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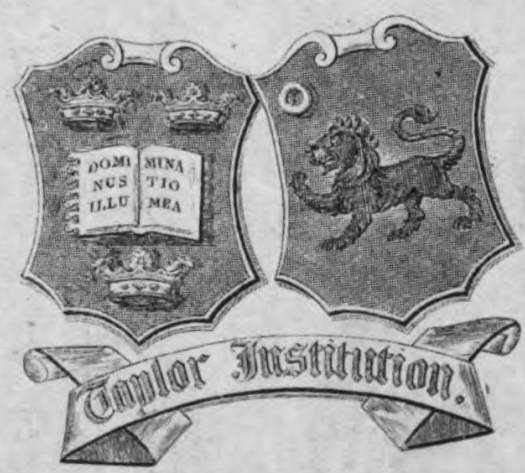
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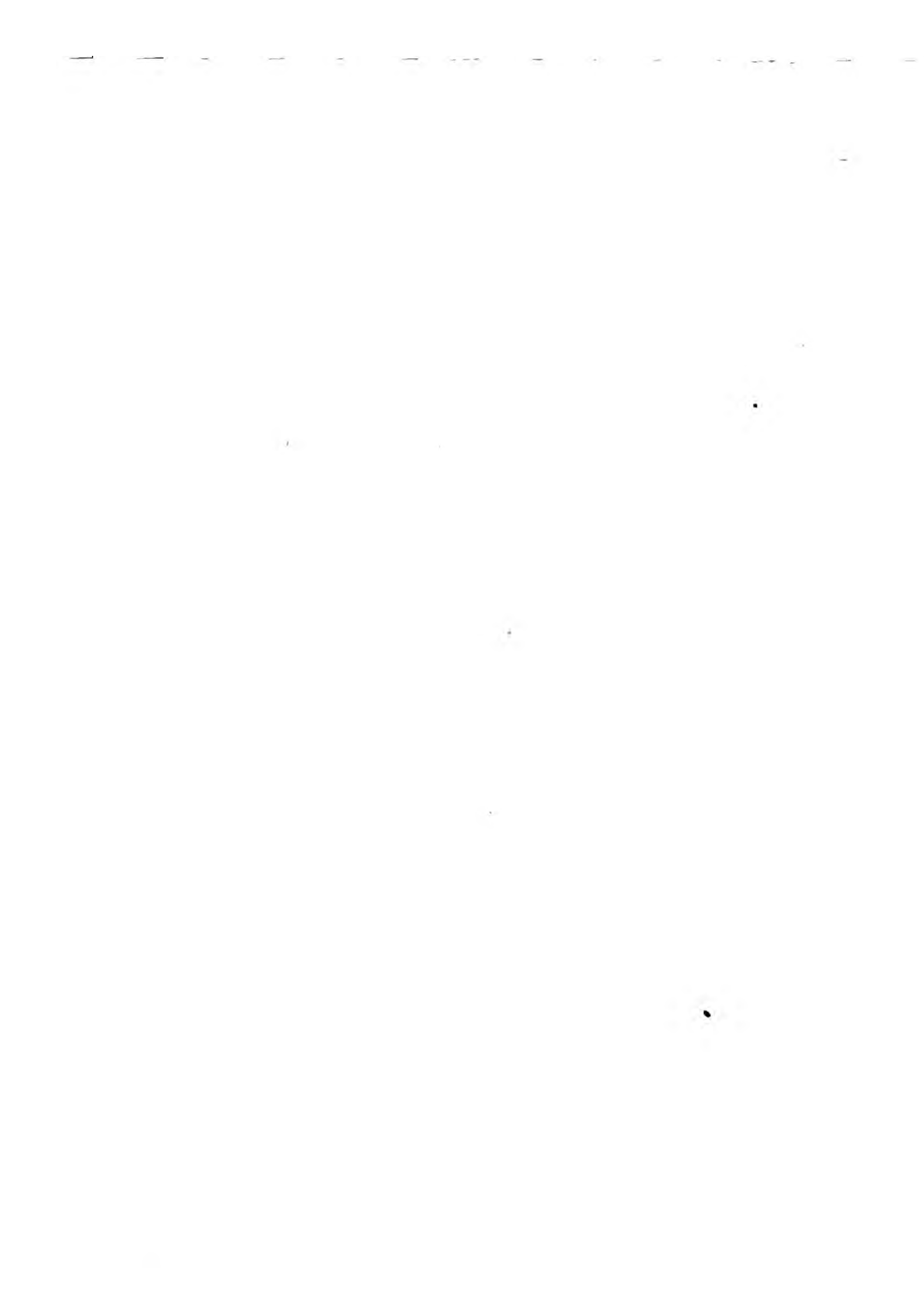


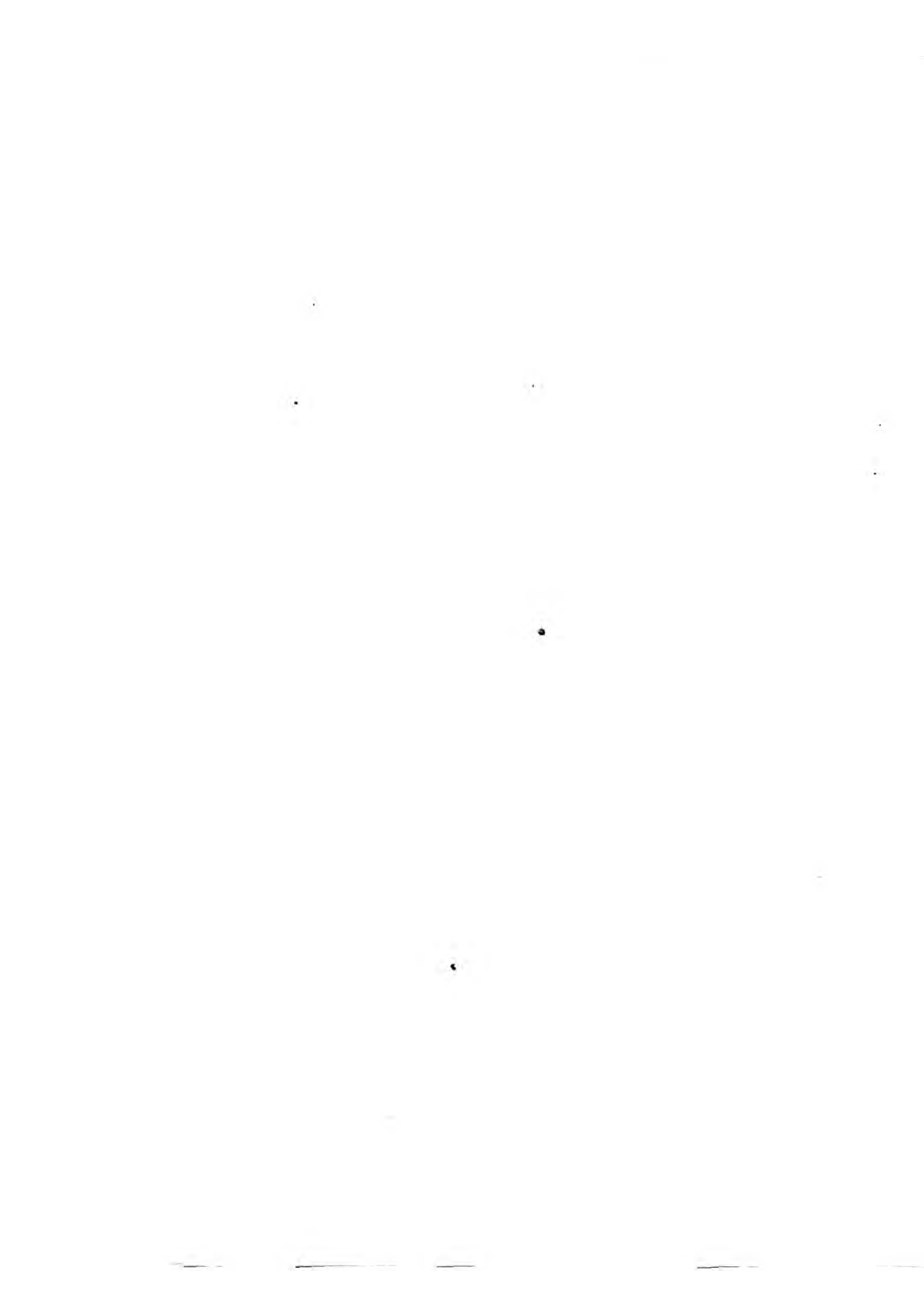
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English Reprints.

