

**The book of the foundation of St. Bartholomew's church in London : sometime belonging to the priory of the same in west Smithfield / ed. from the original manuscript by Norman Moore.**

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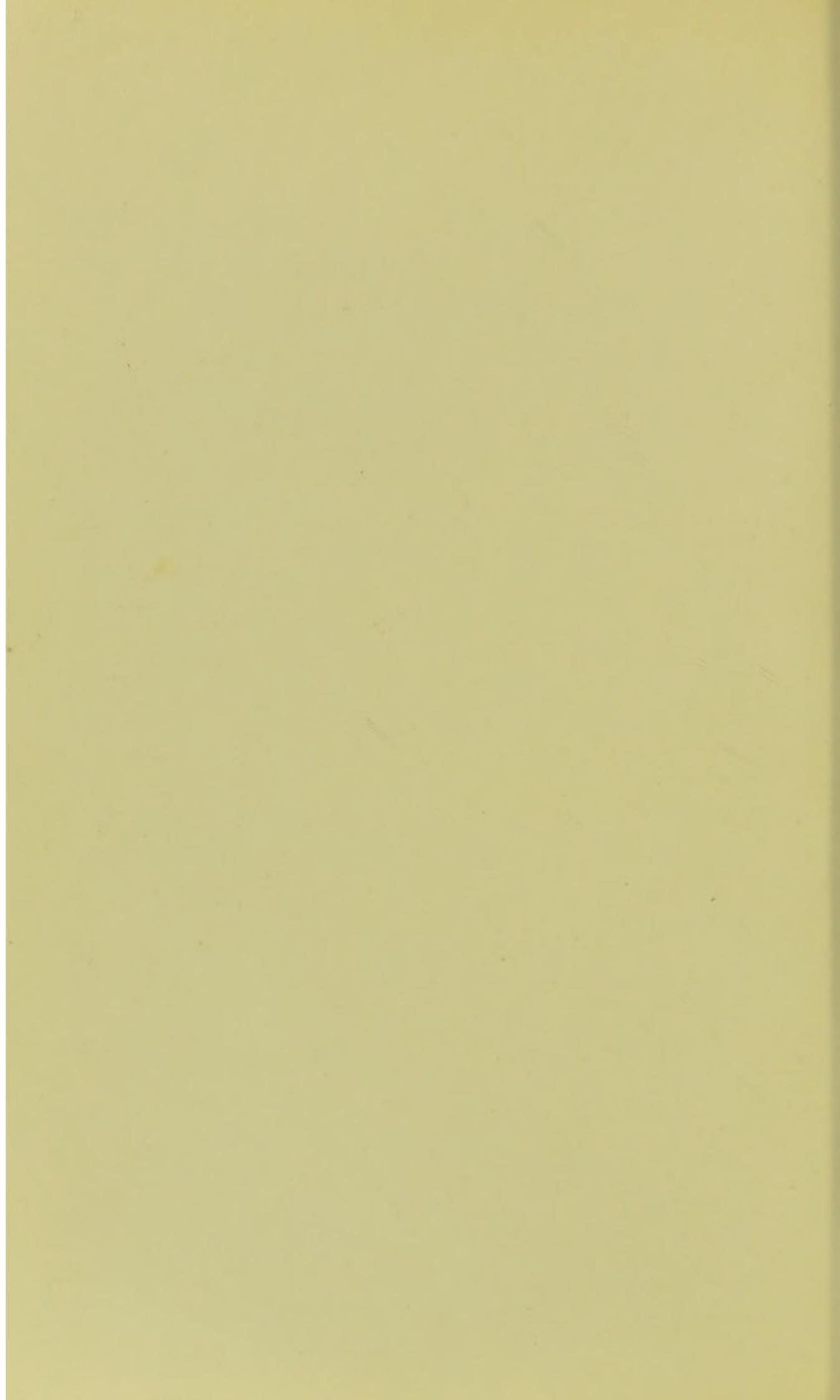
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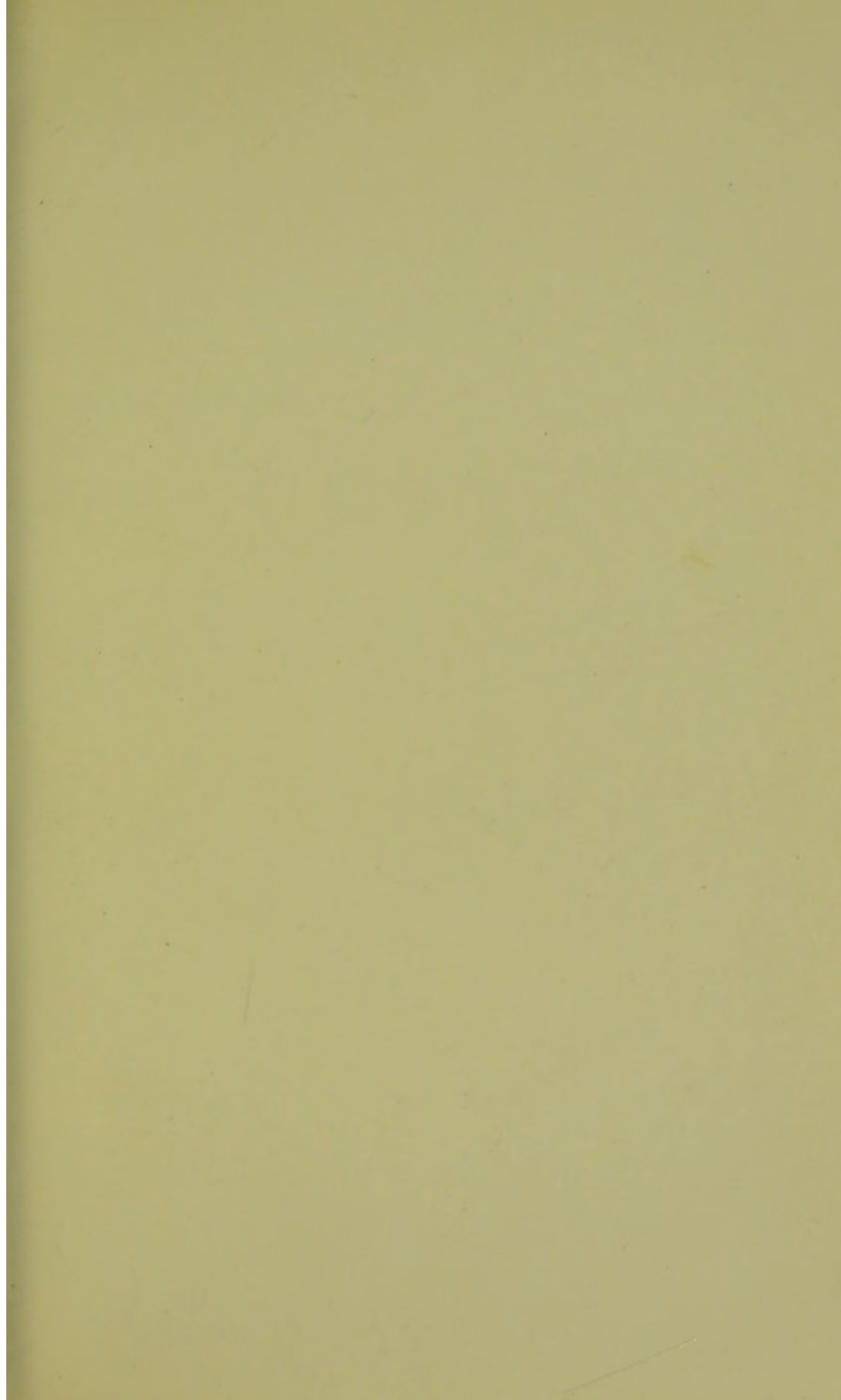




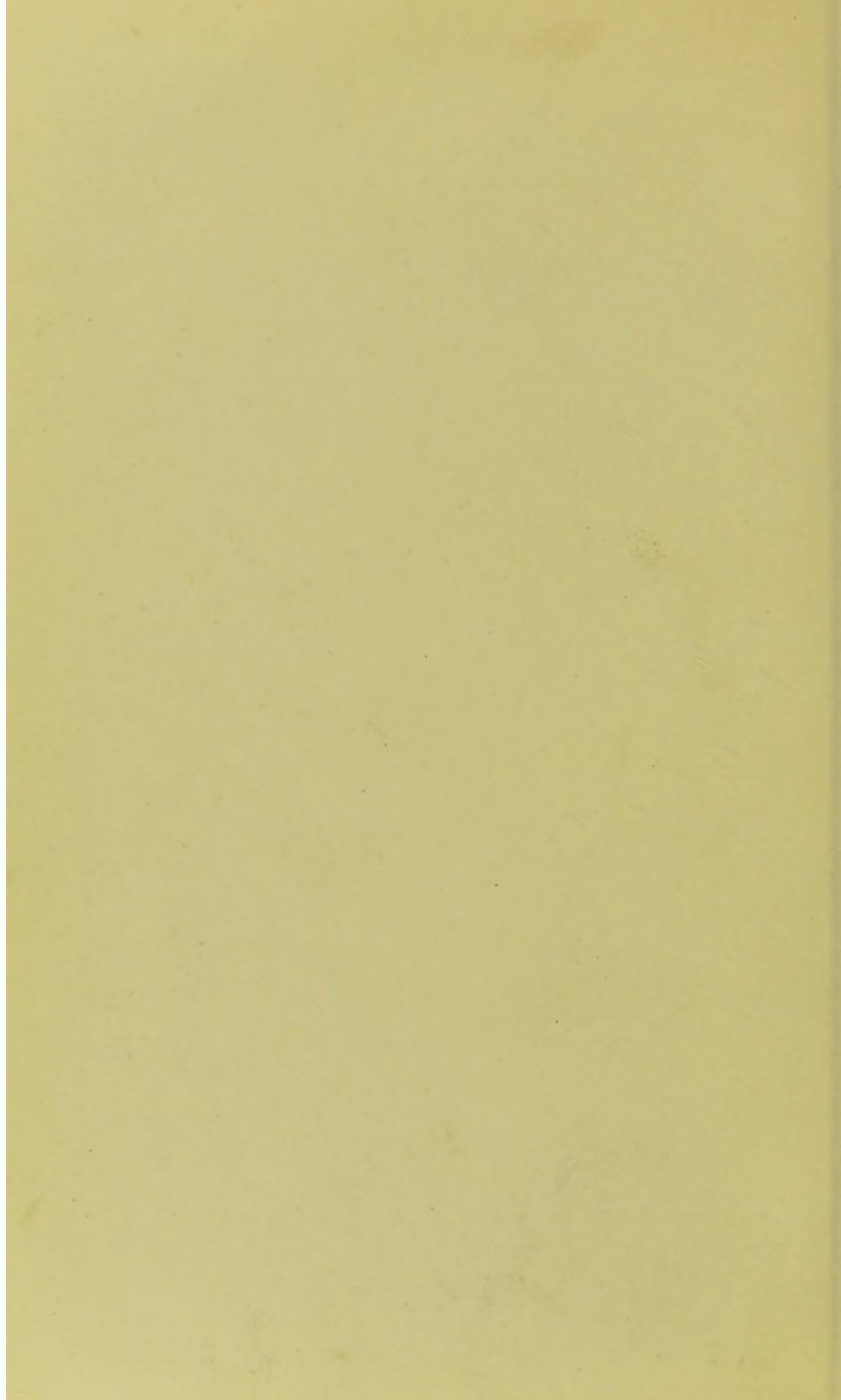










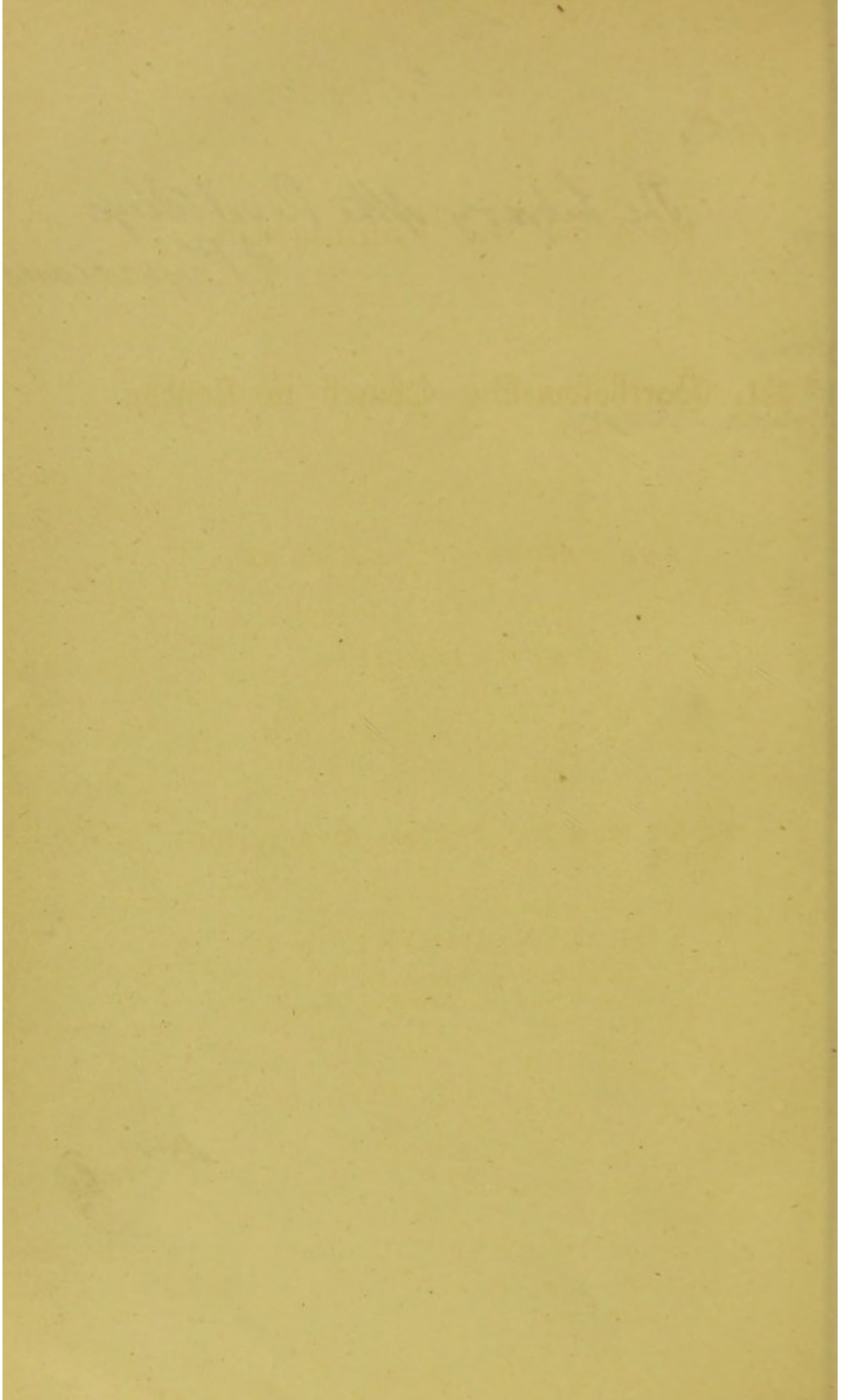




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from  
Norman Moore.





The  
Book of the Foundation  
of  
St. Bartholomew's Church in London

Sometime belonging to

*THE PRIORY OF THE SAME*

*IN*

*WEST SMITHFIELD*

Edited from the Original Manuscript

BY

NORMAN MOORE, M.D.

*Fellow of the Royal College of Physicians  
Assistant Physician to St. Bartholomew's Hospital*

1886

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## *The Book of the Foundation of St. Bartholomew's.*

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ALL the accounts of the foundation of St. Bartholomew's Hospital and of the Priory of St. Bartholomew which have hitherto been published, with almost everything which has been written about the founder, are based directly or indirectly upon a manuscript called *Liber fundacionis ecclesie Sancti Bartholomei Londoniarum*. The manuscript measures  $10\frac{1}{4}$  in. by  $7\frac{1}{8}$  in., and is written on vellum, containing eighty-six leaves of vellum, and encased in a modern binding. It is preserved in the British Museum, and is numbered "Vespasian B IX." This title is taken from the bust which surmounted the bookcase which contained the manuscript in the Cottonian collection. It was a fortunate chance for us that the book stood beneath the tenth Cæsar, for the fire which in 1731 destroyed a part of that splendid collection began at the opposite end of the room, and injured many of the contents of the cases surmounted by the earlier emperors. With the Cottonian collection the manuscripts came to the British Museum. Records of four of its former owners are to be found on its leaves. On the first page is written, "Thomas Cotton." He was son of Sir Robert Cotton, who died 1631, and was no doubt the last of the private owners of the manuscript whose names are recorded on its pages. On a vacant page at the end an earlier owner has written, "*Iste liber pertinet ad Thomam Otwell de London;*"<sup>1</sup> and below the title is the autograph of a third owner, probably intermediate between Otwell and Cotton, "Ri. St. Geo. Norroy, King at Arms." Sir Richard St. George was Norroy King at Arms from 1603 to 1623. On the same page as his name, and continuous with the title, is the record of the original ownership of the manuscript, "pertinens pri-

<sup>1</sup> Lower down on the same page is written, "Thomas Powell of London, stationer;" and on leaf 83b, which is otherwise blank, "Mistress Otwell I bid you farewell for you do well and in bewtie beareth the Bell."



oratus ejusdem in Westesmythfelde." This, with the title, is in the same character as the MS. itself, while the other entries are in several modern hands. It proves that the manuscript belonged to the Priory of St. Bartholomew in Smithfield. When that foundation was broken up at the general dissolution of the monasteries, this book left the library of the Augustinian canons, and was turned out into the world like its masters. A careful search in the libraries descended from those formed in London in the sixteenth century will probably discover some of its shelf companions, but at present it is the only surviving relic of the library<sup>1</sup> of the priory. The manuscript contains two versions of the same work; the first, of forty leaves, in Latin; the second, of thirty-eight leaves, in English. The Latin is in a straight Gothic character, with large letters: the English is in a less vertical and differently shaped: a manuscript, of about the year 1400, in the Cambridge University Library, exhibits, as Mr. Henry Bradshaw pointed out to me, a similar distinction between the character in which Latin and that in which English is written. There is no colophon stating the name of the composer or of the scribe, or the date of the composition, or of the writing, but there is internal evidence which makes it possible to determine both. The author states that he belonged to the Priory of St. Bartholomew, and to the Augustinian Order. He was one of the thirty-five canons who formed the community in his time. Many details throughout the work confirm the truth of this statement, while his use without special note of quotation of the words of a charter of Henry I., which was the most precious muniment of the priory, is strong confirmatory evidence. Several statements of the author show that he was living, and probably wrote, in the latter part of the reign of King Henry II. He mentions no later king. He

<sup>1</sup> In a deed which, by the kindness of the Dean and Chapter, I have examined at St. Paul's, three other volumes of this library are mentioned—a psalter and gloss in two volumes, and the Epistles of St. Paul. The deed, of which some parts are a little faded, is of the year 1250, and states that Richard of Wendover gave these books to the Prior and Convent of St. Bartholomew, and that they received him into their fraternity. The Antiphonarium, mentioned in Rahere's life, makes a fourth volume of this library. A finely-illuminated MS. in the British Museum, said to belong to the Priory, contains evidence that it was the property of the hospital, which had a library of its own.



says that he had talked with those who remembered Rahere, who died September 2<sup>d</sup>, 1143, and that he himself had been a canon during the priorate of Thomas, Rahere's successor, who died January 18, 1174. He speaks of ecclesiastical privileges obtained from several popes, from Anastasius IV., who reigned 1153-1154, from Adrian IV. (1154-1159), and from Alexander III., Adrian's successor, who died August 30, 1181. Evidence exists that later popes also favoured the priory, and these would certainly have been mentioned had the writer lived to hear of their grants.

More general evidence is his mention of the castle of Munfychet in the city as still standing, for it is known to have been finally demolished in the reign of Henry III. These circumstances demonstrate the place, the time, and the author of the work. It was composed in the Priory of St. Bartholomew in West Smithfield, between the death of Prior Thomas and that of King Henry II., that is, between the years 1174 and 1189, and its author was an Augustinian canon of the Priory. He wore a white rochet with a great black cloak and hood like those upon the effigy on Rahere's tomb, and he kept the canonical hours in the beautiful Norman church which is all that is now left of his beloved Priory. He was as familiar with our hospital as we are, and the first reports of cases admitted into it are contained in his pages. Adwyne was the name of the first of these reported patients, and he seems to have suffered from long-continued muscular debility, such as is sometimes seen in patients after a long-continued acute illness. The canon wrote in Latin, in a good twelfth-century style. He had read but little of the poets, but had St. Jerome's version of the Bible at his finger ends. He uses its phrases on every possible occasion, and seems as much at home in the Minor Prophets as in the Psalms.

It is only the Latin life which can have been composed in the reign of Henry II. The English version, which contains a few amplifications, is proved by its language to be of later date, and since the existing Latin manuscript and the English were clearly written on parchment at the same period, the date of the English version fixes that of the manuscript as it stands. The language is Middle English, and the character



that of about the year 1400. The scribe has supplied by a slip of his pen an important indication of his period. In the middle of the translation where the original Latin has "Henry II.," he has given "Richard II." as the king's name. The Latin version was written before any Richard had reigned in England, and nothing is more likely than that a scribe, who had lived with Richard II. on the throne, should inadvertently put the name of the reigning king for that of a past sovereign of the same number but of a different name.

