / rayse vp my mynde, the which is oppreysyd with the burden of syn, & suspende my desire holly to heuenly thinges, so that, the swetnes of heuenly felycye tasteth / I may lothe to thinke of erthely thinges / 21 that they may fully satysfyce myn appetye. Ioyne me, good lorde, to the with the bawe of inseperable loue / for thou alone suffysyst to thy louer / and without the all other thinges be vayne and of no valure.

¶ The .xxviii. chapter / howe a man shulde eschewe to enquire busily of an other mannes dedes.

S One, sayth god to his louer / be thou nat curious to seke vanites or eyyll questions of other mennys conversacion in worde or dede / folowe thou me, what perteyneth to the this or that / or what this man is or that / or ellys what this man doth or saith / and what that? thou shalt not gyue acount for other mennys dedys but for thy owne sel'e / wherfore than dost thou wrap the in such vayne questyons? I knowe every man with his conversaeyon / & I se every thynge vnder the somme; I knowe every man what he thinketh / willeth, sayth or doeth / and to what ende he entendeth his werke / thou shuld therfore commytt all thinges to me & to my ingement / and to kepe thy selfe in good pease; let hym that wandreth wander, and

1 leaf 62, verso.  2 leaf 63.
dryue as he wyl. At the last shall fall vnto hym that he hath deserved in worde or dede, for he may nat deccyue me. Desyre thou nat great fame outwarde, ne great famylyaryte with folke, no pryuate loue of any person, for these thynge gestreth distracceyons of mannes 4 soule & great errours, & darkness of mannes hert. I wolde speke to the gladly, my wordis of my counceles & secretis I wolde shewe the, if thou wolde dylygently observe my comminge, openyng the dore of thy herte to me / be thou prouident & wakyng in prayers / humblyng the 8 in all thynge.

¶ The .xxix. Chapiter / In what thynge standeth very peace and profyte of man.

S One, I sayd ones to my dysceplyes, I leue peace with you and gyue 12 you my pesse; I gyue you my peace nat as the worlde doth, that nowe gyueth peace / now troublesome & warre / all folke desyre peace, but all doth nat seke the very thynge that pertayne to peace. My peace is with humberl persons & innocent, thy peace shall be in moch 16 paciens / if thou wilt here me & folowe my worde, thou shalt hauue moche peace. in all thy werkis, take heed what thou dost say or intending alwey to please me only / & nothyng without me to desyre or seke / also be thou nat curious or busy to discerne or ince other 20 mensis wordes or dedes, ne mell nat of thynge that be nat perteynyng to the / and thus doyngg thou shalt lytle or seldome be troubled. nener to suffer any heuynes or perturbacyon of body or soule longeth nat to this lyfe, but to the estate of the lyfe to come / where euer 24 quyeten & peace is; suppose nat therfore that thou hast founde very peace for that thou felest no heuynes ne grayyte / ne thynke nat that all is well about the / if thou haue no aduersary / ne suffre contradiction / nor repute nat the therfore perfyte / for that all thynge 28 be done after thy mynde & desyre / nor thou shalt nat repute the to be beloued / or to be in the favour or grace with almyghtye God, if thou haue any gyfte of swetnes or denocion; for a true lour of vertu is nat knowen in such thynge, nor the profyte or perfeccion of man 32 standeth nat in suche, but in that rather that thou offredest thy selfe with all thy herte vnto the wyll of god / nat sekyng thy goodys or thyne owne wyll to be done in lytle or moche, so that thou take euenly with thankes prosperous thynge and aduersytees / weyinge all 36 in a lyke balance / if thou be so stronge in hope that when thou lackest inwarde consolacyon / than thou prepayrest thy herte to suffre greter thynge than before / nat reputyinge thy selfe rightwyse or holy, than thou walkest in the true and right way of peace / 40 & without doubt then thou shalt se my face in everlastyng Ioye; and if thou come to the full contemple of thy selfe, then thou shalt haue the abundance of pese after thy posseybilyte, as a wayferer may haue.

1 leaf 63, verso.
The chapter, of the preemynence of a fre
mynde and howe prayers precelleth lesson.

Order, this is the warke of a perfyte man, neuer to lose his soule
from the speculacion or of the syght of heuene thynges, & to
go amonge many busynessys as without all busynes, nat as an Idell
man, but by a prorgatyue of fre mynde, nat lyuyng by inordynate
affecyon to any creature. I beseeke the, most good & almyghty god,
preserue me from the busynes of this lyfe / that I be nat wrapte over-
moche by the many folde necessaries of my bodye, that I be nat
cought by lust of body / delyuer me, I beseeke the, from all maner of
impedymentes & enemys to my soule, to saue me / that I be nat caste
downe & broke by outragyous heuynes, nat by such vanities as the
worlde busyly desyreth / but by such myseryes as of the comon
malediccion of maukynde doth greue peynfully thy seruauutis, / that
they may nat haue liberte of soule to be ioyned to the as they wolde /
good lorde, turne all carnall consolacion in me into bytterners, that
shuld entyse & draw me by fals pretens of goodnes from the contem-
placion & loue of euerlastynghe thynges. let me nat be ouercome of
flesshely lust, Let me nat be dysceyued by the worlde or by the
shorte glory & pompe thereof / nor let me be supplanted or be
begyled by the cawtel & dejectis of the deuyll / gyve me, I beseeke
the, strength to resyst all euyll / pacyns to suffre aduersytes, &
stablenes of perseveraunce; graunt me for all wor[l]ly consolacions
the swete, gracyous vnccyon of the holy goost, & for all carnall loue /
yet into my soule the loue of thynge 2 holy name. Mete & drynke and
clothe & other necessaries to the body / be peynful & onerous to a
feruent spyr ye; graunt me, good lorde, to vse suche bodely comfortes
temperatly / so that I be nat wrapped in outragyous desyre of
suche thynges / to forsake all suche bodely necessites I may nat
lefully / for nature must be sustayned, but to seke suche thynges in
superfluyte or suche thynges as be more delectable than profytable /
the holy lawe forbedeth it / for elles the fleshe of man shuld rebell
ayenst the soule / amonge all suche thynges, good lorde, I beseeke the
that thy hande of grace may teche and gouerne me euer / that I
admytte no such thynges in superfluyte.

The chapter, the loue of pryunate thynges &
of manmys selfe letteth the perfyte goodnes
of manmys soule.

One, if thou wylt possesse god almyghtye to dwel in thy soule / thon must eschew & forsake all thy wyll for hym / so that onely
thou gyue thy wyll holy vnto his wyll / for the propre loue of thy
selfe is more dysauauxtage to the than any erthly thyng. after thyne

1 leaf 64.  
2 leaf 64, verso.
affeccion & loue, thou enclynest to every thyng more or lesse; if thy loue be pure, symple, and well ordered, thou shalt nat be overcomen by inordynate desyre of suche erthly thynges. Conet nat suche thynges as it is vnfull the to haue. Nor yet haue thou nat in dede 4 nor in desyre that thyng that shall lette the or thy inwardly lyberte of thy soule. I haue manuycle, sayth God to his lourer, that man gyueth nat hymselfe to me with all his herte to gether / withall 1 other thynges that he hath or desyreth to haue; why art thou 8 fatygate with superfuous busynes or desyer? why is man wasted by vayne heuynes? Lette hym stande to my pleasure & wyll: and than he shall fele no heuynes ne harme / if thou seke this thyng or that / or to be here or there for thy profyte or commodyte, thou shalt 12 neuer be quyte ne fre from busynes of mynde / For in every thyng besyde me is some defaute of goodnes / and no place is voyde of all aduersyte / wherfore seth transytory and worldlye thynges / rychesses or worsheyppes, multiplyed in dede or in desyre, doth nat helpe 16 mannes soule, but rather the contempte and hate of such thynges profyteh in the acceptacion ayenst god / for all suche shall passe with the worlde / The place that a man desyreth shall lytell helpe hym, if the spryte of charyte & grace be nat with hym: & such 20 peace as man sketh without forthe shall nat longe stande if it lacke the very foundament of stabylnes, that is to say, if man stande nat in god almyghty, which is grounde of all stablenes / he may well chauce his place, but he shall nat be auauntaged in soule, for 24 whyther so ener a man fleith he shall fynde suche occasyon as he fleyth.

¶ The .xxxii. chapiter / an oreson for the pourgyng of mannes soule and for grace.

Onferne me, good lorde, by thy grace & make me sad in vertue inwardly in soule / make my herte voyde of all vnprofyttable busynes / & nat to be drawn or led by the unstabel desyre of any thyng, what euer it be, vyle or precious, but to conceyue all thinges 32 together with my selfe as transytoryst / nothyng ye vnder the sone is stable & permanent, but all is vnyte & aflyclyeon to mannes soule / howe wyse is he that so vnderstandeth & perceyueh / graunte me, good lorde, heuenny wysedome, that I may lerne to seke & to fynde 36 the above all other thynges, to conceyue and loue the aboue all thynges / & to vnderstande all other thinges as they be, after the order of thy wysedome; gyue me grace to bere prudently the prosperite & pleasure of the worlde & paciently to suffer aduersyte / for it is 40 great wysdom nat to be moused with any blast of wynde, ne to entende to any flaterynge tale.

1 leaf 65, sig. L i. 2 leaf 65, verso. 3 Sic. Read 'vanyte.'
The xxxiii. chapter, how a man shuld behaue him ayenst detraccion.

S One, sayth our lorde to his louver / thou shalt nat be heuy if a man say yll or hawe an yll opynyon of the, that thou wolde nat gladly here / for thou ought to iuge thy selfe to be worse & more vyle of condycion than other people be / if thou gader thy selfe so inwardly thou shalt nat greatly powder fleing worde / it is nat a lytell argu-

8 ment, prudens or wysdom, a man to kepe scyeles in tyme of yl sayd or don to hym, & to comuert hym selfe inwardly to god, & nat to be inquyete of mannnes ingement / let nat thy peace be in mannnes worde ; whether they say wel of the or yll, thou art one & nat chaunged by thy worde / where is true peace & true glorye but in god / he that desyreth neyther to please men nor drede the nat to dysplease them / he shall fyndaly have great peace / for of izevynat loue & vayne drede cometh all inqiuetnes of herte and dystruccyon of soule.

16 ¶ The xxxiii. chapter, god almyghti is to be inwardly called and bessydyd in tyme of tribulacyon.

THy holy name, good lorde, be alway bessydyd, that hast wylled this trouble or temptacyon to fall vpon me / I may nat fle ne 20 eschewe it / but I haue nede to fle to thy goodnes for helpe and socoure, that thou maye turne it to my well / good lorde, I am nowe in troublle, and it acordeth nat to well to my hert / for I am greatly vexed of this present passyon ; what shall I say, that am tachted thus 24 with tribulacions / sane me, good lorde ; in this houre I come to the, in this houre of troublle, that thy goodnes maye be knownen when I shall be delyuere by the of my great humylyacion & troublle that I am in / please it thy goodnes, lorde god, to delyuere me therof / for I 28 knowe nat what may do to my dyscharge & well, & whyther I may goo without the / granat me paciens, good lorde / also now helpe me, good lorde, & I shall nat drede what euer fall to me / what shal I say in all my aduersetes / but that thy wyll be done in me ? I haue 32 well deserved to be troubled & vexed, wherfore I must suffer / & wolde god I myght so do with pacyence tyll the tempest be past / & better fortune folowe / god almyghty, thou may take fro me this temptacion / if it be thy pleasure that I be nat ouercome thereof, as 36 thou hast ofte done / for the more harde it semeth to me to suffer suche temptacyon, the more nere is thy right haunde to chaunge it.

¶ The xxxv. chapter, howe man shulde aske the helpe of God, trustynge in hym to recouer grace lost by deuot prayer.

1 leaf 66, sig. I. ii.
Of trusting God in our Affliction. [III. xxxv.

One, sayth our Lorde to his louer, I am thy lorde god, that do conforte my servauntis in the days of trouble / come therefor to me when it is nat well with the / it doth lette the to have consolacion from aboue, that thou slowly fallit to prayer for a remedye / for before thou prayest to me deuoutly for helpe and consolacyon / thou sekest many inwarde consolacyon for thy refresshynge, whiche all auayleth the lytell vnto thou conceyue inwardlye that I alony deluyer and helpe in nede them that truste in me / & without me there is no vaylable or profyttable consayell, ne remedye durable & abydyngye; but resume thy spyryt, & be recomforted in the lyght of my mercyes, for I am nere & redy to repayre all thynges that be ruynous / nat onely to the state that they were of before / but also to theyr perfectioun / nothinge is to me harde or impossyble / I am nat lyke to the, that sayest more than thou doest in deede / for my worde & deede is all one / where is thy fayth? stande fermly & persenearzatly in thy fayth & my seruyce / be stronglye abydyngye in me / & thou shalt haue comfort in tyme conmenyent / abyde me, & I shall come soone & hele the / it is a lytell temptacyon that doth vexe the / & a vayne drede that dothe fere the / why art thou bousy about thynges or chaunees nat yet beyeinge, but for to come, the which encresyth thy heuynes? it is suffycient to the day his wickednes / it is but vanye or Ídlenes to be troubled or to be glad at the auersature of thynges to come, which pauraurente shall never fall / but mannes condycyon is to be discyeued by such Imagynacias / & it is a token of an vnstable soule that is so soone led fro god by suggestion of the enemy, for he pomereth nat whether he deceyne by true suggestyons or fals / whether he throw downe by the blynde loun of thinges present or by drede of thynges for to come / be thou nat aferde ne trobbled in 28 soule / trust in my mercy. whan thou trowest to be farre fro me / I am ofte more nere the; whan thou wenest to be holly lost, than thou moost descernest rewarde / all this is nat lost whan thou felset contrariousnes in thy mynde / thou shulde nat inghe after thy sensuall felynge, ne take euer vexacyon, hopinge neuer to escape it / repute the nat al forsake whan I sende the any trybulacion / for by such tribulacyon it is come to the kynglome of heuene; it is more expedyent to the / & to my other servauntis for to be prened in adversitees than to haue eche thynghe after their wyll / I know the hyd thoughtes of man / it is expedyent to thy helth & saluacyon to be lefte some tyme to thy selfe without gostly sauer / that thou be nat inflate by pryde & lyft vp aboue thy selfe, thinkynge the to be better than thou art in deede / I may take away whan my lyste that I gyue to any man / & restore it to them whan I wyll; whan I gyue any gyft or grace to any person, it is myn that I gyue / and when I withdrawe it I take but myn owne / for al goodes & every perfyt gyft is myn. if I sende the any trouble bodely or gostlye, dysdeyne nat therof, ne let nat thynges fall therby unto great heuynes / for I may soon lyfte

1 leaf 66, verso. 2 leaf 67, sig. L. iii.
the vp agayn, & chanuage thy heuynes into ioy / neuertheles I am rightwyse & moche to be recommaned & loued when I sende the 1. suche aduersye or scourges / if thou wylt vnderstande, thou oughtest 4. neuer to be heuy for the aduersyes that I sende the, but rather to thanke me / & to repute it a sycnguler ioy that I spare the nat in such peynfull afflycions that I sende the / for I sayde to my dyscyples / I loue you as my father dyd me / though I sende you into the world 8. nat to haue ioyes of the worlde, but great batayles ; nat to haue worldly honours, but despitis ; nat to be Idle, but to labour / nat to haue rest, but to gader moche frute of saued people into the banre or church of god, lyke as I was sent to also ; haue miade, sone, also of 12. these wordis.

¶ The .xxxvi.\textsuperscript{2} chapter, how all creatures shuld be set a syde, \textit{that} we may fynd god.

L Orde god, sayth a deuout soule to our lorde, I haue nede to haue more grace than I haue yet, if I shuld come thyder where no man nor creature shall let me / for as longe as any creature reteyneth me by lokynge of thy loue, I may not fle to the frely / he desyreth to fle frely that sayde these wordes : who shall gyue me winges lyke a 20. doun, \textit{that} I may fle & rest where perfit rest is? what thynge is more quyete & restfull\textsuperscript{3} than is a symple iye / & who fleyth more frely into the knowleghe and loue of God / than he \textit{that} desyreth nothynghe here in erthe / he therfore that wyll stande in elevacyon of 24. mynde / & so beholde the, good lorde, maker of all thynge, he muste ouer passe every creature & forsake hym selfe with other, consideryng his lorde to haue nothynghe lyke hym / but \textit{that} he preceull all creatures in thy loue / and, but if a man be fre & lowsed from 28. inordinate loue of all creaturis, he may nat\textsuperscript{4} frely lyft hym vp by con- templacion & loue of heuenly thinges / threfore fewe folke be founde contemplatuyce / for fewe be founde that fully sequestrate theym selfe fro erthly thinges, that be but transytory / to \textit{contemplacion} is great 32. grace requeryd / for by grace a man must in the dede of \textit{contemplacion} be lyft aboue hym selfe / \& but if he be lyfte vp in spyryte aboue all creatures erthelye, & be holy vnyte to god almyghtye / what so euer he can or hath of vertue is but of lytle pryece afoe 36. god / he shall longe be lytle in vertue / \& lye londe in erthe, that reputeth or prayseth any thynge but onyce eternall goodes, which he had of god almyghty / and what so euer thynge is nat god almyghty or to hym referred is nought / \& to be acounted for nought / great 40. differens is betwene the wysdom of a deuout and illuminyed persone of god / \& the cuwynynge of a lettrid clerke or a student / for that doctryne is more worthy & better \textit{that} cometh by the influence of god than it that cometh by the labour of mannys wyt / ma[n]y desyre

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1. leaf 67, verso.  
2. Orig. xxxvii.  
3. Orig. refstull.  
4. leaf 68.  

IMITATION.
to come to contemplation, but fewe study for such things as be required therto in exercise / & a great impediment therto is that we stande in sygnes & in sensible things, & labour nat to mortfyue vs fro them / ne to despyse theym parlytely before as we shulde do / & howe is it and with what spyrtyt be we led / I wot nat, that be reputed spirituall persons / & yet we labour more about yyle & transitory thynges / than about spirituall / about the which scarcely at any tyme we labour or thynke inwardly with suspensyng of our S outwarde sensys, so that we wey nat our warkes stratlye or euenlye ¹as we ought to do / for wherupon our affecceyon resteth we do nat attende / ne we lament nat our yyle and vnene dedes / & therupon foloweth that whan our inwarde affeceyon is corrupte, that the dede folowyng & procedynge thereof is necessarily corrupte, for of a clene herte cometh² good dedys and vertuous lyuynge / every man seketh the dede of what & howe moche he may do or doth / but howe vertuous a man is it, that is nat so dylygentlyly soughte / for a ryche 16 man or a stronge man / for a good labourer / a good wyter / a good synger / a fayre man or woman / or for an able persone, every man dylygently seketh / but howe meke in soule is suche a persone / howe pacyent, how deouit / or well-disposed inwarde is he, no questyon is 20 made / nature shewelh the outwarde goodnes of man / but grace turneth it selfe to the inwarde vertues of man / nature with gyftes natural is ofte dysceyued, but the soule trusteth in God that he be nat disceyued.

† The .xxxvii. chapiter, howe man shuld forsaie hym selfe and all couetysse.

S One, sayth our lorde, thou may nat haue perfyte liberte, but if thou vitallye forsaie thy selfe. all proprietaries & loners of them 28 selxe be fetered and nat fre / as conetous folke / curious & vaynglorious, that seke alwaye ryches, honours & delectable thinges, & nat suche as perteyne to iesa cryste / suche folke ofte fayne & compounde suche thynges as be nat stable but faylynge, for all thynges shall 32 peryssh that is nat begon & caused of god / holde well this shorte worde / forsaie all thynges for god, & thou shalt fynde all thinges ; ³forsake couetyse, & thou shalt fynde rest / degeist thys thyng in thine mynde busily, & thou shalt vnderstaande all thynges / lorde, that is 36 nat one dayes warke nor a lyghtg thyng to attayne / for all perfeceyon of relygyon is comprysed therin / sone, thou shulde nat sooone be aduerst¹ ne cast downe by dyspayre whan thou herest the wayes of perfyte folke / but rather to be pronoked to hyer thynges / & at the 40 leest to enforce the by denote desyre to theym ; I wolde thou come there to that thou loued nat carnally thy selfe / but that thou wolde folowe my counell in all thynges ; than thou shuld be as I sayd, & all thy lyfe shulde be led with ioy & pease. thou hast yet many thynges 44

¹ leaf 68, verso. ² Orig. tometh. ³ leaf 69. ⁴ Error for 'averted.'
to be forsake & lefte, the which but if thou holy lene and resygne to
me / thou shalt nat attayne that thou desyrest / I counceyll the to
bye of my bright golde / that is to say, heuenly wysdome, the which
desypseth all erthly things, that thou may be very ryche / lay thou
a syde all erthly wysdom and all inordynate pleasure of thy lyfe /
or any other, & thou shalt hane heuenly wysdome therfore / the
which wysdom, though it be reputed lytell worth in erthe & of erthly
folke / yet it is a precyous margarete hydde fro many, & greatly
desyred of many.

]| The .xxxviii. Chapyter, of the vnstabilenes of the hert
of man / & how man shuld s ynally lyfte vp and
order his herte and mynde to God.

S One, sayth our Lorde, truste nat to moche to thyh owne wyt & affec-
cion, the which is now here, now there, soone chaungid from one
thynge to an other / for as longe as thou luyest thou shalt be chaungeable
& subiecte of mutabilite ayenst thy wyl / now shalt thou be glad, now
heuy / now well plesed & content & soone discontent, now denout &
soone vndeuout, now busy in mynde & werke, & now sleuthfull / now
thou art lyghte & mery & soone after sad & troubled, but a wyse man
& well taught in soule standeth stable in all such mutacyons / nat
attendlynge what he felyth in hym selfe / or of what party the wynde
of thy stablenes bloweth / but rather that all the entente of his soule
& mynde may come & profyte to the due and best ende / and in this
wyse may a man alway one abyde holy, as longe as the symple entent
of his soule amonge all suche varyaceyons is nat vndered, but dyrecte
to me contynually ; the more pure and clene the entencion of manys
soule is, the more stedfastly he goth amonge such stormes & troubles /
but in many things is the pure iye of mannes soule made darke / a
man lyghtely beholde th2 a delectable obiecte that is presented to hym,
and anone the soule is infecte by vnleful desire / for seldome suche
persones be fre and vnfeete of the venym of theyr owne sekynge / as
we rede by examaple of the Iewes, the whiche came into betanie to
Martha / & Mary / & nat to Iohan only / but for to se Lazar / wher-
fore the iye of mannes intencion is to be clensed so that it be rightwys,
and aboue all varyant means directe to me.

36 ] The .xxxix. chapiter, howe god almyghty sauoureth to his louer aboue all thynes.

B Eholde my lorde god, & beholde all thynes: what thinge may I
more graciously & better 3 to my beaytyde desyre ? o thou saury
d & swete worde 4 to thy louers, my lorde god & all thynes / I say nat

1 leaf 69, verso.  2 Orig. beholde.  3 leaf 70.  4 Orig. woode.
that he is the worlde, ne the transitory goodes of the worlde, which is
nat to be loued / but god in all thinge, the which worde often repeted
gyueth a great gladnes to the louver of god / whan thou art present,
good lorde, all thynges be plesaunt to man / and if thou absent the 4
from hym / thynges be tedyous to hym / thou, good lorde, alone
makest a peasyble herte, and also a great gladnes & solemnpe hoy-
fullnes in mannis soule: thou makest a man fele wele of all thynges, &
to loue the in all thynges / and without thy goodnes nothinge may 8
longe please man / but if any thyng shall be thankfull & well
saouory to man / thy grace must be present, and wysdome: if thou,
good lorde, saouore plesauntly to any man / what thyng shall nat be
declectable to hym, & if thy goodnes saouor nat to man, what may be 12
ioyfull to hym? sothely nothinge: but worldye wyse men fawteth
in thy wysdome, good lorde, and they lyke wyse that saouureth .
fleshely desyres, for in such wysdome and noughty wayes be many
vanites, and spyrytuelle deth foloweth / And they that folowe the, 16
swete and blessyd lorde, by contempt of the worlde / and by morti-
fyinge of theyr body or badely lustys, be knowne to be very wyse, for
they be transfourmed from vanyte to trouth / and from carnalyte to
spirituallte / to such persones doth almyghty God swetely saouor / 20
and what somener goodnesse or delectacion they fynde in any
creature, they refere all to the lande & praysynge of the, creature1
of all. 2Great dyfference & dyssymlytude is betwyxt the saunor &
swetnes of almyghty god the maker of all, & the saunor of the 24
thyng that is made of hym, as is also betwyxt eternite and tymne,
and betwyxt lyght increate & light illumined of god / o thou light
eternal, precellynge & transcyndynge all lightes creat, perse the
inwarde partes of myn hert; with thy ioyfull shynyng puryfye, glad / 28
claryfy and quyken my spyryte, with his powers, to endyne & be
ioyned to the from vunprofytable excesses / o when shall that blessyd
houre come, moost to be desyred, whan I shalbe sacyat & replen-
yshed with thy blesful presence / that thou may be to me in all 32
pleasures possyble to be desyred / for as longe as that gyfte is nat
gyuen to me / my full Ioye shall nat be: it is myne olde man, that is
to say, my bodye lyuynge in me, by his venemous conecypiscence nat
fully crucyfied or mortyfied in me; as yet my bodye couetyth 36
strongly agaynst my soule; it moneth inwarde batayles, and sufferyth
nat the regyne of my soule to be in rest; but thou, good lorde, that
hast dominacion vpon the see / & dost myytigate his mouynge &
flowinges, aryse & helpe me, quenche & destroy these outrageous 40
meninges of my fleshe, wherwith I am sore troubled; destroy them
in thy vertue & myght / shewe, I beseeke the, thy power, & declare
the right hand vpon me, for I haue no other hope but the, that arte
my lorde & sauour.