THE REVELATION

TO

THE MONK OF EVESHAM.

1196.

CAREFULLY EDITED FROM THE UNIQUE COPY,
NOW IN THE BRITISH MUSEUM, OF THE EDITION
PRINTED BY WILLIAM DE MACHLINIA ABOUT 1482.

BY

EDWARD ARBER.

Associate, King's College, London, F.R.G.S., &c.

LONDON :

5 QUEEN SQUARE, BLOOMSBURY, W.C.,

Ent. Stat. Hall.]

1 Dec. 1869.

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15. b. 15

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THE REVELATION
TO
THE MONK OF EVESHAM.

INTRODUCTION.



IN the chronology of English printing, between William Caxton and Wynkyn de Worde, occur the less familiar names of JOHN LETTOU and William of Malines, or as he variously printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM

MACLYN.

Not much is known of these two minor printers: nothing indeed beyond the testimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Evesham*.

2. Besides printing on their own account, Lettou and Machlinia joined in partnership for at least the production of one book, in the colophon of which Lettou's name comes first. Possibly therefore he may have been the older printer. Their works are of great rarity: some of them extraordinarily so. The following list of many of them contains their designations or titles in English, shows the languages in which they are printed, and gives the press marks of copies now in British Museum. Those distinguished by A have the name of the printer upon them: those by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

- A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics*; edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Gren. Coll.* 8984.
- A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms*. 1481. [Latin.] C. 11. b. 9.

Lettou and Machlinia.

- A Sir THOMAS LITTLETON, *Tenures*. [Norman-French]. 508. f. 1
- B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. g. 1.

William de Machlinia.

- A I. Sir THOMAS LITTLETON, *Tenures*. [Norman French.] 508. f. 2.
 A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. 11. b. 10.
 A II. ALBERTUS MAGNUS, *On the secrets of Nature*. [Latin.] (1) C. 31. c. 25. (2) 546. h. 6.
 A III. JOHN WATTON, 'Speculum Xristiani,' *The Mirror of a Christian*. [Latin and English.] C. 11. a. 28.
 B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.
 B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g. 1.
 B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.
 B II. A book, without title, known as 'Nova Statuta,' *The New Statutes*. [Norman-French.] C. 11. c. 13.
 B II. *The Revelation to the Monk of Evesham*. [English.] C. 21.
 B III. *A passing gode lityll boke necessarye and behouefull agens the Pestilence*, translated from the Latin of *Reginam contra epidiniam sive pestam*, written by Canutus, Bishop of Aarhus in Jutland.
 B III. A Chronicle of England. [English.] *Gren. Coll.* 5991.

3. The first book ever printed in London, was printed by John Lettou. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics*: a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us:

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced: a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year; the first known specimen being, *Antonii Andree questiones super xii. libros metaphysices*, printed by John Lettou, in 1480. Lettou was probably a foreigner, and he is only known to have printed two books (in 1480 and 1481) before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times; and of these not one single volume bears a date.—*Typographical Gazetteer*, p. 148, Ed. 1831.

But two copies of Andreas' *Questiones* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Lettou were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Lettou's two works, run thus:

A. Andreas' *Questiones*.

¶ Excellentissimi sacræ theologiæ professoris Anthonii Andree ordinis fratrum minorum super duodecimo libros Methaphiscæ questionibus per uenerabilem uirum magistrum Thoman Penketh ordinis fratrum Augustinenium emendatis finis impositus est per me Iohannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xristi M.CCCC.lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Psalterium*.

¶ Expliciunt Reuerendissimi doctoris Valencii super psalterium hucusque expoznes Impresse in ciuitate Londoniensi ad expensas Wilhelmi Wilcok per me Iohannem lettou. Anno xristi M.CCCC.lxxxi.

Aristotle and David, Intellect and Piety: a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.

4. Sir Thomas Littleton died on 23rd August 1481. It was probably after his death that Lettou and Machlinia, our first Law printers, joined together to print what is probably the first edition of his *Tenures*. The colophon of this book runs thus :

Expliciunt Tenores nouelli Impresse per nos Iohem Lettou et Willem de machlinia in Ciuitate Londoniarum iuxta exclesiam omnium sanctorum. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written *Alhallows*. Near which *Alhallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is also attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and suppositious, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earliest editions of Littleton's *Tenures* has this colophon.

Expliciunt Tenores nouelli Impressi
per me Wilhelmum de machlinia in opulen
tissima Ciuitate Londoniarum iuxta pontem
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this short colophon.

Emprente par moy William Maclyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis ; seu liber secretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturæ Explicit
Necnon per me Wilhelmum de mechlinia Impressus In
opulentissima Ciuitate Londoniarum iuxta pontem qui
vulgariter dicitur Flete brigge.