To sum up the facts: the manuscript in the British Museum was written about the year 1400, and the English translation was composed at that period. The Latin manuscript, also transcribed then and rubricated in the same style, was originally composed about the year 1180.

Besides its interest to us in St. Bartholomew's, the manuscript well deserves a careful perusal for the glimpses which it gives of life in London in the reign of Henry II. Space compels me to leave it to speak for itself, only adding that the reader must bear in mind that the Augustinian canon's object was to write the spiritual history of our founder and his foundation, and not to compose a detailed historical work. This life of Rahere is now published in full for the first time. I have chosen the English version because it has an interest as an example of our prose literature soon after the time of Chaucer. In the text I have expanded the contractions, which are very few and so often repeated as to present no difficulties; and I have otherwise printed the words exactly as they are in the manuscript, adding a few notes solely with a view to making the perusal easy to a general reader. There are very few words which are not easily intelligible when sound and not spelling is regarded. The precise evidence as to the date of the foundation of St. Bartholomew's Hospital given in the manuscript, and many other facts elucidated by it, deserve consideration, but would add too much to the length of this introduction. I hope on a future occasion to set forth in detail the whole life of our Founder.

NORMAN MOORE.



## LIBER I.<sup>1</sup>

—♦—

FOR asmooche,<sup>2</sup> that the meritory<sup>3</sup> and notable operacyons, of famose goode and devoute faders<sup>4</sup> yn God, sholde be remembred for instrucion of aftyr cummers<sup>5</sup> to theyr consolacion and encre<sup>6</sup> of devocion thys Abbrevyat Tretesse,<sup>7</sup> shal compendiously expresse and declare, the wondreful and of celestial concel<sup>8</sup> gracious fundacion<sup>9</sup> of oure hoely<sup>10</sup> placys callyd the Priory of seynt Bartholomew yn Smythfyld, and of the hospital by olde tyme longyng<sup>11</sup> to the same, with other notabiliteis expediently to be knowyn. And most specially the gloriose and excellent myraclys wroghte<sup>12</sup> with yn them, by the intercessions suffragys and meritys, of the forsayd, benygne feythfull and blessid of God apostyl sanct Bartholomy, yn to the laude of almyghty God and agnicion of his infinite powere.

FFYRST SHAL BE SHEWYD WHO WAS FFUNDER<sup>13</sup> OF OWERE<sup>14</sup> HOELY PLACES, AND HOWH<sup>15</sup> BY GRACE, HE WAS FFYRST PRYOR OF OWR PRIORY; AND BY HOWH LONGE TYME THAT HE CONTYNUED YN THE SAME.

Thys chirche yn the honoure of most blessid Bartholomew apostle, fundid Rayer, of goode remembraunce and theryn

<sup>1</sup> The MS. begins as above, without any heading of Book or Chapter, and the first sixteen lines form a sort of preface which is not in the Latin. Then follows in red the title of the first chapter, and then the text begins with a large and beautifully illuminated T. The heading of each subsequent chapter is in red, with a red number in the margin.

<sup>2</sup> *asmooche*, as much.

<sup>3</sup> *meritory*, meritorious.

<sup>4</sup> *faders*, fathers.

<sup>5</sup> *cummers*, comers.

<sup>6</sup> *encre*, increase.

<sup>7</sup> *tretesse*, treatise.

<sup>8</sup> *concel*, counsel.

<sup>9</sup> *fundacion*, foundation.

<sup>10</sup> *hoely*, holy.

<sup>11</sup> *longyng*, belonging.

<sup>12</sup> *wroghte*, wrought.

<sup>13</sup> *ffunder*, founder.

<sup>14</sup> *owere*, our.

<sup>15</sup> *howh*, how.



to serve God, aftir the rewle<sup>16</sup> of the moost holy fader Austyn, aggregat to gidir<sup>17</sup> religiouse men and to them was prelate xxii yere, usynge the office and dignite of a priore: not havynge cunnyng<sup>18</sup> of liberal science, but that that is more emynente than all cunnyng, ffor he was richid yn puryte of conscience; ayenste<sup>19</sup> God by devocyon, ayenste his brethryn by humylite, ayenste his enemyes with a benyvolence. And thus hym self he excercised them paciently sufferynge, whoose provyd puryte<sup>20</sup> of soule, bryght maners with honeste probyte,<sup>21</sup> experte diligence yn dyvyne<sup>22</sup> servyce, prudent besynes<sup>23</sup> yn temperalle mynystracyun,<sup>24</sup> in hym were gretely to prayse and commendable. In festis<sup>25</sup> he was sobir,<sup>26</sup> and namely the folowere of hospitalite, tribulacions of wretchis, and necesiteys of the pouer peple oportunyly admyttyng, paciently supporting, competently spedyng. In prosperite nat ynprided;<sup>27</sup> in adversite paciente; and what sumevere unfortune ranne ageyn hym, he restyd hymself undir the schadowe of his patron, that he worshippid,<sup>28</sup> whom he clippid<sup>29</sup> to hym, with yn the bowell of his soule. In whose helpe for all perelles<sup>30</sup> he was sekyr<sup>31</sup> and preservyd. Thus he subgett to the kyng of blisse with alle mekenesse, prevydyd with alle diligence, that were necessarie to his subiectys,<sup>32</sup> and so provydyng he encresid dayly to hymself, before God and man grace, to the place reverence, to his frendes gladnesse, to his enemyes peyne,<sup>33</sup> to his aftircummers joye. And suche certeyn was the lyef<sup>34</sup> of hym aftir his conversyon bettyr than hit was befor,<sup>35</sup> in goodnes ever more encresid. And yn what ordir he sette the fundament of this temple, yn fewe wordys lette us shewe, as they testified to us that sey<sup>36</sup> hym, herd hym, and were pre-

<sup>16</sup> *rewle*, rule.

<sup>17</sup> *aggregat to gidir*, aggregated together.

<sup>18</sup> *cunnyng*, cunning (knowledge)

<sup>19</sup> *ayenste*, towards (*erga*).

<sup>20</sup> *puryte*, purity.

<sup>21</sup> *probyte*, probity.

<sup>22</sup> *dyvyne*, divine.

<sup>23</sup> *besynes*, business (*sollicitudo*).

<sup>24</sup> *mynystracyun*, ministration.

<sup>25</sup> *festis*, feasts.

<sup>26</sup> *sobir*, sober.

<sup>27</sup> *ynprided*, elated.

<sup>28</sup> *that he worshippid*, quem venerabatur.

<sup>29</sup> *clippid*, embraced.

<sup>30</sup> *perelles*, perils.

<sup>31</sup> *sekyr*, safe.

<sup>32</sup> *subiectys*, subjects (*su'dito gregi*).

<sup>33</sup> *peyne*, pain.

<sup>34</sup> *lyef*, life.

<sup>35</sup> *befor*, before.

<sup>36</sup> *sey*, saw.



sente yn his werkys and dedis,<sup>37</sup> of the whiche summe have take ther slepe yn Cryiste, and summe of them be 3itte<sup>38</sup> a lyve and wytnesseth of that that we schall aftir say.

## CAPITULUM II.

WHAT LYEF HE LEDDE A FORN<sup>1</sup> HIS CONVERSION.

Thys mann sprongyng<sup>2</sup> or boryn of lowe lynage,<sup>3</sup> whan he attayned the floure of yowth, he began to haunte the housholdys<sup>4</sup> of noble men and the palices<sup>5</sup> of prynces, where undir every elbowe of them, he sprede her<sup>6</sup> coshynys<sup>7</sup> with japys<sup>8</sup> and flatterynges, delectably anoyngtyng her eerys,<sup>9</sup> by this maner to drawe to hym ther frendschippis. And 3itte he was nat content with this, but ofte hawntid<sup>10</sup> the kynges palice, and amonge the noysefull prese of that tumultuous courte inforsid<sup>11</sup> hymself with jolite<sup>12</sup> and carnale suavyte,<sup>13</sup> by the whiche he myght drawe to hym the hertys<sup>14</sup> of many oone,<sup>15</sup> ther yn spectaclis, yn metys,<sup>16</sup> yn playes,<sup>17</sup> and othir courtly mokkys<sup>18</sup> and trifyllys<sup>19</sup> intendyng, he ledeforth the besynesse of alle the day.<sup>20</sup> And nowe to kynges attendens, now folowyng the entente of grete men presid yn<sup>21</sup> proferynge servyce that myght plece<sup>22</sup> them, besily<sup>23</sup> so occupied hys tyme that he myghte opteyne<sup>24</sup> the rathir the petitions that he wolde desire of them. Thiswyse to kyng and grete men gentylls and courtyours y knowen, famylier and felowly<sup>25</sup> he

<sup>37</sup> *dedis*, deeds.

<sup>38</sup> *3itte*, yet.

<sup>1</sup> *afor*n, before.

<sup>2</sup> *sprongyng*, springing (*oriundus*).

<sup>3</sup> *lynage*, lineage (*prosapia*).

<sup>4</sup> *housholdys*, households.

<sup>5</sup> *palices*, palaces.

<sup>6</sup> *her*, their.

<sup>7</sup> *coshynys*, cushions (*pulvillos*).

<sup>8</sup> *japys*, jokes.

<sup>9</sup> *eerys*, ears.

<sup>10</sup> *hawntid*, haunted.

<sup>11</sup> *inforsid*, enforced.

<sup>12</sup> *jolite*, jollity.

<sup>13</sup> *suavyte*, suavity.

<sup>14</sup> *hertys*, hearts.

<sup>15</sup> *many oone*, many-one.

<sup>16</sup> *metys*, banquets (*epulis*).

<sup>17</sup> *playes*, pastimes (*jocis*).

<sup>18</sup> *mokkys*, nonsense (*nugis*).

<sup>19</sup> *trifyllys*, trifles.

<sup>20</sup> *tota die intendere negocium ducebat*.

<sup>21</sup> *presid yn*, pressed in.

<sup>22</sup> *plece*, please.

<sup>23</sup> *besily*, busily.

<sup>24</sup> *opteyne*, obtain.

<sup>25</sup> *felowly*, socius.



was. This manere of levynge<sup>26</sup> he chose yn his begynnyng, and yn this exercisid his youghth; but the inwarde seer<sup>27</sup> and mercyfull God of all, the whiche oute of Mary Magdalene cast oute vii feendys,<sup>28</sup> the whiche to the ffyssherye<sup>29</sup> gave the keyes of hevyn<sup>30</sup> mercyfully convertid this man fro the erreure of hys way, and addid to hym so converted many 3iftys of vertu, for why: they that are fonnysche<sup>31</sup> and febill<sup>32</sup> in the worldys reputacion, oure Lorde chesith,<sup>33</sup> to confounde the myghte of the worlde.

### CAPITULUM III.

HERE FOLOWETH HOWE CONVERTID HE WENTE TO ROME.

This man therfore by the grace of God, of hys synnes sumtyme<sup>1</sup> penytent a parposyng to halfe<sup>2</sup> his dayes, that he myghte obteyne<sup>3</sup> parfite and plenere pardon and indulgence of his synnes: to that entente<sup>4</sup> he decreid yn hym self to go to the courte of Rome, covetyng yn so grete a laboure to do the worthy fruytes of penaunce. The whiche habite of hevynly inspirid soule and purpos he wolde nat with a slowthfull mynde be deferrid yn to tymes and yeres, but the conceyved goode dede by feithfull desire constawntly executyng, he toke his way,<sup>5</sup> oure lord God directyng his pace, and hole and sownde<sup>6</sup> whydir<sup>7</sup> he purposid came, where at the martirdomes<sup>8</sup> of the blessid Apostles Petir and Poule, he wepyng hys dedis and reducyng to mynde<sup>9</sup> the scapis<sup>10</sup> of hys youghth and ignoraunces, prayd to oure Lorde for remyssion of them, behestyng<sup>11</sup> furthermore, noon like to do, but thyes<sup>12</sup> utterly to forsake, ever

<sup>26</sup> *levynge*, living.

<sup>27</sup> *inwarde seer* (inspector).

<sup>28</sup> *feendys*, fiends.

<sup>29</sup> *ffyssherye*, fisher.

<sup>30</sup> *hevyn*, heaven.

<sup>31</sup> *fonnysche*, foolish.

<sup>32</sup> *febill*, feeble.

<sup>33</sup> *chesith*, chooseth.

<sup>1</sup> *sumtyme*, sometime.

<sup>2</sup> *halfe* (dimidiare).

<sup>3</sup> *obteyne*, obtain.

<sup>4</sup> *entente*, intent.

<sup>5</sup> *domino gressus ejus dirigente*

<sup>6</sup> *hole and sownde*, incolumis.

<sup>7</sup> *whydir*, whither.

<sup>8</sup> *martirdomes*, places of martyrdom (*martiria*).

<sup>9</sup> *reducyng to mynde*, ad memoriam reducens.

<sup>10</sup> *scapis*, delicta.

<sup>11</sup> *behestyng*, promising.

<sup>12</sup> *thyes*, these.



devoutly his will promyttyng to obeye. Thēse ii clere lightys of hevyn, ii men of mercy, Petir and Poule, he ordeyned mediatoures betwyn hym and the lorde of all erthe,<sup>13</sup> promysynge that he wolde be ware, of all passid unhabilnesse,<sup>14</sup> and yeve affectually his diligence and laboure, to that he hathe promysyd, and whyle he taryed<sup>15</sup> ther, in that meene whyle, he began to be vexed with grevous sykenesse, and his doloures, litill and litill, takynge ther encrese, he drewe to the extremyte of lyf,<sup>16</sup> the whiche dredynge<sup>17</sup> with yn hymself, that he nat 3itte for his synnys<sup>18</sup> hadde satisfied to God, and therfore he supposid that God toke vengeance of hym for his sinnys a monges owte landisshe<sup>19</sup> peple, and demyd<sup>20</sup> the last oure of oure<sup>21</sup> of his deith<sup>22</sup> drewe hym nygh. Thys remembrynge inwardly, he schedde<sup>23</sup> owte as water his herte in the syght of God, and albrake owte in terys,<sup>24</sup> than<sup>25</sup> he avowyd yf helthe God hym wolde grawnte, that he myght lefully returne to his contray,<sup>26</sup> he wolde make and hospitale yn recreacion of poure<sup>27</sup> men, and to them so there i gaderid,<sup>28</sup> necessities mynystir,<sup>29</sup> aftir his power. And nat long aftir, the benigne and mercyfull lord, that byhelde the terys of Ezechie, the kyng, the importune prayer of the woman of Chananee rewardid with the benefeit of his pite,<sup>30</sup> thus lykewyse mercyfully he behelde this wepyng man, and gaf<sup>31</sup> hym his helth, approvyd his avowe,<sup>32</sup> so of his sykenes recoveryd he was, and in short tyme hole y maade,<sup>33</sup> began homwarde to come, his vowe to fulfille that he hadde made.

<sup>13</sup> *erthe*, earth.<sup>14</sup> *unhabilnesse*, folly (*ineptiis*).<sup>15</sup> *taryed*, tarried.<sup>16</sup> *lyf*, life.<sup>17</sup> *dredynge*, dreading.<sup>18</sup> *sinnys*, sins.<sup>19</sup> *owtelandisshe*, foreign.<sup>20</sup> *demyd*, deemed.<sup>21</sup> *oure*, hour.<sup>22</sup> *deith*, death.<sup>23</sup> *shedde*, shed.<sup>24</sup> *terys*, tears.<sup>25</sup> *than*, then.<sup>26</sup> *ad patriam suam redire liceret*.<sup>27</sup> *poure*, poor.<sup>28</sup> *i gaderid*, gathered.<sup>29</sup> *mynystir*, minister.<sup>30</sup> *pite*, pity.<sup>31</sup> *gaf*, gave ("gif-gaf makes good friends" is a well-known saying in Antrim).<sup>32</sup> *avowe*, -vow.<sup>33</sup> *hole y maade*, made whole.



## CAPITULUM IV.

OF THE VISION THAT HE SAWE IN THE WAY, AND OF THE  
COMMAUNDEMENT OF SEYNT BARTHOLOMEW THE APOSTLE.

Whan he wolde perfete his way that he hadde begon, in a certayne nyght he sawe a vision full of drede<sup>1</sup> and of swetnesse, whan aftir the labourous and swetyng that he had by dayes, his body with reste he wolde refresshe. It semyd<sup>2</sup> hym to be bore up an hye,<sup>3</sup> of a certeyn beiste<sup>4</sup> havynge viii feete and ii wyngges<sup>5</sup> and sette hym yn an hye place, and whan he from so grete an highnesse wolde inflecte and bowe down his yie<sup>6</sup> to the lower party<sup>7</sup> donward, he behelde an horrible pytte<sup>8</sup> whose horryble beholding ynpressid in hym the beholder grete<sup>9</sup> drede and horroure, ffor the depnesse of the same pytte was depper than eny man myghte atteyne to see. Therfore he, secrete knowere of his defautes, demyd hym self to slyde in to that cruell a downcast, and therfore as hym semyd ynwardly he fremyshid,<sup>10</sup> and for drede tremelyd,<sup>11</sup> and grete cryes of his moweth<sup>12</sup> procedyd. To wham dredyng and for drede crynge apperid a certeyn man pretendyng in chere<sup>13</sup> the majeste of a kynge of grete bewte,<sup>14</sup> and imperiall auctorite,<sup>15</sup> and his yie on hym fastynd, he seyde goode wordes, wordes of consolacion bryngynge<sup>16</sup> goode tydynges<sup>17</sup> as he schulde sey in this yn this wyse, "O man," he seyde, "What and howe muche servyce shuldes<sup>18</sup> thou yeve to hym, that yn so grete a perele hath brought helpe to the:" annone he answerde to this seyyng, "whatsumever myght be of hert<sup>19</sup> and of myghtys,<sup>20</sup> diligently shulde I yeve, in recompence to my delyverer." And than saide he, "I am Bartholomew the Apostle of Ihu Crist that come to socoure<sup>21</sup> the, yn thyn

<sup>1</sup> *drede*, dread (terrore).

<sup>2</sup> *semyd*, seemed.

<sup>3</sup> *hye*, high.

<sup>4</sup> *beiste*, beast.

<sup>5</sup> *wyngges*, wings.

<sup>6</sup> *yie*, eye.

<sup>7</sup> *to the lower party*, ad ima.

<sup>8</sup> *pytte*, pit,

<sup>9</sup> *grete*, great.

<sup>10</sup> *fremyshid*, shuddered (inhorruit).

<sup>11</sup> *tremelyd*, trembled.

<sup>12</sup> *moweth*, mouth.

<sup>13</sup> *chere*, mien (vultu).

<sup>14</sup> *bewte*, beauty.

<sup>15</sup> *auctorite*, authority.

<sup>16</sup> *bryngynge*, bringing.

<sup>17</sup> *tydynges*, tidings.

<sup>18</sup> *shuldes*, shouldest.

<sup>19</sup> *hert*, heart.

<sup>20</sup> *myghtys*, powers.

<sup>21</sup> *socoure*, succour.



angwysshe,<sup>22</sup> and to opyn<sup>23</sup> to the the secrete mysteryes of hevyn, knowe me trewly, by the will and commanndemente of the hye Trinite, and the comyn<sup>24</sup> favoure of the celestially court and consell to have chosyn a place yn the Subbarbis<sup>25</sup> of London at Smythfeld wher yn myn name thou shalte founde a chirche and it shall be the house of God: ther shalbe the tabernacle of the lambe, the temple of the Holy Gost. This spirituall howse almyghty God shalle ynhabite and halowe yt and glorifie yt and his yen<sup>26</sup> shall be opyn and his eerys<sup>27</sup> yntendyng on this howse nyght and day that the asker yn hit schall resceyve, the seker shall fynde and the rynger or knokker shall entre. Trewely every soule convertid penytent of his synne and in this place prayng, yn hevyn graciously schall be herde: the seekere with perfite herte for whatsumevyer tribulacion withowte dowte he schalle fynde helpe: to them that with feithfull desire knoke at the doyr<sup>28</sup> of the spowse, assistent angelys shalle opyn the gatis<sup>29</sup> of hevyn, receyvyng and offeryng to God the prayers and vowys of feithfull peple. Wherforet hyn handys be there confortid in God, havyn in hym truste, do thou manly<sup>30</sup> nethir of the costis of this bildynge dowte the nowght, onely yeve thy diligence, and my parte schalbe to provyde necessities, directe, bilde and ende this werke, and this place, to me accepte, with evydent tokenys and signys protecte and defende contynually hyt. Undyr the schadowe<sup>31</sup> of my wyngys, and therfore of this werke knowe me the maister and thy self onely the mynyster: use, diligently thy servyce, and I shall schewe my lordeschippe." In these wordes the vision disparyschydde.<sup>32</sup>

<sup>22</sup> *angwysshe*, anguish.

<sup>23</sup> *opyn*, open.

<sup>24</sup> *comyn*, common.

<sup>25</sup> *subbarbis*, suburbs.

<sup>26</sup> *yen*, eyes.

<sup>27</sup> *eerys*, ears.

<sup>28</sup> *doyr*, door.

<sup>29</sup> *gatis*, gates.

<sup>30</sup> *do thou manly*, viriliter age.

<sup>31</sup> *schadowe*, shadow.

<sup>32</sup> *disparyschydde*, disappeared (disparuit).