1 Error for 'creatur.' 2 leaf 70, verso.
The .xl. chapter, howe no man may be sure frome temptacyon whyles he lyueth here.

S One, sayth our lorde God to his louver, thou shalt neuer be syker or surer in this lyfe, but, as longe as thou shalt lyue here / spirittuall armour shalbe necessary to the; thou art commersaunt amongeth thy enemyes on every syde, thou arte troubled & vexed / & thethere if thou vse nat on every hande thy shylde of pacynce / thou shalt nat be longe vnwounded / more ouer, if thou put nat thy herte stable in me, & to suffer with good & deuont wyll all maner of thynge for the louver of me, thou mayste nat suffer this arduoure, nor come vnto the crowne & rewarde of blessyd soules / thou must therefore passe

manly ouer all suche thynge & vse a myghtye hande aynsent thynge contrary to the / for to a conquerour is promised & graunted in rewarde angells fode / & to a sleuthfull & an Idell man is ordeyned great misery / if thou seke here rest, how shalt thou come to euers

lastyng rest & quietacion in heuen / gyne the nat here in the worlde to great rest, but rather to great paciencye aynsent aduersitees contynuallly insuyngye / seke nat therfore true peace here in erthe, but in heuen where it is / nat in man nor in other creatures, but in god

alone / thou oughtest for the louver of god suffer gladly all labours & sorowes, temptacyons & vexacions, aduersitees & necessityes, infyrmytes, & iniurye, oblyqytes & repreuens / all tokens of mekenes & confusyons / correccions & despwytes / these thynge helpe to purches

vertues, these thinges proueth the kyght of cryste, & maketh hym worthy the celestyal crowne. I shall, sayth our lorde god, yelde to my seruauit that serneth me in suche servyce as is spoken, euerslyngre rewarde for a lytell & short laboure / & glory infynyte for a

lytell confusion / trowest thou, sayth our lorde 2 to his seruauit, that thou shalt have alwaye spirittuall consolaciones at thy wyll / my saynytes had nat such consolaciones contynuall / but many dyuers temptacyons & great perseccusions / but with paciens they ouercome all such

troubles / trustyne more in me than in them selue in suche peynes / knowynge with the apostle that the peynys of this present lyfe be nat worthy to deserue the glory of heuen / woklest thou haue that anon, that many afore haue schar[s]ly opteyned after many wepyngye terys

36 & great laboure / abyde pacyently the gracious conyngye of our lorde / labour manly in his vyneyarde the warkes of rightwysenes / put thy confort in god, mistruste hym nat / but stonde strongly in fayth, & go nat fro his seruyce that he hath called the to, & expounde thy

body and soule stable & strongly for the louver of god / and I shal be with the in all thy troubles, & shall fully rewarde all that suffre or do for me.

1 leaf 71, sig. M. i. 2 leaf 71, verso.
¶ The .xli. chapiter, agaynst the vayne iugementes of men.

S  On, sayth our lorde to his louer, cast thy hert & loun vpon thy lorde god stedfastlye, & drede nat what man ingeth in the where thy concyence yeldeth the deuont & innocent / it is good & blessyd to suffer & to be heuy to an humble persone that trusteth more in god than in hym selue / many folke say many thynges / & thercfor lytle feyth is to be gyuen ; but to satysfy e all men it is im-8 possyble / and though saynt Powle the apostell laboured to please all folke in god / makyng hym selue mete & apte to all mennys condicionis for theyr saluacion & lucre / yet he set lytle by mennes iugement, that is to say, mennys dyscommendacion or conuwendung ayenst 12 hym / he dyd labour dylygentlye for other mennes edyfication & saluacion / but he suffered other men to iuge or despyse hym / he coulde nat let / and thercfor he commyttyd hym selue & all his labours to god almyghty that knoweth all thynge, & what is best for man / & he defendyd hym selfe by pacyence & humlylyte agaynst all his aduersaries & lesyng makers / he answeryd somynyte by worde and wrytyng ayenst his detractours, that he shuld nat be slaunder to other / what art that dredest a mortall man, which is to day & 20 the morowe apereth nat? drede god, & thou shalt nat drede mannes terours. whan may any man worke in the by wordes or iniurys / he shall rather noy hym selfe than the / ne he shal nat eschewe the iugementes of god / who euer he be. haueth thou god alway before the, 24 and styrye nat agayn such complaynyng wordes / & though thou seeme for the tyme ouerthrowe, and suffre confusion contrary to thy deserynyges, dislayn nat therwith, lest thou minysshe the crowne of glory by impacientes / but rather beholde me, that may deluyer euery 28 man fro confusion & iniurye, & rewarde euery man after his merytis & trauayles.

¶ The .xlii. chapter, if man wyll opteyne fredom of hert, he must holy forsake hym selfe.

O  Ur lorde god sayth to his servaunt / sone, forsake thy selfe / & thou shalte fynde me: stonde thou without the eleccion of thy fre wyll / & without all propryte, & thou shalt alway wyn / for if thou leue thy selfe vterly / without presumpcion of the same, more 36 abuadancce of grace than thou had / shall be gyuen to the. 2Lorde, sayth the discyple to his lorde god / how ofte & in what thynges shall I forsake my selfe? I say to the, sone, that thou shalt euery houre, & in euery thyng great & small, forsake & make thy selfe 40 naked / elys Howe may thon be myne & I thynge / but if thou forsake thy proper wyll in all thynges within & without? the soner thou so

1 leaf 72, sig. M. ii. 2 leaf 72, verso.
do, the better it shalbe with the / the more fully thou forsakest thy selfe with all other thinges / the better thou shalt please me & the more thou shalt wyn / some religous folk with other forsake them 4 selfe nat fully / but with some excepyon / such trust nat to god almyghty / & therfore they endeuer them to prouyde for them selfe in some thynges, some other at the fyrste doth offer them selfe and all theyrs to god / but at a temptacyon soone after arysynge they 8 returne to thery owne wyll, the which they had forsake / and therfore they profyte nat in vertue / suche persone shall nat come to very clennes of hert ne to the grace of my joyfull famlyaryte / but if they make a hole resygnacyon & a dayly oblacion of them selfe & 12 all theyrs fyrste / without which the vnyon that longeth to my fruycon may nat be had / I have sayd ofte to the : forsake thy selfe, and resyne the perftely, and thou shalt enjoy inwarde peace / gyve all for [all], aske ne seke nothynge agayne of them that thou hast forsake 16 for me / but stonde holye & fermeinly in me, nat dountynge any thyng / & thou shalte haue me / thou shalt be fre in soule / darknes shall nat possesse the, ne any spyrtyt of derkenes shall haue power of the / indenoure the to this / pray & study with all thy desire, that thou 20 may be deluyered fro all maner of properte, & with nakyndes of all ambicion & possessyon folowe naked Isu cryste thy sauyour / & that thou dye to thy selfe & the world & lyue to me eternally / than all vayne fantasyes, wicked troubles, & superfluous busynes shall 24 fayle / Also than shall all imodrate drede / & loue inordynate dye.

¶ The .xliii. Chapyter, howe man shulde goure hym in outwarde thynges, & remne to god for helpe and socour in parcels and daungers.

28 S One, sayth our lorde to his louver, thou oughtest with all dylygence gyue hede that in everie occupacion & outwarde dede thou be fre withiforthe in thy soule, hauynge power of thy selue / so that all thinges be under the & thou nat vnder them / that thou be lorde & 32 leder of thy werkes and nat servaunt / but as a true hebrew or .cristen man, goynte into the sorte & lybertye of chyldefr of god, the which stonde vpon the present thinges of the worlde and beholde the eternall goodes of heuen / the which also beholde the transytory 36 thinges of the worlde with theyr lefte iye, & heuenly thynges with theyr right iye ; such folke be nat drawn by worldly goodes to inordynate loue of them / but rather they drawe suche temporall goodes as god sendeth them & order them to good dedes, lyke as 40 god almyghty the hye artyfyce hath ordeyned them, that lefte nothynge vnordred in all the worlde / also if thou in everie auenture or chauncse stonde nat in the outwarde apparaunce, that is to say, if thou stonde nat to the ingemenst of thy bodyly iye or ere / but anon

1 leaf 73, sig. M. iii.
as thou perceyuest such things / if thou enter with moyses into the
table of thy soule by devout prayer 1 to conceale our lorde / thou shalt
here sometyme the sweete answere of god almighty / & thou shalt
returne agayne to thy selfe instructe of many thynges bothe present 4
& for to come / moyses euer had a recours to the tabernacle of
god for doubtis & questyons and to assoyled, and he fled to the
subsyde of prayer for pareales & the vnresonable vyolecias and
fauitis of men to be fled / so thou shuldest fle into the secret taber-
acle of thy soule in such doutis or pareales, there callynge on the
helpe of god by devout prayer / we rede that Isuue with the chyldren
of israel was deceyued of the Gabauynytis, because they gane lyght
credens to theyr sweete wordes & dyd nat conceyyl with our lorde 12
by oracle as they shulde haue done, before they had graunted them
any thyngye.

¶ The .xliii. chapyter / a man shuld nat be importune
in his wayes or nedys. 16
S One, sayth our lorde to his louver / conmyt thy cause to me
always & I shall well dyspose for the whan tyme behouable
shall be / abyde myn ordynaunce & thou shalt fynde proffyte therby /
my lorde god, sayth he / I gladly conmytte to thy goodnes my selfe 20
& all my desyres & necessytes, for my prouydence may lyte anayle /
I beske the that I cleue nat moche to auentures here after ensuynge /
but that I may shortly in all such offer my selfe to thy pleasure /
sone, sayth god / man often prosecute the thyngne that he desyreth, 24
& whan he cometh therto / he begynmeth otherwise to fele therin /
for many affeceyonys & desyres about one thyng be nat durable &
abydlyngge / but now vpon this thyngne sette / and now vpon that /
the very proffyte of man is to forsake hym selfe & to conmyt hym 28
holy to God / for such a man is very fre and syker / But our enemy
& contrary to all goodnes cesseth nat of his temptacyons / but day &
yght he make the greuoues fautes to vs / to catch vs at unwares by his
deceytfull snares / wake therfore & pray dylygently that thou enter 32
nat into temptacion.

¶ The .xlv. chapter, man hath no goodnes of hym selfe / 
ne any thyng that he may haue any glory or
pryde of, but all of the goodnes of god. 36
L Orde, what is man that thou hast suche mynde of, or the sone
of man whom [thou] doest vysyte with thy grace / what meryte
was or is in man that thou gyuest thy grace to / what may I
complayne if thou forsake me / or what may I rightwysly say 40
agayne the / if thou graunt me nat that I aske of the / seth thou

1 leaf 73, verso. 2 leaf 74.
gyuest all goodes\(^1\) of thy owne goodnes & lyberalyte, & without the
deseruynge of man / Surely this may I thynke & say of my selfe /
that I am nothyng of valoure, that I haue no goodnesse of my selfe /
but that I am in suffycyent and frayle in all thynges, & go to nought 
euer / and but I be holpen of the, good lorde, and informed within
in soule by the, I shall be made all dyssolute / thou, good lorde, 
abydest alwaye one beynge / and euery where good, rightwys & holy /
werkyng all thinges wele, right wysly & holily & dysposyen
goodwys all thy werkys in wisdom, but I wretche, that am alway more prone &
redy to fayle than to profyte in vertu and goodnesse / am nat
abidynge eyuer in one state / for seuen tymes in the day the rightwis
12 man is troubled of synye / Ne \(^2\)the lesse it shal be some wele with
me agayn, if it please thy goodnes to helpe me / for thon alone, good
lorde, mayste without man helpe in all nedys / & make me so ferme 
& stable / that I shall nat be chaunged hyder & thyder / or fro this
16 thynge to that / but \(^3\)that my herte may be turnd & rest in the
alonly & / if I wolde cast away all mannes consolation, eyther for
denuccion for to be had or ellys to seke thy socoure & goodnes / for
such nedes as fall to me, that I am compellyd by to seke the / for no
20 man may helpe or comfort me as thou mayst / than I myghte well
trust to thy grace & to ioye of the gyfte of thy newe consolationy
/ I thynke the, good lorde, the actour and grounde of all goodnes / as
ofte as any good chaunee happeth toward me / I am but vanyte
24 and nothyng in thy synge, an vnstable man & syke / wherof may I
than be proude or shuld repute me any thyng profytayle / wheder
nat of nought, the which is moste vanyte? truly vayne glory is an
infecytyne pestylenes and moost vanyte / for it draweth a man fro very
28 glory & reuenueth grace spyrytual / whyles a man hath a complaceys-
in hym selfe / he displeaseth god / and whan he desyreth mannyys
laude & vayne praysynghe / he forgeth very vertues, very glory; &
holy ioy to man is to ioy in god & nat in hym selfe / to ioy in the
32 name of god almyghty / & nat in his proper vertu or strength / nor
to have delectacyon in any creature but for god / thy holye name,
good lorde, be praysed & blessid, & nat myne; thy werk be magnyfeyd & nat myne / no laude, ne praysynghe be gyuen to me by
36 mannes mouthe for any thyngy \(^4\)that I do, but all be vnto thy plea-
sure; thou arte my glorye & the inwarde ioy of my herte / I shall by
thy grace ioye Ioye in the & in nothyng pertynynghe to the \(^4\)but in my
infrmytys / let Iewes with other vayne louners of the worlde
40 seke glory of them selfe, & in other. I shall only seke the glory and
praysynghe of god / for all mannes glory & praysynghe with worship
temporal, & also worldly hight and promocyon, compared to thy
eternall glory, good lorde, is but vanyte & folye / o thou blessyd
44 trynyte, my god / my mercy and very truthe, to the alone be laude /

\(^1\) Orig. 'goones.' \(^2\) leaf 74, verso. \(^3\) leaf 75. \(^4\) Error for 'me.'
The .xlvi. chapter, how all temporall honour is to be despysed.

One, sayth our lorde to his louer, be thou nat confoundid ne heny, whan thou seest other honoured and aunounced / and thy selfe despysed and humyled / rayse vp thy harte to me into heuen, & thou shalt nat be heny thoughg thou be despysed of man here in erthe / Lorde, sayth the dyscypyle, we be here in darke blyndenes, lackyng the very lyght / and therfore we be some discyued by 8 vanites; as farre as I can vndistande / I newer yet suffered any injury of any creature / wherfore I can nat rightly sele complayne agayne the / but for as moche as I haue ofte synned agayn the / therfore euery creature is worthyly armed ayenst me in punysshement 12 of my synnes. wherfore confusyon & shame to me is dewe with contempte; to the, good lorde, be laude, honoure, & glory / and but if I prepare my wyll to be despysed and forsake gladly of euery man and utterly to be reputed noughte, I can nat be stablyssed ne pacie- 16 fyed with/inforth / nor spirittually to be illumyned / ne may nat be fully knytte & ioyned to thy goodnes.

The .xlvii. chapter / howe no man ought to put his peas fynally in man.

One, if thou put thy peas with any person for thy felynge, & for that they accorde with the, thou shalt be vnstedfast & vppeased / but if thou hauue thy recours to god, that is permanent & euerlastynge truthe, thy frendes goyne a way or deceesynge fro the shall nat make the inordynatly heny / thou oughtest to loue all thy frendes in me / and for me to loue euery persone that thou accomptyst with good & dere to the in this lyfe / for I am the begynner & the ende of all goodnes / & without me all froushyp is nat valent or durnable / nor no worldly frendshyppe may endure / where I ioy nat, thou oughtest to be mortfyed to such carnall affeccions of thy louers / that as moche as thou mayst thou shuldest desire to be without al mannes company / for the more a man with draweth hym fro all worldlye solace / the more he draweth nere to god almyghty / & the more hye that he ascendeth in loue & spirittual contemplacion, the more profoundly & inwardly he descendeth in humble consyderacion of hym selue and vylypendynghe 36 hym selfe / he that aserybeth or gyueth any goodnes to hym selfe / he guystandeth the grace of god & letteth it to enter into hym / for the grace of god alwey requyreth an humble herte / if thou man, sayth our lorde, wolde perfytely dispraysye thy selue / & wold empte 40 clene thy hert fro all ertye lone, than wolde I, sayth he, distyll & entre into the with aboundsant grace, but the more attendauance &

1 leaf 75, verso. 2 leaf 76.
III. xlviii.] Against Vain and Secular Knowledge.

effeeyon thou hast to my creatures / the more is the conseyderacon 
& loue of thy creature\(^1\) take fro the / loke that thou lerne to over- 
come thy selfe in all thynges / for the possessyion of thy creature\(^1\) / 
& than thou mayst come to the knowlege of thy lorde god / 
what so euer thyng thou louest inordinatly, be it neuer so lytel, 
yet it defoylyth thy soule & letteth the to come to the knowlege & 
loue of god /

8 ¶ The .xlviii. chapter, agayne vayne & seculer scyence.

S One, sayth our lorde to his louer, beware that thou be nat moued 
by the fayer & substyl wordes or sayinges of men / the reynge of 
god standeth nat in worde but in vertu / attende my wordes, for they 
illumynye mannes mynde, & inflameth with the ardlure of loue manmys 
herte / they make consyderacon in man to be sory for his synnes / & 
with that they brynge to manmys soule great consolacion / gyue the 
nat to lecture or study for that thou woldest be sene cumynge / or 
wyse before other / but study therby to mortyfy thy vyees & vicious 
lyyuynge in the & other / for that shal more profyte the than the 
knowledge of many questions / for whan thou hast red, known many 
20 thynges / thou must at last come to one prynecpall & begynnyng of 
all other / I am he that teche thy soule cumnyng, & I gyue more ecle 
ynderstandinge to humble persones than any man teche / loke, whom 
I spake to, he shal be wyse & profyte in soule / wo shal be theym 
24 that seke of men curyous thynges, and lytell pouder the wey how 
they shuld serue and please me / the tyme shall come whan that 
Cryste, the mayster of all mysters / and Lorde of angels, shall apere 
rede to here every mannes lesson, that is to say, to examynye euer 
28 mannes consyeyons; than shall Iherusalem be lyghtened & enserched 
with lanternes & lyghtes / and the hyd warke & cogitacions of men / 
shalbe manyfestly opened / & all vayne excuses shalbe fordon & 
layde a syde / I am he, sayth god, that sordenly ryse vppe and 
32 illumyneth an humble mynde / that he may take and perceyve no 
reasons of etennall trouthe soner than he that studyeth x.x. yere in the 
scoles / I teche without sounde of wordis, without confusyon of 
opynyons / without pryde of worship / & without lyght of argumen-
tacion / I teche to dispysye all ethely thynges & thynges present / I 
make my louers to seke & to sanoure thynges etennall / to fle 
honours, & paciently to suffer sclaunders and aduersites, nothynge 
without me to desyr, but all theyr hope to put in me, and to loue 
40 me ardentlye aboue all thynges / some in louynge me inwardlye hane 
deyne and godly thynges, & cumnyng to speke maruylous thynges, 
such hath more profyte in forsakyngge all thinges / than in studyynge 
about subtyle thinges / but I spake to some comon thynges & to other

\(^1\) Error for ‘creatour.’  
\(^2\) leaf 76, verso.
speckyall thynges; I appere to some sweetely in hyd synes & fygures / & to other I shewe great mysteries with great lyght of vnderstand-ynge / there is one voyce & one letter in the bokes that they beholde / but that voyce or letter infortmeth nat all in lyke / for I am the 4 inwarde techer of trouth / sercher of mannes hert / the vnderstander of mannes thought, promoter of his dedis, gyuyng to every man as I thinke worthy.

1 The, xlix. chapiter / how we shulde despyse & nat so greatly desyre outwarde wor[^]dy thynges.

S One, thou must be ignorant & vnknowinge many thynges, thou must accompte thy selfe as dede upon erthe / & seke one that all the world is crukeyed to / thou muste ouerpasse many thynges that 12 thou shalte paraunture [hear] ayenst the or thy rendre with a deffe ere, nat answeringe to suche / but to such rather those thinges that be to thy peace / it is better a man to turne away his iyn fro thynges of dis-pleasure / & to let every man to thyne & loke as he wyll. Also to 16 withdraw thyn erys fro vnprofytable fables than to deserne to contentious wordes / if thou wyll stande & enelyne to god / & dylygently beholde his ingement, & the meke answers in his reprofes / thou shuldest suffer the more easely to be overcome / o lorde God, what 20 be we? lo, we wepe and lamaned greatly for a lytel temporall harme or losse / we renee ayenst myght and laboure bodely for a lytell temporall anauntage / but our spiruall losses & dyetryments that we suffre be soone forgot with vs / & scarsly we returme agayn therto 24 any tyme after our losse / to that thyng that is lytell or nought worthy we gyne great attendaunce / and that thyng that is of great pryce & moost necessarie to vs we set nat by it / for all mankynde in maner remenn towardar outwarde thynges / & but they soone aryse fro suche 28 dysposyeyon / they shall gladly lye & delyte cuer in outwarde thynges.

¶ The I. chapyter, howe every tale or worde is nat to be beleued / & how mannes worde soone slydeth. 32

G Ood lord, gyue & gruannt me helpe of my trouble that I suffer / for mannes helpe is but vayne & vnauylable in such nedis / I hane ofte fayled of helpe & seeoure / where I trusted to have founde it, and ofte hane I founde faythfulnes / where I trusted leest to have 36 founde it / wherfore I say, that man laboureth in vayne that putteith his hope in man. thou, good lorde, art the very hope & helth of man; blessyd be thou in all thynges, & for all thynges that happeth to us / we be sicke & vnstable of our selfe, we be soone chaunged fro goodnes 40 & diseuceyned / who is he that can so warely & wysely kepe hym selfe

1 leaf 77, sig. N. i. 2 Error for 'deserve'; Lat. 'servire.' 3 leaf 77, verso.
in all thinges, that he fall nat some tyme into a snare of discyete of some perplexite / but he that trusteth in the, good lorde, and seketh the with symple herte, doth nat so soone remewe from the / and if it 4 hap hym to fall into any tribulacyon / howe so euer he be wrapped therin / he shall soone be deluyed therof by the / or ellys soon receyue comfort of thy goodnes / for thou, good lorde, forsakest them never that truly truste in the / it is harde to fynde a faithfull & a 8 trusty frende / that so perseuerith in all the trybulacyons of his frende / thou, good lorde, art moost faythfull in all such nedys / & lyke vsynge the none is / nor may be fouunde / o ful well felte & sauoured that soule in god / the which sayde, my mynde is grounded 12 & stablysshed in my lorde god / if it were so with me, I shuld nat so soone drede man / ne be moued at his wordes / who may prouyde all thinges for to come / or who may eschew the parelles or euyls here after ensuynges? if chaunces or thinges before sene 1 ote anoyeth & 16 hurteth man / what shall I say than of thinges vnprouyded / but that they more greuousely hurt / but wherfore haue nat I, wretche, better prouyde or purueyed? why gane I so soone credens to other mennes saynges? but we be men / ye, thoughwe we be reputed and 20 extened angells of many folke. to whom shall I gyue credens / but to the, good lorde? for thou art very trouth, that nouthe discuyet ne may be discuyed / and euery other man is a lyer, vnstable / & soone discuyuyng moost in wordes, so that vneth it can or may be 24 beleued that semeth ryghtwyse when he proferith it / howe prudentlye haste thou, good lorde, gyuen warnyng to vs to be ware of men, and how the moost famelyer frendes of man be enemys to hym / also a man shulde nat beleue if man shuld say to hym / lo, cryst is here or 28 there / shewyng hym that is nat cryst but rather antecryst, as hath be sayd, and hereafter skalbe sayd. I am taught by harme that I haue sufeyd & sene other suuyer / And praye God that I may be taughte to be more ware & nat to my foly / a man sayth to me / 32 sone, be ware and kepe this pryuey to thy selfe that I say / & whyles I kepe pryuey suche as hee comynnett to me / he can nat kepe pryuey that thynge that he desired me to kepe pryuey / but anon he betrayeth and dyscloseth bothe hym and me, and so gothe his way. good lorde, 36 defende me from such talys and vnware men, that I fall nat into theyr handes / nor take vpon me to do suche thinges / good lorde, graunt me to haue stableness of worde & nener to have dyscyeyful tongue, 2 but remove all suche dyscyeytes fer fro me / I ought in all wyse 40 eschewe that thynge that I wolde nat sufey my selfe / o howe good & peasyble is it a man to kepe scyelence of other menmys dedes / & nat lightly to beleue every manmis tale / ne lyghtly to tell out suche talys / to shewe brefely in fewe wordes the entent of his mynde, nat 44 to be led or moued with any bosting or flateryynge wordes / & alway to seke god almyghty, the beholder of mannes soule in his dedys, euer desyryng that all the entencion of his soule inwarde, to geder

1 leaf 78, sig. N. ii.  
2 leaf 78, verso.
with his outwarde dedes, may be directe & perfourmed after his
gracious pleasure / how sure is it for the conservacion of heauenly
grace / a man to fle vttter apparaunace of goodnes & nat to desyre out-
warde flatery or vaynglory / but rather to folow those thinges which 4
gyue and procure the amendyng of lyfe with the feruour of good
lynynge / knowen vertu & openly commendyd hath hurt many
persones, where grace pryuelye vsyd & hyd hath and doth proffyte / &
auayle many in this frayle lyfe / the which after scripture is all 8
temptacyon & malyce.1

¶ The .li. chapter / howe a man shulde put his confyndence
in God whan sharpe wordes touche hym.