But the most interesting of all the acknowledged productions of Machlinia, and the one which has the closest affinity to the present work, is a book which begins *Incipit liber qui vocatur Speculum Xristiani*. It is a devotional work, and consists of three parts.

(1.) The *Speculum Xristiani* is composed of short quotations chiefly in Latin, from the Scriptures and the Fathers, interspersed with original, though rude English verse in illustration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the first treats of the Catholic faith and the articles of belief: the second of the ten precepts of the Decalogue and the two of the Gospel: the third of the seven works of mercy, the seven works of the spirit, the seven principal virtues: the fourth of the seven cardinal sins, and the like. The following—to be found in the seventh table—is a good specimen of the verse, which otherwise is interesting from its very early position in English printed Poetry.

Ensample we may see and here
Of Iherusalem that was so riche a cite :
Of it openly spekys Ieremye
And also dauid in hys prophecye
How it was destroyed withouten wene
And the walles beten down all be dene

Wallid it was with wallys thre
 A semely sight on to see
 The temple brent ful dulfully
 And beten doun hit was holly

So riche a temple hit was one
 In this worlde was founden none
 With walles and pylers here onlyght
 Hyled with golde that schone ful bright

So many lampes ther in brent ay
 Hit made the night bright as the daye
 Their oyle was medled with swete oynement
 Out of whiche swete sauour sprent

Thair sence was wonderly wrought
 With riche spices that they dere bought
 Ther of come swete smellyng
 Sweter felt neuer man here lyuyng
 Ther is now nether Emperour ne kyng
 That night mayntene suche sensyng

Ther were thre hondred there in syngand
 Suche songe herde neuer man in this loude
 With harpe and pipe and sawtrie
 And all other maner of mynstralcye
 And this was all their synging
 The psalmes that made Dauid the kyng

And why this Cite destroyed was
 Fals and coueitous men grete cheson was
 That euer brent in coueitise more and more
 Yf we doo so aught to drede full sore
 Last vs befalle as thaim befelle
 Al wise clerkys thys tale can telle

And yet this fyre brennes so bate
 That no man may it slewke and bate
 And ther of comes so grete a smoke
 That men may not vp to heuen loke

For wher may we now many fynde
 That they not other bleereyed or all blynde
 Or ellys a perse in their eye
 Thof they in state or ordre be right heye
 Who so might conuert blynde and bleryeye
 And make them to goddys bydding obedient be
 God wolde forgyf him al his synne
 And graunt hym blisse that neuer schal blinne

But I am nought so grete a clerke
 For to do so strong a werke
 Therefore me and all mankynde
 Into the *mercy* of god I recomende

(2.) The second part of the *Speculum Xristiani* mainly consists of an Exposition of the Lord's Prayer. It has the following title.

Sequitur expositio oracionis dominicæ cum quodam bono notabili et septem capitalia vicia cum aliquibus ramis eorum.

(3.) The third part consists of the Admonitions of the blessed Isidore: and has this title.

Sequantur monita de verbis beati ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare.

At the clofe of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expences of Lettou's two books: the piety of the merchant Henry Urankenberg furnished Machlinia with the means for the production of the *Speculum Xristiani*.

6. A typographical matter now meets us: and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters; of which the more elegant specimens are those of the *Speculum Xriani*, and *Albertus Magnus* 'De Secretis Mulierum.' Machlinia is always superior to Lettou, and some attempt at proportion and beauty may be seen in his register, or press work; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9. *Ed.* 1812.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II.: while the third group is composed of the *Speculum Xristiani*, *Chronicle of England*, and *Lityll boke agenst the Plague, &c.* The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work:

This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta*; but more rudely executed. The book has no indication whatever of place, or printer's name; nor has it numerals, catchwords, or signatures. It contains 65 leaves; and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Idem*, p. 27.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter grafted upon another, as *de* and *ho*: together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older: though we cannot tell by how many years. It was probably not written earlier than its ostensible date; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,¹ under the year 1196.

¹ ii. 148-164. *Ed.* 1849.

Roger de Wendover, in Buckinghamshire, was a Monk of St. Albans, who died on 6 May 1237. His *Flowers of History* is a compilation down to the year 1235, and is, for the period of the Author's lifetime, a piece of contemporary and original history. There seems therefore no escape from the belief that the ostensible date of the *Revelation* is the true date of its composition: and with this opinion there is no internal inconsistency in the work itself. Therefore 'the king of Ingland' with his forgetful sons, with his 'auowtrie,' and undue taxation would be Henry II.

But however precise and particular the information may be as to the Invisible condition of things; there is generally a studied absence of all indications of place or individuals in this world. It would be hard perhaps to separate the Author's self-delusion from his illuding of others, or to fix the exact proportion of fact to fiction in the whole Narrative. But there is no doubt that, despite the disclaimer 'this vision, not to be of man's conceit,' that it is a Middle Age work of Religious Fiction. And this too, more as an individual speculation than as an authoritative dogma: for the doctrine of Purgatory was not finally sanctioned until the Council of Florence, in 1438.¹

This impression is further confirmed by inconsistencies as to the Narrator. Sometimes he is one of the Priors of the Monastery.² at other times, it is the Ecstatic himself;³ who writes the *Revelation*, adding thereunto circumstances that occurred after his recovery from his trance.⁴ This confusion in construction while it tells in the narration of the immediate story in hand, tends to prove the fictional character of the Work. The *Revelation* itself is the product of a strong mind, and is—the age, knowledge, and circumstances taken into account—a piece of remarkable Invention as regards the ordering of the unseen World: and of righteous Judgment and fearless Denunciation of the sins and wrongdoings of the present State.

The Author was probably an Englishman, and wrote 'in thys gronde of inglonde,'⁵ using the English of his time. The orthography and punctuation may have somewhat suffered at the hands of subsequent scribes or the foreign printer, until they certainly now form a villainous text: but the inditement is worthy of even so great a subject. It is rapid, clear, unhesitating, unhalting: except where all expression fails, when stretched out towards the expression of the immeasurable. Yet even then, immensity, whether of space or number, of woe or happiness, is not inadequately foreshadowed. There is great craft and subtlety in producing *vraisemblance*—despite inconsistent narration—by innumerable graphic touches, circumstantial details, and natural dialogues: all tending to give a sense of strong reality to things to us impalpable and invisible. In this clear conception helping a

¹ S. Edgar, *The Variations of Poetry*, ii. 453. Ed. 1838.

² pp. 15, 19, 20, 26, 28, 111.

³ pp. 39, 46, 76, 82, 98, 99, 111.

⁴ pp. 54, 70, 71.

⁵ p. 70.

direct and apt expression we trace one part of the Author's mental power.