## CAPITULUM V.

WHAT HE YN HYMSELF TRETID<sup>1</sup> OF THYS VISYN.<sup>2</sup>

He awakid began to revolve wysly in his mynde that he hadde seyn. In that meene while, to his flittyng soule<sup>3</sup> was mewyd<sup>4</sup> to have a dowtable sentence,<sup>5</sup> whethir it schulde be hadde, and take for a fantastykke illusyon, that ofte happyth<sup>6</sup> to men yn ther slepe, or for an hevynly warnyng or answere, the whiche he demyd himself nat worthy to have. Thus stryvyd togedyr<sup>7</sup> in his herte, feithfull mekenesse and drede and uncertayn he was, to whom more credence schulde be gowyn, and as a meke man he wolde them have hydde and nat presume hier thynges above hym self, than he undrestode. Also tymorosely he dred to laches<sup>8</sup> the preceptis of the apostle, and so lachesynge,<sup>9</sup> nat meke, but prowte,<sup>10</sup> to be bownde, with the streite<sup>11</sup> examinacion of the hie juge. Therfore, with worthier sentences and better allegacion whan he was informyd, drede of God and the apostle optenyd the victorye, to whom grace was felowschippe, and blessedly areysed up the meke man, confortid the faynt-hertid, the suatperynge man<sup>12</sup> stedfastid. The goode forseyd dede in stabill degre with his welsumme and happy purpose to performe. He therfore, techynge<sup>13</sup> hym inwardly, as we beleve, by his unccion that beforne hadde instructe hym by nyghtly vision, ordaynyd to make perfite that was commawnded, namely, whyle he was commawnded oonly and grettely to yeve diligence and laboure. And soethly the overplues shulde be as the commawnder wolde ordeyne. Trewly by dremys<sup>14</sup> many secretis of Goddis wille hath come to the knowleche of men. In the seryous<sup>15</sup> scripture of the olde and newe testamentis, as nat<sup>16</sup> onys<sup>17</sup> but oftyn we have redde, wherof oone wittnesse of

<sup>1</sup> *tretid*, thought on.<sup>2</sup> *visyn*, vision.<sup>3</sup> *flittyng soule*, fluctuanti animo.<sup>4</sup> *mewyd*, moved.<sup>5</sup> *dowtable sentence*, dubiam sententiam.<sup>6</sup> *happyth*, happeneth.<sup>7</sup> *togedyr*, together.<sup>8</sup> *to laches*, to disregard (negligere).<sup>9</sup> *lachesynge* (negligendo).<sup>10</sup> *prowte*, proud.<sup>11</sup> *streite*, strict.<sup>12</sup> *suatperynge man* (initantem).<sup>13</sup> *techynge*, teaching.<sup>14</sup> *dremys*, dreams.<sup>15</sup> *seryous* (serie).<sup>16</sup> *nat*, not.<sup>17</sup> *onys*, once.



them bothe sufficith us to bryngforth. Holy Danyel in his dreame lernyd the dreame of the kynge, and the interpretacionn of the same, oure Lorde revelyng he knewe. Rightwys Joseph yn his slepe was warnyd nat to drede to take Marye his wyf, and stondynge the article of persecucion to flee with her in to Egipte. And whan Herode the autoure of persecucion was deed, by the angle he was commanded to returne azen in to Jurye. Visions in nyght tymes i made pretende nat alway cause of deseit but sumtyme pregnant and frutefull sentences of hevenly mystery, worthy to be trowid<sup>18</sup> with feith<sup>19</sup> and admiracion. With theys and many moo auctorites<sup>20</sup> of scripture, we ben taght<sup>21</sup> of the whiche to have perfite discrecion. I trowe<sup>22</sup> yt nat of mannys witte, but of a godly gyfte and therefore after the lawe the residue of the lambe lat us leve yt to the fyre that ys the Hoely Gooste.

CAPITULUM VI.<sup>1</sup>

## EXPOSICION OF THIS VISION.

Forthermore what yf it be inquerid what pretendith the vision of the federyd beiste, what the horrible pitte, what setting<sup>2</sup> of the man an hye what I feill of this in fewe wordis I schalle expresse. I deme<sup>3</sup> the beiste to signifie the devyl, the which in Ezechiel mysterially ys callid the grete egle.<sup>4</sup> Nowe for the dignite of hevenly nature. Nowe for magnitude of spirituall wykkednes, the whiche bothe there yn Ezechiel, and also in this vision, the beyste semyd grete wynges to have, by that ys understonde he swollyn with pride of elacion purposid in will to be like almyghty God, and to the same elacyon man with deceyvable promysse proudly he arysyd<sup>5</sup> azenste his creator, with the whyche synne never cesith he to attaste<sup>6</sup> alle the kynde of

<sup>18</sup> *trowid*, believed.<sup>19</sup> *feith*, faith.<sup>20</sup> *auctorites*, authorities.<sup>21</sup> *taght*, aught.<sup>22</sup> *trowe*, think (reor).<sup>1</sup> Chapter V. in the Latin ends with the words "ideo secundum legem: relinquamus igni," so that the

translator has here added a gloss of his own.

<sup>2</sup> *setting*, setting.<sup>3</sup> *deme*, deem.<sup>4</sup> *egle*, eagle.<sup>5</sup> *proudly he arysyd*, superbe exheret.<sup>6</sup> *attas'e*, attemptare.



men, many to ynfoldeyn,<sup>7</sup> and many with hym to adde, to everlastyng fyre, no houre ne tyme cessith not, hys iv feete ben iiij wyndys of the which is spoken yn zacharie: or els iiij gendrys<sup>8</sup> of temptacion, the which anumbrith<sup>9</sup> the psalmyst, or els iiij vices of whiche spekith the prophete Joel, seiying: the residue of the Eruce etyth the buttyrflie, and the residue of the buttyrflie etyth brucus, and the residue of bruce etyth rubigo, undirstondyng lecherie by Eruca, by the buttyrflie vaynglorie, by brucus gluttony, by rubygo ire signifying and wrath. Note well that Eruca ys a worme,<sup>10</sup> that growith of the worttys, Locusta that fleith frome floure to floure, brucus is the issue of the buttyrflie, or<sup>11</sup> he have wynges. Of iiij wyndys remembrith zacharie<sup>12</sup> seiying I lyfte up my eiyn and sawhe, and to me was seied beholde iiij hornnys, and I seied to the angle. that spake in me, what ben theys,<sup>13</sup> and he seide to me, these ben the hornnys that shall blowe and ventilatte,<sup>14</sup> Jude, Israel and Jerusalem. By the which iiij wyndys he signified iiij passions of the soule that ys to seye, drede, and hevynesse, love and gladnesse,<sup>15</sup> that dissipate alweyes the quyete<sup>16</sup> of mynde, and no soule ther is bownde with bridyll where theys regne. Of iiij gendres of temptacion seide David of the rightwes man, thus,<sup>17</sup> Thou schalt nat drede for the nyghte drede, ne for the arrowfleyng in the day, ne for the besynes<sup>18</sup> walkyng in derknesse, ne for the yncourse<sup>19</sup> and mydday devyl. The fyrst temptacion is lighte and hydde,

<sup>7</sup> *ynfoldeyn*, infold.

<sup>8</sup> *gendrys*, kinds.

<sup>9</sup> *anumbrith*, enumerates.

<sup>10</sup> That which the palmer worm hath left hath the locust eaten: and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpillar eaten.—Joel i. 4. The sentence beginning *Note well*, is an addition of the translator.

<sup>11</sup> *or*, before.

<sup>12</sup> Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have

scattered Judah, Israel, and Jerusalem.—Zech. i. 18, 19.

<sup>13</sup> *what ben theys*, what are these.

<sup>14</sup> *ventilatte*, ventilaverunt.

<sup>15</sup> Timor et tristitia,  
Amor et leticia.

<sup>16</sup> *quyete*, quiet.

<sup>17</sup> Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.—Psalm xci.

<sup>18</sup> *besynes* represents the *negocio* of the Vulgate, and

<sup>19</sup> *yncourse*, the *incursu*.



the secunde lighte and opyn, the thirdde grevous and hydde, the iiiith grevous and opyn. With these and be forseyd maners as be his feete, this singuler ennemy of mankynde compressith us to the erthe and so to hym he throwythe dowyn men, and them so prostrate with horrible cleys of malice violently constrayneth. And furthermore, men adherent wilfully to hym, he drawith from vice in to vice, from evillys to wors, compelleth them to breke owte of rewle tyl his synnys ben complete, and as he were lyfte up yn to the hye towre of all wikkidnesse, where God vengynge they falle downe in to the lowest of the pytte, that ys, into the moost profunde helle, ordeyned for wrecchis, and of all wrecchis moost wrecchidde.

By this vision I trowe be signified to man, that he shulde attende and considre, the manyfolde snarys<sup>20</sup> of oure sotell<sup>21</sup> enemy prudently, and aware them holsumly,<sup>22</sup> leyste that by a cruell downecastynge suppid up<sup>23</sup> wrecchidly he shulde perysche. But sithen it is not yn manys wytte, his way, nothir in his kunnyng to directe his jornay, there ys addid to hym consolacion of hevynly mercy, and nat a litill but mochyll occasion to optene vertue. And by that moere spedily to deserve godly helpe, by the whyche besily he myght fulfille the comawndemente of the apostle. I esteeme hym a wysman that canne undirstande by theys thynges that arne shewid to hym; and not i hidde from hym, but schewed yn dede and worde what ys to be doyn.

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## CAPITULUM VII.

HOWE THE KYNGES FAVORE Y HADDE, THE PRECEPTE  
AND HIS VOWE HE FULFILLID.

Therefore i passid that remaynyd of his way, he came to London, and of his knowleche<sup>1</sup> and frendes with grete joye was receyved, with whiche also with the Barons<sup>2</sup> of London he spake famyliary of these thynges, that were turnyd and sterid<sup>3</sup>

<sup>20</sup> *snarys*, snares.

<sup>21</sup> *sotell*, subtle.

<sup>22</sup> *aware them holsumly*, salubriter caverant.

<sup>23</sup> *suppid up*, absortus.

<sup>1</sup> *of his knowleche*, a notis.

<sup>2</sup> *barons*, men, citizens.

<sup>3</sup> *sterid*, stirred.



in his herte, and of that was done abowt hym, in the way he tellid it owte. And what schulde ben done of this, he councellid. Of them toke he this answer, that noone of these myght be perfityd; but the kynges were first i cowncelled. Namely sith the place godly<sup>4</sup> to hym y schewid was conteyned withyn the kynges market of the whyche it was not leuefull to prynces or other lordys of there propyr auctoritate eny thyng to mynuyse,<sup>5</sup> nethyr 3itte to so solempne an obsequy depute. Therefore usyng theys mennys cowncell in oportune tyme he dressed hym to the kyng, and before hym and the Bisshope Richarde<sup>6</sup> beyng presente, the whiche he hadde made to hym favorable byforne, effectually expressid his besynes, and that he myght leuefully bryng his purpose to effecte, mekely besought. And nyh hym was he in whoes hande it was, to what he wolde, the kynges hert yncline, and yneffectualle these prayers myght nat be whoes auctor ys the apostle, whois gracyous herer<sup>7</sup> was God, his worde therfore was plesaunte and acceptable in the kynges yie. And whan he hadde peysyd<sup>8</sup> the goode wille of the man prudently, as he was wytty graunted to the petitioner his kyngly favore, benyngly yevyng auctorite to execute his purpos. And he havynge the title of desired possession of the kynges majeste was right gladde. Than nothyng he omyttyng of cure and diligence ii werkys of pyte began to make: oone for the vowe that he hadde made, an othyr as to hym by precepte was injoynyde. Therefore as the case prosperously succedid, and after the apostles word, all necessaryes flowid unto the hande. The chirche he made of cumly stoonewerke tabylwyse, and was an hospitall howse a litill lenger of, from the chirche by hymself he began to edifie.

The chirche was fowndid as we have take of oure eldres<sup>9</sup> in the moneth of Marche in the name of oure lorde Ihu Crist in memorie of moost bleside Bartholomewe apostle, the yere from the Incarnacion of the same lorde oure Savvoure, M.C.xxiii.: thanne haldyng, and rewlyng, the holy see of Rome mooste

<sup>4</sup> *godly*, divinitus.

<sup>5</sup> *mynuyse*, diminish.

<sup>6</sup> *Richard de Belmeis*, elected Bishop

of London May 24, 1108; died Jan. 16, 1128.

<sup>7</sup> *herer*, exauditor.

<sup>8</sup> *peysyd*, perpendens. <sup>9</sup> *eldres*, elders



holy fadir Pope Calixte<sup>10</sup> the secunde; presidente in the church of Ingland, William,<sup>11</sup> Archebisshoppe of Cawntirbury, and Richarde,<sup>12</sup> Byssshoppe of London, the whiche of due lawe and right halowid that place yn the eiste party of the forsayde felde and byssshoply auctoryte dedicate the same, that tyme fulbreve and shorte<sup>13</sup> as a cymytory. Regnyng the yonger son of William Nothy, first kynge of Englichemen yn the North Herry the firste<sup>14</sup> xxx<sup>ty</sup>. yere, and a sidehalfe the thirde yere of his reigne to the laude and glorie of the hye and indyvyduall Trynyte to hym blessynge thankynge honoure and empyer worlde with owtyn ende. Amen.

## CAPITULUM VIII.

WHAT WAS YN REVELACYON SHEWYD TO KYNGE EDWARDE OF THIS PLACE.

Heir we may nat silence kepe but evydently expresse that by relacion of oure senyoures we have fownde dyvynly schewid, this to be a place of prayer, longe beforne tyme, to the glorious kynge Edwarde the confessoure, the son of Etheldrede the kynge, brothir of Seynt Edwarde the martir, of whom many goode thynges they seye they hadde herde in ther tymes nowe to be declarid. Thys blessid kyng, whan he was in the Chirche of God, replete with manyfolde bewte of vertu, as the boke

<sup>10</sup> Calixtus II., elected February 1, 1119; died December 12, 1124.

<sup>11</sup> William de Curbuil, elected archbishop February 4, 1123; died November 26, 1136.

<sup>12</sup> Richard de Belmeis, elected May 24, 1108; died January 16, 1128, but he was disabled from public affairs by an attack of hemiplegia in the latter half of 1123.

<sup>13</sup> breve tunc admodum cimiterium.

<sup>14</sup> The Latin MS. reads: "Regnante juniore filio willi nothi primi regis anglorum ex aquilonaribus henrico primo anno xxx. mo et circiter tercium regni ejus ad laudem et gloriam"

Henry I. was crowned August 5, 1100, so that the thirty-third year of his reign was from August 5, 1132, to August 4, 1133. The twenty-third year of his reign extended from August 5, 1122, to August 4, 1123. The dates of the ecclesiastics named are: Pope Calixtus, 1119-1124; Archbishop William, 1123-1136; Bishop Richard, 1108-1128. They prove that the xxx. of the translation and of the Latin are errors of transcription for xx. An important charter was granted to the Priory in 1133, and with this in his mind the scribe might the more easily err. The MS. has Herry.



of Gestys declarith, as a religious and full of the spirite of prophicie he schoone bright beholdyng thynges ferof,<sup>1</sup> as they were presente, and thynges to cumme as they were nowe existente with the yis of his soule by the Holy Goste for he was illumyned. The whiche in a certayn nyght whan he was bodely slepyng, his herte to God wakyng, he was warnyd of thys place with an hevynly dreame made to hym that Gode this place hadde chosyn his name ther yn to be putte and sette: and holy and worschipfull it schulde be schewyd to cristyn peple. Wherupon this holy kynge, erly arisyng, come to this place that God had shewid hym and to them that abowte hym stoid expressid the vision, that nyght made to hym, seyde before all the peple, prophecied this place to be gret before God whoes cleyr prophecyes howh they be supportyd grettly with the myghte of treweth: experience hath approvyd yt, and every feithfulman may cleirly beholde the same.

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### CAPITULUM IX.

WHAT III MEN OF GREYCE SEYED BEFORNE OF THYS PLACE.

It was seyed that III men of greyke y sprongyn of noble lynage goynge owte frome ther countre and kynrede, takyng on them for God the holy laboure of pilgirmage, and whan with devoute soule they sowght the helpe of seyntes in many places, from the grete see, they hadde enteryd Englande, desiryng to visite the bodies of seyntes theyre restyng, and by ther merytes in the laste examinacion to be succurrid and defendid whan they came to London, they wente to thys place, and ther prostrate honoured and worschippid God, and aforne them, that ther was presente, and behelde them, as symple ydiottys,<sup>2</sup> they began wondirfull thynges to seye, and prophecye of this place seyyng, "Wondir nat 3e, vs here to worschipp God, where a fulle acceptable temple to hym, shall be bylid, ffor the high maker of all thyng wyll that it be bylded and the fame of this place schall attayn from the spryng of the sunne to the goynge downe."

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<sup>1</sup> *ferof*, far off.

<sup>2</sup> *tanquam simplices et idiotas*.



## CAPITULUM X.

## OF THE CLENSYNGE OF THYS PLACE.

Truly thys place aforne his clensynge pretendid noone hope of goodnesse, right uncleene it was, and as a maryce dunge and fenny with water almost everytyme habowndynge.<sup>1</sup> And that that was emynente a bove the water drye, was deputed and ordeyned to the Jubeit or galowys of thevys, and to the tormente of othir that were dampnyd by judiciale auctoryte. Truly whan Rayer hadde applied his study to the purgacion of this place, and decreid to put his hande to that holy bilyng, he was nat ignoraunte of Sathanas wyles, for he made and feyned hym self unwyse, for he was so coattid, and outward pretendid the cheyr<sup>2</sup> of an ydiotte, and began a litill while, to hyde the secretnesse of his soule, and the moore secretely he wroght, the moore wysely he dyd his werke. Truly yn playnge wise, and maner he drewe to hym the felischip of children and servantes, assemblynge hym self as one of them, and with ther use and helpe stonys and othir thynges profitable to the bylynge, lightly he gaderyd to gedyr, he played with them and from day to day made hym self moore vile in his own yen, in so mykill that he plesid the apostle of Cryste, to whome he hadde provyd hym self. Thorowgh who is grace and helpe whan all thyng was redy that semyd necessarie he reysid uppe a grete frame. And now he was provyd nat unwyse, as he was trowid, but verry wyse: and that, that was hydde and secrete opynly began to be made to all men. Thus yn merveles wyse he comfortid in the Holy Gooste, and instructe with cunnyng of trweth, seide the worde of God feithfully by dyverse chirches; and the multitude bothe of clerkys and of the laife,<sup>3</sup> constauntly was exhortid to folowe and fulfyll those thynges that were of charite and almesdede. And yn this wyse he cumpasid his sermon, that now he sterid his audience to gladnesse that all the peple applaudid him, and in contynent anoon he proffered sadnesse and sorow of ther synnys, that all the peple were compellid yn to syghyng

<sup>1</sup> *habowndynge*, abounding.<sup>2</sup> *cheyr*, mien (*Skeat*).<sup>3</sup> *of the laife*, laicorum.



and wepyng, but he trewly yn the same cheir and soule evermore perseveraunte expressyd holsumme doctrine and aftir God, and feithfull sermon prechyd, and yn his techynge unrepvyd was fownde, those thynges techynge that the Holy Gost by the apostles, and appostolyke expositoures have yeve to the chirche unmoveably and stedfastly to beholde fforthermore hys lyfe acorded to his tonge and his dede approved well hys sermon, and so yn the sacrifice of God the moueth and bylle of the turtyll was returnyd to his armepittes, and recleynd unto the wyngys leisse that he prechyng to othir schulde be fownde reprovably yn hym self. Of this almen grettly were astonyd,<sup>4</sup> boeth of the novelte of the areysid frame, and of the fownder of this newe werke. Who wolde trowe this place with so sodayn a clensyng to be purgid, and ther to be sette up the tokenys of crosse:<sup>5</sup> and God there to be worshippid where sumtyme stoid the horrible hangynge of thevys, who schulde nat be astonyd, ther to se, constructe and bylyd thonorable byldynge of pite, that schulde be a sekir<sup>6</sup> seyntwary to them, that fledde ther to, wher sumtyme was a comyn officyne<sup>7</sup> of dampnyd peple, and a general, ordeynyd for payn of wrecchys who schulde nat mervel ther to be hauntyd the mysterie of Oure Lordys body and precious blode, where was sumtyme schewid owte the blode of gentyly and hethyn peple. Whois hert lightly schulde take or admytte suche a man nat producte of gentyll bloode, nat gretly yndewid with litterature of mannys,<sup>8</sup> or of dyvyne kunnyng, so worschipfull, and so grete a worke prudently to begynne, and hyt begunne to so happy a progresse, fro day in to day to perfecte and parforme? This ys the change of the right hande of God: O Chryst these ben thy workys, that of thyn excellent vertu and synguler pyte makyst of unclene, clene; and chesist<sup>9</sup> the feble of the worlde to confownde the myghty, and callist them that be nat, as yt were they that been:<sup>10</sup> the whiche Golgotha the place of opyn abhominacion madist a seyntwary of prayer, and a solempne tokyn or sygne of devocion.

<sup>4</sup> *astonyd*, astonished.

<sup>5</sup> *tokenys of crosse*, crucis insignia.

<sup>6</sup> *seker*, sure.

<sup>7</sup> *officyne*, officina.

<sup>8</sup> *litterature of mannys*, humanarum literarum.

<sup>9</sup> *chesist*, chooseth.

<sup>10</sup> *et vocas ea que non sunt tanquam ea que sunt.*



## CAPITULUM XI.

OF THE RIOTTYS AND ASSEMYLYNGES OF THE ADVERSARIE  
PARTYS, AND OF THE PRYVYLEGYS OF THE CHIRCHE.