S Tonde, sone, fermely & truste in me, whaz thou art vexyd with 12
troubles & malyceous wordes / what be wordes but wynde that
fleeth in the ayre without hurt of any stone / if thou be gyly of
such wordes or worthy of them or suche repreues, than thynke thou
wylye gladlye amende the / and if thou be nat gylye, thynke yet 16
thou wylye suffer gladlye 2such repreues for goddis sake / It is but an
easy thynge to suffer sharpe wordis sometyme, where it is so that
thou mayste nat suffre harde flagellacyons / or betynges, with cryste
& for hym / & why is it that so small thynge be so bytter and 20
odyous to the / but for that thou art yet carnall & nat spirituall in
thy afecciouns / geuyngye more hede to man than to god? for that
thou dredest to be despysed / thou wolt nat be repreuned for thy
excessis / but sekest for thy defence derke & synyster excuses / but 24
beholde thy selfe better, & thou shalt se well that the worlde &
vayne glory / or mannnes pleasure lyue yet in the / whan thou
refusest to be humbled & confoundidy for thy defautis / it is certeyne
that thou art nat very humble, ne truly dede / or mortyfied to the 28
worlde / nor hast nat the worlde crucifyed to the / but here thou
my wordes & thou shalt not drede a thousande mannys wordys / lo,
if all the wordes that myght be feyned were maliciously sayde
agayn the / what shulde they noy the, if thou wolde let them passe 32
& nat ponder them greatly? thou knowest they may nat mayme the
ne hurt one here of thy hede / but he that hath nat inawarde syght to
his soule helth / nor god afore his syght, is soone moind & trobled at
a sharpere worde / he that trusteth in me, sayth our lord, and woll nat 36
stande to his owne iugement, shalbe without mannes terrore / I am
the iuge and knower of all secretis / I knowe how eery thinge is
done / I knowe both hym that doth the iury & hym that suffreth
it / for by my suffraunace such iuryyes be done / that many mannys 40
thoughtis may be knowen / 3I shall iuge bothe the innocent / and hym
that is gyly, but I haue decreed to proue them both by my hyd
iugement / the testomyony & iugement of man ofte tyme deecyneth /
but my iugement is true / it shall stonde stable / & it shal nat be 44

1 Lat. 'militia.' 2 leaf 79, sig. N. iii. 3 leaf 79, verso.
III. lii.]  

Of Eternal Life.  

239

subuered. though it be hyd & nat apere / yet it neuer dothe erre, though it apere nat ryghtwyns to some / wherefore in every inge-
ment man shulde renne to me / & nat to lene to his owne reason / A 4 rightwis man wol neuer be troubled, what thing so euer hap to hym of god / yet and if any wronge be layde vnto hym he wol nat moche recke / ne he shall not be exalted by vayne glory, if he be reasonably excused by other / for such a persone consydereth well that I am the 8 very sercher of manys hert & inwarde partyes, & nat iugyne after the face & the outwarde aperauance of man, but after the inwarde demeanyng of manys soule / for ofte I iuge & fynde culpable many thingis that manys ingement demeth to be laudable. wherefore I 12 beseke the, my lorde God, the true iuge, stronge and pacient, that knowest the fraylte of the malyce of man / be thou my strength & trust in all nedys,1 myne owne conscience / for thou, good lorde, knowest in me that I know nat my selfe / & therfore in every repreue I shuld 16 humlye my selfe & beningelye suffer / but for asmoche as I have nat paciently & meklely suffred all such condycyon / relece & forgyne me, good lorde, I beseke the & gyue me more large grace of sufferaunce / thy plenteous mercy is better to me, by the which I may opteyne 20 pardon of my mysbehaueour / than the proper opynyon of my justye for the defence of my 2 hyd conscience / for though I suppose my con-
cyence to be clene & nat spotted with any synne / yet I may nat iustifie me in that / for if thy mercy be remeued fro vs, no man 24 here lyuynge may be rightwyse in thy syght.

† The .l.ii. chapter / how man shulde suffer all greuys & aduersytys for the lyfe euerylastynge, that we all hope and abyde here.

28 On, se thou be nat broke by impaciens of the labours that thou hast take vpon the for my sake; also se thou be nat cast downe by dyspappeyn or vrenesable heuyynes in any trouble that shall hap vnto the, but be thou reconforted / & strenghted in euery suche 32 chaunce by my promyses / for I am suffycyent to rewarde & gyue to my seruauntis aboue all mesure / thou shalt nat labour longe here, ne alway be greued with heuyynes / abyde a shorte tyme in pacyens / and thou shalt soone haue an ende of thy troubles / one houre shall come 36 whan all thy labours / and troubles shal cease / all thynges is mesuryd and passeth with tyme is both lytell & short / do therfore as thou doste, and labour feythfully in my wynyarde, that is to say, in my churche, after the degre that thou art called to, and I shalbe thy 40 rewarde, wryte thou / rede / synge / sorow for thy synnes / kepe thy mouthe fro yll & vayne wordis / pray thou & be pacient in aduersites / such exercesyss with such other vertuously labours be the very wy & merytes of euerylastynge lyfe. peace shall come one day that is knoen

1 Some words omitted.  
2 leaf 80.
to our lord & hyd fro man / that day shall nat be as the day or nyght of this lyfe / but it shal be lyght & ener endurynge clerenes / stedfast peace / and infynyte rest infallyble & sure / Thou shalt nat then say with the apostle : who shall delyuer me fro the perellys & the ioperdy of my mortall body / ne thou shalt nat than eyc with the prophet with desyre to be desolued, & say these wordes / wo is me, that myne abyndyne here in this mortall body is prolonged / & why ? for than shall deth that before had dominacion in man / be over-8 thrown & destroyed / & helth of body & soule shall than ever be without ende / none anyo shall than be to man / but a blessyd ioy & myrth & a sweete & / / fayre company / O if thou sawe the perpetuell crownes of sayntes in heven / & in what maner of glory they 12 lyue & ioy in now / that were before despyssed in theyr lyuynge & reputed vnworthy to lyue / sothely thou wolde humble the in the moost lowly wyse / & thou wolde somer desyre to be subiecte to enery man / than to have gouernaunce of any man, nor thou wold nat 16 desyre the glad dayes of this worlde / but thou wolde rather desyre to be in trybulacion for god, and thou wolde desyre also to be vyly-pendyd & set at nought amonge men for cryst & with cryst thy saucour / o if these thynges were saucery to the & shuld profoundly 20 perse thy herte / thou woldest nat ones complayne the at such troubles & aduersitees ; & why ? for we ought ech of vs to suffer all labours / & hardnes for the lyfe eternall that is so precyous / it is no lytell thyngye to wynne or to lese the kyngedome of heuen / lyft vp thy 24 soule into heuen & beholde me & my sayntes, all that hath had and suffred great conffylctes / and batayles with me in this worlde / now they ioy with 2 me / nowe they be comforted / nowe they surely rest after theyr labours & shall eternallly abyde and reynge with me 28 in the eternallly reynge of my fader.

¶ The .lii. chapter / of the day of eternyt / & of the anguysshe of this present lyfe.

The mansyon of the hygh cyte of heuen is all full of blysse & ioy 32 infynyte & o thou day eternall, moost clere, that which art nat made darke by any nyght / but it shyneth euer by the lye trouthe of almyghty god / this day is euer ioyfull and moost marry, euer sure and stedfast, & neuer chaungynghe his state into commodityouns / 36 wolde god that day shulde shyne to vs / & all temporall thynges were endyd. this day of eternyt gyueth lyght to the sayntes in heuen, with perpetuall clere and shynynge & but to traynaylers here in erthe it is farre, & as by the mene of a myrroure / the Cytezins of heuen 40 knowe howe ioyfull that day is / and we, which be the children of Eue and outlawes from heuen, sorowe for tedyouns & bytternes of this our temporall day / the dayes of this tyme be shorte / euyll, full

1 leaf 80, verso. 2 leaf 81.
of sorowes and angnysshes, where man is defoyled with many synnes, and is feblysshed and destroyed often by passyons; he is contracte and dystrayned with many dredis, and with many busynesess is he

occupied he is wrappyd in many vanytes / & with many errors he is intrikid, and broke with many labours he is mouns with many temptaciones he is ouercome with delytes, he is crucyte & turmentyd with penury and neede / o whan shall all these labours be ended / and whan shall I be deluyed fro the mysery / and thradal dome of vyces / whan shall I thinke of the alone, good lorde, all other thynges lefte / and whan shall I say in the fully! whan shall I be without all Impedympt / or lettyng & in very lyberte without all greutance of body and mynde / whan shall I possesse saide peace without trouble / sure peace within and without, & sure on euery syde / o good lesu, whan shall I stande to beholde the / whan shall I have syght / & contemplacyon of the eternall glory of thy kyngdome? whan shall thou be to me all in all / o whan shall I be with the in thy kyngdome / the whiche thou haste of thy goodnes prepare to thy lowres at the begynnynge? lo, I am lefte here a poore outlawe in the Lande of myne enimyess, where dayly batayles and in-fortunes be full great / confortme me, good lorde,

in my exyle / mytygate my sorowe, for I syghe vnto the with all desyre / for all that the worlde offerth vnto me for my solace is but a burden to me / I desire inwardedly to be knyitte & cleue to the, good

lorde, but I maye nat come thereto / I desire to be converted and atteyn the heuenly thynges / but worldly thynges and possessyons vnmortyfied in me let me / & where in my mynde I wolde and desyre to be above all temporall thynges / I am compellyd agaynst my

wyll by my dul body to be vnder all / & so I, vnhappy man, am in conteynall fight with my selfe / & I am made grevous to my selfe, whyles my spyrte desyreth to be above & my fleshse to be downe / o what is my suffrance wth/inforthe, that whan I treate of heuenly

thynges by dylygence of my mynde / anone a multytude of carnall thoughtis mette & letted me / good lord, be thou nat by thy grace far from me / nor deccyne thou nat in wrath fro thy servaunt / sende downe the lyghtnyng of thy grace & consume such vayne and trobulous

thoughtes / sende downe thy arowes of drede & chase away all the fantasies of the enmy / gather to gether all my sensys to the / & make me forget all worldly thynges, & gyue me grace soone to aunoyde fro me & to despyse the fantasmes or Images of synne / Socoure thon me, eternall truthe, that no vanytes meue me / O thou heuenly swettenes, come and enter into me / & chase fro me all vnclennes / forgyme me, I beseeke the, & mercifully perdoun, as ofte as I consyder in my mynde any thyng in tym of prayer excepte thy goodnes / I

knowlege the, good lorde, that I have be wont to behave me very distractely in prayer & other thynges, for I am nat often there / but absent, where I stonde or sytte bodyly, but I am more there, whether

1 leaf 81, verso. 2 Lat. 'passiones.' 3 leaf 82.

IMITATION.
I am borne by such thoughtis / for I am there where my desyres be / and there my thought & desyre is where that thyng is that I love / for that thyng doth mete me anon in thought that naturally pleasith or deleyteth, wherfore thou trueth the hast openlye sayde: where thy 4 treasour is / there is thy herte / if I loue henuen I thykke gladly on heuenly thynges / if I loue the worlde I joy of hit & in the fortunes of the worlde / and I am heuy to here of the worldly aduersytees / if I loue my body or flesshely desyres / than I often Imagyn and thykke 8 of them / if I loue my sowle / or spyryte, I deleyte to thykke vpon spirituuell thynges / so what so euer thyng I loue I gladly speke / & of the same I bare the Images of such busily in my mynde / but blessyd is that man that for god forgetteth all maner of creatures, & 12 that doth violence to nature / and that doth euercryfe or quenche the foule lustys or concurpysens of the fleshe by fervour of spiryte / so that with a clere conscience he may offer his prayers purely to god / & so be worthy the company of angells / all erthely thynges within 16 and without hym excludyd fro hym.

¶ The .liii. Chapiter / of the desyre of euerlastyng lyfe, & what goodes be promysed to the kynghtis of god that fyght ayenst syume.

S One, whan thou felyst that the desyre of euerlastyng beatytude or blyss is infoundy in to the by grace, and with that thou desyrest to departe out of thy body, that thou may se my clerenes euerlastynge / than open thyng herte & receyve this holy inspiracion 24 with all denocion & desyre / gyue dygne & moost large graces to the hye goodnes of god that doth to the so worthely / so graciously vysyteth the / so ardently exyetteth the / & so myghtyly doth rayse the, that thou fall nat to erthely thynges by thyng owne nature & burden / thou 28 deste nat receyve that grace by thyng owne thankyng or labour / but all only by the goodnes of heuenly grace and the respecte of God, for that thou shuldest profyte more & more in vertuous lynyng & in humlyte / & that thou shuldest prepare the ayenst batayles for to come, and 32 also that thou shuldest cleue to god almyghtythe with affeectyon of, 3 with a fervour of denocion & stedfast wyll / some, the fyre doth often bren, but the flame therof doth nat ascende without fume or smoke / right so the desyre of some men is in heuenly thynges, but theyr affeectyon be 36 nat fre fro temptacons of the fleshe / & there fore they do nat alwy purely for the honour of god that which they aske so effectuously of god; such is ofte tymes thy desyre, which thou sayde was so important / for that desyre is nat pure and perfyte / the which is infect 40 with mannes proper commodity / aske thou therefor nat such thinges as be delectable / or profyttable to the / but suche as be worshipfull to me, for, if thou igne right, thou oughtest to prefer myn ordenaunce

1 leaf 82, verso. 2 Orig. 'lakour.' 3 leaf 83, sig. O. i.
before thy desire and all other things to be desyred / and to folowe my wyll & ordenaunce. I knowe thy desire, and hane herde thy manyfolds syghtynes & wepynges; thou wolde now be in the lyberte of the glory of the chyldren of god / it delyteth the nowe to be in the eternall hous of god, that is to say, in the heuenly contreyt, where full ioy is, but thour is nat yet come / thou must yet haue labour and batayle ayenst thyn enemies / & so haue the tyme of probacion here afore thou come to euerlastynge glory / & rest: thou wolde be fulfilled with that hye goodnes / but thou mayst nat haue it yet / I am the essencyall goodnes of man / abyde me, sayth our lorde, vnto I call the to my kyngdome / Thou must be proued & exercysed here in erth afore thou come to me; thou shalte haue consolacion some tyme gyun the / but the full plente that sayntes hathe in heuen shalte thou nat 1 haue whyle thou lyuest here / be thou therfore reconforted & stronge both in thy doinges & in thy suffrancce [of] the contraryousnes of nature / thou must do on the clothynge of grace & inocencye, & be chau?ngett into a newe man. thou must ofte do that thou wolde nat, & that thynge that thou wolde do thou must lene; that please the other men shall precede and come to effecte / & that thynge that thou hast a pleasure in shall nat come to effecte perauenure / also what other men say shall be herde, & what thou sayst is set at noughte / other men shall aske & they shall haue theyr askynge, but thou shalt aske & nat spede / other men shalbe commended in mennyys mouthes / and of the no man shall speke / other persones shall haue this of?cye / or that commytt to them / and thou shalt be demed vnprouytable / for suche thynges is man ofte naturally heny, & a great thynge it is if thou bere such with styll mouth and mynde; in such thinges with other lyke is man proued / whether he be the true seruanct of god / how he can denye hym selfe & breke hym in aduersytees; scarcely thou shalt fynde any thynge enioyned or layde vnto the to do / for the which thou nedyst to suffre deth, as thou shalt fynde thynge contrary to thy wyll, which thou must suffre moost whan thynge dyscordsyngye to thy mynde, which appereth to the lesse profytable in execucion / be commaundad to the / & for asmoch as thou art vnder the domynyon & power of other to whom thou dare nat resyst, therefore it is sene harde to the to folowe alwey the wyll of other / & alwey to lene thy proper wyll / but beholde, sone, & consider 2 well the ende of thy labours, which is nat far fro the. Also gyue heede to the frute of them together with the infyntyte rewards of the same / and thou shalt haue no greuaunce in suche labours / but a great conforte of thy pacience, for as for that lytle pleasure that thou wyfully forsakest now in this lyue, thou shalt euuer haue thy wyll done in heuen / for thou shalt haue there all that thou wyll or can desyre / thou shalt haue ther power of all goodnes without any drede to lese it / there thy wyll, one euere with me, shall coneyte or desyre no straunge /

1 leaf 83, verso.
2 leaf 84, sig. 0. ii.
Of Comfort for the Desolate Soul. [III. lv.

 pryuate or worldly thynges. there shall no man resyst the / ne none complayne on the / none shall let the or withstande the / but all that thou desyrest shalbe presentyd to the / and they shal fullfył all thyne affecccyon or desyre vnto the fulnes of the same / there shall 4 glory be gyuen in rewarde for reprenes here paciently suffred / and the pall of hande for heuynes, and for the lowest or laste place that thou hast be content with / thou shalt there receuyue everlastynge regyne / there shall apere the frute of obeydysens here kepte for god / 8 the laboure of peneaunce shal be rewarded with ioy / & humble sub- ieccyon shal be crowned with glory / bowe the, therfore, vnder every mannes hande / & forse thou nat who commaundeth the for to do this thynge or that / but study thou with great dylygence, that 12 whether it be thy prelate, thy felow, or lower than thou / that inteydith to do any thynge, that thou take all suche thynges well and with payseynce / and that thou fulfyll theym with very good and denout wyll / let this persone seke thys thynge 1 & he that thynge / 16 be he glad of this thynge / and he of that / or he commendyd in this / and he in that / be they neuer so precyous or multyplyed / ioy thou neyther in this thynge nor in that / but alony to be vyllypended or despyesd & in my pleasure & honour / & over all, desyre that 20 whether thou lyue or dye / god alwyse be glorifyed in the or by the.

¶ The Jv. chapter, a man beynge in heuynes & desola- cion shulde commytyte hym into the handes of god / & to his grace, sayinge:

L Orde god, holy fader, blessyd be thou now & euer / for after thy holy pleasure / so thou hast done to me / and all that thou dost is good. I besech the, good lorde, that thy seruanct may ioy in the, and nat in my selve / ne in none other thynge but in the / or ordred 28 to the / for thou alone art verye gladnesse / thou art my hope, my crowne of reward / thou, good lorde, art my ioy & honour / what hauue I / or any of thy seruauntis that we hauue nat receyued of thy goodnes / ye, without our meryte / all be thynge that thou hauest gyuen 32 and made / I am but pore, & hauue ben in traunayle fro my youth / & often my soule is heuy vnto wepyng, & some tyme it is troubled agayn it selve for passyons fiersly in rysyngne / I desyre, goode lorde, the ioy of peace / I aske that peace of thy chosen chylldren, the which 36 be norisshed & fed of the in the lyght of inwarde & eternall consola- cyon / if thou, good lorde, graunt me peace / if thou graunt me inwardly holy ioy, than shall the soule of thy seruanct be full of lounyng and devoute praysyngne of thy infynyte goodnes / & if thou with drawe 40 the fro me / as thou hast often wont to doo / 2 than may I nat ren the way of thy commaundemencys, that is to say fulfyll them / but more, thy seruanct is then arted to knocke his brest & to kuele for

1 leaf 84, verso. 2 leaf 85, sig. O. iii.
grace and consolation afore had, for that it is not with hym now as yesterday and the day before, when thy lanterne of lyght shone vpon hym and illuminyd his soule / and [he] was defendyd fro the inwarde 4 temptacions vnder the shadow & shylde of thy wynges. right wyse father, & euer worthy to be most lowel, the hour is come that thy servaunt shuld be proued in / it is worthy, father, that thy servaunt suffer this hour somwhat for the / Thou knew in thy eternall presens 1

8 an houre for to come, in the whiche for a lyttell tym that servaunt shuld outwardly be ouercom & yet within forth be euer lyuyngge ayenst the / that he shuld be vylyped / / conteynped / and desypysed for a tym in the syght of men / by sorys / peynes / & passyon / that he 12 aryse agayn with the in the morne of a new lyght of grace, & after that be gloryfyed in heuen / for all such humlyyacions, holy father, thou hast so ordeyned & wyllled, & after thy commaundement so be it fulfyled in me / This is thy grace, that thou, good lorde, shewest 16 to thy frende, to suffre troubles here in this world for thy loue, as ofte / whan so euer / & in what so euer wyse thou dysposest or suffrest it to fall / without thy counceyle and prouyence / And also withoute cause nothyng is done here in erthe / It is good to me, good lorde, 20 that thou haste humbled me, that I may therby lerne the ryghtwyse iugementes / and therby caste fro me all pryde and presumpcyon of herte / It is 2 very profitable to me that I haue suffred or had such confusion / that I by the erudicion of it shuld rather seke thy consolacyon than mannys in such aduersyte / I haue lernyd also therby to drde thy inscrutable iugementeis, whereby thou prouest & scourgest the ryghtwyse man and the wycked / and that nat without equyte and rightwyssnes. I thanke the that thou hast nat spared my synnes, but 28 punysshed me with scourgys of loun / ye, bothe within & without with sores and anguysshes / no creature vnder heuen may conforte me in myne aduersytes, but thou, good lorde, the very and heuenly leche of mannes soule, that smytest and helyst agayne / Thou ledest 32 vs into sharpe peynes of body, & suffrest vs to be ledde into dedely synne somtyyme / and thou bryngyst vs out therof agayne by thy great grace / Thy dyseyplyne be vpon me / and thy scourge shall teche me the wyays of vertue and mekenes / Lo, fader, I am here in and vnder 36 thy handes / & I enclyne me under thy rodde of correccyon / smyte my backe and my necke, that I may bowe and refourme my crokyndnes vnto thy wyll / Make me meke and lowly, that I may lyue alway at thy wyll / I commytte me to the, good lorde, with all myne, for 40 to be correcte / For better is it to be punysshed & correcte here / than after this lyfe / thou knowest all thynge, and nothyng is hydde in mannes soule or concyens fro the / afore any thynge be made / thy wyssdome knoweth them for to be / it is nat nedeful that any man 44 teche or warn the of any thynge that is done here in erthe / Thou knowest what proffyte or peyne is expedient to me, and moche trybulation ayayleth to pourge the fylthe and ruste of my horryble Synne

1 For 'prescience.' 2 leaf 85, verso. 3 leaf 86.
and vyces / therfore do thou with me after thy pleasure, and despise nat, I beseeke thy grace, my synful lyfe, for thou knowest it best. graunt me, good lorde, grace to knowe that I am bounde to knowe, and to loute that I ought to loute / to prayse that thou wolde I shulde 4 prayse / and to repute that is precyous in thy syght / and to refuse all that is vyle afore the / gyue me grace, good lorde, nat to Inge things after myne outwarde syght, ne after the herynge or the relacyon of vncunnyngge folke / but truly to dyscerne of vysyble 8 things & spirytuall / and aboue all theynges to enquyre and folow thy wyll & pleasure / names wyettes be often dysceuned in judgment / also the lowers of the worlde be often deseuened in lounyge all onely theynges vysyble / what is a man the better that men repute 12 hym more or better than he is indele? a deceuyer deceuyeth another, one vayne man another / one blynde man another / & one sycke persone another / whyle he so exalteth hym / And yet in trouthe he more confoundeth hym that auannceth, whyles he so vaynly dothe the lande / or prayse hym, for howe great, commendable & holy every man is in thy syght, so worthy & great he is and no more.

¶ The .lvi. chapter / A man shulde gyue hym to humble warkes whan he is nat inclyned or dys-20 posed to hye warkes.

S One, thou mayst nat alway stande in ferenct desyre of vertu / nor in the hyghe degre of contemplacion2 / but it is nedefull to the sometyme for the fyrst corrupcyon of mankynde to descende to lower 24 theynges / and to bere the burden of this corruptyble lyfe with tedyous-nes & agaynst thy wyll, for as longe as thou berest thy mortall body thou shalt fele werynes & henynes of thy herte / thou must therfore, whyles thou lyuest in this mortall lyfe, ofte mourne and sorowe of the burden and contradyceyon of thy bodye to thy soule, for that thou mayst nat continually and without cesseynge gyue hede and cleue to spirytuall studyes and to godly contemplacion / then it is expedyent to the to felye to howe and outwarde warkes / and to take thy recreacyon in the exersey of good dedis, & so to abde fermely my commayngge and benealy vysytacyon / and with that paecently to suffer exyile and drynesse of mynde / vnto that I vysyte the agayn, & deluyer the from all tedyousnes / for I shall make the forgete all 36 such anoyes & labours, & to ioy in inwarde quytacion of soule / I shall lay afore the consolaciones of scripture, that with glad herte thou may begyn to walke in my commandementes, & say: the peynes and passyons of this worlde be nat worthy to the glory of heuen / the 40 which shal be manyfested & shewed in vs after this lyfe.