8. We have in this Book, a Story as distinct from a Revelation. The Story is laid in the monastic circle at Evesham Abbey. The Revelation tells us of a Journey. It is the pilgrimage of the Soul from Death through Purgatory and Paradise to Heaven.

9. Purgatory has no existence. It is an elaborated lie. Scripture teaches unmistakably the instantaneous translation of the Soul of Man from the Body into the presence of the Saviour in Heaven, 'Absent from the body, present with the Lord.'

It is in the craving to lift up the veil which God in His merciful Providence has put between us and our future life in the invisible world, in this seeking to become wise, 'above that which is written,' 'in which,' to use the language of this *Revelation*, 'the feeble ignorance of good people oftentimes offendeth,' that these good men of old elaborated out of their own humanity, from their own consciousness of bodily sensation, that same Theory of bodily Agony, in a state into which our mortal bodies *can not* enter, which is a distinctive characteristic of nearly all idolatry and false religions; and the utter absence of which in the Old and New Testaments is an inverse proof of their Truth and Divine Authorship.

For instance, what difference is there in detail between the representation of a Buddhist hell, as for example that depicted in the Joss-house of Tinghai, in the island of Chufan; and that of Purgatory in this old English Monk's conceptions of what might be beyond the grave.

The kings of hell sit in judgment like Chinese mandarins. The executioners are braying the victims in mortars, boiling them in furnaces, skinning them with knives, throwing them to tigers, squeezing them between boards, cutting them up and hanging the bits on hooks, beating them with mallets, tormenting them with hot irons, all represented in coloured plaster groups with a horrible fidelity of detail, and with an ingenuity of conception as to the instruments employed, which would argue that the Buddhist priests are no contemptible mechanics, and that it is well for the barbarians they are not employed in the invention of warlike *tormentaria*. G. W. Cooke, 'The Times' Special Correspondent in China in 1857-58. p. 138. Ed. 1858.

10. We must however try and occupy the standpoint of the Author. With a patient, an elastic faith; we must accept, for the nonce, as currently believed truths; the existence of Purgatory, the advocacy and consequent worship of saints, the continuance of miracles, the occurrence of visions, and the like. Further, we must look out on society as the Author did. What a picture of national declension in spiritual life has he put into the mouth of St. Nicholas.

Knowest this monk that thou seest; he served and pleased God full well in his life with great cleanness of heart and chastity of body; and much evil the which should have been done in the place where he was, he letted and was against it. For he was fervent in zeal of righteousness, and hating evil of heart, wherefore many reproofs oftentimes patiently he suffered for the

defence and honesty of his religion, and specially of them which wear the habit of religion upon them, for that intent that they might destroy the virtuous living and conversation of religion, full bus by serving not their spirit but the wretchedness of their flesh and the world, in the monasteries of spiritual and ghostly living. And alas! for sorrow, for now by such persons the special worship and honour that Holy Church was of before, is almost brought to nought, while the multitude of carnal and worldly men increase above number, whom the fewness of spiritual men suffering, choosing rather to dissemble and not to know their evil, and so to rest themselves, than by their blaming and resisting, [to] stir and move against them the wrath and troublous hastiness of such evil-disposed persons. And though they so do, yet they cannot be sure from the spies and frauds of them. And as sometime Ishmael, that was born carnally, pursued Isaac, that was born spiritually, that is to say, by a spiritual promise of Almighty God, likewise it is now. For carnal folk be full grievous to spiritual people, because they cannot pervert them to their forwardness; also many there be that greatly it is to sorrow the which in their living began spiritually, but by process of time either they be overcome by unstableness or else be deceived by simpleness, and also they fall down from their purpose and beginning into the miserable and wretched corruption and slothfulness of this world, enticed and drawn by the examples and counsels of evil-disposed persons. Truly, these great hurts of religious living, the which before in the time of fathers, full nobly flowered and shone as a heavenly light, full greatly beholdeth the prelates of Holy Church in these days, that knowing this and despising it, insomuch that they understood not themselves, that it is so with them. They knew verily what thing they be come to, but they [know not] what thing they should have come to, because that they be come to the lust and pleasure of this world, but they should have come to the following of Christ's poverty, and to the cark and diligent keeping of their cure, that is, the people of God committed to them. And therefore that they seek and that they care. For that they be come to and that they have. The people of God they feed not but destroy, and them, peradventure, that they have turned from righteousness they slay spiritually and lose, for their conforming to them not shewing themselves fathers and pastors, but wolves and thieves. Truly the promoting of such persons, kings, and bishops, and other great men, procure and gete, and their subjects full much look thereafter, not being rectors and fathers, but pervertors and destroyers of their souls, the which thinking that all thing that is under them that liketh is lawful, [is] why by the righteous judgment of God be realms troubled and churches confounded, and the state of earthly folk utterly subverted. And for such demeaning they be accursed of God, the which should be devout and meek intercessors to God, both for them that be alive, and for them that be dead, by whose merits and prayers, specially the welfare of all Christendom might be preserved and increased, and all evil far put away from the people of God.¹

So that to the Author, brooding over this—it may also have been in like continual pain to his 'young man . . . a Monk'—animated with a fervent piety and deep spiritual aspirations; that to him, "a thought fell into my mind that I should pray our Lord God that he would vouchsafe to reveale and show to me in some manner of wife, the state of the world that is to come and the condition of the souls that be past their bodies after this life; and then this openly known, I might the better vnderstand, what within short space as I supposed were to be dread and what I might hope after when I should pass from this world to that world: and so by this to establish myself in the dread and love of God as long as I should live in this doubtful life."²

Thus the *Revelation*—with probably some of the self-illusion common to enthusiasts—is written in good faith on the Author's

¹ p. 89.

² p. 29.

part, in order that by the terrors of the Purgatorial Journey, men might be awed into well-doing.

11. From the explanation of such words, as 'fermorye,'¹ 'col-loke,'² and 'fygytyuys,'³ it would appear that the work was specially intended, not so much for the religious persons, as the laity at large.

12. It is such a book as John Bunyan might have written, had he lived five centuries earlier, and been, as probably he would have become, a Monk. Only, that the Author intended no such pleasant allegory, setting forth the progress of Christian life; but the making manifest of those unfailing realities, of that inevitable doom that was coming upon all, except the irretrievably lost.

13. There is a three-fold thread in this *Gesta Purgatoris*. The natural story of the Ecstatic; the omniscient history of the Characters, much after the manner of the *Gesta Romanorum*; and the supernatural Construction of the invisible world on this side of Heaven, the peculiar product of the Author.

The unweaving of these three strands is not possible within our present limits.

(1.) The Trance of the sick Novice is told with great vividness and circumstantiality.