Thus procedynge the tyme, clerkis to leve undir regular ynstitution, in the same place in breif tyme were vuyd to gidir: Rayer optenyng cure and office of the priorhede, and mynstryng to them necessities nat of certeyn rentys but plenteously of oblacions of feithfull peple; and nat longe aftyr that drede that he drade come to hym, and that he dredyd happid hym. He was to summe the odor of lyif yn to lyif, to othir the odor of deith yn to deith. Summe seid he was a deseyver, for cause that yn the nette of the grete ffyscher evil fischis were medillid<sup>1</sup> with goode aforne the houre of the laste disseverawnce, his howseholde peple were made hys enemyes, and so roys azenste hym wyckid men, and wykydnes lyid to hym self.<sup>2</sup> Therfore with prikkynge envye many privatly, many also opynly, azenste the servant of God cesid nat to gruge, and in derogacion to the place and prelate of the same browghtyn many sclawnders with thretnynges, the goodes that they myght they withdrewe and toke a wey: constreyned hym with wykkidnes, made wery<sup>3</sup> hym with injuries, provoked hym with despitis, bygilid hym with symulate frendschippis; and summe of them brake owte in to so bolde a wodnesse,<sup>4</sup> that they drewe among them self a contracte of wikkid consperacion, what day i sette and place the servant of God they myght thorowgh wyls and sutilte draw to ther cowncell wyth a deceyte, and hym so ther present to plukke from the stappis<sup>5</sup> of his lyif; and so his remembraunce they wolde had doyn away from this worlde. But ther is no wysdom, ther is no kunnyng, ther is no cowncell, azenste God, in whom he cast his thowght, and with the apostle put his strengith. He therfore that was his hoope was his myght, and for hym he discunfyit his ennemyes, therfore whan the day abydde comme, whiche was deputed to the innocentis deith, oone of them partner of so grete a wykkidnesse, secrete to hym self abhorryng so grete a synne, aforyn the houre

<sup>1</sup> *medillid*, admixti.

<sup>2</sup> *et insurrexerunt contra eum viri iniqui sed mentita est iniquitas sibi.*

<sup>3</sup> *wery*, weary.

<sup>4</sup> *wodnesse*, madness.

<sup>5</sup> *stappis*, steps (*vestigia*).



of this perell drawyng neir, shewide by ordir to the servante of God, the summe of al ther cowncell. He for this, to God and to his patrone 3af thankys, that the secretes of his ennemyes were nat hydde fram hym, and that by the benefete, of Oure Lordes pyte, he hath skapid the deith to hym arayed<sup>1</sup> for thys and lyke causys apperynge. A3en he wente to the kyng with a lamentable querell,<sup>2</sup> expressyng howe with untrew despitys, he was deformyd, and whate fastidious owtbrekynges hadde temptid hym, besekyng his royall munyficence, that his persone and the place that he hadde grauntid hym, he wolde defende. Also yn his suggestion to the kynge, he made this reson: he bidith no rewarde of God, that hath begunne a goode werke, and so bygunne, with a dew ende hath nat fynyshid the same, wherfore for the ynward bowelles of the mercy of Cryst, that he trustid yn, for the dignyte that he schoone with, and for the power of his emynence, he wolde opyn the bosomme of his pite to them that were desolate and honoure God yn his servantes, and restreyn the berkyng wodnesse<sup>3</sup> of unfeithfull peple, so that to the goode bygynnynges he now joynyng bettir yssuys,<sup>4</sup> and largeor exsecucions, myghte byle to hym self eternal howse yn hevyn whyle that he worschippith and defendith the howse of God, yn erthe. Thus the kynge mervellyng the prudence and constaunce of this man, answerd, that he wolde applie hym to his just and nessessarie petitions, and that ffurthermore he behestid hym self to be a tutur<sup>5</sup> and defensur of hym and of hys, therefore he made this chirche with all his pertynences with the sam fredommys that his crowne ys liberttid with,<sup>6</sup> or ony othir chirch yn all Inglonde, that is most y freid and relesid hit all customys and decreid for to be free from all erthly servyce, power, and subjecion, and 3ave sharpe sentence a3enste contrary malyngnors.<sup>7</sup> This and many othir insignys that ys to sey dignyteys of liberte, he grauntid to the prior and to them undirneith hym servyng, and to the forsayd chirche, and with his chartur and seel confirmyd<sup>8</sup> hyt, adjuryng also all his

<sup>1</sup> *to hym arayed*, sibi paratam.

<sup>2</sup> *querell*, complaint.

<sup>3</sup> *berkyng wodnesse*, latrantem in-

<sup>4</sup> *yssuys*, issues. [saniam.

<sup>5</sup> *tutur*, tutor. <sup>6</sup> A.D. 1133.

<sup>7</sup> *malyngnors*, malignantes.

<sup>8</sup> The original of this charter is not

extant. It was, however, produced in a court of law by the prior and convent in the reign of Henry VI., and there is in the Hospital a copy made in the same reign. Another copy, not I think the original enrolment, was preserved in the Tower, and is now in the Record Office.



heyris and successoures yn name of the Holy Trinite, that this place with royall auctorite, they upholde and defende and the libertees of hym i grauntid they schulde graunte and conferme. With suche privelegge, thus whan he was streyngethyd and confortably defendyd, glad he went owte from the face of the kynge. And whan he was cummyn home to his, what he had obteynynd of the royall maieste expressid to othir, that they schulde joy with hym, and to othir that ther schulde be affrayed. Also this worschipfull man proposid for to depose the quarell of his calamyteys afore the see of Rome,<sup>1</sup> Goddis grace hym helpynge, and of the same see writynges to brynge to hym, and to his aftyr cummers profitable; but dyverse undirgrowynge impedimentys, and at the last lettyng the article of deith, that he wold had fulfillid, he myght nat: and so only the reward of good wylle he deservyd. Aftir his decease iii men of the same congregacion whoys memory be blessid in blisse, sondirly<sup>2</sup> wente to sondirly<sup>2</sup> byschoppis<sup>3</sup> of the see of Rome, And three privlegies of three bysshoppys<sup>4</sup> obteynynd, that is to seye of seyntes<sup>5</sup> Anastace, Adrian, and Alexander, this chirche with three doweryes, as it were with an unpenytrable scochyn<sup>6</sup> wardid and defendyd azenst ympetuous hostylyte. Now beholde that prophesye of the blessid kynge and confessoure seynt Edward that befor tyme hadde profysyed and seyn by revelacion of this place, of grete party is seyn and fuffillid. Beholde trewly that this holy chirche and chosyn to God, schyneth with manyfolde bewte, ffowndyd and endewid with heavenly answer, i sublymate with many privylegies of notable men, and to a summe of laude and glorie rychessid with many relikys of seyntes, and bewtyfied with hawntid<sup>7</sup> and usuall tokenys of celestiall vertu. This nat unprofitably byfore tastid, lette us draw nere to the narracion of myracles.

<sup>1</sup> From this it seems probable that the newly-introduced Augustinian canons had their difficulties with the secular clergy. The king had settled all the civil difficulties, the ecclesiastical remained.

<sup>2</sup> *sondirly sondirly*, singuli singulos.

<sup>3</sup> *byschoppis*, presules.

<sup>4</sup> *bysshoppys*, pontificum.

<sup>5</sup> Anastasius IV. reigned July 9, 1153–December 2, 1154.

Adrian IV. reigned December 3, 1154–August 30, 1159.

Alexander III. reigned September 7, 1159–August 30, 1181.

<sup>6</sup> *scochyn*, shield.

<sup>7</sup> *hawntid*, frequentissimis. The words of the charter here referred to are "hanc autem ecclesiam cum omnibus que ad eam pertinent sciatis me velle manutenere et defendere et liberam esse sicut coronam meam et accepisse in manu mea et in defensione contra omnes homines."



## CAPITULUM XII.

## OF LIGHT HEVENLY SENT OWTE.

Whan therfore in the forsaid place, at the bygynnyng was made an oratorye in honoure of the blessid apostle, many and innumerable were schewid tokynns of myrales, but what for the grete plenty of them, and necligence of writyng of the same, they be almoyste unremembred, wherfore of these a fewe, specially of these that lattir dayes were knowe to us more by sight, than by heryng, as they cam to oure mynde, feithfully we shall tell. In the begynnyng of this areysed frame oure senyores tellid us, that on a day at evensong tyme, whan derkenys drew upon, ther was seyn a light from hevyn sent schynynge on this chirche, abidyng there uppon the space of an howre, that they sawe them self, and many othir men also, the whiche lyght aftir returnyd up an hye, and to no man aftirwarde aperid, and that yn a moment was take a wey from the yis of the beholders. Howe grete a tokyn this was of pite and grace hevynly, opynly aftirward was schewid, by multitude of toknys yn the same place.

## CAPITULUM XIII.

## OF WOLMER CONTRACT AND THERE I CURID.

There was an sykeman Wolmer be name with grevous and longe langoure depressid, and wrecchid to almen that hym behylde apperyd, his feit destitute of naturall myght hyng down hys legges clevyd to his thyis, part of his fyngerys returnyd to the hande, restyng alwey uppon two lytyll stolys,<sup>1</sup> the quantite<sup>2</sup> of his body, to hym onerous, he drew aftir hym, and to the encrese of his wrecchidnesse was addyd grete poverte, yn more affliccion to hym than his langoure : sith to a man that nethir myght labur, ne goo, were withdrawe necessities of his

<sup>1</sup> *stolys*, stools.<sup>2</sup> *quantite*, molem.



lyvelode, this wrecchidnes was so mykill to hym the more grevous, that it was longe abidyng, trewly almost xxx wynteres with this so grete a sykenes was he deteynyd: and he thus othir<sup>1</sup> with crepyng, othir<sup>1</sup> with the helpe of othir<sup>2</sup> i born sate at London yn the Chirche of Poulis,<sup>3</sup> askyng almes of them that enterid yn. This i don nowe come the tyme acceptable, the yere of benygnyte, in the whiche Rayer hadde sette the fowndementys of his holy temple, and the fame of the newe werke, as it were a full swete odor dyffusyd by the mowthis of all the peple, it myght nat be hydde from hym, the whiche by the mercy of Oure Lorde conceyvyd a swete desire and feithfull, that he myght be borne to that place, ther to beeseke God of his helpe. And he of his frendes thiddir thus borne yn a basket felle down a forne the awter,<sup>4</sup> porrectyng his meke prayers to hevyn, and to the hye and glorious meritys of the blessid apostle, alleggyng them to the hye and dredfull juge, that by them he myght obteyne forgevenesse of synne and his bodyly helth. And with owte taryng, that welle of pyte, that was and is opyn to the menstruat woman and synful man, was present at his callyng, and a streem and ryver of helth and grace of hym self made welowte: and by and by every crokidnes of his body a litill and litill losid,<sup>5</sup> he strecchid un to grownde his membris and so anoon avawntyng hym self up warde, all his membris yn naturale ordir was disposid. As it were a newe man he was seyn to procede forth, than<sup>6</sup> howe grete a crye of them, that were present was lyfte up to hevyn: what terys i schede owte for joye: what praysyng to God, uppon soe marvelous and wondrefull myracle were yeve and payed to God, yt may bettyr be conceyved, with a devoute soule, than expressid by worde. This dede anoon was dyvulgate by all the cyte, and with a grete fame gretely accendid the peple of boith ordres, the clergie and the laife. And from that tyme, the noble matrones of the cite kepte ther nyght wacchis, the clergie and laife by companyes fyllyn with grete devocyon of soule, and herte gladdenes,<sup>7</sup> hawntyng this place and with ofte visitacon solempne laude yeldid to God, with the fowndatore.

<sup>1</sup> *othir-othir*, vel-vel.

<sup>2</sup> Cf. *othir*, aliorum.

<sup>3</sup> *Chirche of Poulis*, in *ecclesia londoniensi beati pauli apostoli*, St. Paul's Cathedral.

<sup>4</sup> *awter*, altar.

<sup>5</sup> *losid*, dissoluta.

<sup>6</sup> *than*, then.

<sup>7</sup> *herte gladdenes*, cordis allacritate.



## CAPITULUM XIV.

## OF THE ANTHYPHONER.

A certeyn man toke a way a boke from this place, that we callith an antiphonere, the whiche was necessarie to them that schulde synge ynne the chirche, in that specially that ther was nat at that tyme grete plente of bokys, in the place. Whan it was sowghte besily and not i fownde, it was tellid to Rayer the priour what was done of thee boke and he toke this harme with a softe herte<sup>1</sup> patiently. At nyghtys tyme, whan as he was ynne his chambre to take his reste the glorious apostle of God, Bartholomew spake to hym and seyid, "sey Rayer, what is that, of whoeys loste,<sup>2</sup> me presente, thus ye playne." And he seied "syr thy clerkis hadde a profitable boke to them, in the whiche to the honoure of God and of the,<sup>3</sup> in the holy temple of thy glorie they were wownte to synge; and now yf it be hidde yn ony place, or stolyn a way, they know nat." "In<sup>4</sup> the mornnyng eerly commaunde thyn hors to be redy, and hastily entre the cite and whan thou cummyste yn to the Jewes strete,<sup>5</sup> spare thy sporys,<sup>6</sup> lose thy brydyll lette thyn hors to my governaunce, and yn to what howse thy hors wilfully putte yn his fote, know welle of me, ther thy boke schall be fownde. Dowte no thyng, prudently and constawntly inquire." No more this i seid yn a moment he disparisshid. Rayer yn the mornnyng slyd owte of his bedde, and diligently all that was commaunde hym he executid, and with the enemyes of pees he spake pesibly; and the boke that he sowghte he fownde, and toke hit and broght hit hoome.

## CAPITULUM XV.

## OF A WOMAN I HELYD.

The tonge of a woman so gretly was swolle that she myght nat shete here moweth; and so, opynly grevvyng that sche myght nat hidde the swellynge thys woman of her freendes

<sup>1</sup> *softe herte*, placida mente.<sup>2</sup> *whoey's loste*, cujus amissione.<sup>3</sup> *the*, thee.<sup>4</sup> In the Latin the apostle's second remark is indicated by *inquit*.<sup>5</sup> Old Jewry.<sup>6</sup> *sporys*, spurs.



was broght to this chirch and offerid to Rayer the pryor, whiche havynge compassion of her, as he was a man of mercy and grete benygnyte, offeryd to God and to his patron prayer for her. And he revolvyng his relikys that he hadde of the Crosse, he depid<sup>1</sup> them yn water and wysshe the tonge of the pacient ther with, and with the tree of lyif, that ys with the same signe of the crosse paynted the tokyn of the crosse upon the same tonge. And yn the same howre all the swellynge wente his way, and the woman gladd and hole went home to here owne.

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## CAPITULUM XVI.

### OF A RICHE MAN.

Hit ys tolde of a richeman uplond dwellyng, that come to this chirche, and he so delitid with the gladnes of this place, and with the servyce of God ther contynualy and devoutly y doyn, he seid to the priour "syr many goodnes of this vertuous place by opyn fame I have knowe, and moo with myn yene I have seyn, wherfore I purpose in my soule from this day forwarde I shall commytte me and all myn to seynt Barthilmewe advocatte of this place, and to his servyce I shall me subdew, everywher calle hym and preche hym my lorde, and with my substawnce as he wolle inspire me, his clerkys honoure. Then seiede Rayer; "Wele thou hast purposid, and dowltes a wyse keper of thy goodes thou hast chosyn, whom yf thou serve as thou with feithfull mynde hast promysid, without dowte by him thou shalt optene the blysse of God." After these wordes the man went his way. A wondyr thyng and a worthy to be remembrid: nat longe aftir it happid hym sittynge at his table, oone of his servantes tolde hym that his kechyn<sup>2</sup> was a fyre sodenly, and likly to perish with woodenes of fyre,<sup>3</sup> he was prayd therfore hastily to come, and delay nat helpe to brynge to the howse nowe peryshynge and nowe fallynge. And to the serventes so yn soule he stunyid<sup>4</sup> and with grete

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<sup>1</sup> *depid*, dipped.

<sup>2</sup> *kechyn*, kitchen.

<sup>3</sup> *woodenes of fyre*, furente incendio.

<sup>4</sup> *stunyid*, consternatus.



feer affrayed, the same howseholde fadir<sup>1</sup> answerde; "Have nat I late me and myne commyttid to blessid Barthilmew the apostle, and him I have made and deputed keper of my hede<sup>2</sup> and of all thyng that perteyneth to me. Yf therfore it plesith hym his to kepe to hym self, he shall nat nede oure helpe, but also all hole and saf, not mynnschyd to the solace of his servantes yf he be wylling hys myght I know wel ys sufficient: forsouth yf it be the respecte of the ire of God from above, that sendith to us worthy paynys for oure demerites, what or how moche, yn withstandynge may oure besy purpos prevayle, as who seyth lityll. Suffir therfore noon of us put to his hande, lette us abyde yn sylence, and yn hope the sanacyon of God and<sup>3</sup> the myght of oure tutoure." And yete as the word was yn the moweth of the speker, and at the nomynacion of the glorious apostle, the same fyre semyd to suffre violence, for the fflamys naturally ascendyng upward, defawtid of ther power, and undir certyn lymytys were restreynyed. And whan this was broght to the howsholdfadir, beholde what he seid, "Howh mykil avayleth the feith, and howh emynently apperith the vertu of the apostle, whan schulde the unpetuous flame yeve way to oure myghtis the whiche yn a momente by the apostle of God ys qwenchid, thankys of us therfore be to hym, that as nowe and also frohens forwarde wolde wouchesafe thus to kepe us.

## CAPITULUM XVII.

## OF THE SHIPPemen yn PERYLL.

Certeyn men of the kyngis cyte of London went owte to fer cowntrees,<sup>4</sup> and certeyn tyme made them redy to come home agayn with all thers. And whan they trustid them to the wavvys of the see, than blowynge of the syde the westryn wynde y callid zephirus, with a swifte curse<sup>5</sup> they tendid to the desirid havyn, and they behelde aferre, as it were the space of ii furlonges, the high scharpe hedis<sup>6</sup> owte warde aperyng of rochis of stoyne by the whiche they most<sup>7</sup> nedysly passe, yf it

<sup>1</sup> *howseholde fadir*, paterfamilias.<sup>2</sup> *hede*, head.<sup>3</sup> In the MS. *ad*, but in the Latin *et*: a stroke representing n was omitted by the scribe over the *a*.<sup>4</sup> *cowntrees*, countries.<sup>5</sup> *curse*, course.<sup>6</sup> *scharpe hedis*, cliffs.<sup>7</sup> *most*, must.



plesid them to go further by that wey. And the maister of the schippe seyng beforne grete perell to hym cummyng, yn that the schippe with the rochis schulde be gobettelemele be mynusid and brokyn, her merchauntise schulde peryssh, with the men, and noon hope ther was of scapyng. Nevertheles he exhortid them to truste yn the pyte of Oure Lorde, and mekely to porrecte<sup>1</sup> to hym ther prayers, to whom nothyng ys unpossible, no thyng to harde. And to this, seide the Londoners, "What seide they drede we, men of letill feith, the which have blessid Barthilmewe, the doer of so grete merveles at London. And we have hym at home anyhe by us glorified, therfore lette us prostrate oure self yn prayer to hym, and to hym with all confidence offir oure avowys, and he that so grete and so shynyng benefetys. sheweth to strangers, he schall nat hyde the bowelles of his mercy to his concytyseyns."<sup>2</sup> And whan so prostrate they hadde so prayed to gedir they areysed up from ther prayer and lokid abowte them, this way and that way. Ther they sey them self by grete space y put of wher before ther prayer they semyd that they drewe full nye the peryl, therfore they were gladde and a noon as they came to lande, they dressid<sup>3</sup> them to the chirche of the gloriouse apostle, and ii tapers of grete quantyte offerid for ther vowe.

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## CAPITULUM XVIII.

### OF AN YONGE GROWYNGE MAN.

Ther was a yonge man Osberne by name whoes right hande clevyd to his lyfte schuldyr, his hede compressid down to the hande laye unmevable, and nethir the hande from the schuldyr, ne the hede from the hande myghte be departed, this man cummyng a forne the auter of the blessid apostle Bartholomewe with sighyng terys his mercy mekely besought. And he deservyd graciousy to be herde. And therfore whan the fredome of his lymys were y hadde, God that is marvelous in his seyntes, he with alle them that wer present, with worthy preysyng magnyfied.

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<sup>1</sup> *porrecte*, porrigere.

<sup>2</sup> *concytyseyns*; concivibus.

<sup>3</sup> *they dressid*, contulerunt.



## CAPITULUM XIX.

OF A WOMMAN CONTRACTE.<sup>1</sup>

A certeyn woman in seynte Jonys<sup>2</sup> parissh at London with longe sykenes febelid contynuelly kepte her bedde and, helth dispeyrid, she abided only the last houre of thys lyfe, whan she herde of her neyghbores how many and howe grete thynges by the vertu of God were don yn the chirche of the holy apostle, by the vertu in her conceyvyd of unskunfitid<sup>3</sup> feith with goode hope she askid herself thider to be borne. And thidir whan she was i browght, that she hadde herde, by experience she provid, felynge the profit and consecutyng the effecte, of her petition, grauntyng that, Oure Lorde Ihu Cryste the auctore of oure feith which helith contrite in herte and byndith up the contriciones of them.