1 leaf 86, verso. 2 Orig. 'contemplation.'
The lvii. chapiter / a man shuld nat repute hymselfe worthy to haue consolacyon / but rather worthy indygnaeyon, sayinge:

Orde, I am nat worthy to haue thy consolacyon nor any spirituall vysytacion, & therfore thou, good lorde, dost nothyngse agayyne ryghtwyseines / when thou lenest me in penurye / nede / and deisolacion / if I myght yet out fro me teris of contricion to the symlytude of the See, yet am I nat worthy thy consolacion: I am nat worthy but to be scourged and punysshed / I haue so greuously / and many-foldely synned / and offended the ; in trouthe / I am nat worthy thy leest consolacyon / but thou, good lorde, benyngne & mercifull, that will nat thy werkynge shulde perysshe, to shewe the ryches of thy excellent goodnes into the vessell of thy mercy / ye, without my proper mercy / thou withsaine to comfort me, thy seruant, above all manneres mesure / for thy consolacyons be nat after manneres fables / what haue I don, my good Lorde, that thou shuldest gyue me any celestyal consolacyon / for I knowe nat that I haue done any good / but alwaye prone to vyce, and slowe to amendme / trewe it is that I saye; I can nat saye nat / if I shulde any other wyse saye, thou shuldest stonde agayyne me / and no man shulde defende me agayyne the / what haue I deseryed for my synnes but hell & fyre eternall / In trouthe I confesse that I am worthy all derysyon and contempte / it semeth me nat to dwell amonge deouyt persons / and thoughte I here such thynges impacyently / yet shal I laye and reproye my synnes agayyn me, that I may the souer opetyne thy mercy / what may I say, that am so gylyye and full of all confusyon / I haue nothyngse to say but only this wordes / Lorde god, I haue euyll inclynacyons / and greuously have synned / Haue mercy on me & forgyne me, I beseye the / suffer me a lyttel that I may sorowe and bewaye my synnes afore I passe hens vnto the courtrey of darkenes, couered with the darkenes of deth / and what dost thou aske moost of a wretched synner / but that he be soroufull, and made meke of his synnes / in very contricion / and humylyacon of mannes herte / is very hope of forgyuenesse / manyns concience, so troubled with contryeon, is reconsyled to god / also grace lost by synne is repered / and therby man is defended fro the wrath of god / & there meteth together in holy kyssyng and halsyng of god almyghty & the penyte^t soule / the humble contricion of synners is an acceptable saeryfyce to the, good lorde / gyuyngne a more swete odour vnto thy goodnes than incense by fyer / it is also the precyous & acceptable oyntment that thou, good lorde, wolde to be mynystred to thy fete / for thou neuer dyd ne dost despyse, but gladly receiuyest vnto thy grace, a contryte & an humble hert / there is the place of refuge fro the face of wrath of the enemy / there is clensyd and amendyd what so euer fylthe is otherwise done.

1 leaf 87. 2 leaf 87, verso.
The .lviii. chapter / grace is nat myxt with folke that deyltet in erthely thynges.

One, grace is a precious thyne / it woll nat be myxt with straunge thynges nor with erthly consolaciones ; thou must therfore auoyde 4 from the all the impedymenytis of grace, if thou wylt receyue it / ask a secrete place to thy contemplacion, loun to dwell with thy seyle alone / seke nat veyne spekyng with other, but rather be thou occupyd with deoute prayer to god, that thou may haue a compuncte 8 mynde & a pure coneyencye / se thou accomplte all the wyolde of lytell pryce 1 in thy estymaeyon, and afore all worldly thynges prevarre thou the honour & medytacion of god / for thou mayst [nat] louingly thynke on me / & with that deylte in worldly & transitory thynges / thou 12 must sepret & withrawe thyself fro the knowlege & dere frenidis, & thy mynde fro all bodely solace / as saynt peter the apostyll counseyleth in his epystyll / all crysten folke that they as straungers & pylgrymes absteyne from all such fleshely and worldly thynges or 16 pleasures / what o sure passyng & trust shall he haue in his decesse / that is nat than overcomel with any worldly affeccion / but hath his hert sadly fixte in god almyghty, and losed fro all erthly thynges. a bestely man knoweth nat the freddome of mannes soule / 20 yet if he desyre to be spirituall / he must refuse as well his nye frenidis as suche as be far fro hym in consanguynyte / & also he must be moost ware of hym selfe / if man perfytely overcomel hym selfe, he shall the soner subdue other enimeyes to hym / perfytely vyctory is 24 a man to overcomel fyrste hymselfe / he that holdeth hym selfe subiecte, so that sensuallyte obey to reason / and reason obey to God in all thynges / Suche a man is the very conquorour of hymselfe, and lorde of the worlde ; if so be that thou fullye desyre to atteyne that 28 dege / & heygght / thou must manlye enforce thy selfe and begynme, and to put thynke axis to the rote of thy soule / so that thou may plucke vp by the rotis and destroy the hylde and the inordynate Inclynyacon to thy selfe and to all pryvate and worldly goodys ; of 32 this yvce, that a man louyht hym to Inordynatelye, all 2 moost all cometh that is yll in man ; which loue, therfore, if it be overcomel, we shall haue consequently in vs great peace & tranquyllyte; but for as moche as fewe folke laboreth to dye to themeselfe / that is to saye, 36 to mortyfyte such contrariousnes in themselfe / nor goeth nat out of themselfe by contemplacyon or exercys of vertu / therfore they lye wrapped in them selfe, & may nat be lyfte aboue them selfe spirituallye in soule ; but he that desyreth frely to walke with me / it is nedefull 40 that he mortyfyte in hym selfe all yll & inordynate affeccyon, so that he do nat enclyne ne clene to any creature by pryuate loue of concupyscens.

1 leaf 88.  2 leaf 88, verso.
The .lix. chapter / of dyuers mouynges of nature & grace.

SOne, se thou gyue hede dylygentlye vnto the mouynges of nature & grace / for theyr mouynges be very subtyll & contrarious, & scarcely they may be perceyued but if a man be inwardly illumined; every man loueth & desyreth that thyng that is / or semeth good / and every man pretendeth in his worde & sayinges some goodnes, and therfore many be deceyued vnder the pretenz / & symyltyude of goodnes / nature is wyly, & therefore it draweth / snareth / and disceruseth many wyes, & it hath euer it selfe for his ende / but grace walketh & maketh man wake symple without colour or de-

cye / it maketh man to declyne and fle from all yll / it pretendeth no snarys of deceyte / and it maketh man do his werkyes all purely for god, in whom also he fynally doth rest / nature doth dye agaynst hys wyll, he wyl nat gladly be oppressyd or ouercome / ne he wyll gladly be obedyent 1 or subdued vnder other but with vvolence / grace doth the contrary / for it maketh man to stodye to mortfyde hym selfe / Also it resysteth to sensuyltye / and so brydeleth hir that she rebell nat / grace maketh a man to be subiecte to other / It maketh hym to desyre to be ouercome / It wyll nat suffer man to vse his owne lyberte / It maketh man wyllynge to be euer vnder dyscyplyne / It maketh man nat to coueyte domynacyon vpon other, but allway to be on lyue and stonde vnder God / and for God to bowe humbly to euer man / Nature laboureth and studyeth euer to and for his owne profyte, and gyueth hede what luce & auautage he may gette by other / but grace attendeth nat to his owne profyte / but rather he attendeth what is good & profytablye to many / nature desyreth gladlye honoure & reuereence / & grace gyueth all honoure and glory fethfully to god / nature dredyth confusyion & contempte / & grace ioyyneth 2 to suffre contynually reprenes / & turment for the name of Iesu. Nature loueth Idlenes and bodlyy rest / and grace can nat be 2 Idell / but seket gladly some profytablye labour / Nature seketh fayre thynges and euryous, and aborreth vyle thynges and gros / and grace delyteoth in symple & humble thynges / it despyseth nat harde thynges, nor to be industed with olde garmentis. Nature beholde 36 temporall thynges / and ioyeth at erthe lyues / It is heuy at harme, and anone impatient & wrathfull at an injurious worde / but grace beholde thynges eternall: it doth nat inclyne ne cleue to temporall thynges / wherfore it is nat troubled in losse of 3 worldlye goodes / ne vexed at sharpe & harde wordes, for he hath put his treasure & ioy in heuen, where nothyng may perysshe / nature is conetous, and it soner & gladlyer receuyeth than gyueth / Also it loueth ponerte and pryuate thynges; but grace is pytous and large to the poore & nedy / 44 it escheweth syngularythe / it is content with fewe thynges / & it

1 leaf 89, sig. P. i. 2 For 'ioyeth.' 3 leaf 89, verso.
Iugeth that it is better and more blessyd to gyne than take. Nature enclyneth a man to the loue of creatures as to his owne body / to vayne syghte and moyynges, & to such other thynges / but grace draweth to god and to vertues / it forsaketh the worlde and creatures 4 therof, with all vanites, it hath\(^1\) carnall desyres, & it restrayneth wauerynge or wandrynge about, & it maketh man ashamed to be in open place / Nature hath soone outwarde solace, wherin his sensys delyte / grace seeketh solace in god only / & it delytyeth in celestiall 8 thynges aboue thynges vysyble / nature moueth man to do all his dedis and warkes for proper auayle; it wyll do nothing frely, but trystith for his good dede eyther as good a dede or a better, or at the favoure or launde of man / therfore it setteth moche by them, be they 12 neuer so euyle\(^2\) / but grace seeketh nat any temporall thyng / nor it asketh none other thyng but [God] alone for rewarde / nor it asketh no more of temporall thynges / but that he may be the help of them come to thynges eternall / Nature ioyeth of the multytyde of carnall 16 frendys and kynnes folke: he hath pryde of noble kynne or of the noble place that he is borne in / it gladdeth to be with myghty men and with \(^3\)his peris / but grace maketh man to lonne his enimyges / nor he is nat proude of the multytyde of frendlys, ne it reputeth nat 20 noblylyte of frendes or of place that he cometh of / but if more vertue be there than with other; it fanoureth more the poore than the rych; it hath soner compassyon vpon an innocent than vpon a myghty man / it ioyeth euer in trothe, & nat in falshede / & it exorteth good 24 folke to encrease of vertue & goodnes, & to be assymylate to the same of god by vertu / nature soone complayneth of defaut or heuynges that he suffreth / but grace suffereth paciently all euylles / nature maketh all thynges bowe to hym / it fyghteth for hym selfe & re- proueth / but grace referreth all his cause to god / it maketh man to ascrybe no goodes that he hath to hym selfe, but to god onely, of whom all goodnes cometh orygynally / it maketh man humble, & nat to boste hym selfe presumptiously; it stryues nat, nor preferreth nat 32 his reason or sentence before another / but in every cause or fortune he submyttith hym selfe to the eternall wysedome & ingement of god / nature desyreth to know & to here nouelties / he wyll also apere forthwarde, and hau the syghte and experyens of many thynges 36 by his outwarde senses; he desyreth to do such thynges that laude and greate praysynghe cometh of, but grace doth nat desyre to know and perceyue newe or curyous thynges / for all such vayne desyres cometh of the olde corrupcyon of syne / seth no newe thynghe and 40 durable is vpon erthe; grace teecheth the senses of man for to con- trayn and let the vayne glory & pleasour of man / & to escheuwe 4 all outwarde amayntage / & to hyde mekeely such thynges as be laudable & marmeyleous in hym / & to seke the launde and honouer of god, & a 44 profyteable frutfulnes of every thinge & cunynge that man hath / it wyll nat that man commend hym selfe / ne exalte his vertue, but it

\(^1\) For 'hateth.' \(^2\) Orig. 'exyle.' \(^3\) leaf 90, sig. P. ii. \(^4\) leaf 90, verso.
wyll that god be blessyd in his gyftes / the which gyneth every thinge after his fre charite & without our deseruynges / This is a supernaturall lyght & a spectayll gyfte of God, and it is a proper 4 sygne and token of electe / & chosen persones, & an ermes of euery
lastynge saluacion / which lyfteth vp man fro theyse ethely thynge
to loue thinges celestiall, & it maketh a spīrituall person of a carnall /
the more therefore that nature is ouercome, the more grace is yet in
8 man ; & dayly is inwarde man, that is to say the soule, vsyted &
renewed with inwarde graces & visytacyon after the Image of God.

¶ The .lx. chapter / of the corrupcyon of nature and
the workynge of grace.

12 Orde god, that hast made me to thy Image & lykenes / graunt me
thy grace / the which, as thou hast afore shewed / is so great &
necessary to my saluacion, that I may therby vynquysshe my right
bad nature that draweth me to synne & perdition. I fele in my
16 fleshe a lawe of Synne that Impugneth the lawe of my mynde and
maketh me thrall to synne & to obey to sensualyte in many thynge,
and that I maye nat resynt the passyons or mocions therof / but if thy
holy grace infounded ardently to my hert assyst me. Thy great and
20 abundaunt grace is nedefull to me, that nature therby may be ouer
come in me, which is alwayes prone to yll appetyte & thought ; for
that nature lyныally descendsynge fro our fyrst fader Adam into his
successyon, after that it was vycyat & defoyled by his synne, the
24 peny therof descended into every man; so that that nature, the
which was good / and right wys when it was made of the, good lorde /
is now for the ylyte & inffyrnes therof so corruyte man that the
mounyng of it lefte to man draweth ener to yll / & loue thynges /
28 hye & heuenly thynges lefte / For the lytell vertue & strength of
that nature the which remayneth / there is as who sayth a lytell
sparke of fyre wrappyd and hyd in asshes / This is the naturall
reason of man belapped with great darkenes / yet hauing dyscrecion
32 of good & yll / of truthe & falsenesse, though it be vnable to fullyll
all that he approueth, nor may nat vse yet the full lyghte of truth /
or his affeconys helthfully / wherfore it foloweth, good lorde, that
I delyte in thy lawe after myne inwarde man, knowynge thy com-
36 maundement to be good / ryght wyse and holy / arguyng also / and
fyndinge all yll and Synne to be excused and fledde / and yet in
myne outwarde man / that is to saye my body, I do serue to the
lawe of synne / whyles I obey more to sensualyte than to reason in
40 his mocions / wherof cometh that I wolt that which is good / but I
am nat of power to perfoure it, I purpose in my mynde oft tymes
many good dedis or werkes / but, for that grace wanteth that shuld
helpe my inffyrnyle & febylnes / therfore I go asyde & cesse of good

1 leaf 91 sig. P. iii.
doynge for a lytell resystens / Therof cometh that thoughke I know the wey of perfeccioun / and howe I ought to do / yet I aryse nat by deucocyon of soule to such perfytyes, I am so oppressyd and lettyd by my dull & corrupte body. thy grace, good lorde, it is to me ther-4 agayn ful necessary to begynne goodynes and to profyte therin, & to fynysse the same in perfytyes / for without that grace I can nothyng do / and with the helpe of it I may do all thynges necessary to me / o thou heenly grace, without the whiche no man may 8 be of any meryte or valoure before God / nor any natural gyfte is profytable, neyther craftes ne rychesse / neyther beaute ne strength / wyte or eloquence, be any thyng worth before the, good lorde, and grace wante / For gyftes of nature be gyuen Indyfferentlye to good 12 folke and euyll / But the gyfte of electe and good persone is grace and lune of charite, wherby they be noble and made worthye euer- lastynge lyfe / that Grace is of such worthynes that without it / neyther the gyfte of prophesy / ne the workynge of myracles and 16 sygnes, nor hye speculation or ezamyngus anythyng, Also neyther feyth ne hope / nor other vertues be accepte of God without grace and charite / o thou blessed grace, that maketh hym that is poore in Soule rych in vertues / and hym that is meke abundance of goddes spyrtyuall / come and dyscende in me / replenyssh me sorene with thy consolacyon / that my soule fayle nat for werines / and drymes of mynde. I beseech the, good lorde, that I may fynde grace and mercye in thy syght / for thy grace is Inough to me, if other 24 thynges wante that nature asketh / if I be vexed / or troubled with many tribulacyons, I shall drede none euyll whyle thy grace is with me / that grace is my streth, for it gyuen hymme & helpe to hym that hath it / It hath power vpon all ingentes / & wysedome vpon all wyse men / It is the maistres of trouth and the techar of dys- cyplyne, the lyght of the soule, the conforte of pressures, the chaser away of henynes / the auoyder of drede / the norys of deucocyon, the brynger forther of terys. what am I without grace, but as a drye tree 32 without moysture, and an unprofytable stocke to spyrtyuall be- lenyng / wherfore I pray the, good lorde, that thy grace may euer pruent me / and make me busily gyuen to good workes by the helpe of Cryste Iesus.

¶ The lxi. chapiter, we ought to forsake our selfe & folowe Cryste with our crosse.

One, as farre as thou mayste forsake & leue thyselfe, so moche more thou shalt passe into me / for lyke as the inwarde peace of 40 mannes soule is to desyre nothyng withoutforth, so a man forsakynge hym selfe inwardly conioweth hym to God / I wyll that thou lerne to forsake or deny thyselfe perfytyly in my wyll with [out] all contradyc-

1 leaf 91, verso.  2 leaf 92.
cyon or complayut / folowe thou me, for I am the way / I am trouth & lyfe / without way no man may go / & without trouth there is no knowlege / And without lyfe no man may lyue. I am the way that thou oughtest to folowe / trouth to whom thou oughtest to gyue credens / and am lyfe that thou oughtest to hope in to haue / I am the way vnmeuable and moost right / I am trouth infalPlyble & moost hye / & am lyfe without ende increat, & in the which standeth the very lyfe & blysses of spyrysts & blyssyd soules / If thou abyme in my way, thou shalt knowe the very trouth, and trouth shall delyuer the / and thou shalt finally come to euerlastyng lyfe. If thou wylt come to that lyfe, as it is wryten, thou must obserue my comamunde-

12 mentes. If thou have knowlege of trouth, trust to me / & to my wordes / If thou wylt be my dysciple, deny and forsake thyselfe and folowe me; if thou wylt be perfyte, sell all that thou hast and gyue it to the poore folke; if thou wylt possesse euerlastyng lyfe, despyse this present lyfe / If thou wylt be auauau?d in heuen, humble the here in this worlde / If thou wylt reygne with me in heuen, bere thy crosse here with me in erthe / For onely the servauntes of the crosse fyndeth verely the way of lyght & eternall blyssse / lorde Theseu, for as much as thy way is the way of straytynes & of hardenes, the which is odious to worldy folke / therefore I beseke the to gyue me with the contempte of the worlde, that I may hate it werely as thou dyd / It is nat acordyng that a servaunt be preferred afore his lorde /

24 nee a dysciple aboue his mayster / Thy servaunt therefore ought to be exercysed in thy wayes / for therin is helth & very holynes; what euer I rede or here besyde it, I am nat refresshed, ne I take nat full delectacyon therby. some, for that thou hast red & knowest these thynges, happy art thou / and thou shalt be blyssyd if thou fulfyll them / it is wryten, he that hath my comamundementes in mynde and executeth theym in his conversa?tion, he is he that loueth me, and I shall lone hym, and I shall shewe & open my selfe to hym, and I shall do hym to syt with me in the kyngedome of my father. good lorde, as thou hast sayde and promysed, so be it done to me. I haue take the crosse of thy hande, I shal beare it by thy helpe & grace, as thou layde it vpon me, whyles I lyue / for trulye the lyfe of a good man is the crosse of penance / the whiche is the very wey to paradise / the whiche wey I with other haue begonne / it is nat leful to go backe & to leue it / haue do, bretherne, go we together the wey begun / Jesus be with vs: For his lone we take vpon vs this crosse of hardenesse / and therefor let vs abyde therin for his sake / for he shall be our helper, that is our leder / beholde our kyngge goth before vs / he shall feyght for vs / folowe we hym strongly, drede we no paresls, be we redy to dye with hym goostly in the batayle of vvees & hardnes / ne let vs nat felle from such exercysse, that we confounde nat ourselfe.

1 leaf 92, verso. 2 leaf 93.
The .lxi. chapter / a man shulde nat be dyscomforted when he falleth in any aduersyte or defaute.

S One, paciens & humlyyte in aundersites doth please me more than 4 moch consolacyon / and devotion in prosperytye had / why art thou heuy at a lytell worde / or dede done or sayd agayn the? if more had be sayd or don to the / thou oughtest nat to haue been moued at it / But lette it nowe ouer passe / This thyng that thou haste suffred S is nat the firste nor shall be the laste trouble or eyll that thou shalte suffer if thou lyne / Thou arte stronge and manfull Though, where none aduersyte is resystyng agayn the / thou dost welc counceyll & can well strengthe other with thy worde / But when sodeyn 12 trybulacyon commeth to thy dore / thou faylest than both in con\(^2\) euyll and strength; gyue hede to thy great fraylte, the which thou hast experyence of in lytell thynges obiecte agaynst the / And for thy helthe when such thynges fall / lyffe vp thy hert to our Lorde 16 as thon best can / and if it touch the, yet let it nat throwe the downe, ne longe vnbelappe the / Suffer such thynges pacyently / if thou can nat gladlye / and if thou here nat gladly such, but thou felest par- nenture indigynacyon in the / reppresse the within thy selfe / & 20 suffer none inordinate worde passe from the / wherby other shuld be sclaunether / A passyyn areysed in a man shall soone be apesyd and inward sorowe shalte made swete, if grace returne to man ayen. yet I lyue, sayth our Lorde / I am redye to helpe the, and to comforte 24 the more than I dyd before, if thou wylt truste vnto me and demonstly call vpon me / Be thou more quyete and pacyent than thou hast ben / It is nat for nought thou art often tymes troubled and tempted gremously / thou arte a man and nat God / thou art a fleshely crew- ture and none aungell / howe mayst thou than thynke alway to abyde in one state of vertue / than that was nat granted to Aungell in heuen / ne vnto the fyrste man in paradyse / the which both felle and stode nat longe in the state of thyrr creacyon that they were 32 create and sette in / I am he that arayes theym that sorowe for theyrr Synnes / or that other 3 wyse sullreth with pacyence aundersyte / I anaunze them that knowe theyr infyrmyte / into my dyuynyte / Lorde God, thy holy worde be blessyd / it is sweeter to me than the 36 houy come / what shuld I do in many and great trybulacyons and anguysshes / were nat that thou conforted me with thy holy & swete wordes / whyles I shall come to the porte of helth eneralystyng by pacyent suffraunce of aundersytbes / what nedeth me force what and 40 howe great or many trybulacyons I suffer / graunt me, good lorde, I besech the, good ende and an happye passynghe from this worlde / hane mynde of me, good Lorde, and dyrecte my lyfe & me in the waye of ryghtwyseenesse to come to thy kyngedome. 44

\(^1\) leaf 93, verso. \(^2\) Orig. counceill. \(^3\) leaf 94.
The lxiii. chapter / how a man shulde nat serche hye thynge / ne seke aucnatures, the which God worketh here in hys hyd Jugeinent.