(2.) The even-handed justice among the Characters is most notable. It reaches all, but not alike, from the king of England seated on horseback in burning armour 'as it were as bright iron is when it is beaten with hammers and smiteth out fiery sparkles'⁴ 'for the unrightful shedding of mens blood and for adultery,' and is further upbraided by devils 'because he would be avenged on men that slew his venery, as hart and hind, buck and doe, and such other, which by the law of kind ought to be slain to every man, and therefore some of them he put to death or else cruelly would maim them:' down to the poor man's wife whom 'gladly I beheld there in light pains.'⁵

Again, what courage has the Author, when remarking upon the few priests he saw in Purgatory, he adds "Truly then I thought to myself that full few priests were there found, of the great number that is of them in all the world that had deserved pains after their death, for breaking their chastity. And to this it was so answered . . . 'Wherefore it is no doubt that the great multitude of them be utterly damned.'⁶ In like manner: through all degrees of the Hierarchy. Those who flourished in prosperity in the Spirituality 'being grieved in a more special bitterness of pains above other.'⁷

(3.) What then is the plan of this minor English Dante?

The construction of this Purgatory is circular and on a plain. Heaven is conceived as the Centre, surrounded like rings, by 'fields' of pleasure or pain. The vast Circumference is the Death point in Human Life. So the Soul is represented as going

¹ p. 25.

² p. 28.

³ p. 84.

⁴ p. 85.

⁵ p. 72.

⁶ p. 82.

⁷ p. 38.

inward and yet more inward, as it were along a radius,—across the three ‘fields’ of Pains, then the ‘field’ of Paradise to the gate of Heaven. The Narration sometimes looks backward: but the Characters described as met with, will be seen under each Place of Pains, on *p.* 2.

The principle of Purgatory is thus given:

Full seldom it is in these days in which almost all conditions of all men [are] gone out of kind, for the pure simplicity and innocentness of the very Church of God, that any man living in this life keepeth or recovereth fully the equity and purity of the holy Gospell, the which till a man fulfill he may not dwell in heavenly places, neither shall rest in the Mount and Hill of Paradise of joy and bliss. Wherefore whatsoever thing of sin and uncleanness, contrary to equity and righteousness, cleaveth and resteth on the Souls that pass hence out of this world it shall be purged in another world and so by their penance the way and path of a joyful resting shall be showed to them that be purged and cleansed and so then in places of rest, the entering of heaven and everlasting bliss full largely shall be opened to those souls for the perfect desire that they shall have there to see God.

Soothly this only must be taken of those sins which by their light quality or else by confession and satisfaction done for them be granted of God to be changed and counted among venial sins. For as touching those sins that be deadly and were not in this world by the remedy of confession and penance made light and venial, it is without doubt that a man shall be so presented in his judgement in the world that is to come as he is found in his living when he passeth out of this world.¹

The Progression of Purgatory is represented on this wise.

Furthermore this general condition of all folk that die I knew there openly. That all people the which be ordained to perceive rest and bliss before the day of doom had evermore from the first hour of their death their pains less and less: but if it were so, that any of them had left to other that had lived after, by evil example, occasion of sin the which righteously they might know it, them that did so before, and while they did no satisfaction to God for it before their death, whereby such occasion of sinning left to other should have been forgiven them: also they that grievously offended by the which they deserved everlasting damnation;—began to go from full bitter pains to worse; and so by succeeding of their pains dayly, their torments busily increasing, that every day following is more grievous to them than was the day before.²

This however is varied in individual cases, by the presence or absence of hope.

Soothly there is no thing so grievous to them that be in pains as the uncertainty of their deliverance and also there is no thing that so much asswageth the pains and sorrows of others, as doth a very hope and faithful trust, the which they knew, and have by our Lord's mercy to be delivered.³

From the Darknes, the Horror, and the Agony we gladly turn towards Paradise. It is our Author's counterpart to Bunyan's ‘Land of Beulah.’ In his rapturous welcome of it, no less than the absence of any sympathy on his part with the Suffering he had witnessed, we trace the true piety of the Author. A man to whom ‘the melody of Singing Lauds to God’ amid the ‘Mansions of the Blessed’ was inestimably joyous, was himself ‘not far from the Kingdom of Heaven.’ Whatever criticism we may bestow upon the conception and execution of the *Revelation*: we cannot but believe the Author to have been a spiritual-minded Man, doing what, in that dark Age, he thought to be a Christian work.

The transition is gradual.

And as we went farther, there began to appear a little and a little, more

¹ *p.* 72.

² *p.* 70.

³ *p.* 78.

and more, a full faire light unto us, and withal break out a full pleasant sweet savour. And anon after we came to a field the which was full of all manner of fair and pleasant flowers that gave to us an incredible and inestimable comfort of joy and pleasure. Soothly in this field we saw and found infinite thousands of Souls full jocund and merry in a full sweet rest after their penance and after their purgation. And them that we found first in the beginning of that field . . . were not very bright neither well shining. Notwithstanding they had no spot of blackness or any uncleanness on them as it seemed, save this, as I said before, they were not very bright shining white.¹

And as we went more inward and farther into that joyful place of paradise we had evermore a clear light and felt a sweeter savour and those that we found and saw there were whiter and more glad than were other that we saw before. And whereto should I tary here now to number those persons and their merits whom I saw there; that I knew sometime before in the world, and those also that I knew not before. For all that were there in that place, were ordained to be the citizens of the high and everlasting Jerusalem; and all had past the strife and battle of this world, and were victors of devils; and so lightly they went through all pains, as they were less cumbered and held by wretched living and worldly vices.²

Then comes the most striking Vision of our Lord's Passion. After which the Journey continues.

Truly I followed evermore my duke and leadsman Saint Nicholas, that went forth farther and farther, repleated now with great joy among the full bright and light mansions of blessed souls. And the whiteness of them that were here in this place and the sweatness of savour and also the melody of singing lauds to God were inestimable and scarcely to man's understanding credible.³

At last, the Gate of Heaven comes in sight.

At the last we saw afar a full glorious wall of Crystal whose height no man might see and length no man might consider. And when we came thither I saw withinforth a full fair bright shining gate and [it] stood open, save [that] it was signed and laid over with a Cross. Truly thither came flockmell the multitude of those blessed souls that were next to it, and would come in at that fair gate. The Cross was set in the midst of that gate and now it was lift up on high and so gave to them that came thither an open and a free entring and so shut other out that would have come in. . . . But what brightness and clearness of light was there withinforth all about let no man ask nor seek of me for I cannot only not tell it by word but also I cannot remember it in mind. . . . And withinforth nothing I might see but light and the wall of Crystal through which we came. And also from the ground up to the top of that wall were steps ordered and disposed fair and marvellously, by which the joyful company that was come in at the foresaid gate gladly ascended up. At the last as I looked up higher I saw in a Throne of Joy sitting our Lord and Saviour Jesus Christ in likeness of a man. And about him as it seemed to me were a five hundred souls which late had stied up to that glorious Throne, and so they came to our Lord and worshipped him and thanked him, for his great mercy and grace showed and done to them.