## CAPITULUM XX.

## OF A CHILDE BLYNDE FROM HIS BIRTH.

A childe blynde from his birth, oon ledynge hym, fadyr and modyr folowyng, was browght to the solempnyte of the glorious apostle, and as he enteryd the chirche he fill down to the erthe and ther a whyle turnyd hymself, now this way, nowe that way: and with tariyng restid undir the hande of the heavenly leche<sup>4</sup> that lightyth every man cummynge in to this worlde, in whoes light all we see light. And a noon the inward born blyndenesse fledde a way, and the blode from the yen by the chekis down rennyng, light and sight to the syke was restoryde, nat that he hadde befor, but than first it was yeve to the childe. And than he knew his parentys with opyn yen, that never he sawe beforne, and sundry thynges by ther propyr namys distynctly he callide.

<sup>1</sup> *contracte*, crippled. cf. *Porta Contractorum*, Cripplegate.

<sup>2</sup> The nearest ancient parish of St. John is that in Aldersgate, now united

as St. Agnes and St. Anne with St. John Zachary.

<sup>3</sup> *unskunfitid*, invicte,

<sup>4</sup> *leche*, physician.



## CAPITULUM XXI.

OF WYMUNDE THAT WAS DUM.

A yonge man Wymund by name yn the courte of Eustase De Brooke, nat a litill while y nurysshed. Dumme he was, know to all men that hadde knowleche of hym, this man berynge hevyly the detrimente of his tonge, presumyng of mercy of God and on the meritys of the apostle, he drewe hym to his chirche and ther contynually kepte devoute wacche And feithfully that he askid he deservyd to obteyne, upon a day aftir cumplyn<sup>1</sup> the bonde of his tonge was losyd and with a grete voice he praysid the virtu of the apostle thankynge and blessynge the myght and the wysdome of God, the whiche openyth the dumme moweth, and the tongis of infantis maketh opyn and diserte.

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## CAPITULUM XXII.

OF GODRYKE THE BOCHER,

Whan trewly the plantacion that the hye faydr hadde plantyd, that is to seye, the forseid chirche, whan it a roose hyer and the fame of the apostolike vertu everywhere to neyghbores perfitly sownyd, and was knowen; Rayer joynyed to hym a certeyn olde man Alfun byname, to whome was sadde age and sadnes of age with experience of longe tyme. This same olde man not longe beforne hadde bilid the chirche of seynt Gylys at the gate of the citye, that ynne englissh tonge is callid Cripilgate. And that goode worke happely he hadde endyd. Demynge Rayer this man profitable to hym, he deputyd him as his compayr; and with his counsell and helpe, that was for to be don, disposid and parformyd. It was manner and custome to this Alfunne, with mynystris of the chirche, to cumpasse and go abowte the nye placys of the chirche besily to seke and provyde necessities to the nede of the poer men, that lay in the hospitall, and to them that were hyryd to the

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<sup>1</sup> *cumplyn*, *compline*.



makyng up of ther chirche; and that, that was commyttid to hym, trewly to bryng home and to sundry men as it was nede for to devyde. And ther was a certeyn bocheyr Goderyke byname a man of grete sharpnesse, more than semyd hym, he was a streyt man, the whiche nat oonly to the asker wolde nat yeve, but was woonte with scornynge wordes to ynsawt them. It fil upon a day that while this forsaid Alfunyne wente abowte the bochers, man by man, and aftir othur whan he cam to this Godryke and mevid hym aftir the apostle with goode and honeste wordes oportunely and importunely by cause he was nat willynge to yeve, he perseveryd stedfastly and he wolde not go from hym voyde, and whan the olde man beheld that, nat for drede, nether for love of God, ne also for mannys shame he myght not tempyr the hardnes of that yndurat herte, from his rygoure he brake owte yn these wordes, "O thou unhappy, O thou ungentle and unkynde man, to the yever of all goodys, that for the geifte of heavenly goodnes will nat comyn with the poremen of Cryist, I beseche the wrecche, put a way a litill and swage the hardnes of that unfeithfull soule, and take in experience the vertu of the glorious apostle, yn whom yf thou truste, I promytte the that every piece of thy, that thou yevest me aporcion of, shall the sonner be solde to othir, and no thyng to the mynyssynge or lessynge of the pryce, and what more." He was mevyd nat with the ynstyncte or ynward sterynge of charite but overcumyn with importunyte of asker, he drewe owte a peis of vilest and castyd yt yn to his vessell callynge them trewantes, and bade them lightly go from hym; to whom Alfunyne answerd "I shall not go fro the, tyll my worde and promysse be fulfilled." And with owte tarynge, there was a cyteseyn covetyng to bye fleyssh, for hym and his housholde, and of that heip of the whiche Alfunyne spake before he boughte atte the wille of the seller, and bare hit with hym. And whan this was dyvulgate by all the bocherie, for a wurthy myracle, as it was fittyng, it was take. And from that tyme, they began to be more prompte to yeve ther almes, and also fervent in devocion. And stryvyd who myght prevent anothir yn yevynge, namely, he whoes hardnes of unfeithfull soule, the vertu of Cryist, hadde undirnymyd, the whiche lorde promysid



to the ȝever of a dyschfull of coolde water to hym that cummyth yn the name of a disciple nat to lake his meide.<sup>1</sup>

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## CAPITULUM XXIII.

## OF EDEN THE WYFFE OF EDRED.

An nothir tyme the same Alfunyne those thynges that nedid to the makynge of ale he went a bowte to matronys howsis in cumpasse and askid, and whan he came yn to the parisshe of Seynt Giles of London, for this same gaderynge, he cam yn to a devoute matron, Eden by name, the wyf of Edred the whiche with mervellus devocion lovyng Cryistis apostle, her almes to his chirche, or els she broughte, or els was wonte to sende yt: to whom cummyng Alfunyne he prayed her of her blessing, that sumwhat sche wolde departe with hym, for the love of God. And sche answerd that she hadde but oonly vii ceves<sup>2</sup> ful of malte; and she shulde take a wey ony thyng of these, she myghte nat than, parforme the brethen,<sup>3</sup> that she hadde begunne, "Never the lees," she saide, "albe that I be certeyn to have damage or harme, yete hadde I lever to suffir harme of myn ale, than yow to go voyde with owte frute of myn almes," thus seyyng, she mesurid one cevefull and yave it to the mynystris, the whiche passyng forthe and i go, she began to mesure that remaynyd, and wondir to seye, vii mesures she fownde, the whiche her self trowyng to have errid in numberynge, began to telle ageyn: and than she fownde viii: the thirde tyme she numberid and fownde ix: and than at the foureth metyng fownde x. Beholde that she that studied to fulfill the plenytyde of the lawe, that is charite, of the rightwys rewarder, for her mede fownde x. The which woman, that, that, remanyd so habowndyng, commawndid to be born to the same chirche anoyne, and tolde everywhere, the marvelous encrease, blessinge God that by his seyntes workith tokenys and virtues to whom whan he wolde myghte is redy.

<sup>1</sup> *lake his meide*, lack his reward.

<sup>2</sup> *Ceves*, sieves.

<sup>3</sup> *brethen*, beer (*cervisiam*).



## CAPITULUM XXIV.

DE GODENA CONTRACTA.<sup>1</sup>

A certyn woman Godene by name, hadde her leggis returnyd to her thyys that never myght stonde upright, but with continuall use of sittynge ledde a tedious lyfe, yn sorowe and wepyng she on a tyme was born to the chirche of the blessid apostle, and askid the yifte of parfit helth, and obteynyd it grauntynge that oure lord Ihu Criste the whiche losith stokkid<sup>2</sup> men, reysith up down pressid, and directith the rightwys.

## CAPITULUM XXV.

## OF A MAN THAT MYGHT NOT SLEPE.

A certyn man at Norwiche opynly i know,<sup>3</sup> while on a tyme he wolde be lette blode and of hym self toke noon hede, as it was expedient, hadde lost the rest of slepe, the whiche how good, and how necessarie it is to man, for to expowne it is nat now necessarie, this reste longe and dayly sweites and labores allightith, and aftyr labur repayrith man azeyn to labour, and this reste nat onely of men but of bestis conservyth the nature sownde and hole. The sayed wrecchid man lackynge this rest ledde on nyghtys withowte slepe almost vii yere. And by and by his senowys were contracte pale and lene, and ryvelyd abowte the moweth all discolouryd, and all his bonys to be numbryd, apperid to the sight of them that byhelde hym: and to the heip<sup>4</sup> and encrece of his greve and febylnes was putte to nedynesse, so moche that the man befor was riche yn frendes and money, and nowe of bothe destitute he was applied to ydelnes ffor nethir to hym self, nethir to his, myght he ony thyng provyde. In vii zeire of his unfortune, whan the relikys of the same chirche of seynt Batholomewe, were browght and put yn, to the oratorye of sente Nicholas<sup>5</sup> at 3ermoweth,

<sup>1</sup> *contracta*, the cripple.<sup>2</sup> *stokkid*, in the stocks.<sup>3</sup> *opynly i know*, notissimus.<sup>4</sup> *to the heip*, ad cumulum.<sup>5</sup> The parish church of Yarmouth is dedicated to St. Nicholas.



this man drewe to the same relikys devoutly, and mekely prostratte hymself, askyng and sekyng remedy. And he fownde that he sowght, he range at the doyr, and oure porter opynde to hym, and shewid to hym magnyfycently the bowelles of his mercy, and grovelynge to the grownde he multiplied his prayers and began to slepe: and whan he hadde slepte a grete while he roys up hole, and wente to his owne, yeldynge thankynge to God, that mortifieth and revyvyth, smytyth and helyth.

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## CAPITULUM XXVI.

## OF A DUM CHILDE.

Also a childe that longe tyme was dumme, to the laude of the glorious apostle, the vertu of God opynde both tonge and moweth and right wesly he spake.

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## CAPITULUM XXVII.

## OF AN OTHUR CALLID NYCHALAS.

A childe faire of forme, Nicholas by name, so had he his legge so strecchid forth, to the upper parties of his thy, that he myght nat putte yt forward ne drawe yt bakewarde, yn asmoche that the synowys were dryed up and always lackid bowableness, he therfore lenyng on a staffe usid that yn stede of his fote. This childe cummyng to the chirche of the blessid apostle Bartholomew was expert that Oure Lorde is full sweytt to al men and his mercy ys abovyn all his workys, by the merites of the most glorious apostle, hete of lyf was ynfowndid to seyr and drye membrys and anoon folowid full helth, the whiche chylde abided ther a while and servyd the chanons ther, yn ther kychyn, and for the yfte of his helth, he yave the servyce of his body.



## CAPITULUM XXVIII.

## OF ADWYNE THE CARPENTER.

An nothir man Alfunyne by name in the towne of Dunwych<sup>1</sup> that dwellid on the see syde, so was contracte that he myghte nat use the free office, nethir of hande, ne of fote, his legges were clevynge to the hynder parte of his thyes, that he myghte nat goo, and his handis turnyd bakewarde, no thyng with them myght be do, ne worke: the extremyteis of his fyngers were so rigorisly contracte in the synowys, that he myght unneith put mete to his moweth.<sup>2</sup> In this grevous sykenes he passid his yonge age. And whan he attayned to mannys age and not yette hadde he power of his lymmys, yette sith the fame of tokenys and myracles of the blessid apostle come to hym by relacion of othir men, he began to leyfte up his sorowfull soule in to abetter hope. And thow helth were yn that tyme dilaid, it was promysed to come. Therfore, for that he was ferre from that chirche, he yave shipmen for hyr hyr and by shippe he was browght to the chirche, and put yn the hospitall of pore men. And ther a while of the almes of the same chirche y sustenyd. And he began yn the meyn while, by the vertu of the apostle to take breith unto hym, and he desirid helth,<sup>3</sup> by certeyn incrementys began to come ageyn; ffirst with handys thow they were crokyd, he dyd make smale workys as disstafes, and antell,<sup>4</sup> and othir wommenys instrumentys, and forthermore by succession, whan othir membrys usyd ther naturall myghte he followid yn greter workys, hewerrys of wode with axe,<sup>5</sup> and squarerys of tymbyr with chippyng axe,<sup>6</sup> and nat longe aftir, the crafte of carpentrye, yn the same chirche, and yn the cite of London he excercisid, as it hadde be taught hym from his childehode, blessynge God, whoes yen, be oon them, that dredith hym, and uppon them that hope on his mercy.

<sup>1</sup> In Suffolk.<sup>2</sup> vix ori escas porrigibat.<sup>3</sup> et optata sanitas.<sup>4</sup> antell, pensa, weights.<sup>5</sup> hewerrys of wode with axe, cesores lignorum securi.<sup>6</sup> el dolabra magnis operibus imitabatur.



## CAPITULUM XXIX.

## OF A DROPYK MAN.

A certeyn dropik man that bare his surname of the happe<sup>1</sup> of this siknes, myght nat hyde away his ynwarde greyf, but to the sight of uttir beholders, he shewyd owte his greyf and wracchidnys soithly an humor reynnyng undir the skyn made a bolluyng inflacion and the wombe<sup>2</sup> swellyng owte, shewid owtwarde, what pestilence was hydde ynward. this man was browght to the chirche of seynt Bartholomew, but for the gretnes of his doloure, he was turmentid, and in to dyvers parties he walowid hymself yn the pament:<sup>3</sup> and at the last yn the sight of all men he cast owte wondir venym, and his ynwardes were purgid from this dedly fylthe and all hole returnyd to his awne howse.

## HERE ENDITH THE FIRSTE BOKE.

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<sup>1</sup> *happe*, event.

<sup>2</sup> *wombe*, belly.

<sup>3</sup> The Latin MS. has a capital at the beginning of each sentence, a full stop at the end, and marks divisions of sentences by one stop only. It gives capital initials to most proper names, as *Raherus*, but always has *deus*. In the

English MS. capitals are chiefly used as a part of the punctuation, sometimes to proper names and sometimes not. In this text I have used the capitals as indications of clauses, marked by commas or other stops, and for the rest have followed their practical use of marking the sense to the eye.



## LIBER II.

AND HERE BEGYNNETH THE PROLOG OF THE SECUNDE.

To us confessynge to God, and bigynnyng to telle his mervels, we truste feithfully he shall yeve a goode endynge, the whiche hath yeve a goode begynnyng. Nowe rennyth to oure mynde one solempne thyng, to be seied for many, and whan this hath be movyd, both by opyn resunne<sup>1</sup> and unyversall wyttes, more licencyous we may passe yn to othir, y don by like vertu, and evyn power. Hedito we have writyn examplis of myracles, the whiche were don, in the dayes of goode remembrawnce of Rayer priore and foundatore of this place to the laude of God, and excitament of holynes; and nowe it is for to do and procede of these thynges that we han seyn and herde don in the dayes and tymes of the successors of the forsaide priore. The grete solempne thyng ys thys, ffirsh whan the rememberid priour was 3it a lyve, the whiche edified the frame of this precious worke upon the fowndament of appostles and prohetys, ffir as moche as the bygynnynges of grete thynges, nedith gretter helpe, thanne most was prompte and presente hauntyd plenty of mynstryd grace from God, furthermore those than aftir to the avowers, that the celestially fadir drewe yn to the odor of his oynnementys<sup>2</sup> renuydde a newe solempnyte, of them, than ranne to religion with an ynwarde newyde devocyon. Also a newe solempnyte was for obvenyous and 3iftes; in money, in howseholde, in corne, and in meveable goodis, grete nowmbyr. And than aftir a joconde feiste, bisy in this place was hadde of recoveryng men yn to helthe, of them that langwsshid; of drye men, of contracte men,<sup>3</sup> of blynde men, dome<sup>4</sup> men, and deif men, ffir these causys whan the day of his natyvyte in to hevyn was knowyn

<sup>1</sup> *resunne*, reason.

<sup>2</sup> *oynnementys*, ointments.

<sup>3</sup> *of contracte men*, not in the Latin MS.

<sup>4</sup> *dome*, dumb.



it was solempnyzed and honourid with grete myrth and dawn-synge yn erth. And menne presydde hydder thykly for variawnte causys, and shuldrid to gider, and as languyshynge men were there abidyng the mevyng of the water of grace, that yn a certeyn place, as this same, and yn certeyn tyme they shold presume, and truste well the wonte grace, to be ȝeven to them, as was befor to othyr, as the dayly relikys of them, preche and schew to us, and this is, that, that we seide befor, oone solempne for many, or els many to make one solempne feiste. Ffor as the blesside kyngdome of Israel, all was, as it hadde be one proficye of Cryste and of his chirche, so al these thynges that ben seide or shall be seide, they beholde the ende and consummacion of this document, ffor trewly God is yn this place, and though there be non place with owte hym, the whiche God yn place ys not comprehended, nothir mesurid, nat for the place these be doon oonly, but for man, ffor the whiche bothe man and place is reverencid. Neverthelese there is no so privy man of Crystes secretys, that may contempne the reverence of holy place, whiche deputat ys only to dyvyne use, and consecrate ys to the remedye of soulys, where oure holy thynges be put, wher is the distribucion of the sacramentis, and wher that is, that is most beste, the presence of Crystes body, nat withoute experience of his vertuys with grete office of angely mynystracion, and with solempne worschip of devocyon of all seyntes, dredefull therfore is this place to the understander, ther is no thyng her els, but the howse of God and the gate of hevyn, to the belever. Trewly they that byleve nat ne undirstonde not by charite yn belevynge of these mysteryes, but scornyth oure Sabatte dayes, and poluteth oure halowys that clensyn othir men, we schall take them as men transfiguryng them self, yn to an angell of lighte though they be darke bodyes: demynge pyte to be feynyd for lucre, and so they sholde be takyn till the consummacion of synne, antecryste, shall come whan the erthe shall be take unto wykkid men, and halowys yn to conculcacion, that they may be opyn than, that now be hydde yn the denne of theyfes. Spirituall sothly seyntwary, that heir ys bilid of qwyke stonys: abilydng certeynly styddefastly here permanent unspottid shall be translatid yn to the kyngdome everlastynge; and as yn the erthly empyr unfittyng it is, and suspecte any man excepte only oone persone, to schewe knyghthode yn his



propre name, we have oone of these that Oure Lorde hathe ordeynyd prynces uppon erthe, we have as I seye, the doer of mervels oure patrone, and duke,<sup>1</sup> seynt Bartholomew, whom by the grace that he hath plentwesly receyvyd of Cryste, we beseke hym, that with his myghty auctorite, that cominendeth the vertu of his mayster, us aftir hym nat oonly he wolde lede, but also that he drawe and heigge<sup>2</sup> oure wayes, with thornys, that we go nat aftir the desires of oure fleshe. And with fadirly chastynge compelle us to entre the soper<sup>3</sup> of the lambe, and the everlastyng mariage of hym, that takith away the synnys of the worlde, the whiche petition he vouythesafe to 3eve us, the which lyvyth and reigneth God per all worldes with owtyn ende, Amen.

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#### ALSO ANOTHIR.<sup>4</sup>

Also as we be lernyd of worldly kunnyng, as it were by the spoylys of egipcyanyys,<sup>5</sup> the office of a necligent man is, nat to know the begynnynges of his werkys, nethir to charge the endynges, gretly yn us it semyth reproveable, that ar lernyd men, nat to know the grownde and the reson of them, that we worschippe: Moyses sothly, that fyrst taught us, to spoyle the egipcians he taught us, how we shulde answeere to oure aftir cummers, askyng upon oure sacramentis what they wolde meyn, seyng thus, for to signyfie to them, the religion of the same. Therfore aftir the 3erys of his prelatie xxii<sup>6</sup> and vi monthes, the .xx<sup>ty</sup>. day of September the vii moneth, the cley howse of thys worlde he forsoke, and the howse everlastyng he enterid, that fowndid this howse in to the laude and honoure of the name of Cryst, that yn the howse of his fadir he myght be crownyd yn his myildnes, and yn his mercyes. And in asmykil,<sup>7</sup> as of no workys with owtecharitecummyth forth profeite with owte whiche charite, othir goodys may not prevayle, the whiche also charite

<sup>1</sup> *duke*, ducem.

<sup>2</sup> *heigge*, sepiat, hedge.

<sup>3</sup> *soper*, supper.

<sup>4</sup> *Also another*, Item aliud.

<sup>5</sup> *egipcyanyys*, Egyptians.

<sup>6</sup> XXII. This would make Rahere begin his priorate, March 1123, as the manuscript implies, and would give

September 20, 1144, as the day of his death. The Latin reads "Igitur post annos prepositure XXII. os et menses sex vigesimo die sept' septi mensis relicta domo lutea." As Easter day in 1144 was on March 26, September was the seventh month in that year.

<sup>7</sup> *asmykil*, as much.



may nat be hadde with owte other goodys, by the whiche man is made goode: rightly so we of hym have this hope that no thyng hath he omysid by hym that tochith grace, of that, that we seke here in thys passyng lyfe, as is the comunyon of Crystis feith, and comunycacion of his sacramentis and namly insignys of a contrite herte by penaunce, ffor why, amonge these we trust that be passid, and yn thys we trust as we hope in the meritorie helpe of oure myghty patrone, to whom the lital flokke of xiiii chanonns as a few sheippe he hath lefte with lital lande, and right fewe rentys, neverthelese with copious obvenconys of the awter and helpynge of the nygh parties of the populous cyte they were holpyn. Sothly they florysch now, with lesse fruite than that tyme, whan the forsayd solempnyties of myracles were excercysyd by a lykewyse, as it were a plante whan yt is wele y rotyd, the ofte wateryng of hym cesith. The tyme of a 3ere turnyd abowte, succedid to the prepositure and the dignyte of the priore of this new plantacion admyttid by the bysshope of London lorde Robert,<sup>1</sup> Thomas<sup>2</sup> oone of the chanonns of the chirche of seynt Osyth,<sup>3</sup> the 3ere of oure Lorde M<sup>o</sup>. and C<sup>mo</sup>. and xliiiij<sup>th</sup>. the sevyn indiction,<sup>4</sup> reigynge Stephyn, the sone of Stevyn, Erle Blesence,<sup>5</sup> the whiche promovyde. Theobalde<sup>6</sup> Beccence, in to the archebisshope of Cawntirbery. This Thomas as we have provyd in comyn, was a man of jocunde companye, and felowly jocundite, of grete eloquence, and of grete cunnyng, instruct in philosophy, and dyvyne bokys exercisid and he hadde yt in prompte, what sumever he wolde uttir, to speke yt metyrly, and he hadde in use every solempne day, whan the case requyrid, to dispense the worde of God, and flowynge to hym the prees of peple, he 3ave and so addid to hym glorie outward, that ynward hadde 3eve hym this grace. He was prelate to us mekly almost xxx 3ere, and in age an hundrid wyntir almost, with hole wyttis, with all crystyn solempnyte, tochyng Crystes grace he decessid

<sup>1</sup> Robert de Sigillo, Bishop of London, 1141-1151.