4 SOne, beware that thou dispute nat of hye maters or of the hyd ingemenes of God / as why this man is damned or forsaie, and he lyfte vp to so great and hye grace / Also, why this man is so greatlye punysshed with Syckenesse / pouerte / and such other / And this 8 other / man so greatly aaanysyd to rychesse and dyngytees / These thynge with such other excedeth all mannes consyderacyon or knowlege / for no mannys reason or dysputacyon may serche or compasse the Ingemenis of God / Therfore whan thyne enimmye sufrieth

12 temptacyon to the in any such thynge / or if other curious persons enquyreth suche knovlege of the / answere agayne vnto 2them this sayinge of the prophete: thou, alway blessyd lorde, arte ene rightwyse, and thy domys are alway true & rightwyse / And also this 16 sayinge of the same prophete: the ingemenis of oure lorde are trewe and instyfied in them selfe / My ingemenes, sayth our Lorde, are to be dred, and nat to be dyscussed by mannys reason / for no mannes reason may compryse them / also thou shalt nat enquyre and dispute

20 of the merytes of sayntes, whiche are hyer in merytes or blysse / Suche vayne busynes gendreth debates & stryfes / they also norysse pryde and vanyglory / also enuuy theym of the same, whyles he his saynt, and another his, laboureth to preferre / to deseire / to know or

24 to serche suche thynge is but vanye without all frute / and it dys-pleaseth the sayntes suche opynyon. For I am nat God of dyscensyon, but of vanye and peace / the whiche peace is founde more in trewe humlyacyon of man / than in his exaltacyon. Some man hath more

28 devoceyon to this saynte / and some to other Sayntes / but that is more of deuocyon of mannys afeecyyn than of godlye or gostely zele or loue / I am he that made all sayntes / I gaue theym grace, and I haue receyued theym to my glorye / I euer knewe any manmys 32 merytes, preuentiyynghe them with my swete blesseynges / I haue knowne before my louers & chosen seruanntes from the begynnynge, whom I haue electe & callyd by my grace from the reprobate and damnable conservacyon of the worldlye people / I haue chosen them & nat they 36 me / and I haue drawen them to me by my mercy / I haue ledde 3them in temptacyons / and safelye brought them out thereof / I haue vysyted them with many and great consolacion / I haue gyuen them perseuerance in goodnes / and I haue crowned theyr pacyence / I 40 knowe the fyrst man and the last that shalbe / and so of ebery other thynge / I haue halse all my chosen seruanntys with inestymable loue / I am to be loued in all my sayntes, & to be honoured and blesyd over all in eche of them / that which I haue so gloriously magnyfiyed and 44 predestyned without any merytis goyng afore of theyr partye /

1 Lat. 'suggerit.' 2 leaf 94, verso. 3 leaf 95, sig. Q. 1.
therefore that despyseth one of my leest sayntis or electe persones / he worshippeth nat the moost / for I made both small and great / and he that blasphemeth, detraceth / or despyseth any saynt detraceth me / and all my sayntes in heuen / all they be one by the bande of 4 charyte / all theye consyder and fele one thyng / they well one thing / and eche of them loneth other / and, that is more, they loue me aboue them selfe and theyr owne merytes / for they be rapte often aboue themselfe / and drawn out of theyr proper lone, and 8 gyneth theym hooly vnto my lone, in the which lone they rest by entyer frayceyon & gladnesse / nothyng may chaunce or drepressel theye, For they be full of eternall truthe / and they brenne in soule with the arloure of inextinguyble charyte / such folke as be carnall cesse to 12 speke or tell of the state & glorie of sayntes / for they can nat but lone pryvate loye / They do away and put to as they fayour / & nat after the pleasure of the lyte truthe of our Lorde cryste iesu / In many folke is ignorance, but moost 2in theym that haue but lytell 16 vnderstandyng, and theryfore they but seldeome lone any person per- fytly or ghostly / many men be drawn by naturel affeccion & lone, nowe to this saynt or man / nowe to that, & some to this / some to that / & as they behaue them in these erthely thynges here / so they 20 Imagen to be of heuenly thynges / But great dyfference is betwyxt the thynges that Imperfyte folke do Imagyn or consyder / and these thynges that deuonte and illumynyd persones seeth by heuenly illus- tracyon / theryfore, sone, beware to treate vpon such thynges curiously 24 that excedeth thy knowlege / but laboure thou rather & indeuenour thy- selfe that thou may be sorted with the leest or lowest that is in heuen thorewe the merytes of good lyfe. what awayleth it a man to know which Saynt is more worthy in heuen than other / but if he 28 wolde humble hym selfe the more, or wolde gyue more laude and praysyng e into God theryfore / He pleaseth god more that thyketh busly with repentance of the greatnesse / and grefe of his synnes / & of the want of vertu that he hath, wherby he dyffereth from the 32 holynesse of sayntes / than he that dysputeth of theyr degré in heuen more or lesse / Better it is a man with deveunt prayers and wepynges to pray to sayntes / and with humyltye of soule to adquyre and purchas theyr helpe / than to enquyre by vayne inqysyceyon theyrr 36 secretes / They be well content eueri chone with his ioy / If men here lyuyng wren were content and wolde refrayne theyrr vayne spekyng / and contenciyon aboute theym / They haue 3no glorie or exaltacyon in theyr owne merytes / for they assygne no maner of goodnesse vnto theyrr owne selve / but to God all onely, the which hath gyuen them all thynges of his infynyte grace and charyte; they be replenyszshed with so great lone of God, and with so abundaunt and folowyng Ioy there vpon, that no glorie nor felcyte may decreace / or fayl 44 them / All the Sayntes in heuen, the hyer they be in glorie / the more humble / and lowe they be in theyr owne syght / and more nere /

1 sic. 2 leaf 95, verso. 3 leaf 96, sig. Q. ii.
and dere to me in lone. It is wryten in the apocalyps that the Sayntes in heuen of humblenes dyd submitte theyr crownes before God / and they fell on theyr faces before the humble lambe, Cryste Iesu / adhow-rynge and worshyppynge hym as theyr lorde God euermore lyuynge withouten ende / Many folke enqyure very busyle whiche Saynt is more preferred in the kyngedom of almyghty God / that can nat telle if that theyr selfe shall euuer be worthye to be accomted with the leest Saynt in that kyngedome / It is not a lytell but a great thynge and grace to be in the leest sorte in heuen / where all that be there are greatlye magnyfed of God / For all that be there be called and are the chylde,ren of god almyghtye ; whan the apostellys of God questyoned amonge theym / whiche of theym shulde be more pre-ferryd in the kyngedome of Heuen / Theyr harde agaye the answere of our Lorde / But if ye be conuertyd / and made meke / pure and withoute malycye, as chylde,ren be / ye shall nat enter the kyngedome of euerlastynge lyfe / and he that humblyth hym as this chylde, he is more worthy in the kyngedome of heuen / wo be to them that dysdayn to humble them selfe with chylde,ren, for they for theyr pre-sumpcion & pryde shall nat be suffred to enter the humble yate of heuen / the which admytteth none but humble and meke folke / wo also be to ryche folke the which be ouercomen by Inordynate loute of theyr ryches / For suche ryche folke haue here theyr consolacyons and Ioye / And therfore at the last, poore folke that be here humble of herte and content with theyr poore degre, shall enter into the glorye of God for suche penury and hardenes / wronges and other ylles as they haue suffred here lyuynge in this vale of myserye / where ryche folke lyuynge here in welthe and pleasoure shalbe shyt out with great sorowe and lamentacion / for that they haue loste so Inestymable a Ioy for a short worldly delectacion that they had here lyuynge. Ioy therefore, ye humble folke and also poore, for ye shall enheryte the euerlastynge ioye and kyngdome of god, if ye lyue well here in this mortall lyfe with perseueraunce.

¶ The lxiii. chapiter / all hope and truste that man hath is to be fyxed in god all onely.

L Orde god, what is my truste that I haue in this lyfe? and what is my moost solace / & conforte of all thynge vspyble that I se vnder heuen? It is nat thou? whose mercy is innumerable / yes, sothelye / whan hath it be well with me at any tyme without the? or whan myght any yll happen or come to me thou beynge present? Sothely neuer / I had leuer be poore with the / than to be ryche without thy presens / I had leuer be a pylgryme here in erthe with thy presens / than to possesse heuen without the / For where thou arte, there is heuen / and where thou art nat, there is deth and also

1 Orig. Tey. 2 leaf 96, verso. 3 Error for 'Is it.' 4 leaf 97.
Of Entire Dependence upon God.  [III. lxiv.

hell / Thou arte all my desyre / and therefore I have need to lament / to pray / and crye contynuall after the / I may trust fully in none but in the, for there may be no helpe in cases of need / but in the only, my lorde god / thou arte my hope / my trust / & my moost faythfull conforte and helpe in all thynges / all other persone seke theyr owne profyte and anayle, but thou alonely pretendest and sekest my profyte and helthe eternall / also thou turnest all thynges to my well / ye, & when thou sendest me troubles / affliccioues and tempta-8 cyons, all suche thou, good lorde, ordeynest for my wele and profyte / that by a thousand wayes art wont to prove thy chosen and beloued servauntes / in which probacion thou art nat lesse to be praysed / than if thou had replenysshed vs with heuendy consolacions / In the, 12 good lorde, I put all my hope & socour / I sette all my trybulaconys and anguysshe in the / for all that I beholde & se, without the, I haue proued it infyrme and vnstable / The multytyde of carnall frendys aunayleth nat / nor stronge helpers shal nat may helpe / ne wyse coun-16 ceylers may gyue any profytable answer or counseyll ne the bokes of doctories may conforte, ne any precious substantce may delyuer fro thy hande, ne any secrete place may defende man / but if thou, lorde god, wyll assist / helpe / confort / counseyll / instructe / & kepe 20 hym. all things that some 1 for to be ordeyned to mannes peace and felcyte / If thou be absent, they be nat worthy / ne they haue or gyue any true felycite to any creature / thou, my lorde god, therfore arte the ende of all goodnes / the hye lyfe of all the profounde spek-24 ynge, of all eloquence, & the moost stronge hope & solace of thy servauntes / Myn iyen intendynge into the / I truste fullye in the, my lorde god, father of merceyes / Blesse and sanctyfy my soule with heuenlye blessyng / that it may be made thy holy tabernacle and 28 dwellynge place / and the sete of thy eternall glorye / No thyng be founde in me at any tyme that shulde offende thy hye maiestye; after the greatnes of thy goodnes and thy manyfolde merceyes beholde me / and here graciously the prayer of me, thy poore servaunt, beyng 32 farre exyled in the regyon of the shadowe of deth / defende / and conserve the soule of me thy servaunt, good lorde, whyle I laboure amonge the manyfolde parcles of this corruptyble lyfe / and dyrecte it by thy grace contynuantly in this lyfe vnto the fynall countrey of 36 euerlastyng peace and claryte. Amen.

¶ Here endeth the thyrde boke of Iohn Gerson / Emprynted in London by wynkyn de worde, in Flete strete, at the Sygne of the Sonne.2

1 leaf 97, verso.
2 Leaf 98, recto, is blank ; on 98, verso, is the device of Wynkyn de Worde.
Text of Lady Margaret's Translation.
1 Block.

¶ Here beginneth the forthe boke of the folowyng Iesu cryst & of the contemp-

2 Block. nyng of the world. In prynted at the 

commaundement of the most excellent prynces, Margarete, moder vnto our souereine lorde, kinge Henry the .vii., Countes of Rychemount and Derby, And by the same Prynces it was translated out of Frenche into Englysshe, in fourme & maner ensuynge, The yere of our lorde god M.D.iii.

¶ Prologus.

12 Ome to me, saythe our mercyfull lorde / all that laboreth 

Block. and be charged / and I shal gyue vnto you refecceyon. 

And the bredde that I shall gyue vnto you, shalbe my fleshe for the lyfe of the worlde. Take and ete it, for it is my body that 

16 for you shalbe gyuen in sacrifice. Do ye this in remembraunce of me. For who so eteth my fleshe / and drynketh my blode, he shall 

dwell in me and I in hym. ¶ These wordes that I haue sayde vnto you be lyfe / & spiryte of helthe.

20 ¶ In what great reuerence and feruent desyre we oughte to receyue our lorde Iesu cryst.

Capitulo primo.

24 My lorde Iesu cryst, eternall trouthe / these wordes before-

sayd be thy wordes. Albeit they have not ben sayd in one 

self tyme, nor wrytten in one selfe place, yet for that they be 

thy wordes I ought feythfully / & agreeably to understande 

them / they be thy wordes / and thou hast proffered them.

28 And they be now myn, for thou hast sayd them for my helthe. I 

will gladlye receyue them of thy mouthe, to thende they may be the 

better sowen & planted in my herte. Thy wordes of so great pyte, 

full of loue / swetnes & dileccion, greatly excyteith me ; but, lorde, 

32 my propre synnes fereth & draweth backe my conscience / nat pure 
to receyue so great a mystery. The swetnes of thy wordes incyteith 
and prouoketh me / but the multytude of my sinnes chargeth & sore 

greueth me ; thou commaundest that I shall come vnto the feythfully, 

36 if I wyll haue parte with the, to the ende that I may receyue the

1 leaf 1. 2 leaf 1, verso. 3 leaf 2, sig. A. ii.
Christ to be received with Reverence. [IV. i.

norysshynge of immortalyte, if I desyre to opteyne the Ioy and lyfe eternall. Thou sayest, lorde, come ye to me that labour & be charged / & I shall refresse you. O howe sweate & amayble a word is that in the Ere of a synner, that thou, my lorde & my God, lysteth of thy benyng grace to byd me, that am so poore & haue so moche nede of the holy communyon of thy precyous bodye. O good lorde, what am I to presume to desyre the, that the heuen / & erthe may not comprehende, & thou saist, come ye all to me / who asketh & of thy wylleth this righte meke worthynesse / and amayble byddynge. Howe shall I or dare come vnto the, whiche feel nat that I haue done any maner good? How shal I enterteyne the into my house, which so often haue offended before thy glorious / & ryghte benyng 12 face? The aungels / arkaungels, honour the / the holye / & iuste creatures drede the / & thou sayest, good lorde, yet come ye all vnto me / Lorde, who shulde beleue thyshyng to be true / if thy selfe dyd not say it? And who is he that durste approche there vnto 16 If thou dydest not commaunde it? Noe, that iust man, laboured by an hundreth yere to make the arke / to the ende he myghte be saued with a fewe of his people. Howe maye I prepare me than in an howre, to receyue the with due renereence, composour and creatour of all this worlde? Moyses, thy greate famyltyer & speciall frende, made tharker of tymer, nat corruptyble, which he courered with righte pure golde, and put in the tables of the lawe / and I, a corruppt creature, howe shall I nowe dare receyue the that arte conditoure of the Lawe / 24 and gyer of grace & lyfe vnto all creatures? The rightwyse Salamon, kyng of Israel, edyfied a ryche Temple to the praysynge & worslyppynge of thy name by the space of .vii. yere / and by .viii. dayes halowed the feest of the dedicacion of the same / he offred a thousande 28 hostys to pacyfyte thy goodnes with / and put the arke of alwaynse in the place made redy for the same with the sounde of claryons / and trumpettys. Howe dare I than, cursed / & right poore amonst other creatures, receyue the into my house, which vnmeth can knowe that 32 I haue well passyd and employed one houre of tyme / nether to my knowlege that I haue deuotly passyd one halfe houre. O blessed Ihesu, how many haue there ben before me / that hane studied to do any thynge that myghte please the? Alas, howe lytyll a thynge is it 36 that I doo / albe it the tyme is shorte. And yet when that I dyspose me to receyue thy holy communyon / I am but losely gathered to gether and full coldly purged from all distraccions of mynde. And certeynylye no cogitacoes vnprouytalbe oughte to come into the holy 40 presence of thy dyte. Also I ought not to occupye me with any creature, for I shall not receyue an aungell, but the lorde of aungels into the secrete of my herte.

For there is a greate dyfference betwene the Arke of alwaynse 44 with his relyques / and the ryght pure / & precious bodye with his vertues nat faylynyge, but euermore durynge.

1 leaf 2, verso, 2 Orig. 'vnto.'
And betwene the sacryfye of the prefyguratyme lawe that was to come / and the true hostye of thy precious body, that is thaccompl-
lysshement of all the olde sacryfye.

Therefore than shulde nat I be more inflamed in thy vener-
able presence, & by more solcytude prepayre me to receythe the
sacred and holy gyftes / and benefytes of the / In so moche that the
holy auncyent patryarkyes / and prophettes / kynges / and prynces,
and all the people / hath shewyd so great afeccyon towards thyne
honours & dyyne seruyce in tyme passyd.

The right deuout kyng dauyd inclined to the arke of god
with all his strengthe, knowlegyne / and remembryng the benefytes
done vnto his fathers / he made organes of dyyuers maners / and he
composed psalymes & instytute that they shulde be songen / and he
hym selfe sange theym with glades / & often tyme with the harpe
of the holy goost. This kyng was inspyred with the grace of god,
for he hath taughte the people of Israel to payse god with all theyr
hertes, blessyng, honouruyng, & prechynge dayly his holy name. If
so great deuocyon & remembrance was done with dyyne seruyce /
and praysynges before thanke of his testament / howe great reverence
and deuocyon oughte we than to hauie in the presence of the sacra-
ment / and in the assumpcion of the ryght excellent body of our
lorde Iesu cryste? Also all cristen people vse for to renne to dyyuers
places, for to vysyte the relyquyes of seyntes / and maruelyth to here
the maruoylous dedes / and werkes of them. they beholde the great
edfycyes / or buyldynges of Temples / and kysses the sacryfeced
bones of seyntes, wrapped in clothes of Sylke and Golde / and thou,
my lorde God, saynt of all seyntes / creature of all thynges / lord of
all aungels / thou arte here present on this aultur before me. Often
tyme the curysote of men and nouveauys of thynges nat sene be of
lytell frute / and lesse to be sette by / prencypallye where there is so
light recours and great wauerynyge withoute any contracyon / but, my
God, thou arte all present in this blessydyg sacrament of the aultur,
very god and man, Iesu cryste / in the whiche the frute eternall of
helthe abundeth / and is perceyued at all the tymes that thou arte
worthy recyued / And to this here draigned not any lyghnes of
sensuall curyosyte, but ferme feythy, deuoute hope / and pure charyte.
O god inuysyble, creatoure of all the worlde, Howe maruoylynsly
doest thou with vs, how feythfull doest thou with theym / that doth
purpose to receythe thy selfe in this blessedyg sacrament. Certeynylye
it surnounteth all vnderstandyng / and draweth specially the hertes
of deuoute people to deuocyon / and embraceth theyr afeccyon / For
thy true and feythfull frendes that disposereth all theyr lyfe to amende
them, receyueyth often great grace of deuocyon and vertue of that
moost worthyest sacrament / O maruolous hyd grage, whiche all maner
of feythfull cristen people of our lorde Ihesu cryste onely knoweth /

1 leaf 3, sig. A. iii. 2 Error, here and often elsewhere, for 'creatore.'
3 leaf 3, verso.
But the infydeles / and subgettes vnto synne may therof hawe no experyence / In that sacrament the spyrituall graces be confermed, and the vertue that was lost in the soule is repayred, and beautye by synne wastyd / is couered / Somtyme this grace, that often with the plenytyde of deuocyon gyuen / nat only vnto the thought / but also vnto the feble body, the myght / and strength is augmented; wherefore it behoueth vs to hawe sorowe and pyte of our slouthe and neclygene, that we be nat drawn with so great desire and affectyon 8 to reeeu ye our lord iuue crist, in whome is all hope / & the meryte of theym that ought to be saued / for he is our helth and redempcyon / and the consolacion of vyatours / and the eternall fruyceyon of sayntes. ¶ Also we ought to hawe sorowe of that so 12 many vnderstandeth / sauereTHE / and reuerenceth so lytyll this holye sacrament / whiche Ioyeth the heuen and kepeth all the worlde / Alas that thys blyandnes1 / and hardnes of mennes hertes, that wyll nat consyldre so synguler and also so inestymable a gyfte as is gyuen 16 vnto vs / but it falteeth in aduertence by dayly and acustomable vsage / For if the sacryfyce of this holye sacrament were done onely but in one place / and but of one preest in all the worlde, with howe great desire wene ye the people wolde go to that place / and to that 20 preest to here the godly mysteryes done of hym / But nowe be made manye preestys, and in many places this holye sacrament ys but of2fired, to thende that the grace and loup of God to man may the more appeare / and for so moche as this holy communion is spred 24 thorough out the worlde. Thankynges be vnto the good pastoure eternall, that haste vochesdaue to refresshe and feed vs poore banysshed creatures with thy ryght precious body and blode / and also by thy wordes of thy propre mouthe / hast desyred vs to receu ye thys holy 28 mysterye / sayenge, come ye all vnto me that be charged / and I shall refresshe you.

¶ Howe the great charyte / & bounte of God is shewyd vnto man in the holy sacrament. Ca. ii. 32

O My god, I come vnto the, puttynge my confidence in thy mercy and bountye / I syke and come vnto my saynour; I, hungry and thursty vnto the fountayne of lyfe, poore and nely vnto the kyng of heuen / the seruaunt vnto his lorde, the creature vnto his 36 maker / a persone desolate vnto his pyteous comforter / But wherof is this that thou thus comest vnto me: who am I that thou wylte gyue thus thyne owne selwe to / Howe dare I, so symple and poore a synner, be bolde to appere before the / and howe may it please the to 40 come vnto suche a wretche / Thou knowest thy seruaunt / and well vnderstandest that nothyng is good in hym / wherefore thou shuldest do this grace vnto me. ¶ Than do I confesse myne vnworthynesse,
and knowlege thy bountye, and prayseth thy pyte / & gyue vnto the thankes for thyne so moche great charyte / and thou doest this for thy selfe, good lorde, and nat for my meryte, to the ende that thy
bountye may the more be knownen vnto me / Thy charyte is more largely verified / and thy mekenesse commended more perfytely / sethen that it thus pleaseth the / and also thou hast commaunded it to be done / this thy pleasure contenteth me / and with my wyll my
wyckednes shall nat resyst agaynst the. ¶ O swete and benyngne
Ihesu, howe great reuerence and gyuynghe thankes with perpetuall
praysynges be due vnto the, my good Lorde, Ihesu Cryste, 1that by
thy pleasure and wyll I may receyue thy blessyd body / whose
worthynes no man is founde able to declare or expresse / But what
shall I thinke of this communyon when I shall come vnto the, my
lorde god, whiche I can not dulye honoure / and yet I desyre deuoutly
to receyue the / what may I thinke better and more profytably for
me / than to meke my selfe holly before the / and to prayse thyne
inftynte bounte aboue all thynge / I prayse the, my lorde god
euerlastyngely, and dysprayse my selfe, and submysse me vnto the
depnesse of my wretchynes. ¶ O, my god, thou arte saynt of all
sayntes / and I the fylthe of al synners, yet thou inclynesy thy selfe
vtmo me that am nat worthy to beholde the.
¶ Alas, my swete creature, 2that so melky comest vnto me / &
wylleth to be with me / and desyrest me vnto thy dyner / and gyueth
vitmo me the mete of heuen and the brede of angellys, which is brede
of lyfe / and no lese thynge thane thyselfe, which is descenedyd from
heuen, and gyne lyfe vnto the worlde / Let us see here what great
lone procedith from the / and what gentylnes doth shyne vpon vs.
² ¶ Howe great yeldynges of thankes and lounyngs be due vnto the
of vs synners. O howe profyttable and howe helthefull was thy
councell whan thou instytute / and ordeyned this gracious gyfte.
¶ O howe swete / and Ioyous ys that feest wherein thou hast gyuen
vnto vs the fedynge of thy precyous body. ¶ O, good lorde, howe
marneylous be thy operacyons / and howe myghtye is thy vertue / and
thy trouthe vnable to tolde. Thou hast sydye, and all thynges
were don / and all that thou hast commaunded / hath taken effecte.
36 A marneylous thynge to be belened / and farre aboue the vnder-
standyngye of man, that thou, my Lorde god, very god & man, arte
coly conteyned vnder a lytel lykennesse of brede and wyne, and thou
arte hole receyued without consamyng of hym that so receyuyeth the.
¶ Thou, lorde of all, that hast no nede of any maner thynge / yet
thou hast wylled to inhabyte within vs by this thy holye ³Sacrament.
Lorde, kepe my herte and my body vndefylyd, to the ende that with
a pure and a Ioyous conscience I may often receyue the to my ever-
lastyng helthe.
¶ Theyse holy mysteryes which be institute / and ordeyned
chyelly vnto thy honoure and perpetuall remembrance.
1 leaf 4, verso.  2 Error for 'creautore.'  3 leaf 5.
¶ O, my soule, rejoyce the / & gyue thankynge vnsto thy god for
his noble gyfte / and synguler comforte, that it wyll please hym here
in this vale of teres thus to comfornthe. For as often tymes as thou
re membrest this mysterye / and receyuest this blessyd body of our 4
lorde, so often thou receyuest the werke of thy redempyon / and
arte made partener of all the merytes of our lorde Iesu cryst. For his
charyte is neuer mynysshed, and the greatnesse of his mercy is neuer
consumed / wherefore thou oughtest to dispose the alway with a newe 8
reoluynge of thy thoughte, and oughtest to consider this great
mysterye of thy helthe by attendyue reysyngue of thy soule.

¶ And this werke ought to be vnsto the as greatly newe and
joyous whan thou receyuest it, as if that same daye our lorde had 12
first descended into the wombe of the virgyn mary to be made
man / orelles he that daye had suffred dethe for the helthe of man
vpon the crosse.

¶ What great profyte it is often to receyue the body of 16
our lorde Iesu cryst. · Ca. iii.

L Orde, I come vnsto the to the ende that welthe may come vnsto
me of thy gyfte / and that I may loye at the holy feest that
thou haste made redy vnsto me, pore wretche, by thy swete benygnyte, 20
in the whiche my sauyoure is all that I may or ought to desyre ; for
thou arte my helthe, my redempyon / my strength / honoure / and
loye. Alas, my lorde god, make me thy daylye seruante loyous. 24
For, my lorde Iesu, I have reysed my soule vnsto the / and nowe 4
desyreth devoutly and reuerently to receyue the into my house / to
the ende that I maye deserue with zachee to be blessyd of the / and
to be acconected amonge the children1 of Abraham. ¶ My soule
desyreth thy body,2 my herte desyreth to be vnyght, & onely with 28
the gyue thy selfe vnsto me, good lorde / & than I suffysed, for
withoute the no consolacyon / nor conforte is good / without the I
may not be / and without thy vysytacyon I may not lye / wherefore
it behoueth me often tymes to come / and approch to thy hygh pres- 32
ence to receyue the for the remedy of my helthe, to the entent I fayle
nat in the waye of this mortall lyfe, if I were defrauded from thy
spyrytnall nouryshynge.

¶ Also, my ryght mercyfull lorde Iesu, whan thou hast prechyd 36
vnsto the people / and heled them of dyuers syckenes, thou hast sayd
I wyll not leue them fastynge / and withoute any refecyon, lest para-
nature they myght fayle in theyr way. Do with me than, good
lorde, in that manner, sythen thou hast lefte this holy sacrament for 40
the conforte of all feythfull people ; for thou arte the swete refecyon
of the soules of theym that haue worthely receyued and eten the / 4
and they shall be parteners / and also inherytours of the eternall ioye.

1 Orig. 'childred.' 2 Orig. 'bo body.' 3 leaf 5, verso.
IV. iv.] Many Benefits are bestowed in this Sacrament. 265

Certeyne it is vnto me necessary that so often synnes, and so soone keles, and at euery houre fayles to come vnto the ende, that by contynuall orysons and confessions, and by the receuynge of thy holy bodye I may puryfye / and renewe the heete of my refcecyon. For paraunter in absteynyng me to longe to receyue the, I may leue, forgete / and renne frome my good purpose. For the wytte of man and woman from theyr chylldhod be inclyned vnto all euyll / And also if that this dyuyne and godlye medeycye helpe vs nat / innocent we fall vnto worse. Than this holy communyon draweth men from euyll / and comforteth them agayne in goodnesse / for I am many tymes very necligent and very often keled whan that I commune / or worship my God / what shulde I thanne do if I toke nat that medeycne / and aske of hym grace and helpe? And albe it I am not alway well dysposyd to receyue my creature / yet shall I putte me vnto payne to receyue these sacred mysteryes in tyme cunnene, soo that I may be made a partener of so great grace. For it is one of the moost prynypall and grettest consolacyons vnto a feythful soule. for the tyme they shall make theyr pylvgryme towarddes in this mortall body / and to the entent we may haue the more mynde of thy benefytes. My lorde god, I shall more often receyue the, my louynge Lorde, with a deuout thought. O merueylous gentylnesse, of thyne vnspkeable pitye towar dys vs, that thou, lorde god, creatour and gyuer of lyfe vnto all spyrtyes / hathe wylled to come to one so pore a soule with the deyte / and humanyte, and my poore lene and drye soule hath hysted to be made fatte with thy grace and thy holy vnceyon of thy swete spyrtye. O happy thought, and well happy soule, that deserueth deuoutely to receyue hys god, hys lorde & creature, and in that receuynghe to be fulfylled with joy and spyrtyual gladnesse. O what great lorde receyuest thon! O what and howe great an host enterteryest thon into thy lodgyng! Howe ioyous a felowe takest thou into thy hows! Howe feythful a frende thou admytttest vnto the! O howe good / noble / and swete espouse embraceste thou, whiche ought to be beloued and desyred aboue all thynesge. O ryght swete beloued lorde / the heuen and ethhe and all the ornamentis of theym holdeth scylynce in the presence of thy face. For what prays-ye, honour / and beautye they haue, it ys of thy mercy and largenes / and can not be lyke vnto thonour and beautye of thy holy name, of thy sapience, wherof there ys no noumber nother ende.