And some were seen on the upper parts of the wall as they had walked hither and thither.⁴

That was all he saw. He knows it was not the 'high heavens of heavens.' It was but the Gate of Heaven. It filled him with ineffable joy. But the time of his return had come. St. Nicholas turns him back, saying " 'Now thou must go again to thyself and to thine, and to the world's fighting. Truly thou shalt have and perceive the joys that thou hast seen and much more; if thou continue and preferve in the dread of God.' And when he had said this to me he brought me forth through the same gate that we came in, wherefore full heavy and forry was I and more than a man may suppose, for well I knew that I must

¹ p. 98.

² p. 104.

³ p. 106.

⁴ pp. 107, 108.

turn again, from that heavenly blifs to this world's wretchedness."¹

14. We have now a touch, which rivals even Bunyan's famous look through the gates of the Celestial City.

The Monk, sad to the heart, is without the Gate, with his back upon it and the Cryftall Wall. "And while the Holy Confeffor Saint Nicholas on this wife fpake yet with me : fuddenly I heard there a folemn Peal and a ringing of a marvelous sweetnefs, and as all the bells in the world or whatfoever is of founding had been rung together at once. Truly in this peal and ringing break out alfo a marvellous sweetnefs ; a variant meddling of melody founded withall. And I wot not whether the greatnefs of melody, or the sweetnefs of the founding of bells were more to be wondered [at]. And to fo great a noife I took good heed and full greatly my mind was fufpended to hear it. Soothly anon as that great and marvelous founding and noife was ceafed ; fuddenly I faw myfelf departed from the fwat fellowfhip of my duke and leader Saint Nicholas. Then was I returned to myfelf again."²

That Solemn Peal and marvelloufly Sweet ringing of the Bells ringing in the Eafer morn of Heaven, fo graphically defcribed that we feem to hear them, is a crowning invention in the Vifion.

15. Thus imperfectly we have introduced the Reader to the unique printed book and to its contents. A full analyfis of the text we muft leave to others : merely fuggelting *inter alia*, we were going to fay, its comparative Mythology : at all events its comparifon with other works in the cycle of Purgatorial literature. As but to mention but a few. The vifit to Purgatory of DRITHELM in 696 as recorded by Bede,³ or according to Roger de Wendover, DRICHTHELM in 699 :⁴ of the Emperor CHARLES⁵ in 885 : of the Knight OWEN who vifited the purgatory of St. Patrick in 1153 :⁶ of TURCHILL the labourer 'of Tunfted in the bifhopric of London' in 1206.⁷ With thefe to compare *The Vifions of Tundale*,⁸ and Robert de Brune's *Handlyng Synne* :⁹ and the like.

We, for our part, have had good hap ; if we have frown, that beneath an uncouth text there is a direct diction and power both of Mind and Soul : that there is much that is true but fimplly diftorted ; with much that is ludicrous and purely falfe : and that in all, undeniably, the beft of motives and aspirations. With the infinitely greater advantages of the prefent day : how many of us would be inferior, man for man, to that unknown Monk, who, feven centuries ago, dreamt or imagined that he faw 'A marvellous Revelation fhewed by Almighty God' ; and wrote it down for the inftruction, warning, and comfort of his fellow-Englifhmen.

¹ p. 109. ² p. 110. ⁷ *Idem. ii.* 221-235.
³ *Eccles. Hist. Bk. v. c. 12. pp.* 253-8. *Ed.* 1847. ⁸ *Ed.* by W. B. D. D. Turnbull. Edinburgh 1843.
⁴ *Flowers of History, i.* 120-124. *Ed.* 1849. ⁹ *Ed.* by F. J. Furnival, M.A. London 1862.
⁵ *Idem. i.* 217. ⁶ *Idem. ii.* 510-521.

¶ The prologe of this reuelacion.



The reuelacion that foloweth here in this boke trefyth how a certeyn deuowt perfon the wiche was a monke in the abbey of Euiſhamme was rapte in ſpirite by the wille of god and ladde by the hand of feint Nycholas the ſpace of. ii. days and. ii. nyghtes to ſee and knowe the peynys of purgatorye and the iowys of paradyſe and in what ſtate the ſowlis ware that ware in purgatorye and alſo in paradyſe. Sothly in bothe this placis he ſawe and knewe many perfons bothe men and women the whiche he knewe welle before when they lyuyd in thys world and ſpake with hem there mowthe to mowith in bothe the placys as he founde hem as hit folowth wele aftir in this boke. This reuelacion was not ſhewed to hym only for hym butte alſo for the confort and profetyng of all criſtyn pepulle that none man ſhuld dowte or myſtruſte of anothis life and world the whiche euery man and woman moſte go to and lyke as they deſerue here in this world by here lyuyng ſo there to be rewardyd. And as for the trowthe of this reuelacyon no man nother woman ought to dowte in any wiſe. for and a man wele rede and vnderſtonde the begynnyng with the ending he ſhalle ſo largely ſee hit approuyd in grete myraclis by almyghty god ſhewyd vnto the ſame perfon that ſame tyme that alle reſons and mocions of inſydelite the whiche riſith often tymes of manns ſenfualite ſhalle vtwardly be excludyd and quenched and gretely ſhalle cauſe alle cryſten pepulle that herith hit to drede god and loue hym and alſo to preyſe

hym in hys werkys. for feche anothir reuelacion and fo opyn y trowe was neuer shewid in this lond ne in no nothir that we rede of.