<sup>2</sup> Thomas was therefore elected Prior about September 1141.

<sup>3</sup> St. Osyth in Essex: a house, like St. Bartholomew's, of Augustinian canons, founded by Richard de Bel-

meis, Bishop of London, the friend of Rahere.

<sup>4</sup> The seventh indiction is A.D. 1144.

<sup>5</sup> Blesence, of Blois.

<sup>6</sup> Theobald, Abbot of Bec, in Normandy, elected Archbishop, Dec. 13, 1138. He died April 18, 1161.



and was put to his fadres, the 3ere of Oure Lorde. M.C.lxxiiij, of the papassie of blesside Alexawndir the third, xv, 3ere,<sup>1</sup> of the coronacion of the most unskunfitid kyng of Englonde Henry the secunde xx.<sup>ii</sup> 3ere,<sup>2</sup> the xvij day of the moneth of Janyuer, yn the same 3ere of the election of lorde Richard<sup>3</sup> Archbyssshop of Cawntirbery, aforne whom oure brethren were put, and sette of his goode grace hym praynge, whom the grace of God from the forsayid paucyte, encresid yn to xxxv.<sup>to</sup> Encresyng with them temporall goodes evynly, the whiche the 3ever of all goodys, promysid to be cast to them, that sekith the kyngdome of God, yn this manys tyme grewe the plante of this appostolike branche yn glorie, and grace before God, and man, and with moor ampliati bylyng, were the skynnys of oure tabernaculys dylatid, to the laude and glorie of oure lorde Ihu Criste to whom, be honoure, and glory, worlde with owtyn ende. Amen.

## CAPITULUM I. SECUNDI LIBRI.

### OF A DEYF MAYDE DUM BLYNDE AND CONTRACTE.

The 3ere from the incarnation of Oure Lorde M.C.xlviiij. aftir the obite of Harry the first, kyng of Englonde,<sup>4</sup> the xij yere, whan the goldyn path of the son, reducid to us the desirid joyes of festfull celebrite, than with a newe solempnyte, of the blessid apostle was yllumynyed with newe myracles this holy place. Langwissyng men grevyd with variant sorys, soiftly lay yn the chirche with schynyng lightys, prostrate, besekyng the mercy of God, and the presence of seynt Bartholomew. And certyn the longe mercy of God, was not fer fro them the whiche alway is present to the vowis of feithfull besekers. Summan, joyed with voyce of jubilacion, that he hadde receyvyd remedie of his akynge hede, an nothir for reparacion of his goyng, that he lackyd, an nothir from ryngyng of his erys. This man was free from corrupcion of lymmys, this

<sup>1</sup> *i.e.* 1174.

<sup>2</sup> *The xx. of Henry II.*, 1173-74.

<sup>3</sup> Richard, prior of Dover, was consecrated Archbishop of Canterbury

April 8, 1174. The year 1174 began March 24, and ended April 12.

<sup>4</sup> Henry I. died December 1, 1135. So that these events took place in the year 1147.



man putte a syde blieriednes of yen,<sup>1</sup> and joyid the clerenes of sharp sight recevyd, many other men joyid to be swagid from the vexacion of feverys, 3evynge thanke to the honoure of the appostle. Certeyn whyle everywhere, for suche thynges was 3eve applause and gladenes of all the peple, in the lyfte corner of the chirche, of summen was herde wepyng and waylyng where lay a certeyn damsell deyf and dum lackyng sight, of boeth yen, and with returnyd leggis contract whoes parentys waylynge lay grovelynge to the pavymment, and cesid not from prayer, tyl all thyng was fynyschid of the clergy, that was expedient to so grete a feste. It plesid therfore the goodnes of God to condescende to ther petitionns, and not furthermore his creature of the malicious power to be vexid, but from every bownde of syknes fully and perfytly to be delyveryd, therfore whan the chanonns sange the seconde evyn songe, the mayde began grevously to be turmentyd and sorer than she was woonnte to be vexid, frotyng at the moweth, smytyng her breste and betynd her hede a 3enste the grownde, trewly whan they come to the ympne of oure blessid lady, that the altarys shulde be yncensid, the forsaid mayde began with a sharpe voyce to crye, and her membrys with a grete myght she stretchid owt, anoon joyfull skippyng forth here yen now newe, and now clere, with the lynnyn clothe, that she was clothid yn, wpyd them, and dried them, and thus with stedfast stondyng whan she was repayrid of heryng, and of the acceptable light of seying so gracyously receyvyd, she ran to the table of the holy awter, spredyng owte bothe handys to hevyn and so she that a litill before was dum now joyng in laude of God perfytly sowndyd her wordes, and to her parentys ther for joye wepyng plenteously affirmyd her self free from all maner of syknes.

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## CAPITULUM II.

### OF A CHILDE DELYVERYD OWTE OF BONDYS.

Hit happid on a tyme, that a pore man for to bye his vitayles,<sup>2</sup> cam to London, also his wyfe to sustene ther pore lyfe, was

<sup>1</sup> *blrieriednes of yen*, oculorum lippitudine.

<sup>2</sup> *vitayles*, victuals.



wonnt also from the contray come to the cite, to receyve her wagys, for that she hadde sponne,<sup>1</sup> this pore man with his wyf hadde yn custome every 3ere to visite the place of Seynt Bartholomew with his offerynge, and mekly commend hym self to the holy relikys of the same chirch. The olde serpent enemy to all mankynde, the whiche ever is besy, to devoure, or els to troble, the pees of feithfull men, enviyng the tranquyllite of these man and woman, and the honest poverte, he suggestid to a certeyn bayly of his byssynne that he shulde pretende, to the forseide pore man leyng awayte and a spyas, he roos therefore erly, yn the mornnyng, this gylfull<sup>2</sup> man namyd Alureid, the bedyl or forcryer, and leyid wacche, as a rampawnde lyon, azenst the pore man, ther was no taryng, but the ynnocent and the theyf meitt, and whan this gallows man toke hym by the skyrtis, of his palle or mantyl, he cryed uppon hym horribly, undir nymdid hym, and reprevid hym of thefte, and smytte hym wykkidly with his fyste, seiynge "Wher be thy mersmentes, that thou by theifte hast take away, deceyvynge the mynystrys of the shereve<sup>3</sup> with drawyng tol a thowsand tymes." And whan the pore man arayed hym to answeere, ther come rennyng to hym, many of the same gylefull felschip, accusynge the ynnocent, they smytte hym, they trode hym undir fote, they bownde hym, and yn captyvyte led hym to pryson, and whan they come to the howse of this forcryer or bedyl, or y may say of that robber, they bownde hym with fetterys, beit hym with scorgys, askyng of hym, that he hadde nat, that is to say gret quantyte of money. At the last wery of betyng, they put abowte his necke a coller of iren, of grete weighte and a grete chayne on othir parte of the inner towre, rennyng thorow the myddyl of the wallys that they myghte kepe hym more surly, and fastnyd the ende of the cheyne, with a staake, thus this wrecche, withowt remedye, withowt mercy, yn wepyng and sighyng, in colde, and brosyng,<sup>4</sup> drayf forth many dayes. Upon a day whan of custome the chanons of the chirche of seynt Bartholomewes a fore the mornnyng, the matens endid, and began to synge, Te deum laudamus, and the peyll of bell was roonge, the forsayed pore man the whiche

<sup>1</sup> sponne, spun.<sup>2</sup> gylfull, guilefull.<sup>3</sup> shereve, sheriff.<sup>4</sup> brosyng, bruizing.



was artid in bondys, herynge the sownde of the bellis, and the melodye of ympnys,<sup>1</sup> the howse sothly that he was cruceyat yn was nygh by to the chirche, and he began with devout soule and lamentable voice to crye, and as he cowde or myght to calle upon seynt Bartholomewe whan he hadde so don intently and ofte, he deservyd to have the affecte of his feithfull petition, and felt now, nat as beforn hym self so chargid with ferra-mentes and iryns, wherfore leftynge up handys and armys he fownde hym self y losid, and skippynge forth with all iryn machynamentis, he came to the doer, and fownde yt opyn, and whan the grete cheyne and coller of iryn and of the fetterys grete payse<sup>2</sup> that he bare made so grete anoyse, the forsaide Alurede sodaynly, awakid, skippid owte of his bedde, and with a swyft paase folowid. Anoon as he was owte, and his fugityve by the mone light sawh, he wolde a folowid hym, and he wolde a cried, but thorow the wylle of God, nethir he myght meve his fote, nethir breke owt with his voyce. So the pore man skapyng by seynt Barthilmew help, and with a grete joye enterynge his chirch, prostrayt hym self afore the holy auter of the apostle makynge knowlegge that by his helpe he was delyvered, yeldyng to God, and hym thankynge, and tolde to them, that stoid abowte, the ordir of the benefeit i 3even to hym.

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### CAPITULUM III.

#### OF SHIPPemen YN GRETE PERyll.

Certeyn marchawntes havynge ther shippis stuffid with nessesaries to howseholde, with hope of lucur commytted them self to the meveable wyndis, and uncerteyn see, purposyng to London to eschange with encreys of the marchawndise, sothly whan they were mevyd from the porte of Flawndrys, and with swifte course bygan to passe thorow the see, the light of the son was closid yn derke clowdys, and the eyr was changid and began to be fulle of stormys and thonderygne horrible. All the

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<sup>1</sup> *ympnys*, hymns.

<sup>2</sup> *payse*, weight.



elementys portendid to the wrecchid shipmen deith of nature. And whan a litil a forn xi schippis fro the havyn of the peseble porte, with joye ther shulde be losid, a marvelous happe and a lamentable caase, in a breyf space, with the wodnes of wynde, every of them were cast from othir, ther was amonge othir, one grete schippe amonge them, that were yn peryll, with so grete a violence of contrary wynde so smyt and festnyd yn the derke sandys, that as mykil as it was yn mannys knowlege, stode to the myddis yn the sande: neverthelese ther was oone a monge the wepers, and waylers and mystrustres ripyr and sadder of age whiche with a meke and contryte herte, offerynge sacrifice to God seid, "I warne yowe, overcumme in labour, and now here felowis of peryll, unto this tyme, that the goodnys of God hath be mercyfull to us, lette not us be unkynde to the procedent meritis of oure former: lette us prayse oure maker for the perceyvyd 3iftis of affluent grace, and also for this evylles that we suffre, justly oure demerytys requyrynge, lette us take hit with a pacient soule. Now now as ye se, stondith yn to us, the day of oure jugement: now, wil we, nul we, we become for oure synnys to the butte and terme or marke of universall kynde of man. Nevertheles, O you men trust ye, 3it remaynyth hope, and 3it here ther is place of foryevdnesse, and God may delyver us from our peryll: noo cownsell artyth hym, noo thyng excludith he from them that callith upon hym yn trewith and yn tyme of angwyssh, whoes dyvyn will, eternally precedith every creature, his dignyte transcendith and his power disposith, lette us confesse to hym oure synnys, lette us shewe to hym the nakidnes of oure synfull nature, lette us now or never, begyn to be ashamyd of the wykkidnes of oure shamefull conversacion, lette us calle to us the citycens of the heavenly courte, and beseke the helpe of the blessid modir of God Marye, that she peys to us the kynge of eternall glorie. And 3it ther is a litill space, I beseke you with oo sowyl to here: and 3e here me patiently now, now, it shall be opyn to you the way of helth, the porte of jocundite, the gate of youre dilyverawnce, I have herde specialy of oo seynt, an hevynly cityseyn, I have herde of seynt Barthilmewe that a monge the knyghtis of the hevynly kynge ys worthy to be callid uppon whiche plesawntly oon,



descendith to the prayers of devoute askers, therfor lette us offer oure vowys to so grete a patrone that it may plesse hym, by hys prayers to delyver us, and oure shippe with marchawndyse. Lette us therefore lyfte up oure handis to hevyn, and avowe with clere devocion, that whan we cum whidir we purpose to Lunden, we shall bere thedir, in the honoure of seynt Barthilmewe a shippe of sylver, aftir the forme of oure shippe, made on oure costys and collecte or gaderyng maade amongse us, offerynge yt to that chirche yn mynde of oure delyverance." Unneith he cesid of speche, that al men ther togidir helde up an highe ther handys, and made ther vowys, callyng on seynt Barthilmewe, and nat yn ydle. Al men trewly by holdyng and the houre of the nyghe deith abidyng: presente was seynt Barthilmewe mercyfully, and with his holy hande drewe forth the shippe by the for ende the which goynge forth with his wonnte pase, in the over party<sup>1</sup> of the see come in to the streym, and was delyvered from the sandys, than at the laste all were gladde, and blowyng a goode wynde they come to the porte of the desired cyte. And so they goynge owt of the shippe, that litill shippe forgyd and made of silvyr joyfully they bare, to the chirche of the holy apostle, and to the prior i callid with summe of his chanonns they tellid the processe of all this storie, yeldyng thankys to almyghty God, and to the glorious apostle and martir seynt Barthilmewe.

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#### CAPITULUM IV.

##### OF THE ORATORY OF OURE LADY.

In the eeste parte of the same chirche ys an oratory, and yn that, an awter yn the honoure of the most blessid, and perpetuall vergyne Mary yconsecrate. Ther was in the congregacion of those brethren a certeyn man Hubert byname, cumme of grete kyn, informyd yn liberall science, of goode age and of wondirfull myldenes, that yn his all thyng worldly hadde forsake for the love of Criste, nakidly askapyng the wrake of this worlde. And the habite that he did on of holy religion, with feithfull maners worshipfully he bewtifid, whan he was admyttid in to

<sup>1</sup> *over party*, superficie.

<sup>2</sup> This is the Lady chapel of which

traces remain under the late Fringe Factory.



the feleship of brethren he turnyd all his study to love God, and to prayer, and redyng bysyly toke hede, and many that were his elders he passid yn rightwysnes, and trewth. This man yn the forsayd oratorye, afore the holy awter ofte prostrate hym self, and offerid hym self, a loveable and qwyke hooste in to odure of swetnesse to God, and to his blessid modir. To this man a monge praynge yn the same place, sumtyme apperid the modyrof mercy, seiying with a hony and swete moweth "Chanons, she sayed," of this chirche thy bretheryn, my derlynges, yn this place consecrate to my name, sumtyme payid to me solempne office of massys, and devoute servyce of feithfull reverence 3eif to me, and now hath undircrypt them negligence, charite chyillith, that nethir heir the holy mysterys of my son be hawntid, nethir to me wonnte praysyng of them be 3evyn, therefore from the highe descense of hevynnes by the consent of my son hedir I descende, for the 3evyn obsequy of honoure to 3eve thankys, and for the negligence to undirnym and reprove, and for to warne my derlynges. Heer sothly prayers and vowys of them I shall receyve and mercy and blisse I shall yeve to them everlastyng," thus she seyed, and from the sight of hym sodanly dysperyshid. He that these wordys herde, opynly expressid them to hys bretheryn. And yn to the servyce of the modir of God made them moore prompte and fervent. O wyth what reverence, with what feithfull and swete affeccion, ys that place worthy to be worshippid, whiche ys so holy, wher the shynyng queyn of hevyn, the lady of the worlde, the modir and most cleene spowse of the eternall kynge hath vouchesayf to shew her propre presence, and to the puttyng forth and praysyng of her name, mercyfully hath excited with plesaunte exhortacion, repellynge the sleweth of her servantys.

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## CAPITULUM V.

### OF A CERTEYN CLERKE.

It happid yn a towne that ys callid Enfelde,<sup>1</sup> beestis to dye, with harde and sodayne pestlence, the whiche pestlence was

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<sup>1</sup> *Enfelde*, Enfield.



causid, of the corrupcion of the ayre, or els as we bettir trow, for to noye man to his amendment, 3even of God from above. Hit did grete harme yn townys neir adjacent, also ther was a mong them a certeyn clerk a lover of treweth, and equityte, that lyk unfortune, lyke harm had sufferid, ix of his oxys with this pestilence weere slayn; and a yonge hefker<sup>1</sup> alone levyng, lay yn thryssheholde lyke deithe as the othur abidyng. The seied clerk thes thinges consideryng seied thes wordes "Lo our synnes askyng the unmercy of oure Lordys ire, howgh yt commyth uppon us, and the bestys that ben ordeynyed, to the use of man, by and by dyen, this is expedient us for to do, that be tweyn oure squorgyng,<sup>2</sup> 3eve we thankynges to God, in that God 3evyth, and God takyth, and as it plesith God, so it is don, blessid be the name of God. In that, this clensyng scourge, may be withdrawe from us, and this pestilence furthermore attayn nat, to oure bowndys, this hefker, that is oonly leyfte to me, 3yf it leve, I a vowe yt to be sent to the chirche of most blessid Barthylmewe the apostle, that by his glorious prayers, may be turnyd from us, the respect of Goddis yndignacion, and 3yf this beist dye, whan the skyn shall be takyn from the fleshe and I have solde hit I shall make the pryse to be sent, to the same chirche." In the meyn whyle a marchaunte was att hande, with whom the clerke began to treit of sale of this beist, demynge it shulde not escape the peryll of deith and whyle they alterid to gidir the hefker airisupp hole, and sownde, and began to ete of the hey that was by, and the clerke this beholdyng, anoon payed his vowe and sent this hefker to this forsayd chirche, with goode hope made full gladde that Oure Lorde by the merytis of the glorious apostle, hadde accepte his vowe and his prayer.

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## CAPITULUM VI.

OF A CALF HEVENLY Y MARKYD YN BOTHE ERYs.

A certeyn woman dwellynge beside the castell of Munfychet<sup>3</sup> ledyd an holy lyif and thow she stode yn the bonde of mariage,

<sup>1</sup> *hefker*, heifer.

<sup>2</sup> *squorgyng*, scourging.

<sup>3</sup> Castle of Mountfichet, finally destroyed 1276, was near Blackfriars.



as it was us seyid, she ȝave her soule to contynence and with prayers and abstynence did her devir<sup>1</sup> God to plesse. She hadde a cowe with calfe the whiche by tokenys outwarde drewe neir to calvyng, and stondyng neyr the tyme that the fruyt shulde be proferid forth, the cowe began inwardly with throwys to be tormentid hugely, that it was trowid to suffir deith, that beholdyng this devoute woman seyid to her servauntys, "Yf the glorious apostle Barthilmewe of his wonnt pite wyll restore to us oure cowe hole, the calfe that she bryngeth forth, we shall marke yt on the ere, and diligently norysche hit, and whan it is wenyd I shall sende yt to his chirche." And with owt taryng whan all therto was assentyng, the doloure was swagid, the fruyt was forth brought, and a marvelous thyng, and a novelte wondirfull there nowe happid, the calfe that newly was browght forth yn to the light from his modir is wombe, hadde boith endes of his erys kyt of. And the same tokyn and marke that the woman seied befor she wolde make yn one ere, apperid y made yn boith. And havynge no tokyn of the wonde newe, but as a thyng hadde be kut of, and helid aȝeyn, so vestige apperid, who was the doer, or with what instrument thei were kut, we commyt that to hym, that serchid the deyp secretes of man to whom is no thyng harde, no thyng ympossible, they wondrid all, that wer presente, and with a grete astonyyng, all hertys were smyten, this woman acceptable to God norysshyd forth this calf berynge yn hymselfe opyn toknys of the heavenly marks, and yn due tyme browght with her, the calf to the chirche of the apostle and fulfillid her vowe, blessyng God, that makith grete and unsercheable thynges with owte numbre, whoes grete vertu and wysdome is with owte numbre.

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## CAPITULUM VII.

### A GRETE MYRACLE OF A FRAGMENT OF BREDE.

Certyn shypmen at Sandwyche<sup>2</sup> glad and mery, with a prosperous cowerse forowid the dowtable see.<sup>3</sup> And them

<sup>1</sup> *devir*, duty.

<sup>2</sup> *Sandwyche*, Sandwich.