Howe many commodities be gyuen vnto them that deuoutly receyueeth this holy sacrament. C. iiiii.

Lorde god, I humbly besche the to preuent me thy seruanant in the blessynges of thy swete mene. So that I may derseue to cum worthely / & deuoutly to the holy sacrament, mooste
to be magnified. Stere my herte and lose it frome the dull henynes of my mortall body. Vysite me with the messanger of helth / and gyue me to tast thy swetenes spirituall, which is hyde fully in the sacrament as in a fountayne of al sweetnesse. Illumyne myne iyen to beholde thyss greate mysterye / and strongly conforme me to belieue the feythe vn doubtable, for it ys thy werke & nat the power of man, it ys thy holy ordynaunce and not by mannys denye. For there is no man founde able of hym selfe to conceyue & vnderstande these holy 8 mysteriese which passeth the subtyltye of angells. ¶ Than Howe may I, pore vnworthy synner, which am but erthe & ashes, serche & conceyue so hygh & holy secrysye / lorde, I come vnto the in symplenese of herte / & in feme fythe / and by thy commanndement / & 12 with meke hope / and reuerence. And truely I belyue that thou arte here presente in this holy sacrament, very god and man. And thou wylye I shall receyue the / and Ioyne me vnto the by charyte, wherefore I humbly pray / and requyre that it may plese the to gyue vnto 16 me thy specyall grace / so that I may be all relented / and flowe in thy loue in suche wyse that I shall not desyre any other consolacyon. For thy sychyge worthye sacrament ys the helthe of soule / and body. It is the medycyne of all spytynall sekenes, in the whiche my synnes 20 be heyled, passyons be refrayned, temptaciouns be overcome / and mynysshed, more greate graces be gyuen, the vertue begonne increased / faythys enestablysshed / hope ys made stronge and fortyfied / charyte is brannynge & spred abrode. ¶ O my god, the defender of 24 my soule / and the repayer of the weykenesse of man / and the sender of all Inwarde conforte. Thou hast gyuen / and dayly gyueth vnto thy well beloued frendes in thys holy sacrament, deuoutly receyynge it, many commodytes. For thou infusest into theyr soules grete 28 comfort agaynst dyuers trybulaciouns, & frome the deponsesse of theyr owne ouerthrowynge, thou areysyst them to the hope of thy dyuine helpe. And with a newe grace thou in wardely renewest / and lyghtnest theym in suche wyse as they that feele theym before the re- 32 ceyuyynge of the Sacrament heuy / & dull / and ouerthrowen / and without affeceyon / and moystor of deuocon. ¶ After that they have ben fedede wyth thys heuyenly mete / and drynke, they haue founde them selfe chaunded into a merueilous Ioye, whiche thynges 36 thou doest vnto thy chosen people by dispensacyon of thy pure bounte, so that they maye veryly knowe by open experyence / that nothyng they 2haue nor may haue of them selve / and what grace / or goodnes they haue, it cometh of the. For of theym selfe they be 40 colde, harde, and vndeuouete, but of the they are made fermen, Ioyous & deuoute. For who ys he that cometh mykelye vnto the fourtyne of sweetnes, and shall not bryngye some lyttel quantite of sweetnes ther-from. I shall alwaye put my mouth the hole of the heauenly 44 pyple of that fourtene, that I maye at the lest take a lyttel droppe to satysfy e my thyrrste, so that I be nat all drye. And though I

1 leaf 6, verso. 2 leaf 7, sig. B. i.
may not be heuenly enflamed as the cherubyns and ceraphyns, yet
wyll I enforce me to denocion, and prepare my herte mykely to
receyue this holy louynge sacrament, and shall desyre to be embraced
4 with a lytel flame of that godly loue. O good Iesu, holy and right
piteous sauior, what so ever vertue / or goodnes that fayleth in me, I
benygly beseeche the graciously of thy pite to supplye it by thy greate
mercy. Thou that hast called all feithfull creatures in saynyng vnlo
8 theym: come ye all vnto me that labour and be charged, and I shal
refrasshe you. But alas, good lorde, I, pore sinner, labour in the
swete of my vysage / and am tormented with sorowe of my hert.
I am charged with sinnes, & trauayled with tempfacyons / entryked
12 and oppressed with many yuel passions. And, lorde, there is none
that may delyuere me or make me safe but thou, my only god and
sauyour, to whome I commyte me and all my causes, to thende
thou kepe me, and lede me to the lyfe eternal. Receyue me vnto
16 the praisinges of thy name, that hast made redy vnto me thy pre-
cyous body / and blode, to mete and drynke. My lorde god and
sauyour, graunte vnto me by thy greate bounte that in customable
recenynge of thy holy mysterye, the afeecyon and desire of my
20 deuocyon may be encreased.

¶ Of the dygnite of the sacrament of the aulter & of
thordre of presthod. Cap. v.

If thou haddest the puryte of aungels, and the holynes of saiynt
24 John Baptyst, thou shuldtest nat be worthy to receyue / or trete
of that hollye sacrament, for that is nat due to the merytes of men /
that a man shuld consecrate and treate of the sacrament of this
blessyd body of Iesu cryste / and take in mete the brede of aungellys.
28 O the great mysterie and the merueylous dygnyte of prestes / vnto
whom is gyuen that / that is nat graunted vnto the aungellys. For
the prestys only duly odered in the churche of cryste hane power to
doo and to consecrate the holy body of Iesu cryste. Certeynlye the
32 prest is the munyastr of god, vseynghe the worde of god / by the com-
maundement and ordenaunce of god. But god is the pryncypall
and inysuable worker, to whome be submyttet all creatures to be oderd
after his wyll / and all to obey vnto his commaundement. Than
36 thou oughtest more to beleue in almyghtye god & in that right excele-
ment sacrament, than to thy propre wyll or any other visyble token /
And therefore to this hollye werke thou oughtest to come with great
drede and reuence. Take good heed than, & se from whom this
40 mysterie is gyuen vnto the / and that is by the puttyng of the
handes of the Bysshoppe thou arte admyttyd vnto that hye rometh /
Beholde nowe thou arte made a proste / and sacreyd to doo this hollye
mysterie. Se than that feythfully and deuoutly / and in due ti me
thou offre thy sacryfyce vnto god / and shewe thy selfe irreprouable and withoute defante. Thou hast nat louned thy charge of lyuynge / but hast bounde the with a more straye bonde of discyplyne, and arte holden to a more great perffecyon of holynes / Also the preest 4 oughte to be adowned with all vertuēs / and gyue all theyr example of good / and holye lyfe / His conversacyon oughte nat to be with comon people / or the wyes of comon men, but with the aungelles in heuen, or with the perffyghte men in the erthe. ¶ The preest 8 clothed with holye vestementes occupyleth the rometh of our lorde Ihesu cryste / to the ende that he maye ryght humbly pray vnto god for hym selfe / & also for all other. For he hath bothe before hym / & behynde hym the very sygne 1 of the crosse, that he may con- 12 tymuallly remembre the passyon of our lorde iues crist. Before hym he bereth the crosse to the ende that he dylygently beholde the traces and the examples of our lorde iues crist, and that he fervently studye to follow them. Behind hym also is signed with the crosse, 16 to the entent he shulde suffre for the honour of god all aduersytes / Inuries done vnto hym of other. Before hym he bereth the crosse for that he shulde be wayle propre his synnes. And behynde hym lyke wyse by great compassyon to sorowe the synnes of other / and 20 to knowe hymselfe that he is a man betw'ene god and the synner. And that he depart nat from oryson / and from that holy oblacyon, to the tyme that he deserue to purchase the grace of god. when the preyst sayth masse, he honoureth god / he gyueth ioy vnto the aungels, he 24 edyfieth the churche / he helphabet the lounyng people / he gyueth rest to then that be passed & maketh hym selfe partyner of all good werkes.

¶ A inwarde remembrance and exersyse that a man ought to haue afores the receyuinge of the body of 28 our lorde Iesu crist.

Cap. vi.

L Orde, whan I thinke of thy worthynesse and of my great fylythynes / I tremble strongly and am confounded in my selfe. For if I receye the nat, I fle the eternall lyfe / & yf I vnworthyly 32 receyue the, I renne in to thy wrath. what shall I thanne do, my good lorde, my helper, protectour, comforther / and ryght sure counseller, in all myne infyrmytes / and necessitie? Teche me, good lorde, thy right wye / and purpose vnto me some exersyse conuenable to 36 the receyuyngne of this holy mystery. For it is necessarie vnto me and greatly proftable to knowe how dewoutly and reuerently I oughte to prepaye my herte to receyue this holy sacrament or to make so goodly sacryfyce.

¶ The remembranye of his propre conscience with pourpose of amendment. Capt. vii.

1 leaf 8, sig. B. ii. 2 leaf 8, verso.
He preste aboue all thynges ought to desyre with souerayne reuerence and profounde mykenesse of hert, full / and ferme feythe / humble hoope / and pyteous entente to the honour of 4 god, to celebrate, take / and receyve this worthy sacrament, ex-
anyne dylygently / and make clere / and open the conscience by true contrycion / and make confession as far as he hath power, so that thou knowe no thinge that grewe the, or byte thy sayde con-
science, or lette the frely to come vnto the same dayly. To haue displeasure of all thy synnes in generall, & for thy excesses and synnes thou oughtest to haue syghlynge and sorowe more speyall. And if the tyne suffice it, confesse vnto god in secrete of thy herte the 12 myseyres of all thy passyons: wepe and hane sorowe that thou art yet so carnal and worldly / and so euyll mortfyede from thy passyons, so full of mocyns and concupysences / so euyll composed / and ordred in thy outwarde wittes, so often applie de vnto vayne fant-
asies, so moche enclyned vnto outwarde thynges, so neelygent in the in warde spirytuall thynges, so redy to laugh and to all dissolucion, so harde to wepe and to compancycon, so redy to folowe the lose maner and the pleasures of the flesse, and so slowe and dull to the 20 ferour of vertue / so curious to beholde / and to here newe fayre thynges, so neelygent / and lothe to lerne and desyre thynges that be meke and abiecte. So couentous to receiue and possed many goodis, and so scarce to gyue them / and glad to holde and retoyne them, 24 so euyll auyed in speakyng / and so incontynent to be stylly. So vnordred in maners, so importune in thy dedes ; so gredy / and so quycke in thy mete, so deffe vnto the worde of god ; so redy to rest, so vnhust to laboure ; so wakynge to fables, so slepy to holy vygylys ; 28 so neelygent vnto the servyce of god, so spedy to thende therof / so waueringe to take hede ; so colde in deuociun in the tyne of the masse, so drye in receyuyng of the sacrement, 1 so soone withdrawn / so seldome well gadred vnto thy selue, so sodeinly moued vnto wrath / 32 so easely stired to the displeasure of other / so hasty to iuge / so roughe in repreyng / so ioyous in prosperite / so weyke in aduersite / so often pourposyng many good thynges / and lytell bryngeth to good affecte. These and other thy defautes with sorowe / & great 36 dyspleasure of thy propre fraglyte confessed and sorrowfully be wept. Set the than with full purpose alwayes to amend thy selue, & to perfite from better vnto better / and after ofre thy selue with plaine resignacion and entier wyll to the honour of my name perpetual 40 sacrifice within the aluter of thynge herte. That is to knowe, thy soule and body commyttynge feythfully vnto me / that thou so may deserve worthely to come and ofre thy sacryfyece to god, and to receyve the sacrament of my body helthefully. For no oblockyon is more worthy 44 nor no satysfaccion can be so great for to deface the sygnes of man, as to ofre hym selue to god purely / and entyerly with the oblockyon of the holy body of Cryst Iesu in the masse and the holy communyon.

1 leaf 9, sig. B. iii.
And they whose someuer shall do as moche as lieth in theym, and haue very repentance of thyr offences passed, as oft as they shall come vnto me, they shall recouer pardon & grace. I am lyfe, & will nat the deth of a synner; but rather wyll that he retourne & lyue agayne. And than wyll I nomore remembre his synnes & trespaces, but all shalbe forguyuen & pardonet vnnto hym.

¶ Of the oblacion of Iesu Crist in the crosse; of the propre resignacion that man shulde make of hym sselfe.

Cap. viii.

O Man, as I dyd offer my sselfe / and my free wyll vnto god my fader, my handes sprede on the crosse / and my naked body for thy synnes. In somoche that no thyng remayned in me / but all 12 passed in sacryfycse to apace his wrath, in lyke wyse thou oughtest to offfe vnto me uylyngly thy sselfe in pure oblacion dayly in the masse, wythe all thy affeccyonys / and strengthes, as profoundelly / and feruently as thou maist. What aske I of the more, but that thou 16 study to resyngne thy sselfe vnto me enteryly? what thyngse so euer elles thou gynest vnto me I haue no cure. For I demaunde nat thy gyftes, but only thy sselfe. As no thyngse shulde suffycse vnto the withoute me, Lyke wyse no thinge may please vnto me, what so euer 20 thou shalte gyue, thou offre nat thy sselfe vnto me. Offre the, than, gyue the holy vnto me / and that oblacion shalbe acceptable. Beholde I dyd offer my sselfe holy vnto my fader for the / and for the I dyd gyue all my body and blode, to the ende that I shulde be all 24 holy thyne / and thou myne also. But and thou reste in thy sselfe and with good wyll present the nought vnto me, thanne there is no full oblacion nouther entyer parfyte vnyon betwene vs. For the fre oblacion of thy sselfe in to the handes of almyghty god ought to go 28 before all thy werkes, if thou wylyte opteyne lybertye & grace. And the lacke of thyth is the cause that so fewe folke be illumyned and haue inwarly lybertye, For they can nat renounce them sselfe. My sentence is ferme / & stable, that none may be my disciple without 32 he renouceth all that he hath. Than yf thou desyre to be my disyple, offre thy sselfe vnto me with all thyne affection.

¶ That we ought to offfe vnto god all that we haue / and to praye for all people.

Cap. ix. 36

L Orde, all thynges that be in heuen and in erthe be thyne / and my wylyngye desyre ys to offfe me vnto the perpetually in oblacion, So that I maye be thyne euerverlastingely. And thyth daye, good lorde, I offfe vnto the my sselfe perpetually for ever more to be thy 40

1 leaf 3, verso.
seruauent with my herte and soule fully to contynue. I besche the receyue this holy oblacion of me that am vnworthy to offre me vnto thy precyous bodye in the presence of aungels assystynghe inuysyble, to the ende that it may be to the helthe of me / and all thy people. Lorde, I also offre vnto the al my synnes whyche I have committed before the and thy holy aungels, sith the first day I begane, or in any wyse myght synne, vnto this presente daye. And I besche the to inflame me with the brenninge fire of charite, and to deface / and put away all the condicions of my sinnes. Clense my conscience from all synne / and restore it vnto thy grace, that by sinne I haue loste. And perfetlye pardone me of all mine offences, that I may receive perfitly the swete kissynghe of peas. what may I do more for me sinne, but mekely confess them with sorowfull weeping & incessantly prayinge the of thy pygeous mercy?

¶ I besche the, lorde, exalte me, and be vnto me redy when I 16 am before the. O my good lorde, soueraynly all my sinnes dyspleasith me, and by thy grace I will neuer beginne them agayne; but euer shall haue sorowe for them as longe as I shall lyue, and shalbe reddy to do penauncce / & make satisfaccion of the best of my lytell power. ¶ werfore nowe, good lorde, pardone me of my great and abhomynable synnes, and for honour of thy holy name sake my soule whiche thou hast derely bought with thy moost precious blode. And I commyte me, good lorde, vnto thy great mercy / and resigne me hoo ly vnto thy handes. Do with me, Lorde, after thy bounte, and nat after my nalyce / and iniquite.

¶ Also I offre vnto the all my dedes that I haue done, albe it they be full fewe / and vnperttyght, that thou maist sanctyfye and amende theym as they be agraphable / & acceptable vnto the. And alwayes, good lorde, drawe me from better to better / and conduyte and lede me, slouthfull and vnworthy synner, vnto good & laulfull ende.

¶ In lyke wyse I offre vnto the, the desyres of all deuouthe persons, the necessytes of all good dedes of my kynsefolke & frendes / and of all theym that haue done me gooede / or be dere vnto me / and all other for thy lone / and they that haue desyre / or required me to make sacrifyce for theyr frendes, lyuynghe / or passed the world. So as they may fele helpe, Consolacion, Defence / And Preseruacyon from all parelz by thy grace / and deluyerance of peynes, so as they may yelde vnto the Ioy and gladnec with magnyfyinge and praysynghe of theyr deluyerance.

¶ I offre vnto the also prayers & holy oblacions for all them specially that hath caused vnto me heynynge / hurte / or any maner of damage. ¶ And lyke wyse for theym that I haue troubled / greneud / vexed / or selaundred in words / or dedes, knowyngly / ignorantly, to the ende, blessed lorde, that we al may be pardinoned of our offensis don the one agaynst the other. And, good lorde Iesu,
take from our hertis all suspescion / wrathe, & indignacion / & all that may breke / or let charyte, or dimyynyshe vs from thy eternall love. O lorde, haue pyte: blessed Iesu, haue pyte, & gyue thy mercy vnto all theym that asketh it, & thy grace vnto theym that 4 haue nede. And make vs so worthy to haue that grace that we may go vnto the lyfe eternall. Amen.

¶ That the holy sacrament ought nat lyghtely to be forborne. Cap. x. 8

IT behouneth the often to retourne1 vnto the fountayne of grace / mercy / bountye / pyte / and puryte, that thou mayst be clensed from thy vices & passions, so as thou maist be made more stronge / and wakyng agaynst all temptacions and subtyll craftes of the fende. 12 For thy enemeye, knowyng the greate frute / and remedye of receyng of this holy sacrament, enforceth hym, by all maner of occasions that he may, to draw the vnto hym agayne / and lete[t]h the feythfull and denout people whan any dysposeth theym to the receyuynge 16 of thyss holy communion. The enemeye, Sathan, putteth vnto theym the moost greuous temptacions that he may. Also, it ys wrytten in the hystorye of lob, this yuell spyrity cometh amponge the children of god to thende that by his cursed custome / he perturbeth / per-20 plexeth / and maketh theym dredfull, dymynysshyng heyr affeccyon / and impugnyng theym of theyr feythe, so that perauenture they leue their good 2 purpose of that holy body, that they at that tyme come for to receyue, but we shulde take no thought nor feare of the 24 crafty cantellles of that false enemeye, that be so foule & horyble / but all suche fantasies we shulde cast agayne at the hede of that wicked spirite. it is a pore myschyuous spirite that so letteth & mocketh vs. And for any assaults or commocions that he excyte[t]h, 28 this holy sacrament ought nat to be lefte. Also often tymes to great solycytude for denocyon to be had letteth, and somtyme ceryouness of confessyon to be made / But do after the councell of the wyse / and take away this anxyete & stryple, for it letteth the grace of god / 32 and destroyeth denocyon. And leue not the holy receyuynge of Iesu cryst for lytell trybulacyon or deiecyon / pusyllanymyte; but with good wyll go vnto the confessour / and pardon all other that haue offended the; and yf thou haue offended any other, mekely aske for-36 gynenesse. And thame drede not but god wyll pardon the. what profyteth it, lorge to tary from confession / or to deferre the receuyng of thy blessed saynour? First poure the, and cast out the venym / and than haste the to take the remedye. And thou shalt 40 fele the moche better thanne yf thou haddest deferred it. For if thou thyss day lene the holy receyuyngge for coldnes of denocyon and feblenes of mynde, perauenture to morowe thou shalt fynde thy selfe

1 Orig. 'tetourne,' 2 leaf 11.
more slacke, and so longe with drawe that thou shalt fynde thyself moche worse / and more vnable. Than as soone as thou mayst, take awey this feblenesse of mynde and the spyce of sloweth. For alwey
4 only to be in anguyssh and heynenes of thy syme, passyng the
tyme in trybulacyon / and for dayly obstracles, imperfeccions, to with-
draw the frome these dyuyne mysteries, without toourneyne vnto the
pytyous meryte of our sawyour, cryste Iesu / it helpeth the nought.
8 But greatly the longe taryinge to receyue thy saucour / anoyeth1 / and
taryethe the / & shall brynge dayly vnto the a more slouthfulness.
9 But, alas for sorowe, some colde / and desolate persones gladely
seeke causes of taryinge from confession / and from the receyynge
12 of this holy sacrament / and for that they convete many delayes, leste
they shall be bounde to gyne theym selfe to a strayt seroner in the
ordre of theyr lyfe. Alas, howe lytell charyte, & howe sklender
denocion hau they that putteth awaye so easely the receyynge
16 thys holy sacrament. O howe happy be they and aergable vnto
almyghty god, that ledeth so holy a lyfe, that they may kepe theyr
consciene in clene and pure drede / so as they may dayly dispose
and make theym redy / and with greate affectyon desyre to receyue
20 that holy sacrament, if it were lefull, at all tymes. Neuertheies,
somtyme by mekenes to absteyne / or for other lefull causes that may
lete with reuerence is to be praysed / But if sloute / orneglyynce
holde hym, he ought to endeuenour hym, as far as in hym ys / and our
24 lorde shallbe present at his desyre, whiche will specyally beholde his
good will ; but whan he is lawfully let / and if ye haue a good wyll /
& pyteous mynde to receyue his maker, yet he shall not fayle to haue
the frute of that blessed sacrament. For euerie persone with perite
28 deuocyon may every day receyue that holy sacrament spirittually to
his helthe & without denyinge; & in certeyne tymes and dayes
estabylshed, he ought to receyue the body of his saucour with
effectuall reuerence sacramentally. And that to seche & to do it
32 more to the praisynge & the honoure of god almyghty than to his
owne consolacion. For as often as he spirittually is comuned &
refressed inuyssybly, so often he remembreth denoulyt the mysterye
36 of the incarnacion of criste and his peynfull passion, and is kyndled
in the loue of hym: he that other wise nat prepayreth hym selfe but
at the tyme of a greate feest, or ellys by custome he is compelled, he
shall often tymes be ful vnredy. Blessed is he that offres hym selfe
vnlo myghty god as oft as he doth masse, or ellys receyneyth this
40 honorable sacrament. And in doynge this mysterye / nat taryinge /
nor to hasty, but kepe the comon maner with suche as thou lyuest
amonge. Thou oughtest nat to do that the herers therof take greue / or
Irksomnes, but kepe the comon way after thourdynaunces of the
44 holy faders. And do rather conferme the / to the 3 profyte of other
than to thyne owne deuocyon or pryuate pleasure.

1 Orig. "anoceth."  2 leaf 11, verso.  3 leaf 12.
Howe the blessyd body of our lorde Iesu cryste is greatly necessarye for the helthe of mannys soule. Ca. xi.