¶ **Were endyth this prologge.**

¶ **Were begynne the chapitres of this reuelacyon.**

- ¶ Howe this monke fyl in to a fore and greuys sekene and gaue hym to confession and prayur and compunccion of teeris———Chapitur I [p. 19]
- ¶ Howe he laye also prostrate in the chaptur howse as though he had ben dedde———ij [p. 21]
- ¶ Howe the feigure of oure lordys crosse that he worshipte was fonde blody———iii [p. 22]
- ¶ How he was comme ageyne to him selfe iiii [p. 23]
- ¶ Howe he fought aftyr hys staffe and his shewys and how deuoutly he worshipte the crosse——v [p. 24]
- ¶ Howe he told to a brother that he louyd wele a part of feche thynges as he had feyne——vi [p. 26]
- ¶ Howe he was desired of his bretheren to ete sumwhat aftyr so longe a faste———vii [p. 27]
- ¶ Howe he told to ii of his confessours a part of thoes thynges that he had feyne———viii [p. 28]
- ¶ what was his peticion specially and howe a certeyn person apperyth to hym———ix [p. 28]
- ¶ Howe he was warnyd in his slepe to worshippe the crosse of owre lorde———x [p. 30]
- ¶ How the same crosse bledd don to hym at the ryght fyde and at the right foote and of the. ij. lyghtys———xi [p. 31]
- ¶ Howe he came yn to chaptur howse and toke dysciplinys and how he was rapte———xii [p. 32]
- ¶ how he felte hym selfe here rapte fyrst——xiiij [p. 33]
- ¶ how he folowd hys leder sent Nycholas when he was rapte———xiiiij [p. 35]
- ¶ how sent Nycholas broughte hym to the fyrste place of purgatorie———xv [p. 36]
- ¶ Of the grete diuerfyte of peynys yat he saw——xvi [p. 39]

- ¶ Of the secunde place of peynys in purgatory—xvij [p. 40]
 ¶ How sent Margaret delyuerd a fowle of a synfulle woman fro the deuylls—xviij [p. 42]
 ¶ Of a goldefmyth that was fauyd by sent Nycholas—xix [p. 46]
 ¶ How thys monke know there fyrst that sent nycholas was hys leder—xx [p. 48]
 ¶ How the same goldefmyth tolde the monke in purgatorye how he dyde sodenly and was fauyd xxi [p. 48]
 ¶ How the goldefmyth tolde the monke a remedye agenst soden deth—xxij [p. 51]
 ¶ How the sone of this goldefmyth tolde the monke aftyr he was comme to hym selfe ageyne that hys fadyr had apperyd. iii. to hys moder aftyr hys deth—xxiiij [p. 54]
 ¶ Of the thirde place of peynys in purgatorie.—xxiiii [p. 56]
 ¶ Of the fowle vyce and synne of sodemytis—xxv [p. 58]
 ¶ Of a doctour a lawe that was a sodemyte xxv [j] [p. 60]
 ¶ Of thoes persons that this monke sawe and spake within the first place of peynys and first with a prior—xxvii [p. 65]
 ¶ Of an ances that he sawe and knewe in the same place—xxviii [p. 69]
 ¶ Of a certen bisschoppe there also—xxix [p. 70]
 ¶ Of a certen woman a pore mannys wyf—xxx [p. 71]
 ¶ Of relygyous men what peynys they soffryd for dyuers certen sawtys—xxxi [p. 73]
 ¶ Of a certen knight that brake a vowe—xxxii [p. 74]
 ¶ Of a nothir knight—xxxiii [p. 75]
 ¶ Of thoes persons that he sawe in the ii placys of peynys—xxxiiii [p. 76]
 ¶ Of thre byffhoppis that were there—xxxv [p. 77]
 ¶ Of an archbisschoppe of canturbery—xxxvi [p. 79]
 ¶ A certen descripcion that the monke made of dyuers kyndys of synful peple and of her peynys—xxxvii [p. 82]
 ¶ Of poyfynners that he sawe—xxxviii [p. 83]

¶ Of vserers also—————	xxxix	[p. 84]
¶ Of fugytyuys of relygyon————	xl	[p. 84]
¶ Of a certen kyng of Englonde————	xli	[p. 84]
¶ Of a b[i]sshoppe that was in peynys of purgatorye and yette god shewed for hym myracles in thys world————	xlii	[p. 86]
¶ Of a certen abbot—————	xliii	[p. 87]
¶ Of an abbasse also—————	xliiii	[p. 91]
¶ Of two nonnys that were lepurs————	xlvi	[p. 92]
¶ Of a knight that offendyd in fymonye————	xlvi	[p. 93]
¶ Of a monke a sextenne—————	xlvii	[p. 95]
¶ Of a clerke that leuyd holylye————	xlviiii	[p. 97]
¶ Of paradyse and of the multitude of pepulle that he fownde there—————	xlix	[p. 98]
¶ Howe he sawe a certen abboth there————	l	[p. 99]
¶ Of a certen Priour that lyuyd deuoutely and dyde holylye—————	li	[p. 101]
¶ Of a certen yong monke of hys————	lii	[p. 103]
¶ Of a certen worshipful priste—————	liiii	[p. 104]
¶ Howe owre lordys passion was representyd amonge the holy fowlys that ware in paradyse	liiii	[p. 105]
¶ Of the entryng at the gate of paradyse and of the ioye that apperyd wythinforthe————	lv	[p. 107]
¶ Howe this monke came agayne throue the gate of paradyse—————	lvi	[p. 109]
¶ Of the swete melodye of bellys that he herd in paradyse and how he came to him selfe ageyne—————	lvii	[p. 110]
¶ Approfe how this reuelacyon is of god and mozte nedys be trewe for the grete myraclys that god shewyd on hym that same tyme————	lviii	[p. 111]

¶ **Expliciunt capitula.**

¶ Here begynneth a meruelous reuelacion that was schewyd of almyghty god by sent Nicholas to a monke of Euysshamme yn the days of kynge Richard the fyrst And the yere of owre lord. **M C. Lxxxvi.** **¶** Ca primum.



In a Monasterye callyd Euyssham there was a certen yong man turnyd wyth feythfull deuocyon fro thys worldys vanyte to the lyfe of a Monke the whiche abowte the begynnyng of hys conuerfion fylle yn to a grete and a greuys sekeneſe and by the ſpace of. xv. monthys was fore labouryd with gret febulnes and wekenes of body. Alſo hys ſtomake abhortyd ſo gretly mete and drynke that ſum tyme by the ſpace of. ix. days or more he myght reſceyue noo thyng but a lytyl warme watyr. And what ſum euer thyng of leche craſte or feſyke any manne dedde to hym for hys conforte or hys amende-ment noo thyng hym helpyd but al turnyd contrarye Therefore he lay ſeke yn his bedde gretly deſlitute of bodely ſtrenght. ſo that he myght not moue hym ſelfe fro one place to anotheyr butte by helpe of ſeruauntes. Alſoo yn thre the laſte monethys of hys ſekeneſſe he was more forer dyſeaſyd and feblyd than euer he was before. Neuertheleſſe than commyng on the feſte of eſtur. ſodenly he beganne ſum what to amende yn hys bodely myghtys and with hys ſtaffe walkyd aboute the fermorie. Sothly on theſe eyn of ſcherethurſdaye in the whiche nyght the office and ſeruce of owr lord ihesu cryſte ys tradicion and paſſion was ſolenly ſonge wyth grete deuocion. he wente wyth hys ſtaffe to the chyrche wyth his bretheren the whiche by cauſe of ſekeneſſe reſted hem alſo with hym in the fermorie were the couent nyghtly ſeruce and laudes offerd vppe