<sup>3</sup> *forowid the dowtable see*, dubia sulcabant equora.



askyng the depth of the see, that, that was beforn y pesid, now was excitid by the rage of wyndys and the forwarners of variannte tempeste to come, the clowdys yn hevyn ranne a bowte the swellynge, yn his fervor with the hepys growyng of wavvys, leift up hym self, and cast the shippe nowe hydyr, now thydyr. The governor wyste never whydyr to come, whydyr he shulde turne hym, yn that, that the gretenes of peryll hadde stonyid ther mynde, berefte them discrecyon of ther crafte, the wavvys smyte upon them and more myghtly caste them in to the wavvys, than bare them up, and the unhappy shypmen thus owte of the wey y caste. At the laste they were drownd, oone of them oonly clevyd to the flyttynge maste, and with all his myghtys, ascendid on the tree, and saate a bove. Whiche ther sittynge and sumwhat commynge to hymself, to the erys of Godis, he sesid nat to crye and askid the blessid apostle of Cryst, seynt Barthilmew to be nygh hym, that sumwyse he myght this peryll askape, and whan he longe hadde y multiplied his prayer, and no remedye sawe commynge neir, he seid, "O glorious apostle of Criste, Barthilmewe, how ofte have I callid the, in the article of so grete nede, and I have not deservyd to be graciously i herde, therfore ther is no thyng els nowe to me but deithe, I beseke the, at the mercy of God, be meyn for my synnys, that I, that have not deservyd to be delyvered from these perellys, lette nat me be deputid to everlastyng flammys, that whatsumever yn this presente lyf be denayid me of mercy, may be fulfillid yn tyme to come, by thyn intervencion and merytys." To hym thus seyyng beholde anoon was present the glorious apostle of God, with gladsum face and plesaunte chere, and at his beke or wyll the ire of wyndys were restreynyd, the fervor of the swellyng see was i sesid, clerenes to hevyn, tranquyllite to the see was i 3even, he beyng nygh to the crynge man seyed, "Thy wepyng sighys of thyn contrite herte sownyd yn to myn erys, ne I denayid nat to 3eve the helpe, but delayd hit, nowe therfore come I to the, a messenger of good tydynges, to 3eve the a 3eifte of desirid helth, for why the merciful lorde hath pardonyd thy lyif. And loo a shippe of Dovyr<sup>1</sup> shall come to the, and

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<sup>1</sup> *Dovyr*, Dover.



receyve the, and glad and hole restore the to thy frendys." He thus seyynge porrectid to him a pece of breid, and yn a moment vanysshid away, from his sight. An anoon a shipp of Dovyr was presente, yn the whiche he was recevuyd aftir the worde of apostle, hole and glad come home to his, and than tho thyngys the whiche the pite of glorious apostle anenst hym magnyficently hadde i shewid, with feithfull relacyon he made opyn, and to the confirmacion of the heavenly benefeit, the part of breid that the apostle gave hym he shewid, magnifynge God whiche puttyth a terme to the see, whiche all thynge, whatsumever he will he doith.

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### CAPITULUM VIII.

#### ALSO A MYRACLE Y DONNE YN THE SEE.

An nothir tyme befell a nothir myracle, marchauntys of Flawndrys with chargid vessellys, with marchaundise havynge wynde and wedir, enterid the see dredyng noon adversyte, and faveryng the see, purposid to Lundon. And whan they were passyng by the myddys of the see, loo here gladnes was turnyd yn to waylyng, and joye in to sorowe, lyif yn to deith, unwarys brake up an violent tempest, and swellyng the wavvys of the see, with unhappy fortune the last happe of unfortune was trowid nygh to them. What shall I drawe my sermon a longe, the wyndis contynually wexynge woyde, boith shipp and shipmen were cast in to the depthe of the see, and both the shipp of her marchauntyse and they of ther lyif ar privatid, oone of them only lenyng to the maste yn the same ii dayes myghtly clevynge gret peyne sufferyd and yn meyn while he usyng the benefeit of his voice, he prayid the undefawtyng mercy of Criyst, by the meritys of seynt Barthilmewe myght be neir hym, yn that highest angwyse, to whom whan for defawtyng of his hert the utteryng of his voice began to breke, beholde aforne the weylyng man seynt Barthilmewe stoid cherefully confortynge hym, puttyng forth his hande, and drewe hym owte of the wavvys, and with drye stappys, sette hym at Dykysmuth porte, and so disparisshid. And he fre from all peryll was not unkende to the vertu and grace of the apostle but what he hadde



sufferid of greyf, what of mercy he hadde optenyd, by the holy apostle, with trewe worde he made hit opyn, 3evynge thankys to God, in whom who that trustith, ys nat confowndid, and who that callith hym in to hymself is not cotempnyed.

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## CAPITULUM IX.

OF A YONGE MAN ROBERT BY NAME.

A certeyn yonge cumly of person, Robert by name, from his yonge age norysshid yn courte, from Northampton<sup>1</sup> purposid to London. And it happid hym, thorow a thyke woode to make his passage, where he wery of his jorney, toke his reste, on the grownd and a while with a litill slepe recreate hym, that his way begon, the swyfterly he myght parforme; but loo whyle he sowghte reest, he fownde labur, and whan he wolde with a litill reest his wery lymys refresshe he was yntanglyd with the snarys of his ennemy. In his slepe he was raveshid from his resonable wyttys, in his slepe his olde ennemy apperid to hym, yn the forme of a right fair woman, the whiche with flateryng chere it semyd to have sitte at his hede, and whan with flaterynge blandysh, a goodwhyle she hadde flateryd hym, and smothid hym, she put a litill bird in to his moweth, and so apperid no more. The man awakid, was afrayed of this unwonnt vision, and the same houre he lost his wytte and reson and of all myght was private,<sup>2</sup> and what was to be don, or lefte he knew nat, ledynge hym woidenes,<sup>3</sup> nowe this way, now that way, he wanderid rennyng, unknowynge what he did, hastyly he went whedyr the impetuosnes of the malicious woodenes ympellid hym. At the last he was takyn at Lundon and browght to the chirche of seynt Barthilmewes, and ther yn shorte space his witte was recoveryd where a litill tyme he taried, blessing God that to his apostles hath vouchesaf to commytte his excellent power, to hele syke, to clense lepers, and to caste owte feendys.

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<sup>1</sup> It is curious that the passport in the Rules and Orders is made out for a native of Northampton.

<sup>2</sup> *private*, deprived.

<sup>3</sup> *woidenes*, madness.



## CAPITULUM X.

OF A CERTEYN KNYGHT RADULPH<sup>1</sup> BY NAME.

A certeyn knyght Rayf by name, of the howseholde of William Demunfychet,<sup>2</sup> whan he made his wey by Essex to London, by the dome of God,<sup>3</sup> he was ravashid of a feende, and made woid,<sup>4</sup> and yn to a reprovabie witte he taken, and he so woid i made, slyde down from his hors ant rent his clothis, the money that he bar he skaterid a brode, and thrywh stonys to them, that he mette with, and now erryng yn wodis, nowe yn hillys, and now a monge he medyllyd hym self. Amonge the preysse of peple and them that came azenst hym he cast them yn peryll, or yn drede. Thys man on a tyme, thowh gretely he withstode, was take, and browght to the same chirche, and whan he hadde taryed ther ii nyghtys he come to his mynde agayn.

## CAPITULUM XI.

OF A CERTEYN MANNYS SONE.

Ther was also in the towne of Berwyk<sup>5</sup> a certeyn man, Spylman by name, thst usid the plowe, and solde woode, and with woode to sylle, he come to London. Y know to many men he hadde a childe that was grevously syke, with the fallynge evill. The fallynge evill aftir phisiciens is a syknes, that compressith the ventriclis and the weys of the brayn, lettyng the operacion of the wyttis, as sight, heryng and othir bodyly wyttys takith a way, and werith all the body with an harde passion. This

<sup>1</sup> The title of this chapter in the Latin life is "De milite quodam Wilhelmo nomine," but it goes on "Miles quidam Radulphus nomine de familia Willelmi de Munfichet."

<sup>2</sup> The family of Montfichet flourished in England from 1066 to 1258, and the name is still preserved at Stansted Mountfitchet, in Essex. There were two Williams of the name. The first founded the abbey of Stratford Langton,

in 1135, and was not living in Henry II.'s reign; the second, his nephew, is a witness of the charter of foundation of that abbey, and is probably the lord whose retainer Rayf was.

<sup>3</sup> *dome of God*, *judicio Dei*.

<sup>4</sup> *woid*, mad.

<sup>5</sup> The Latin MS. gives the true name of this town *Bernech*, Barnack, in Northamptonshire.



childe laborynge yn this sykenes, was browght to the forsaid chirche, yn the solempnyte of the glorious apostle, and whan the iiij lesson of his passion was redde, the helth receyvyd of all his membris he come to kysse the auctor, and than nat a litill he accendid yn to devocion, all that wer ther presente to the laude of God, and the blessid apostle, and nat oonly of the comyn pepyll, but also of the clergie, thankynges were 3eve to God, for why he ys good, and forwhy in to the worlde. his mercy is.

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## CAPITULUM XII.

## OF THE DOUGHTYR OF WYMUNDE THE PREYST.

A preiste Wymunnde by name, that governyd the chirche of seynt Martyn,<sup>1</sup> that is situate yn the corner of the wey, that ledith to Westmynster, many yeres he had receyvyd on hym by the institucion of the bysshoppe of London, the deynrye of nygh chirches for maters ecclesiasticall to discusse. This man by3onde equyte 3even to voluptuous lyif, and his incontinence, was ever redy to slyde to the worse, nat refreynynge, with the bridill of clenness and chastite, purchasid hym a lemman, and of her unlefully begait a doughtir, whom he lovyng with fadirly affeccion yn yonge age put her to lernynge, and whan she came to age of mariage, put her to a matrone, the whiche yn a wommannys breyste hadde a mannys herte, and refreynyd her from that vice that folowyth that age, and with wholsumme doctryne studied to enforme her. The mayde therfore was kepte attendawntly and with chaaste discipline informyd, and she began to be wyser than her techer, and for to shewe the forme and example of virgynal puryte, to all them that lyved abowt her. Certeyn whan of many wowers, this virgyn was desirid, she myght nat by noon cautelys or suttlyll suggesstion be deceyvyd, for neider wolde

<sup>1</sup> St. Martins in the Fields. This is probably the Wymund, "dean of Lincoln," recorded as having held the stall of Neasdon in St. Paul's Cathedral. (Le Neve: Fasti. II. 414.) His exact

date is unknown, but it was between 1103 and 1162, and may have been near the latter year, so that his daughter might easily be grown up in 1174, the year of these wonders.



not she admytte the flatteryng speche of bawdys or lechorys, but the carnal drawghtes of voluptuosite she tamynge myghtly troid them undir foit, unspottid evermore abidyng. Thys clennes envied the ennemye of man kynde, wyllynge to subverte yn her the purpos of clennes. And new suttelteys of noyyng he consellid and sowghte, and unherde deceytys ordeynynd and fownde, azenst the virgyne, the whiche sufferynge the rightwysnes of God not oonly we merveyle but also drede, ffor thowh God ynwardly beholdynge howh it myght be don, we be demynge to us this a monstrous thyng. Therefore this suttell serpent transformyng hym self, yn to the lyknes of a fair yonge man, as he hadde be a gentill man of the kynges blode, more vylyfyat with precyous ornamentis, than y bewtifid for shynyng of his bewte, thus sodenly slyde yn to the chambyr, where sole this mayde sate, the whiche y seyn, with a sodayn fray she was smytte, and whens he came, and howe he entrid she was astonyed and mervellid, and behelde the bewty, and the shynyng of his chere with a sympyl but nat with a prudent ye. The ennemy felt the drede, of the light wommanhede, wherfore he drewe nyghyr and sate down by her syde, and owte of mortall and dedly breste he cast owte harde venym. Ffirst trewly with swete venemys wordis comfortid the dredfull and than prayers and promyssis medillid, yn that she wolde grawnte her assent to fowylle use, and yn the meyn while he knytte his engynnys, of sotell deseyt. The mayde a litill withdrewe her drede and toke an hardynes of speche, and thus she answerd, "It is no prudent mannys dede, that usith reson suche a consevyd desire yn herte, so unshamfully to uttyr, ne so unsemely will to do, ffirste, it were fityng the nobiley of thy birthe to shewe to my parentys, and than with consent of us both the lawe of matrymony to make, and that i contracte and stregthyd with solempne auctorite of the chirche halowynge, and so to pay the dette of body eche of us to othyr nat for bernynge luste, but oonly by cause of generation. Thou purposist alweyes the contrary way, thou makyst no mencion of God, nethir of man, but oonly purposist the fury and wodenys of thyn voluptuous soule, and so the shame of God and man y putte behynde, thou prayst me to consent to thyn malignant voluptuosyte, ffirst forsothe telle me who and



what thou art, and by whom a wyttnes thou art hydder admyttyd, and of other thynges heeraftyr use thou bettyr concell and be bettyr avisid. To this the ennemy answerid, what sekist thou heyr the ordir of reson, wher only we talke to gidre for oure wylle, heyr pite is wynnyng, religion is supersticion, where oure dede and purpos ys of the wracke of chastite, no lawe, no custome is to be consellyd, but oonly the rewarde of unclennesse is to be attendid wherfore to aske this, who I am and howh I cam hidyr it is but voyde to enquere, oonly to my petition joyne thyn affeccion, and aftir promysse swiftly an hastily shall folowe effecte." Aftir theys and moo yn this wyse whan they hadde to gider said, the noryssh<sup>1</sup> of the virgyn cummynge uppon mervellid with whom she spake, she herde a voyce of oone that spake, but she sawh no man, but the mayden. At whois cummyng, the ennemy dispartysshid a wey, but zeit he was nat forzeitfull of the unshamefaste boldnes, wher that ever the mayd he sawh aloyn, in the manner of a wantan joly yonge man, yn like ordyr he callid on the mayde: she trewly with prayer, and tokyn of the crosse, her self wardyng, so defendyd, that for all his engynnys and waytys she skapid untowchid. On a day whan the mayde was sole yn her chambre, this malignyng theyf was presente fayrrer than he was wont, with shynyng chere, and first he yave prayers, and aftir promysse, and whan with this nothyng he profitid, he arayed to bryng yn violence, whois boldes the virgyne felynge befor, with grete cryes she fulfillid the howse. In the meyn whyle, whan the servauntes raan to the noyse, the malignyng ennemy went his way, and smytte the virgyne seyyng, "Why wolt nat thou consente, and receyve of my 3yftis, sumwhat now thou shalt feil, what may the hande doo of myn enmyte." And an noon yn the goyng a way of the ennemy, the virgyne fyll down yn to erth, owte of her wytte, and with a grete passion, yn her body was tormentid and wallowyng ofte, and azen turnyng with ynordynate gesture of her lymmys, the sorow wytnesydeith.<sup>2</sup> To whom rennyng the servauntes fownde her halfe a lyve and with a compleynyng noyse fulfillid the howses. The neyghborys were gaderyd all abowte

<sup>1</sup> *noryssh*, nurse.

internum testatur dolorem. Latin MS.,

<sup>2</sup> De inordinata gestu membrorum 32 A. col. 1, line 1-3.



and grete confluence of peple, for the novelte of suche a dede, and all the peple were turnyd, yn to a stonyng, and an horror, and whan the virgyne was thus longe y tormentid, at the laste fomyng at the moweth, aftyr many sighynges, a litill she toke breith, and tolde was don abowte here how the spirite of malice, hadde aperid, and with what promysse, he hadde atemptid, to drawe here to consente of unclennesse, and howe confusid goyng away, he smytte her, and aftir the stroke so grevous ynfermyte folowid, and uneith she hadde endid her wordys, and loo azen the same wyse as be forne she began to be tormentid. Therefore whan, twyes, or thryes every day and sumwhyle moer oftynner she was so i tormentid, by the petition of the same virgyne and consell of her parentys, she was browghte to the chirche of seynt Barthilmewe, and she was born forth on a carpet<sup>1</sup> and passid forth aforn the hospitall of the same, the forsaid ennemy was present, seyyng to the virgyne, "Whidir art thou born, trowyst thou, that the apostle shall delyver the from myn handys yf thou graunte nat and consent to me, with lenger and harder dysesy thou vexid and made wery shall dye." Azen also whan she was put down from the carpent for to be born yn to the chirche he apperid to her seyyng "Stonde mayde stonde and forbydde to be born yn to the chirche, for I shall zeve the helth, and all that is desirable to helth at thyn wylle I shall make zevyn to flowe to thyn hande," and to this, the mayde answerde no thyng, but trustid yn God, and her handys lyfte up yn to hevyn she besowghte the mercy of God. Therfore this wykkid ennemy seyng hymself thus deluded, and scorned with sharper prikkynges wexid woide azenste the virgyne, and with a moore grevous passion, than he was wonnt smyt her. The channons of the chirche was ther present, seyng this, and with devout prayers besowght the apostle, that with his woonnte pyte he wolde succur this laborynge virgyne. Our 'Lorde graciously herde his praynge servautes, askyng that was right and by the merytys of the holy apostle, delyverid the virgyn from the feende, and so delyverd, restorid her fully to her helth. The mayde than was betake to her parentys, the whiche all yn God<sup>2</sup>

<sup>1</sup> *carpet*, a mistake for *carpent*, *carpento* in the Latin MS., a litter.

<sup>2</sup> Latin MS., *in domino*.



joyynge, prechid everywhere, the vertu of the apostle, preysyng and blessyng God, the whiche hatyth no thyng that he hath made, whois domys<sup>1</sup> ben manyfolde depe derkenesse.

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## CAPITULUM XIII.

OF A FEVERUS MAN THAT LACKID HIS YE<sup>2</sup> SIGHT.

A certeyn man of the castell of Chillam,<sup>3</sup> take with grete syknes, in sorowe and byttyrnes of herte, lede his unhappy lyfe. Atte the laste sorowe grewe, uppon sorowe, for his axes<sup>4</sup> encresynge he lost the light of boith yen, therfor he graspid abowte, trustynge to othir mennys payse, and sayynge<sup>5</sup> his way with his stayff, and so a certyn tyme he sate yn derknes. Now the ix<sup>the</sup> monyth was passid, whan the wrecch cessid nat of his contynuall syknes, ever cryynge and askyng and askyng and cryynge, till the mercy of God wolde here hym.

Whan he come trewly to the chirche of seynt Barthylmewe the holy apostle, he receyvyd light of boith yen, and for the gyfte opteynyd, he 3yldynge thankys to God, boith to lerned and othir that stoide abowte witnessid feithfully the vertu of Cryistes apostle.

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## CAPITULUM XIV.

OF A CERTEYN YONGE MAN Y BOWNDE.

A certeyn yonge man takyn of his ennemyes y bownde, was born yn a carte, for to be commyttyd, to a streyter warde. And whan the passage was made by the same chirche, yn goynge, he callid uppon the name of the holy apostle, and sodenly he fownde hym self i losid, and an noon he skippid owte of the carte and enteryd the chirche. And yn this wyse he skapid, the handis of his ennemyes.

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<sup>1</sup> *domys*, dooms, judicia.

<sup>2</sup> *ye*, eye.

<sup>3</sup> Chilham castle, six miles from Canterbury, includes parts of a Nor-

man keep which was standing in the time of this man.

<sup>4</sup> *axes*, access of fever, febre.

<sup>5</sup> *sayynge*, trying.



## CAPITULUM XV.

## OF A CERTEYN YONGE MAN DUM.

A certeyn yonge man, while haply he lay grovelynge on the grownde, desiryng awhile to rest hym self, by the malice of the olde ennemye, he wexed dumme, and so lakkyng his speche of a certeyn yonge woman cosyn to hym, was leid and browght to the same chirche. And boith of them knelid down, a fore the holy awter, and with waylyng hertys besowghte the helpe of seynt Barthilmewe, and the same day, was restorid to hym, the office of his tonge.

## CAPITULUM XVI.

## OF A MARCHAUNT.

Ther cam on a day to the sayd chirche a certeyn man, and askid to speke with the bretheryn, and what that happid to hym, he wolde expresse. He was browghte yn to the chapter howse, and the chanonns beyng presente, thus he began to speke "That ye may knowe how pituous and howe glorious a patron ye have, her my lordis, what late happid to me, and to my felshippe, and consider that he that ye worship yn erthe, yn hevyn and yn the see, is of grete mercy, and of grete vertu. We were yn a shippe, many of us to gidir, and arysynge up a sodayn tempest, we began to perysshe, yn so mykill, that mystrustyng to leve, oonly we abyded the last houre of oure perill: in the meyn whyle, we cessid nat to wayle for oure synnys, to knocke oure brystys, to calle yn to us many helpys of seyntes, and trewly yn the hyndyr part of the shippe, with tremulyng lippys, and sorowfull herte y besowghte the mercy of God, where I herde a voice seyyng, "what crye 3e upon so many namys of seyntes, and youre patron by specyal prevylege, grawntid of God, to yow, 3e lacches to calle:"<sup>1</sup> to whom I seyd, "who is that my lord," and he seid, "most blessid Barthilmew calle ye yn to

<sup>1</sup> 3e lacches to calle, invocare negligitis.



you, and hym 3e shall feill most prompte helper in this present perill," and forthwith, I cam to my felshippe, and tellid what I herde, and that they shulde yeve feith, ther to, yn all wyse I monyschid them, and than to gidyr with one soule, and inwarde affeccion of hert, with grete clamoure of voice, we callid yn the holy apostle to 3eve his helpe, to wrecchis perysshynge, and to grannte us port salfe seyynge, "Lord, Lord, save us, we perysch, oure helth ys yn thyn hande, lette thy mercy loke uppon us, and securly we shall serve the." O marvelous is to sey, to the a3eyn crynge, of that holy name the elementys yeve way to us, and servyd oure wille, the sky that beforn was derke clothid hym yn hys light, the see cesid from his fervor, the trowblys tempestuous wyndis uttirly rested them. And so forth than aftyr brethyng of softe plesaunte wynde, that ys callid 3ephirus we saylid and optenyd a port, and now we came to the chirche of oure delyverer, and for the benefeit y govyn to us of so grete a pite both to hym and to you the servantys and frendys of hym, we 3eve thankynge and to God, O ye happy and weylsum 3e, and most weylsum religious men, that joye her undyr so clere a duke, so myghty a prince, and so mercyfull a fadir. Of us ye may considre, howe muche 3e may trust and hope of hym, of consolacion and of grace for whyle he was so mercyfull to us, so strange from his his servyce, what benygnyte and how muche reservyth he, to his most belovyd servantys." Thus he seyid, and commendynge hym self to the prayers of the bretheryn, he offerid his oblacion, and joynge from joyfulmen, he toke his way.