Ryght swete Iesu, howe great consolaeyon & sweetnes ys it to a 4 deoute Soule to ete with the at thy dyner, where none other mete is gynen but thy selfe, whiche arte the only louver, & oughtest to be desyred abone all deseys of mannys herte / and howe swete a thynge shuld it be in thy presence from the bottome of the herte to 8 sende oute teris / to dewe / and wesshe thy precious fete with the pyteous Mawdeleyne; but where is that deuoeyn / or the plenteous effusion of holye terys? certeynely in beholdinge the with thy holy ангels / all my herte ought to brene & wepe with ioye: for I haue 12 veryly the present, be though thou hyd vnder a strange lykenes, for myne eyen myghte not suffysye to beholde the in thy propre and godly clerences / nor all the worlde myght nat abyde to beholde the clerences of thy ioy & maieste / wherefore, good lorde, thou helpest 16 my wekenes / in that it pleseth the to coner thy selfe vnder the fourme of that holy sacrament / I verely worship the, whome the ангels worship in heuen / but in me it is as yet but in feyth, & the ангels worship the there in thy owne lykenes without couerture / 20 I must be content with true feythe, & so walke tylly the day come of eternall clerences, whan the shadow of fygures shall fynysshe / For, whan that pefyte day shall come, the vsage of this holye sacrament shall cease / For they that be blessyd in the heuenly ioye / shall 24 haue no nede of any sacramentall medyeyne, for they shall ioye withoute ende in the presence of god, seynge hym in his glory face to face / & shalbe transforemed from clerences vnto clerences with the goddes incomprehensible / they shall taste the sone of god made man, 28 as he was from the begynnynge / & shall be everlastynge. I than rememberinge me of the great marueyls, & solace, though it be spirituall, it is to me gynous when I remembre those marueyls / For all thynges that I here / or see in this worlde, I compete as no 32 thynge so longe as I se nat my lorde god in his glorye. Lorde God, thou arte my wytnes that nothynge can gyne vnto me comforte, nor no creature may gyne vnto me rest, but thou, my lorde god, whom I desyre eternally to beholde. 4 But that is a thynge to me not 36 possible / whyle that I am in this mortall lyfe, wherfore it behoeth me with great pacience to ordre my selfe / and mykely to submytte me vnto the in all my desyres. 4 Good Lorde, thy sayntes that nowe ioye with the in the kyngdome of heuen, abode the comynge of 40 thy ioye with great feythe and pacynce as longe as they lyned / I beleue the same that they dyd beleue / and hope as they haue hoped / and truste by the meane of thy grace to come theder as they nowe be. In the meane whyle I shall in good and fast feythe be comforted by 44 exaumples of holy sayntes. Also I haue full vertuous and holy

1 leaf 12, verso.
This Sacrament necessary for the Soul’s Health. 275

bokes for the consolacion and myrrour of my lyfe / and also aboue all these thynges, thy sacrid body for my synguler refuge and remedye. I fele that two thynges be vnto me right necessarie, without whom

this myserable lyfe shulde be vnto me inportable. For as longe as I shall be holden in this present body, I confesse me to haue neede of two thynges, that is to knowe, of mete and lyghte. But therefore thou hastt gyuen vnto me, whiche am poore and sycke, thy holye bodye to the refresshynge of my soule and bodye / And also thou hast put before my feth the lyghte of thy holye worde / And without these two thynges I myghte nat well lyue spiritualli / For thy worde, my lorde and god, is the lyghte of my soule / and the holye sacrament is the brede of my lyfe. These two thynges, so necessarie, may also be called the tables sette on eyther syde in the tresourye of holy churche; the one table is of the holye aulter, hauynge this louly brede, that is to say, the preecious body of Ihesu cryste / the other is the lawe of god, conteynynge the holye doctryne / and sheweth the right fethye, and surely gydyinge vnto the inwarde secyfyces, where as1 the holye inellys callyd Sancta sanctorum. I yelde vnto the thankes, lorde Iesu cryste, whiche arte the very cler-unes of eternall lyght. 4 For this table of holy doctryne, 2which thou hast mynystred vnto vs by thy seruauntes / prophetes / aposteles / and other doctours / And I yelde vnto the thankynge agayne, creatour and redeemer of mankynde, whiche hast declared thy gret charyte vnto all the worlde / and haste prepared this royall souper, in the which thou hast nat purposed to be eten the figyratyue lambe / but thy moost holy body and precious blode, reioysynge all thy creatures by that holest, and swetly fulflylyngye them with that helthful chaleys,

wher in be hyd all the deyltes and ioyes of paradise / and the holye angells be fedde with vs with swetnes moche plentefous / O how great and honourable is the offfyce of prestes / to whom is gyuen power to consecrate by dyuyne wordes, to blesse with theyr lyppes / to holde with theyr handes / receyuen with theyr mouthes / and to mynyster vnto other the lorde and god of al maieste / O how cleene ought to be the handes / how pure the mouth / how holy the body / and how undefyled the herte of a preest / vnto whom so often entrith the auctour of all purete. Certenly from the mouthe of a preest ought no worde to procede but that / that were honest and profet-able / that soo often receyuen the sacrament of the holye bodye of Ihesu crist / his eyen ought to be symple and shamefast that so customably beholdeth the holy body / The handes pure to lyfte vp vnto heuen, which handeleth the creature of heuen / and erthe / For specially a preest it is sayd in the lawe / be ye holy, for I, your lorde god, am holy. O god omnipotent, thy grace be vnto vs helpynge, so that we which have taken the offfyce of prestode may reverently and deuoutlye serve the with all purete / and good cons-cience, and if we may not lyue in soo great innocencye of lyfe as we

1 App. error for ‘are.’ 2 leaf 13, sig. C. i.
ought to do, gyue vs grace at the leest that we may wepe and sorowe the euyles that we haue commytted / and done, so that in spiritual mekenes / & purpose of good wyll, we maye from hensforth strongly servue the with feruent corage.

¶ With howe great diligence he ought to prepare hymselfe that shulde receyue the sacrament of iesu crist. Ca. xii.

1 Ur lorde sayth: I the lower of purete, & the lyberal gyuer of all holynes / I serche the pure, elene herte, and there wyll I rest / Make redy than for me thy herte / and I shalbe with the than as I was with my discyples / at Ester. I shall come and dwell with the if thou wylte, but than it behoneth the to mundifye and clene the habytacion of thy herte fro all synnes, leue all brute and noyse of the worlde with all thy vyses, & inclose & shet the in thy chaumber, as doeth a solitary byrde vnder the euyles of an house / and remembre all the excesses & all thy defautes commytted / with all 16 thy soule & bitternes of herte. For a good frende wyll make redy to his wellbeloued frende a good & a plesaunt place to dwell in / & in that doyng is well knowen with what good affecyon he receyveth his sayd frende. It is for troute that thou oughtest to vnderstande 20 that thou mayst nat satysfye by any meryte or laboure of thy selfe / nat and thou dyddist laboure with the best of thy power by a hole yere, though thou haddest none other thynge to do / But thou shalt vnderstande that by my ony power and grace / is permytted / and graunted vnto the to come to my table / and if that a poore man were called vnto the table of a ryche lorde / and the poore man had none other thynge to gyue agayne for that benefytes of that ryche man / but swetely / and mekely to thanke hym, he wolde do it / so oughtest 28 thou to do diligently as moch as is in the / and nat by custome / or necessite / But with all drede / reuerence / and affecyon / Thou oughtest to take the blessyd bodye of our lorde god / sethent that it lysteth hym to come vnto the / Certeynly I am he that calleth the / 32 and I haue commaundad it so to be done / & I shall supplye that fayleth in the ; wherfore come and receyue me / & whan in that doigne I gyue vnto the grace of deuocyon / yele thou thankes vnto me, thy god / Nat thynkynge thou arte worthy therof of thy selfe, 36 but that I haue hadde mercy of the / and if thou haue nat that grace whan thou woldest / but fele thy selfe drye / and vnhusy, yet contynue thy oryson with sorrowfull wepyng, and smythe at my dore without easynge vnto the tyne that thou mayste receyue a lytell 40 crome or dorp of helthefull grace, & knowe it of trouth thou hast moche nede of me, & I haue none of the. Thou comest nat to sanctifie me, but I am he that shall sanctifie the / & make the better, to

1 leaf 13, verso. 2 leaf 14, sig. C. ii.
the ende that thou maiste be vnight with me to receyue newe grace, and purpose amendement. Be nat in wyll to deferre my grace, but with all diliigence preparye thy herte to receyue within the thy lounge lorde. & nat only thys, preparye the before thy communyon but also maynteyne & kepe the after the recenyng of thy sayd holy sacrament in that same denocation, in as much as thou maist. For thou oughtest to have no lesse diligence than thou haddest afore. 8 For the good and diliigent kepyng of thy soule after the recenyng of the blessed sacrament is a good preparacion to obteine the more great grace. And they that so do nat, shewe them selife greatly eyll disposed when they habbandowne them selife so soon & so largely to outwarde solace & inwarde pleasures. wherfore kepe the from great brute & spekinge & abide in the secrete graces & frutes of thy god, for thou hast hym that all the worlde may nat take away & I am he to whom ye oughtest to gyue the by suche maner that from 16 hensforth thou lye nomore in thy selife, but in me only.

¶ Howe the deuout soule ought effectuously withal his herte to be vnight vnto Iesu Crist. Cap. xiii.

O Lorde, who shall yeilde vnto me that I may fynde the sole / and that I may open to the all my hert / & joy with the as my pore soule desyreth, and that here be no creature to beholde me, but thou alone to speke to me / & I to the, goode lord, as of custome one frende speketh to a nother secretly._ hereof I desire & pray the, 20 lorde iesu, to thende that I may fully be vnyght vnto the, & with draw my hert from all other creat thynges, that I may the soner lerne the eternall & heuenly thynges by the meane of the receyninge of this holy sacrament. Alas, my good lord, whan shal I be vnight & 24 gadred all hole in the & vterly forrete my selffe? thou arte in me & I with the, & thus assembled make vs dwell to geder, I pray thee, truly thou arte my chosen & beloued lorde / & it hath pleased thy benigne grace to be inhabited in my soule all the days of my lyfe. 32 Thou arte my pescable well, in whomo ys souerayne peas & true rest; without the there ys no thinge but labour / sorow / & infinite misery. Thou, my god, art closed & hyd in counsell of thy famyliars, whiche be nat commone to the eyll folkes. ¶ But thy famyliar spekyenge is 36 with the meke & symple folkes. O lorde, howe good, benigne / & swete ys thy spirte, whiche, to the ende thou maiste shewe vnto the sonnes & chyldren thy swetes, hast vouchsa sau to refressh thym againe, & gynes to thym refeceyon of thy ryght swete brede de- 40 scended froome heuen. Certeynly there ys none other so great a nacion, lackyngye cristis feithe, that hath their godis so nere vs thane to them as thou arte, our god / & lorde, to all thy feithfull crystens people, to whome thou gynest thy blessed body to ete for theyr dayly comforthe /

1 Orig. receyue. 2 Orig. eternall. 3 leaf 14, verso.
& to reyse theyr hertes to hyghe celestyal thynges. O what other
folkes be there so noble as be the cristen people, or what creature is
there so strowyly beloued vnder heuen as is the demoute soule in
whom god entreteth & gyneth fedinge with his owne glorious fleshe & 
blode. O grace inestimable & merueyous worthynesse. O loue
without measure, syngulerly shewede vnto man. But what shall I
yelde vnto god / & werwith shall I recompence this so great grace &
charite? Truely there is no thinge I may gyue more agereaible to his S
mercy than to ioyne my herte perfityly vnto hym. And when my
soule shall shalbe perfitely nght with hym, Than shall my inwarde
partyes ioy. And thame my lorde will say vnto me: If thou witt
be with me, I will be with the. And I shall answer hym: blessed 12
lorde, I beseche the, dwell with me, for all the desyre of my herte
ys to be with the inseparable without deparntyge.

¶ Of the brennynge desire that some creatures haue in
the blessed1 body of our lorde Iesu crist.

Cap. xiii.ii.

O lorde, howe great is the multytude of thy sweetnesse / which
thou hast hyd for them that drede the. what 2 remembre me
of many denoute persones that hane come to this thy holy sacrament 20
with so great fervent affecciyon / & denociyon, I am than many tymes
in my selfe confused / & havе great shame that I goo vnto the aulter
and table of that holy communyon so rudely, with so colde denociyon /
& am so drye without affecciyon of herte / I am abashed that I am 24
nat all hole inflamed in thy presencye / & so strongly drawen / &
estabylsshed as many good denoute persones hane ben / which by the
great desyre of this holy sacrament, & sensible loue of herte, might
nat conteyne ne withdole them from wypynge / But effectuouslye 28
with mouth / herte / & body came vnto that good lorde / as to the
lyuynge fountayne of all bountyc / & may nat attayne to fulfyll thayr
hungr / but if they take thy holy body which they so desyrouslye / 
effecciyonally / & spirytually may receyue / O true / & benyngne feythe 32
of them, that prenably sheweth the ornament of thy holy presencye /
To them is verely knowne theyr god in brekynge of brede / which
brenmeth and broyleth so stronglye the herte of them in the lune of
Iesu Cryst / certeynly suche affecciyon / denociyon / and vehement 36
brennynge lune is fare from me. O good, swete & benyngne Ihesu,
be vnto me pyteous / and redy to gyue and graunt to thy poore
bogger somtyme to fele a lytell of that hartely loue and affecciyon in
the receyynge of thy holye body / to the end that my feythe may 40
be more ferme & my hope more perfight in thy bountye / and my
charyte somtyme so perfightly inflamed that I may experiently havē
the heuenly manna that neuer may fayle / I knowe certeynly the

1 Orig. 'bleched.' 2 leaf 15, sig. C, iii.
myght of thy mercy may lende me thy grace so moche desyred, and
vysyte me br[e]nyngly with a breynyng spyryte, whan the day of
thy good pleasure shall come / And though I be nat inflamed with so
great desyre of thy speycyall demoute thynge / yet haue I desyre by
thy grace to be inflamed with that breynyng lone, Prayinge the,
good lorde, that I may be made part-nor with all such thy fervent
lowers / & that I may be noumbred in theyr demoute company. Amen.

8

I

T behoneth the instauntly to seche the grace of denocyon, and to
aske incessantly, to abyde it paciently / feythfully / joyously to
12 receyue it / and mekely to conserne, & with that studiously to remytte
vnto god the tyme & the maner of his sonerayne yvisatcion / vnto
the tyme his pleasure be to come vnto the / & principally thou
oughtest to make the / when thou felyst but lytyll democyon within
16 the / &, for all that, thou oughtest nat to let thy selfe to fall / or
sorowe to moche inorlynatlye / For full often our blessyd lorde in a
short monent gynereth the which before he hath longe tyme denied /
Also somtyme he gynereth at the ende of prayours that he dyd deferre
20 at the begynnynge of the same / If alwey grace were so soone gyuen
that a man might haue it at his wyll or wysshe / hit shulde nat be
easely borne of a weke & imperfecte soule / And therfore in good
hope & meke pacyence the grace of denocyon oughte to be abyden, &
24 thou oughtest to impute it vnto thy selfe & to thy synnes, when it is
nat gyuen vnto the, or when it is secretly taken away from the, some
tyme a lytyll thynge it is that may let or hyde thy grace, if that may
be called litell that leteth so great amayle. But be it lytell or great,
28 if thou take that same awye & perfytely overcometh it, thou shalt
obtyeuen that thou desyrest or incenytynent that thou with all thy
herte hast gyuen thy selfe to god. And therefore seke nat this nor
that at thy pleasure / but put the hole in the handes of god, and
32 thou shalt certenlye fynde thy selfe vmyght vnto hym / and in great
peace of thy soule / For ther ys nothyngyn / that oughte to be so
sanery & plesaunt / as is the pleasure & dynuyne wyll of God. Than
who so euer lyfteth vp his entent vnto god with a symple perfecte
36 hert / so voyde hym & make hym naked from all disordynat lone or
pleasure to any creat thynge of all the worlde, he is moost mete to
receyue the gyfte of denocyon / for oure lorde gane his blessyng
there where he founde the vessels clene & voyde / And the more
40 perfytely that any renounce, mortify, despypse / & contemne them-
selfe and all the lowe thynge / the 2soner grace shall entre & copi-
ously abound, so that he shall tele his hert lifte vp as though it were
set in a fredom, & then he shal se his hert largely habounde, &

1 leaf 15, verso. 2 leaf 16.
meruelously Ioy with in hym selfe, for that the hand of god shalbe over hym & he shall submitte hym perpetually into his holy handes. And so shall the man be blessed that secheth God with all his herte & his soule shal [not] be taken in vayne werkes. But suche one cer-
teynyly in the receyuynghe the holy body of Iesu Criste meryteth &
desemeth the grace of deuyne vnyon vnto god.
¶ For he beholdeth nat only hys propre denocion / & consolacion,
but the great honoure & glory of god.

¶ Howe we ought to shew our necessites vnto iasu
crist & aske hym benyngne grace. Cap. xvi.

O Ruyght swete & most beloued lorde / whiche I nowe desire to
receyue, Thou, good lorde, knowest the sykennes of soule & 12
necesyyte that I suffre, In what enylyles / & vyces I sleepeynge am
put, Howe often greuel / tempetyl / troubled, & dyssoluted. I come
vnto the, Lorde, to haue consolacion & comfort. I spake to the,
lorde; thou knowest all my secrete & inwarde thoughtes, whiche be 16
manyfeste / & open vnto the. It is thou only that perfectly mayest
helpe me, for thou knowest what vnto me necessarye, & of what
goocedes abone all other I haue mooste nede.
¶ Albeit I am poore in vertue, alas, yet, mercyfull lorde, beholdke 20
me beynghe here before the, pore & naked, demaundynghe pyteously
thy swete grace & mercy. And gene thy pore begger, that dyeth for
hunger / some of thy heuenely refeccion, & chafe my colde herte with
the brennyngge flame of thy love. And illumynye me that am blynded / 24
and maye nat see, with that clerenes of thy presence. ¶ Take a waye
from my thought all the erthely and inwardey ye thynges, & turne
theym vnto me, & make me thyynke theym foule and bytter and all
greuous & contrarype thynges vnto me.
¶ And they that maye please the, I may take also in pleasure.
And all erthily creat thynges to have in oblyuion / & redresse my
herte towards the in to huyen. And late me nat wauner nor erre vpon
erthe, but thou only to be my sweetnes & consolacion, my mete & 32
drynke, my loue & all my ioye / so that my will be chaunged,
enflamed, & brenne all vnto the, So that I may be made a spirite &
inwardly nght vnto the by grace / & brennynghe loue. & suffre me
nat, blessed sayoun, to depeerte frome the fastynge & drye with 36
hunger & thurst, but do with me mercyfull as often as thou hast
done meruelously in thy holy seruantes. what meruele is it vnto me
that am not all enflamed in the / seynghe that thou art the brennyngge
fyre alwaye illumynynge and lyghtynge the vnderstandyngye of thy 40
creatures.

1 Orig. 'brennyngge.' 2 leaf 16, verso.
IV, xvii.] The fervent Desire we should have to receive Christ. 281

Of the breuynyngge loue & great affeccion that we shulde haue to receyue our sauyour crist iesu.

Cap. xvii.

4 O Lorde god, in souerayne denocion, breuynyngge loue & al fervent affeccion of herte, I desyre, as many other holy & al deuoute persones haue desyred, to receyue, whiche hath ben greatly plesaunt vnto the holynes of their lyfe by great deuocyon. O my 8 god and eternall loue, and my eternall felicyte, I by ryght greate desire wysshe to receyue the as worthely / and as reuerently as euer dyd any of thy holy servauntes. All be it that I am nat worthy to haue so greate felygenes of deuocyon, yet ofre I vnto the thaffeccion

12 of my herte as verely as though I had all the breuynyngge & flamyngge desyres that they had. Also I gyne and ofre vnto the in souerayne reuerence / & veneracyon, all that a good debonayer herte may con-
teyne. And wyll nat nor comete to reserve any thynge to my selfe,

16 but ofre and make sacryfice vnto the with fre / and perfyght will my selfe with all my goodis. Lorde god, my creature & redeemer, thys day I desyre to receyue the with suche affeccion / reuerence / prais-
inge / honour, worthynes / and loue, & suche feith, hope / & puryte as

20 thy right holy moder and glorious viryn Marye conceyued the, whanne she answerede 1mekely & denouly vnto thanugell that shewede vnto hir the holy mistery of the incarnacion of the, the sone of god, ¶ Se here the hande mayde of god / so be it done as thon hast said. and

24 the right excellent precursor, seynt Iohn Baptyste, that with great Ioy spranghe in thy presence by inspyracion of the holy goost, thanne beynge vnto the wombe of his moderr, And afterwarde beholdynge the, Iesu, walkynge mekely amonget men, he greatly mekinge hym

28 selfe to the same with a deuont mynde sayde: The frende of the spouse standeth and harkeneth and with conforte Ioyes for to here the voyce of the spouse / And so I wishe to be enflamed with great and holy desire / & with all my herte present me vnto the, and for

32 that I gyne and ofre vnto the for me / & for all theim that be recom-
mended vnto my prayers, all the Inbylacions of denou hertis with breuynyngge affecciones, that excessyue thoughtis, the hye & spirituell illuminacions / & the heuenly vicions with all the vertues / & prais-
ynges, as well celebrate as to be celebrate, of all the2 creatures of heuen and erthe, to thende that thon, lorde, be worthily prayed & perpetuall glorified of all creatures, beseechynge the, lorde, to receyue my prayers & desire of thy infinite beneficiones and praisynges with-

36 out ende, whiche rightwisly be due vnto the ather the greate habund-
ancc & multitude of thy inestimable magnyficeence. And so my desyre is to yelde vnto the at all hours and all momentis of tyne / and so I desyre & beseeche all the heuenly spirites with all feit[h]full

44 cristen creatures for to yelde vnto the praisynges with effectuous

1 leaf 17.

2 Orig. that.
pravers. all the vniersall people prayse the. All generacios / and kyndes magifice thy\(^1\) holy and swete name in great Ioye / & brennynge deuocion, and that they that celebratys that ryght hye and hooly sacrament / & receuyeth it in playne feythe and great reuerence and deuocyon, may merite towards the / and fynde grace & mercy. And for me, wretchede synner, I mkebely beseche the, when I shall haue a tast of that swete vnyon / & deuocion so moche wisshed and desired, that I may be fullfylléd & fed so meruelously 8 at that heuenly and holy table, that at my \(^2\)departynge from thenes, thon, good lorde, will haue me, pore sinner, in thy pyteous remembraunce.

¶ That a man shulde nat be to curious a inquisitor of \(^12\) that holy sacrament, but a meke follower of crist iesu in submithinge his reason & felynge to the holy feyth. Cap. xviii.

IT be hones the to kepe the from to curious inquysicion of the 16 ryght profounde sacrament, if thou wilt not be confounded in thy propre vyce / and drowned in the deppeth of opinyons. For he that wyll inquiere of the hye maieyste of god, he shall anone be oppressed and thrust downe from the glory of the same. God may 20 open more than man maye vnder stonde. The denoute and meke inquisicion of truhte ys alway relied to be doctryned and taught. And yf thou studye to goo by the holy / true and entyer sentences of holy faders, it ys nat reparable, but well to be prayed. And that 24 symplenes-e ys well to be prayed, that lenethe the wavses of difficultes / and questyons / and goeth by the playne / and ferme pathe of the commandementes of god. Many haue lost theyr deuocyon in sechyng so besily the hye inspekeable thynges.

¶ It ys ymough to demande of the, fast feythe, pure / and clene lyfe, and nat the hye and subtyll profomade mysteryes of god, for yf thou may nat comprehende and vnderstande that / that is within the, howe mayst thou thanme vnderstande thynges that be aboue the? 32 Submyttye the thanme mekely vnto god & all thy vnderstandyngoe to the feythe of holy churche / and the lyght of true science shalbe gyuen vnto the, as shalbe to the moost necessarie and profitable. Some be greatly tempted with the feythe of that holy sacrament, but 36 that is not to be reputed vnto theym, but rather vnto that cursed ennemye the fende. And for that lette not thy good wyll / nor dyspute nat in thy thougurtles, nor answere nat to the doubtes that the ennemye of helle byryngeth before the / but fermely trust in the 40 wordes of god, and beleene in sayntes, and holy prophettes, and than shall that cursed ennemye soone fle from the. It is often profitable that the seruantes of god suffre / and substeyne suche assaultes / For

\(^1\) Orig. 'the,' \(^2\) leaf 17, verso. \(^3\) leaf 18.
the enemye tempteth nat the myscreauntes / and vnfeythfull people / nor also the great synners that he surely holdeith and possedeth / but he tempteth / trauayleth / and tormenteth in dyuers maners / the 4 good feythefull & cristen creatures. And therefore kepe the alwayses with meke true feyth / and doubtte the nought / but come vnto this holye sacrament with lowly reuerence / And that thou mayst nat vnderstande, commyte it vnto almighty god / for he shall nat disceyue the / but he shall be dyseceyued / that to moche trusteth in hymselfe / God walked with the symple people and shewed hymselfe openlye vnto the meke / He gaue vnderstandynge vnto them that were poore in spyrite / And he hyd his grace and secretes from 12 them that were proude / high and curious. For the humayne reason may lyghtly err and be deceyued, but the true feyth may never deceyue nor fayle. All reason and naturall inquysycyon ought to folowe the feyth / withoute farther reasonyng. ¶ Fast feyth and 16 true love surmounteth all curious inqysycion / pryncypally in this mater / and marueylously openeth to vnderstandynge in secrete maner of this holye and right excellent sacrament. O eternall god and without mesure of myght / & bounte, which hast made the infynyte 20 great and wonderfull thynges in the heuen and erthe, whiche none is suffycyent to enquyre / vnderstande or fynde the secretes of thy so marueylous werkes / and therefore they be called inestymable / for mannens reason nouther may / nor can comprehende thy werkes / To 24 whom, lorde god almyghty, be gyuen lawde and praysynge withouten ende. Amen.

¶ Thus endeth the fourth boke folowyng Iesu Cryst & the contemp-nyng of the worlde.

14¶ Inprynted at london in Fletestre at the signe of the Sonne by Wynkyn de Worde.
NOTES.

The following notes are appended for the purpose of answering questions which would almost necessarily suggest themselves to persons reading the versions now printed, and especially to those comparing them with the original. Much might be added to show more fully the sources from which some of Thomas à Kempis' sayings were drawn, and otherwise to illustrate the substance of his work; but this matter, however interesting, would be out of place here, and would more naturally be included in an Edition of the Latin text. See Hirsche's edition, passim; and Dr. Cruise's 'Thomas à Kempis,' pp. 188—194 and 312—320.

Page 1, line 1.—The proper title of Book I., as given at its beginning and end in the Autograph is 'Admonitiones ad spiritualen vitam utiles.' No title of the whole work is found in the Autograph.

2/21.—'Withoute the boke.' Lat. 'exterius.' This is one of the passages where the language of the Imitation has a Dutch character, betraying the nationality of the author. 'If a Dutchman wishes to say that he knows a book by heart, he says 'van buiten,' that is, outside. Now we find the author of the Imitation turns this phrase into Latin—barbarous, no doubt, but a literal translation—as follows: 'Si scires totam Bibliam exterius.' This expression is untranslatable into French or Italian; it must be rendered by a paraphrase.' Cruise, op. cit., p. 182, from Malou, Recherches Historiques et Critiques sur le véritable auteur du livre de l'Imitation de J. C.

4/7.—'Lone to not be knowen.' Lat. 'ama nesciri.' These words are from S. Bernard, Serm. 3, in Nativ. Dom. 'Tu ergo qui Christum sequeris, absconde thesaurum. Ama nesciri, laudet te os alienum, sileat tuum.'

4/26.—'What charge is to us of generale kyndes and speciale kyndes?' i.e. What concern have we with (logical) genera or species?

4/30.—'Pat is be bigumynge pat spekip to us.' See Gospel of St. John, viii. 25, where the Vulgate has 'Principium, qui et loquor vobis.'