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## CAPITULUM XVIII.

### OF A CERTEYN MARCHAUNTE.

In that tyme that the secunde kyng<sup>1</sup> of Englonde besegid Walys, with strange hande,<sup>2</sup> it happid a notable myracle, and worthy to be tolde. Ther was a man of Colchester, havynge oportunyte to execute that he had decreid, yn his mynde, that

<sup>1</sup> The Latin reads: *Henricus secundus rex anglie*. Henry II. invaded Wales in 1157. Matthew Paris, *Rolls ed.*, II., 214.

<sup>2</sup> *With strange hande*, represents *cum valida manu* of the Latin MS.



were nedefull to the hoyste lyyng at the seygge. Of his goodis he studied to bryng thidir, and that he wolde be solde, he sette yt at a price as he wolde, and with yn shorte tyme wan muche money. And whan he hadde layid it uppe diligently, in certeyn the seyid man had sum penyes the whiche of a vowe, were dettefull to the chirche of seynt Barthylmewe, nevertheles he reteynynd these, that these with othir of his owne, by ofte eschangynge he wolde had multiplied, and yn oportune tyme bothe his vowe, and whatsumever encressid a bove of his vowe, he wolde brynge hyt to the forsaid chirche. Therfore whan he disposid hym self to turne home to his, and be watyr he was coartid<sup>1</sup> to make his passage, the shippe with othir no thyng demynge of evyl, he enterid, and whan they saylid forth, he slepyd, his money layid, undir his hede, in the meyn whyle, oone that wente with hym, conceyvyd hit, And he overcumme with desire of that money, theyfly withdrew hyt, and whan they cam to the port, undyr a certeyn stone, nat fer from the port, he hidde hit, the man awakid sowghte his money and fownde it nat, inquiryd of hys felship, yf ony man yn game or earnest had take hyt, they for his demawndynge 3eif hym rebukys, havynge scorne that he shulde reprove them of theyft, the whiche feithfull felship he hadde. Therfore wher he sawh that mannys helpe was uttirly denayd hym, with all his soule he convertid hym self to God and with an ynward waylynge, shedyng owte for sorowe terys, cessid nat to calle on the mercy of the blessid apostle Barthylmewe, and loo in the sylence of the derke nyghte, to hym slepyng apperid yn a vision the glorious apostle of God, and in thys maner many thynges with hym he talkid, "O," he said, "man, what cryste thou soo oncessantly and with importune cryes cessist nat to unreste me," and he sayd, "thou knowist and well knowist syr, the cause of my crye, and it is no nede to opyn to the, the maner of my wrecchidnesse, the whiche so many sighyngys yn wepyng and waylyng I have opynd a forne thy face, and ageyn reherssid hyt, no it is not hidde from thy pite, from how grete joye, in to how grete waylyng, from how grete riches, with sodeyn case, I am come yn nedynes, and of so grete an

<sup>1</sup> Et per aquam transire necessitas itineris cogeret.



hurte, ther is to me no remedy, ne no cownsell 3evyn, therefore the allone I trustid, that my solace shulde come, thou therefore, that thou mayist 3oe and for thou mayste, helpe me, havynge mercy of me." To whom answered the seynt, "This money for whoes lost, thus thou lamentyst, unrightwysly thou hast gotyn, and whyle with myn helpe thou askyst to be of that restorid, so thou askist that thou woldyst make me partyner of thyn synne, the whiche of the rightwys dome of God, thou hast lost and for cause yn rycchyng of thy self, othir men thou spoylid, undredfully, now thou begynnyst to nede, and othir have and consume thy rycches: 3e forsothe marchauntis, men of untrew soule, forsakers of trewth and equite, nat dredynge God, ne havynge compassion of youre evyn crysten,<sup>1</sup> with gyle and othys al men bygilynge, ye presente God and his seyntes, wytnes to youre wyckednes, consumynge othir mennys poochys to fulfill your pursys, who therefore shulde have mercy on yowe, who shulde norysshe suche wreechis, nat mercyable yn so grete a malice." "Lord," he seyde, "yf I have unrightwysly gete my money, 3it sum of that I have decreid, to converte yn to goode werkys and with them to visite thy chirche, and purpose to rewarde thy servauntys ther." "O," seid he, "this is yur woodnes, that whan with many wylys, 3e have spoylyd pore men, that of the raveyn of pore men, sumwhat to the worship of God ye depart, that more securly ye may abyde yn youre synne, and yn thys wyse 3e trowe to pees<sup>2</sup> God, but God hatyth raveyn 3even yn to sacryfyce, and no more the 3iftis of suche men plesith hym, than the wagis of strompethode, or the sacrifice of an hownde, or as he that wolde sacrifice the childe to the fadyr. Nevertheles wher of joyest thou telle me, and whan thou visitid my chirch." "I wolde," he seyid, "and purposid, but with dyvers bysynes, i lette I myght nat come thidyr." And than the seynt answerid, "Whan all thyng habowndid with the, thou haddist no tyme, to come to my chirche, to prayse God to redeme thy synnys, now y sped and delyveryd of all, thou hast noon impediment, ne no perill of drede, surely whidir that ever thou wolt, thou mayst goo." And he seyid,

<sup>1</sup> *ne havynge compassion of youre evyn crysten, nec proximis compacientes.*

<sup>2</sup> *pees, appease.*



“Lord, how may I presume thy glorious temple to aske or desire, and voyde from sacrifice, in the sight of God and of the to appere.” “Nay,” sayid he, “I nede nat thy 3iftis, it is sufficient to me y nowh the grace of God, for to provyde for the nede of my clerkes ne I am nat unmyghty to 3eve fode to them, that servyth me.” “That ys trowth,” seyid the merchawnt, “therefore my goode lorde, leste hapley my wykydnes be more than thy copyous goodnys, loo heyr before the, of my trespase I repente, behestyng amendes, that the mony whiche summtyme I promysid, to thy chirche, and more I avowe me thedir to brynge.” To this the apostle answeyd, “And I,” seyid he, “undir this condicion, trewly shall not dyscover the gilty by name, but to hym of whom thy money shulde dewly be asked ageyn, I shall gyf cownsell, to seye, that he of thy felship late skunfitid in batayll, prively toke a way thy money, and yn to thys tyme hath kepte hyt hole, and I of this nat unknowynge, have not y sufferid hym to lessen hit, in that I knewe beforne, that thou calledist upon me, that by me, thou myghtstid thy loose recove.” At theys wordys speche and vision made an ende. The man awakid, that he sawh and herde besyly revolvyd yn his mynde, discussynge diligently, the life and dede of his felshipp, and by hym self no thyng certeyn myght comprehend. At the laste he 3ave way to a flittyng and a tempestuous varyaunte soule, and began to aske and cownsell a preyst i lernyd by scripture yn suche visions, what were goode yn thys to be done. And the preyste cownsellid, dowyty layid a parte, and commawndid hym to 3eve feith, to that he herde, seyng hit were impossible, to be othir wyse, than the apostle hadde sayde. It plesid therefore, them bothe to calle oone of the kynges mynystris for that to such men dyvers thynges ben knowe that be doyn in many placys, the which ofte ben present yn pleyes in quarellys in sclaundrys, in jugementes; therfor thei went to gidir to the provost of that place and with promyssys prayed him to be favorable to the be forsaid, and so they declarid to him al the processe of this mater. And by the dylygence of this man, the man was sowght and fownde, and browght yn to a secrete place, and only presente the provost and the doer of the trespase, he was callid yn of the preyste and opposid, and the preyste prayed hym, and exhortid hym, that he wolde restore



the money, that he toke a way, undyr the mannys hede, whan he slepid, and this he seyd I was shewid and ynformyd veryly with so trew a wytnesse, the whiche by commyn estymacion myght nat lye, therefore yf he wolde yncline, to ther cownsellys he may go unhurte, yf he wolde denay hit, the kynges officer, hym as a theyf may holde, and sesyn, and for to be condempnyd, betake hym to the jugys. He anoon full of drede, drewe the preist a parte, and his gilt confessid, restorid to hym the money yn hole summe, and no harme sufferynge frely went his way. By this maner the forsaid man by seynt Barthylmewe receyvyd, that was take from hym, and aftirward comyng to his chirche, offerid that he vowid, and to the bretheryn of the place, all thyng that was donne abowte hym opynly declaryd.

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## CAPITULUM XIX.

### OF A CERTEYN YONGE WOMAN.

A certeyn yonge woman was yn the cyte of London i know to many men, and as an hyryd servaunt, wonnte to serve many men; the more was knowe, thys woman on a day, by a bawde bigilid, from the profite of her just laboure, to voluptuousnes of uncleyne synne and by the robber of her clenness wylfully admyttynge she was robbid of yncomperable tresure. Ne it was nat longe, but loo the reward of syn folowid, and where her hole body and fleyssh she made sugget to synne, uttirly she lost her hole mynde, and that membris that were armore of wykkidnes, be turnyd yn to armur of woodnesse. The hert that is pryncipall of man with oppresion of the feende, the whiche was onyd<sup>1</sup> to hym was derkid, and that which yn syn, God wolde nat drede, yn peyne, nethir God, ne hym self undirstode, the yen now left up an hye, now dredfully rollid abowte, her clothis be rente with her handys, the tonge was unbridillid to blasfemy, and rybawdy, and encresynge her woode-nes, y streyned she was yn streyghte bondys, these bondys with her woodnys myght, lightly y broke, othir were addid, ther to,

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<sup>1</sup> *onyd*, united.



thus she was browght to the hospitale of the seyid chirche, and yn short tyme folowid contraxion of all membris, that yn no wyse myght she use them frely, and yn so grete a wrecchidnes, was presente the mercy of the blessid apostle, the whiche the madde woman losid of her woodnes mercyfully, and erectid the contracte<sup>1</sup> myghtly, and fulhole went home to her owne.

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## CAPITULUM XX.

### OF A WOMAN Y TAKE WITH THE PALSY.

An nothir woman dyssolvdyd with the palsy, and growynge ynwardly, the grevous syknes sufferid throwys of all her membrys. She dwellid uppon Temse,<sup>2</sup> and to the same howse she was browght, and the same woman with the vertu of the apostle, aftir a litill tyme was curid of her syknes and joynge wente home to her howse, toke an hows-bond and browght forth childryn.

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## CAPITULUM XXI.

### A MYRACLE OF A MAYDE.

A certeyn mayde and servaunt of a cytyseyn of London was browghte to the forsaid hospitalle, the whiche myght nat strecche forth ony fote that she hadde, or for longe syknes y vexid, she hadde kepte her bedde longe, or by cause her synewys of hammys were contract. The blessid apostle on a nyght apperid to her yn her slepe, and commaundid her to strecche owte her feite, and she at the commawndment of the apostle, lightly her foit did owte strecche, and yn the mornyng risynge up she hadde helth of the toone, and at evensong tyme she hadde fre use of both, they mervelid that were presente, and askid her what betidid her that nyght, and she tolde, what she sawh, and confessid the auctor of her helth, praysynge the apostle of Cryist and 3evyng thankynges to God.

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<sup>1</sup> *the contracte*, cripple.

<sup>2</sup> *Temse*, Thames.



## CAPITULUM XXII.

ALSO A MYRACLE OF A CERTEYN WOMAN.

The yeir of incarnation of Oure Lord MC<sup>1</sup> and L<sup>ti</sup> and nyne, of the reigne of kynge Richard the secunde, the sixtene, yn the solempnyte of the apostle seynt Barthilmewe, many tokynnes of vertu were shewid yn his holy chirche. A certeyn womman laborynge yn grevous skyenes, that was born yn an horslytter to that holy temple; and beholde yn the vigill of the same apostle, abowte the houre of complyn, she began bettir to have, and a litill her myghtys that she hadde lost she resumyd, and forthermore anoon aftir ful helth optenyd, ffor why joynge and hole she rooys oute of her lyttyr, and come to kys the hye auter, offerynge her self yn to an acceptable hoist to God, with grace and thankes yeldynge. Anooyne the godly myracle was made opyn and of the convent of that chirche, and mykil peple praysyng and thanke was 3eve to God, devoutly, and to his blessid apostle.

CAPITULUM XXIII.<sup>2</sup>

OF A CHILDE THAT RECEVVD HIS SYGHT.

In the same solempnyte a certeyn childe, that hadde lost hys sight, by the meyn of the holy apostle receyvyd hit ageyn, and he seyng with othir seers the mercy of God, and the vertu of the blessid apostle seynt Barthymewe, with the shewyng of the heavenly tokyn gretly he magnyfyed and prechid.

<sup>1</sup> The Latin reads: *Millesimo centesimo quinquagesimo nono regni Henrici secundi regis sexto decimo. Quinquagesimo* is an error for *sexagesimo*. The sixteenth of Henry II., who is the king meant, was 1169-70; but it is clear that the writer was not very exact in the use of the regnal year, for Stephen died October 25, 1154, and Henry was crowned December 19, 1154, so that by calculating from either the feast of St. Bartholomew (August 24) 1169 is in the

fifteenth and not in the sixteenth year of Henry II.

<sup>2</sup> The number of each chapter is written in the margin of the manuscript in red. In this place, and in most, Cap<sup>m</sup>. 23<sup>m</sup>; in one place, *Caplm*. Arabic numerals are used, and the Roman numerals of this text are to be taken as representing the Latin word indicated by the Arabic numeral and the contraction above it. The Latin version has no numbers to the chapters.



## CAPITULUM XXIV.

OF A WOMMAN THAT HADDE LOST HER OONE SYDE.

In the same chirche yn the forsaid solempnyte a certeyn woman was browght, the whiche on a tyme slepyng on the toone syde, was smyte with a palsy, and lost that side,<sup>1</sup> and yn that destitucion of her lymmys, duryd nat a litill tyme. This woman yn the nyght of the holy solempnyte was helid, and with joye hole went home to her owne.

## CAPITULUM XXV.

OF A LITILL CHILDE THAT WAS MADDE.

Aftir the utas<sup>2</sup> of the same feiste, a certeyn litill childe was browght of his modyr to that chirche, the whiche from the feist of seynt Lawrence the martyr, hadde lost all felynge of reson, and for his woodnes laborid sore, grevous and intolerable to the modir he was, and as she seid, he was bore by many placys of seyntis a forn that tyme, but never optenyd remedy, and whan his modyr hadde browght hym to the forsaid place, and ther hadde fulfillid holy wacche and prayer, she deservyd of the most mekest Crystis apostle, the effecte of her petition, and so optenyd to her self gladnes, and to the childe helth, and every Sonday followyng shewid hym to all the peple.

## CAPITULUM XXVI.

OF A CERTEYN WOMMAN.

A certeyn woman of Wyndesover,<sup>3</sup> havynge many beystys sufferid a grete harme and losse of them by sodeyn deith, onely oo cow, she hadde a lyve remaynyng of that pestilence. And

<sup>1</sup> Que quadam tempore dormiens uno latere paralisi percussa est : unum latus amiserat.

<sup>2</sup> Octave. The Latin reads : post octavas ejusdem festivitatis.

<sup>3</sup> Wyndesover, Windsor : in the Latin, *de Windlesores*.



she lackynge foode, almost was browght to the deth, her neyghborys abowte her havynge compassion of her, and of her sorowys, 3ave her cownsell, that she shulde beseke the mercy of the blessid apostle for this harmys, and make to hym sum promysse that he wolde restore her cow by hys myghty power, that began to dye, she yevynge grete credence to holsome cownsell, anoon began to mesure her cove, that she myght have the mesure, for a light to ben offeryd, of that length, and so here vow to be parformyd, and a marvelous thyng; an noon the cove revyved, and began to ete, as noone harme hadde happid her. In dew tyme the womman came to the forsayid chirche to 3elde thankynge to God, and to his glorious apostle, and offerid the light that she avowid, and expressid the benefite of pite, that so mercyfully she hadde receyvyd.

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## CAPITULUM XXVII.

## OF THE REPERCION AND FYNDYNGE OF AN HORS.

A certeyn preist of Kente commynge neyr the gladnesse of the feist glorious purposid to come to of the oftedayid<sup>1</sup> chirche, sittynge on a goode hors, the whiche was deyr to hym, with othir men, that intendid to the same place, and whan the sonne went almost to rest, and nyght derke sprede on the erthe, nede compellid them to take ther yn,<sup>2</sup> and whan they lokid abowte on every side, and sye noon hostrye, whydyr they myghte drawe, it plesid them to late ther hors to pasture, and they kepte wacche yn kepyng of ther horssys yn the same place. This y don, the prestis hors brake further, noone of them considerynge, nethir the preyst fast a slepe wyttyng, but what myghte falle, to them of adversite, that hastid with a desire, to that place of unwastid pite, as who seith noon evyn by the slepyng preiste, a certeyn man apperid, havynge a shynyng chere, and shooke the vestment that he weyr softly and seyid, "A rise why art thou so longe oppressid with slum-mryng?" and he with a litill noyse awakid risid up and lokid

<sup>1</sup> ad sepedictam tendebat ecclesiam.<sup>2</sup> yn, inn.



this way, and that way, and parsayvyd nat his hors, neir abowte hym, and whan sorowfully he hadde ranne abowte, and did all his diligence to seke his hors, he herde the nehyng, of his hors, two furowlongis from hym, as he myghte parceyve with opyn eere. And annoyn with his felshipp he folowid, and that he sowghte he fownde, and skippid on hym, and whan he was commyn to the place desirid, aforne the ymage of the apostle he fill prostrate, and ȝave thankynge, for fyndyng of his hors, and wittnessid that the ymage that he sawh was most like to hym that waked hym no thing doughtyng yn hym self, but that was the apostle of Cryste, that so benyngly hadde directed his way, and his hors that so deliciously he lovyd, and so negligently hadde lost, myghtly hadde restoryd.

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## CAPITULUM XXVIII.

OF AN HOWSE UNTOUCHID YN MYDDYL OF THE FYER.

Who suffisid to opyn expressly, all the benefetys of the unwasted pite, that men be wonnt to telle, that hath be don yn the portys of the see, by the holsome meritys of the blessid apostle seynt Bartholomewe, unsessyngly, of the whiche I have herde many of them, but for the prolixite of this trefyng, and the symyltude of myracles I have omysid to write. Therefore they that be brennyng yn his only love and usualy be fervent yn his serveyce to his chirche, or els to his relikys, bringe ther oblacions and certeynly sumwhat that commyth of wyngyng of ther shippys frely they brynge kyndely and joyfully, nat only men but women, that ben devoute abowte his serveyce and worshipp, han ben refresshid with his ofte consolacion, and be expert, that he is nygh to them, that callith uppon hym yn treweyth, and therefore it is that many of them yerely, with lightis and oblacions peesfull vowys and prayers visite his holy chirche, and be glad to telle of his holy myracles, that hav be don abowte them. The whiche syth it is harde all to expresse, nevertheles oone by grace of example I shall knytte<sup>1</sup>

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<sup>1</sup> *by grace of example I shall knytte, exempli gracia subnectam.*



to the forseyed, of the whiche ther be so many wittnes almost, as ther be men dwellyng, yn the porte of Hastyng. It fill upon a tyme, or els be unwarnes of men, or more by the vengeawnce of God, the towne callid Hastyng began with woodnesse of fyer to perisse. Ther was ther a worshipfull matrone, Ceale<sup>1</sup> by name, whoishowsbonde was callid Helys, a man commynge home from be 3oonde the see with his shippe chargid with wyne and applied at London, and the same day unknowynge the hurte at home he visitted the chirche of the holy apostle, and for hym self and for all that pertenyd to hym meke prayers he offerid up to God, and to the holy apostle. The forsaid woman whan she sawh the flammys of fyer, drawynge neir to her howse, utterly unexpert of mannys cownsell and helpe, with full feith, yave her self to the suffragyes of seynt Barthylmewe, the blessid apostle, callynge on hym besily with ynwarde herte, and devoutly ofte callynge with yn her, hys glorious name reher-syng and duplynge prayers to make a vowe of light to be browghte to his chirche yn to his honoure. And she began annoyn with a long threid to compasse the howse, and leyfte hit ther fixed, and loo amervelous thyng to seye, and beforen dayes unherde, the fyer ferid the feith of the womman, and on every parte bernyd, and all thyng turnyd yn to asshis, and nat presumyd to touche the threid, but flow over to the nexte howsys: the howse that was mesurid with the threid hit myght nat hurte: 3eit abydyth that mervelous and glorious myracle of that howse to be seyn howh the fyer comyng to that howse touchid the pynnacles, levyng them half brent, but with the feith of the woman hit was putte a wey and lefte them so halfe brent. But ther wer neir howsys right nygh by, the whiche all were consumyd and turnyd yn to asshys. Loo howh by the merytis of the blessid apostle Barthilmewe, the fyer hadde for3eit the myght of his vertu, that the howse shulde nat feill his brennyng that bar his tokyn.

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<sup>1</sup> In the Latin : *Cecilia nomine : cujus vir Helyas.*