6/28.—'Excusid by infrimite.' Apparently the translator has separated 'et dicitur' from 'creditur,' and joined it with 'ita infrimite sumus,' the latter being taken as the formal phrase by which evil acts are habitually excused by those who report them.

6/31.—'Herto.' Lat. 'ad hanc,' seil. sapientiam. The sense is destroyed by the omission of the sentence which precedes in the Latin.

21/1.—'Oon seide;' i.e. Seneca in Epist. vii.
31/25.—Here a sentence in the Latin is left untranslated.

41/20.—‘Preise litel pinges withoute furpe.’ ‘Peise’ ought rather to be expected, as the Lat. is ‘ponderare.’

41/19.—‘Idel conscience.’ Apparently an error for ‘evil conscience. Lat. ‘mala.’

50/15.—‘Scint laurence overeome þe worlde wiþ his prest.’ This sentence has been supposed to contradict the passage in Maximus of Turin, Homil. LXXIV, on which it is founded—‘quia non ipse [Laurerentius] mundum cum suo Saccodote [Sixto, or Xysto] pariter vincebat.’ But I do not think so; that passage referred to the first feelings of Laurence on hearing of the approaching martyrdom of Sixtus; the words in the Imitatio to his final triumph when he followed his friend to death.

50/29.—‘Slydeth (C. falleth) not upon consolationes.’ Lat. ‘non cadit super consolationes.’ ‘The idea of not caring about a thing is expressed in Dutch as not falling upon it—‘Ik val daer niet op.’ Now we find the author of the Imitatio adopts this precise phrase—Verus amator Christi non cadit super consolationes. Here again, his words are untranslatable into French or Italian.” Cruise, op. cit. p. 183, from Malou.

55/9.—‘His price is fro þe vttermest coast.’ This is a translation of Prov. 31, 10 (Vulg.), ‘procul et de ultimis finibus pretium ejus.’

60/17—63/72.—It will be observed that the titles of the Chapters given in the Contents of Book III, are not in every case identical with the headings of the Chapters. This will be seen by comparing the two in the cases of Chaps. xv., xlii., xliii., xliv., and xlix.

64/1.—‘Inwarde conversacyon.’ An error for ‘inwarde consolacyon,’ the title found in the Autograph. See end of Book III. in the Old Version. ‘De interna conversatione’ is really the title of Book II, chap. 1.

66/18.—The Latin here sounds like a poetical quotation:

‘Erubesce, Sidon, at mare:
Et, si causam quaeris, audi quare.’

The reference is to Isaiah xxiii. 4, where the Vulg. has ‘Erubesce, Sidon; at enim mare, fortitudino maris, dicens, etc.’

70/5.—‘In to worldes of worldes’ is a version of ‘in saecula saeculorum.’

88/9.—‘Gode menne þat payed her dette of holy deþe,’ does not give the sense of the original, which is—‘qui tune justi erant et salvandi ante passionem tuam et sacrae mortis debitum caeleste.’ The rendering, it will be seen, is supplied in the text from C, as it is wanting in D in consequence of the loss of a leaf.

91/15.—‘It accountþ deliecs to be under breiers.’ Lat. ‘esse sub sentibus.’ The reference is to Job xxx. 7, where we read in the Vulg. ‘esse sub sentibus delicias computabant.’

98/2.—‘þe shadowe of a gret name.’ Lat. ‘magni nominis umbra.’ From Lucan, Pharsal. 1., 135. Also quoted by St. Bernard, Serm. i., de circumcisiione.

104/21.—‘Wherof ener it come, & take hir so as þouþ, etc. ‘Hit’ might seem more natural here, but the reading in the text seems certainly to be ‘hir.’
Notes to pp. 105—275.

105/28.—'In excesse of mynde.' Lat. 'excessu mentis.' Hirsche compares Vulg. Ps. xxx, 23; Acts x, 10; Acts xi. 5.

114/22.—The reference is to what is told of the Gibeonites in Joshua ix. 3—27.

115/30.—Lat. 'septem tempora mutantur super me.' Cf. Vulg., Dan. iv. 13.

119/2.—'pan shall Iherusalem be serched in lanternes.'—Zeph. i. 12.

120/32.—'pat holy soule.' This was St. Agatha; see Act. SS., 5 Febr.

124/22.—'De:e shall be drawe (C. browen) down hedlynge.' Cf. Vulg. Is. xxv. 8. 'Praecipitabit mortem in sempiterum.'

130/7.—'{je sete of pe reaume during in to worldes.' Lat. 'sedem regni in saecula'—words taken from Vulg. 1 Mace. ii. 57.

131/10.—'pe ophil day.' Lat. 'nudiis tertius.' Cf. Vulg. Gen. xxxxi. 2.

133/7.—'As saiş meke ffraunceys.' 'S. Bonavent. Legenda S. Francisci, cap. 6.: Sed et verbum hoc dicere solitus erat (sc. Franciscus): 'Quantum homo est in oculis Dei, tantum est et non plus.'—Hirsche.

144/13.—Here the translator apparently misread 'roborare' as 'laborare.'

148/16.—Here the following words are left untranslated: 'Minimus erit in mille: et peccator centum annorum morietur.' They are taken from Vulg. Is. lx. 22, and lxv. 20.

178/10.—'Those of the charter house' are, of course, the Carthusians; 'charter house' is a corruption of 'Chartreuse.' Whom Atkynson intended by the 'observaunts' may be doubtful. If he meant to follow the Latin, it would refer to the Cistercians, but they do not seem to have borne that name; the 'Observantins' were a specially strict branch of the 'Minors' or 'Minorites,' i. e. the Franciscans.

195/7.—The Contents of Book III., as given at its beginning in the Autograph, are not translated by Atkynson.

252/18.—'Reteyneth me by lokynge of thy loue.' App. = 'impedes me in the contemplation of thy love.'

259/1.—The title of Book IV. in the Autograph (in which it is third in order of the four Books) is 'Devota exhortatio ad sacram communionem.'

275/13.—The two tables here refer to Ezek. xl. 39.
GLOSSARY.

A. or M. implies that the word to which it is annexed occurs, in the sense given for it, only in Atkynson's Translation or the Lady Margaret's. When these letters do not appear, the word occurs in the Old Version.

abide, to wait for, expect.
accende (A.), to kindle, set on fire.
accepte, accepted, acceptable.
acombred (A.), encumbered.
adinventions, inventions, devices.
affecte, effect (in A. = affection).
affectuously, earnestly, lovingly.
a fire = on fire.
afore, before.
egaynstaunde (A.), to withstand.
egre, to agree.
alegians, alleviauce (A.), alleviation.
allocateus, inducements.
alony, only.
alynance, covenant. Lat. ‘foedus.’
alynse, v. to alienate, estrange.
among, adv. sometimes.
amongyshe, to admonish.
amyable, lovable (of things).
amyghty (A.), almighty.
and= (in many places) an, if.
anenst (anempest), in presence of.
Lat. ‘apud.’
anker, ankour (A.), anchorite.
akeres, female anchorite.
anoeuyth, hurts.
anourne, to furnish, equip.
apostata (A.), apostate.
araiie, v. to prepare.
arayse, to raise up.
arretce, to attribute.
arted, constrained. Lat. ‘artatus.’
arifiéed (A.), dried up.
ascape, to escape.
ascertained, certain, satisfied (of a thing).
asertue, to ascribe.

IMITATION.

assemble (A.), to make like.
assoit, assoyle, to solve.
astate, estate.
astonyeage, sb. astonishment. Lat. ‘stupor.’
tend, to attend to, dwell on.
attendance, attention.
auctour, author.
auler, altar.
aceyle, sb. gain, advantage.
avidious (A.), desirous.
avoide (A.), to put away.
ayen (ayenst; ayeins in C.), prep. against.
ayensay, to gainsay, contradict.
ayenseier, gainsayer.
ayenward, on the other hand.
be, sb. a bee.
be, as p. part. of v. ‘to be.’
behap (A.), to happen.
behofull, expedient.
beholding, sb. regard.
bckenynge, beckoning. Lat. ‘natus.’
belapped (A.), surrounded.
bcn, been.
bcore, to drive out.
boring, behaviour. Lat. ‘igestus.’
beseke (A.), to beseech.
beseue (A.), provided.
beshine, to irradiate.
bested (A.), circumstanced.
bestly, animal.
bemy, busy, anxious.
beye, beauty.
bilere, belief.
birden (birdon, burdoon), burden.
bisenes (besynes, besynesse), anxious thought. Lat. 'solicitude.'
bitake, to deliver.
blaundisshe, to flatter.
blend, to blind.
boistously, coarsely.
bonyte, goodness. Lat. 'bonitas.'
borde, board, table.
borne, born.
brad, broad.
brerar, thorn.
brenne, to burn.
brenyng, burning.
bronde, sb.
brute, sb.
brute, sb.
bruyse, to bruise.
but (but if) = unless.
bijhiete (C), to promise.
by time = betimes.
caitiffy captive.
can, to know, to be able.
cas, case.
cantemell, a wile, trick.
cautelous (A.), crafty.
cenobies, religious communities.
ceraphyns (M.), seraphim.
ceryousnes (M.), anxiety.
cesae, to cease.
charge, to care, concern.
charge, to care for. Also (M.), to load, burden.
chase, chose. Pret. of chase.
cherche (chierc), face.
chese (cheese), to choose. Pret. chase (chase).
clarefy, to clear, justify.
daustral, belonging to the cloister.
dope (A.), to call.
derte, clearness, brightness.
dippe (dope D.), to embrace.
dippinge, sb.
duard, straitened. Lat. 'coartatus.'
collacion, bringing together, comparison.
colner, a dove.
commenying (A.), communing, conversation.
complexyshe, to fulfill, complete.
compeynt, repentant.
concept, conception, idea.
conditoure (M.), founder.
condynte (M.), to conduct.
conlynyne (A.), worthy.

conferme (M.), to conform.
conged (C.), dismissed, let go.
constyng = connyng, q. v.
contayne, to restrain.
contrariousthe, opposition, obstruction.
coost, coste, coast.
correcte, corrected.
correpte, rebuked, censured.
cote, a cot, cottage.
coudist, knewest.
covered (M.), recovered.
counsell, to consult, seek advice.
covenable, suitable, convenient.
covetize (A.), cupidity.
crome (M.), crumb.
cure, care.
customable (A.), customary.
dar, to dare.
debonayer (M.), affectionate. Lat. 'plus.'
dedication, disdain.
dedly, mortal.
deed (dele), dead.
defayte, defect, fault.
defayle (A.), to fail.
defayle, to defile.
delate (A.), to dilate, enlarge.
delices (C.), delights, luxuries.
deme, to judge.
depart, to separate.
derly, dearly.
derseve, to be of service.
desirable, desirable.
despachte, despised.
despice, to despise.
diffinicion, definition.
diffinante, defined.
dignacion, dawning.
dirk, v. to darken.
discens (A.), sb.
discrepance, to slander.
disorde, v. to differ, to be at variance.
discourse, sb. running about.
disparceled (C. disparacl), distracted, dissipated.
distract, distracted.
distracion, strictness, severity.
do (M.), to celebrate (mass).
do, as p. part. of v. 'to do.'
do = make to flee.
doctrie, teacher.
doctryne, v. (M.), to instruct.
done, judgment, doom.
done, 3d. pl. pres. of 'do.'
doon, p. part. of 'do.'
dountely, doughtily, bravely.
draf, refuse. Lat. 'siliquae.'
draf, refuse.
dred, dreaded.
draf, refuse.
dreaded.
draf, refuse.
dras, to direct.
draue, duty, obligation.
dulesse, hardness, constraint.
dygne (A.), -worthy, deserved.
dymysshed (168, 19), app. dismissed.
dyscrased (A.), cracked.
effectuously (A.), affectionately.
effectuation, affection.
effectually (A.), affectionately.
elacion, elation.
elene, else.
eloyne, to remove to a distance.
enharce, to kindle, inflame.
encrese, to increase.
enform, to form, shape, train.
enly. See inly.
enserche, to search into.
enstreit, to straiten.
entencioun, aim, object.
entend = intend, q. v.
entre, entrance.
entreit, to treat. Lat. 'pertractare.'
entreit (intriked), involved.
eny, any.
crende, a business, affair.
erne, sb. earnest.
eschue, to avoid.
es, ease.
enen, equal.
enalty, equally, with equanimity.
enesenges (M.), caves (of a house).
enxible, capable of being heard.
expeion (for 'accepcion'), acceptation.
exchue, to avoid. Also, to drive away. Lat. 'fugare.'
excussion, excuse.
excute, to attain. Lat. 'assequii.'
excercite, exercised.
express (A.), to expose.
exune (A.), to esteem.
exute, stripped, divested.
ev (eye), interj. = oh! Lat. 'eja.'
Glossary.

gretche, grucche, to murmur.
grewys (A.), griefs.
grounded, unfathomable. Lat.
‘abyssalis.’
groundely, radically.
grucche. See gretche.
grynes, snares.
habitable, dwelling.
habundant, abundant.
had, held, esteemed.
haed, to embrace.
haft, 3d. pl. pres. from ‘have.’
haely (herly), heartily, earnestly.
haunted, practised. Lat. ‘exerci-
tatus.’
haedo (143, 30), app. = ‘have
done,’ a formula of encouragement to
new action. Lat. ‘eja.’
head, hair.
headily, head foremost.
headynge, headlong.
heal, to heal.
her, their.
here, v. to hear.
heremyte, hermit.
hideys (C.), hiding places, secret
things. Lat. ‘abscondita.’ (See
Mayhew and Skeat, Dictionary of Middle English, s. v.).
herly. See hartely.
hideys (C.), hiding places, secret
things. Lat. ‘abscondita.’ (See
Mayhew and Skeat, s. v.)
his = its.
holsom, wholesome.
holy, adv. wholly.
hony come, honey-cemb.
hoole, whole, entire.
hostye, a sacrifice.
humyle (A.), to humble.
hye, high.
hyre, gain.

idel, vain, empty.
implie, to involve, entangle.
implicate, entanglement.
importable, unendurable.
importune, adj. too eager.
incende (A.), to inflame.
inconcussyl, unshaken.
inseparable, inseparable.
indiscipline, undisciplined.

indue (A.), to clothe.
indurable, not lasting, transitory.
inflammate, inflamed.
infound, to infuse, pour in.
in gree = agreeably, gladly.
in haste = in a short time, soon.
inhabitant, to frequent.
in iddl = in vain.
inly, only (A.), internal.
in maner = in some way or degree.
Lat. ‘quodam modo.’
instore of = to supply with.
tintelcgion (A.), understanding.
tend, to attend to, seek.
tentively, earnestly.
tenmyt of = to interfere with.
translatable, that cannot be
crossed.
intriked. See entriked.
japes, follies. Lat. ‘ineptiae.’

kete, to cool.
kike, to kick.
kynede (kynede), adj. grateful.
knyt, young soldier. Lat. ‘tiru.’
knythode, army, warfare.
knythe, v. to acknowledge.
knytyng (knytyng), knowledge.
knyse, sb. kiss.
knyte (knyte A.), to cut.
kynde, nature.
kyndenes, gratitude.
laborously, laboriously.
laborese, laborious.
lad (ladde), led.
laft, left.
larores (M.), bounty.
lasse, less.
lasse, v. to diminish.
lache, to laugh.
lazar, Lazarus.
leche, physician.
lecture, reading.
leful, lawful.
longere, longer.
lose, to lose.
lesson (A.), reading.
lest, least.
leuyng, falsehood.
lette, v. to hinder.
lette, v. to hinder.
lecture, literature.
Glossary.

leuke, lukewarm.
leave, to leave.
leave (lyce C.), to believe.
lever, more willingly, rather.
leisure, leisure.
like, alike.
logger, to leave.
hue to believe.
lever, more willingly, rather.
leister, leisure.
liche, like, alike.
lift, easy, slight.
lightly, easily, readily.
lower, easier.
lounging, countenance.
long, to belong.
longanimity, long-suffering, patience.
lose, loose.
lose, V. to loosen.
lathe, liable.
lovely, that ought to be loved.
lyne = lyen, 3d. pl. pres. of v. to lie (jacere).

madly, adv. courageously. Lat. 'viriliter.'
margarite, a pearl.
marmariden, mermaid. Lat. 'Siren.'
manyre, in spite of.

me = Germ. man, French on. Thus Lat. 'vivitur' is rendered 'me lyveth.' (See Grimm, Deutsches Wörterbuch, s. v. man.)
mede, need, reward.
medewe, meadow.
mediate (A.), conducive.
medled, mixed, communicated.
make, v. to humble.
meddle, to meddle.
means, to mean.
meritory, meritorious.
merry, pleasant.
mean, to move.
miseracion, pity, mercy.
more, more.
omore, to moderate.
omisshe (A.), to admonish.
omournynge, mourning.
omorrow, morrow.
omote, may (in wishes and aspirations).
omove, may, be able.
omuseter (M), moisture.
omundefy (M), to cleanse.
myke, meek.

monservant, unbeliever. Lat. 'infil-delis.'

mystred (168, 35), app. busied itself.

nearly, especially, at least.
naturely, naturally.
ne (A.), nor.
needful, needful, necessary.
needs, adv. necessarily.
nor, nor.
nor, adj. nearer.

ner the later = nevertheless.
nobled, ennobled. Lat. 'insignitus.'
noblesse, nobleness.
nought, hurteth.
noon, none.
northen, adj. north, northerly.

note (= ne vote), know not.
nought, v. to annihilate.
noughties, nothingness.
noother, neither.
noyee, noise.
noyse, to hurt.
noyous, hurtful.
nye, nyse, v. to come near.

o (oo, one), one.
observants (A.), ? Observantines, the more rigorous Franciscans.
of the newe = anew.
one, v. to unite.
onehed, unity.
on lyce (A.) = alive.
onys, once.
opinate, supposed.
oplyne to (A.), to attain.
ordinate, well-ordered, duly regulated.
otherchiles, at times.
outake, to except.
over all = everywhere. Lat. 'ubi-que.'
over even = beyond evening. Lat. 'serotina.'
overthwart, perverse.
ove, ought.
out, ought.

paiseble (A.), capable of being weighed.
pall, a garment.
perfect, perfect.
partie, a part.
**passion, suffering.**

**pease (pese; peise A.), to appease,**

pacify, satisfy.

**peise (peise), to weigh, consider.**

**peisible,**

peaceful.

**penaly,**

painfully.

**perce,**

to pierce.

**perseverable,**

lasting.

**pershid,**

perished.

**pershyn (we),**

perish.

**pershynge,**

piercing.

**pershe,**

to pierce.

**pes (pees),**

peace.

**pese.**

See **pease,**

peyne, punishment.

**piere,**

peer, equal.

**pite,**

pity.

**plaine (M.),**

full.

**plenerly,**

fully.

**plesaunce,**

pleasure.

**pleyne,**

to complain.

**point,**

a moment.

**passed (M.),**

to possess.

**poller,**

poor.

**poule,**

(St.) Paul.

**prayse (A.),**

to appraise, estimate.

**prees,**

press, crowd.

**preise,**

to praise.

**prelate,**

a superior, person set over others.

**prentes,**

prints (of a wound). Lat. 'stigmata.'

**preponder (A.),**

to prefer.

**prest,**

priest.

**pretend,**

to seek, aim at.

**preue,**

to prove, try.

**preueably,**

demonstratively.

**prevent,**

prevented.

**preuer,**

prover, trier.

**previde,**

to foresee, provide.

**principa‘e,**

principle.

**price (prye),**

to deprive, take away.

**privetes,**

privities, secrets. Lat. 'arcana.'

**procator,**

procurator. Comp. our 'proctor.'

**promission,**

promise.

**promitte,**

to promise.

**proper,**

one's own.

**propre exquisition = self-seeking.**

**propre love = self-love.**

**propre truste = self-confidence.**

**proprieties, self-seekers.**

**pyrne,**

adj. secret.

**puder (A.),**

dust.

**purches (A.),**

to acquire.

**putte to, to apply.**

**querye,**

to please, satisfy. Lat. 'placare.'

**queres,**

choirs.

**quike,**

living.

**quietacion (A.),**

quieting.

**rad (radde),**

Pret. of 'rede' (to read).

**rather,**

adj. earlier.

**reaune (reme, reaune),**

realm, kingdom.

**recehe,**

to reck, care.

**reccelesnes (A.),**

recklessness.

**recordynge,**

remembrance.

**redemptour,**

redeemer.

**redresse,**

to turn, re-direct.

**refund,**

to pour back.

**relese,**

to release, relax.

**relented (M.),**

melted, liquefied.

**renne,**

to run.

**repreve (repref),**

reproof, opprobrium.

**repreve,**

v. to reprove, reprobate.

**re,**

to rear, raise.

**retaigne (retoyne M.),**

to retain.

**ri^tivise,**

righteous. In M. 'right- wyse' translates 'sapientissimus.'

**rometh (M.),**

room, place, office.

**rote,**

root.

**roton (A.),**

rotten.

**roune,**

to whisper.

**rue,**

to have pity.

**sacreyd (M.),**

consecrated.

**sad,**

serious.

**sad,**

v. to settle, make steady.

**sadly,**

seriously.

**saf,**

save, except.

**saluti (C),**

Pret. of 'sit,' to fit.

**sauoure,**

to be wise. Lat. 'sapere.'

Also, to taste, to be saoury.

**sclaunder,**

scandal, offence.

**sec,**

to see.

**seche,**

to seek.

**secretary,**

secret place.

**secke,**

sick, infirm.

**seruyage,**

service.
set by = to value.
severely (119/19). Prob. = severer.
Lat. 'dulcitier.'
seure, secure. Lat. 'securus.'
setere (surete), safety, security.
shende (C.), hurt.
shewyr, indicator. Lat. 'index.'
shreyde, depraved.
shryuen, absolved.
shufte, to shift.
shut. PI. of siial = siial.
signede, mark, sign.
sijcer, secure.
singuler, individual.
sit, to suit, befit.
sith (seth A., sethen M.), since.
sleeth, slays.
slugged (C.), sluggish.
sodenly, suddenly.
solacioiis, comforting.
solacioiis, comforting.
sone, to sound.
sarde, a spark.
sped (spedde), set free, made ready.
'spedful, expedient.
spering, impulse. Lat. 'instinctus.'
sitre, star.
sie, to ascend.
sitre (styre, sture), to stir, agitate, excite.
stonde, to stand.
stoon, a stone.
streit, narrow, strait.
stretied, straitened.
strightly, strictly.
strengere, stronger.
strength, to strengthen.
striple (stryple), scruple.
subjective, submissive.
sue, to follow.
suget (soget), subject.
sundre (C.), sooner.
supportacion, endurance, toleration.
suspect, suspicious.
syke, sick.
syker, secure.
syn gulere, several, individual.
synoge, to assuage.
synolyed, swallowed.
tabled (A.) used as translation of 'tabernaculum.'
tached (A.), ? attacked, or error for 'cached.' Lat. 'deprehensus.'
take hede = to observe.
tallage (A.), taste, experience.
tarie, to delay, retard.
temery, rash.
tende, to spread, lay (snares).
thankfull (A.), grateful, agreeable.
the, thee.
then, than.
thenede = the end.
thenke, to think, meditate.
tho (thoo), those.
thonke, to thank.
thorough (though), through.
thou, though.
thour = the hour.
to, adv. too.
tofore, before.
togidre (togidres), together.
trove. to suppose, esteem.
truande (A.), truant.
trusely, confidingly.
turbacion, disturbance.
unavised, unwarned.
unbelappe (254, 18), App. error for 'belappe.' Lat. 'implicet.'
uncoverable, unfit, unbecoming.
undered (A.) 'lowered, kept down.
undoutably, unhesitatingly.
uneth (uneth), scarcely.
unkynde, ungrateful.
unlusty (M.), dull, spiritless.
unpesed, disquieted.
unprovidid, unforeseen.
unsanroy, foolish. Lat. 'insipiens.'
utter, outer.
unto, conj. (A.), until.
vacacion, freedom from distraction.
vala ble, profitable.
valent (A.), adj. worth.
valour (value A.), value.
very (verrey), true.
vitile, vileness.
xinuperable, censurable.
voide, superfluous, unnecessary.
voide, v. to empty. Lat. ‘evacuare.’
volowing, swelling.
volupte, pleasure.
vouch safe (save C.) = vouchsafe.
voyatour, wayfarer.
voyage (A.), journey.

wake, to watch.
wan te (A.), to be wanting, absent.
war, ware (as in ‘be war = beware).
ward, to guard.
warly, warily, cautiously.
wariness, wariness, watchfulness.
waiver, to wander.
waves, waves.
weib, weak.
wele (well), well.
well, sb. fountain, source.
well, v. to flow.
wellth (M.), well-being, welfare.
wen, to think.
wey, to weigh.
weyle, to wail, deplore.
when, when.
what = (sometimes) why.
where as = where.
whosomever, whosoever.
whoule, to howl.
wisly, quickly. Lat. ‘velociter.’
wise, sb. manner.
with in furthe = internally.

without furthe = outwardly.
withouten, prep. without; also adv. = outside.
woode, mad.
wonder, adj. wonderful.
worche, to work.
world, age. Lat. ‘saeculum.’
worship, honour.
wost, knowest.
woth, know.
y, I.
yate, gate.
ydel, disengaged, at rest. Lat. ‘otiosus.’
yelar (C.), app. from Lat. ‘zelator,’ a zealous person.
yen (C.), eyes.
yerthe (C.), earth.
yet, v. to cast, pour.
yerch, to give.
ympie = implie, q. v.
ympnes, hymns.
ynough, enough.
yolden, yielded.
yoven, given.
yren, iron.
yt, it.

zachee (M.), Zacchæus.