to our lord And there by the respecte of heuynly grace fo grete conpuncion and fwetenes he rescyued that hys holy deuocion excedyd mesure. Wherefore he myght not conteyne hym fro wepyng and laudyng god fro mydnyght tyl sex of the belle yn the mornyng. what for remembryng wyth worshippe and ioye the merceis of owre lord. the whiche had doon for mankynde. And also remembryng wyth fore wepyng hys offencys and synnys doon by fore tyme. And the hurte and the state of hys present imperfeccion. And abowte sex the belle yn the mornyng he made to be called to hym. ii. of his bretheren one after a nothyr. whiche hadd powr to here confessyons and gyue to penitentes abfolucion and to them bothe made purely and holy as mekylle as he cowde hys confession of al hys synnys and of the lest offence of hys religion or of the commawndementys of god and wyth grete contricion of herte and effusion of terys desired hys abfolucion and had hyt Than on of them askyd hym why he forowde and wepte so imoderately for al they had went yat he schulde fele hym selfe sone to passe owte of this worlde. Than he seyde he felte hym selfe no thyng so Sothly than he tolde to his brother yat diligently enquiryde this of hym and seyde Sir ye schal vnderstonde and know that thys laste night whenne we were to gedyr in chaptur howse. y rescyuyd so grete fwetenesse of herte and gladnesse of fowle. that onne this y myghte hoolde or bere my selfe. He askyd also and hyt were by the relygion that the priours shuld geue that nyght to the bretheren dyscyplynys in hooly vesture and aubys. And whenne he herd hym enquiryre this he hadde wente that he had seyde hyt of grete febulnesse of his hedde. or by alyenacion of hys mynde. the whiche perauenture he hadde falle in by his infirmyte and imoderate weping or fastyng howe be hit that he with hym had meruailous wifdam and discrecion al the tyme of hys fekenesse. wherefore he commendyd hym to our lord no thing els enquiryng of hym and so went his weye The seke brother spendyd

al that daye in laudyng and presyng god And the next night folowing after he hadde slepte a lityll while rose vp of his bed And when the chaptur was ronge as the tyme requyred to calle the couent to matens. he went than to chirche as he did the daye before Sothely how he behauyd hym thenne in the chirche. and whan he went thens hit shalle be schewyd in his wordys foloyng

¶ Howe he laye prostrate al his body in the chaptur hows as he had be dedde. ¶ Ca if

ON the morow nexte foloyng that ys good fredaye whenne the couent rose to cum to chirche to seye prime. as they ede afore the chaptur hous they sawe the same seke brother lye prostrate and bare foote before the abbottis fete hois face was flate to the ground as though he shuld by the ordyr aske mercy of euery presydent. Than the bretheren seyng this meruelyd and rane thedir and willing to take hym vp. they founde hym as a man lyfeles without any mocyon of any membre of his body. Trewly his yes ware falle doun depe into his heed and tho yes and nose of him ware bloody or as a manne had ouyr leyde hem with mekyl bloode. wherfore they seyde alle that he was dede. His feete ware ful coolde but in the remuande of his body was found a lytyl warmenes No mouing of his pypys might be knowen long tyme And at the last onnethis bit was perseyuyd in him a litill thynpe breth and amouyng of his herte. Thenne they weshid his heedde breste handys and feete with colde watyr And than first they sawe al hys body a lityl to tremyl and quake. but anoon he sefyd and was infensybulle So long tyme they musyd and dowtyd what they might do to hym. whyle they sawe hym not verily dedde. nothyr any thing amendyng. At the last by confelle they had him to his bedde and there to be kepte with grete attendans of keepers.

¶ Of the bloody figure of the crosse. ¶ Ca iii



He mene whyle the bretheren merueled and wondred on fuche a soden happe and beyng of the feke brother and more they wondrid. howe hyt happyd. and yn what wyfe wythowte any helpe he myght comme thedyr to that place. where the couent was Sothely othyr thyngys that now foloyn the whyche y schal telle of. wythowte any comparfone ben more to be dred feryd and worshipte than any thyng aboue feyd. They herde anone aftyr and that not wythowte grete meruelle. that the fygure of owre lordys body affyxed on a crosse whyche fygure and crosse. yerly ys wonte ful deuowtely to be kyssyd and worshipte of the couent yn remembrance of owre lordys passion was founde fresch bledyng and newe abowte the place of the grete wounde yn the ryght fyde and also at the ryght foote. Trewly afore lente the sextense of the chyrche. had let done the same crosse to the grownd and so tyl good fredaye they hadd lefte hyt betwyxe the auter and the walle. And for a more wondyr the staffe and schewys of the same feke brothyr ware fondyn by the same place Sothely than all the brethirne came to gedyr in to the chaptur hows gretly afonyd apou these thyngys that befylle. and auyfement takyn alle that were there wyth grete contricion of herte toke difcyplynys of roddys and lyng prostrate yn the chirche feyden wepyngly the .vii. salmys of penanse. for to gete owre lordys mercye. Trewly thys feke brother all yat daye whiche was gode freday with the nyght fologyng and the nexte day aftyr all mooste tyl the sonne sette. contynewde yn one state. Also the bretheren wyth streng[t]h of handys opynde hys mowth and caste yn hyt iustys of dyuers spycys and herbis for hys releuyng. but anone after he wente owte ageyne. what somme euer was putte in to hys mowthe as though hys throte hadde ben stopped. Emplasters alsoo to his breste and armys

they bonde but alle was vayne. They prickyd with neldys and scrapyd the folys of hys fete. but no thyng myght be perceyuyd in hym of a lyuys manne. faue a lityll rednes of chekys and a litil warnenes of body. The colowre of hys face of tyn tymes was chaunged to afhis and ageyne meruaylously the colowre of hys face was reuyuyd and welle shewyd. Alsoo they made a grete horne to be blowyn there but no thyng hit botyd.

¶ Howe he came ageyn to hym self on resturcun abowte complen tyme. Ca iiii

THenne on the morowe that ys estur eyn and the same owre that the couent came to gedyr to the collacion and to complenne the briys of hys ye lyddys beganne firste a lytil to moue and so they femyd as they hadde ben sode in boylyng watyr. And atte last there came don fro hys yes on hys chekys a yelowe humour of watyr in manere of terys. Thanne they that were wyth hym feyng thys. called anone for the bretheren. supposyng that he shuld haue sone passed fro thys world. They fawe also a lytil afore thys tyme hys lypys a lytil to moue with his chekys compressyd as he had refceyued or swelowde sum fwete thing fallyn in to hys mowth. And after that a flowyng owte of terys as hyt is feyd here before. Alsoo he was feyn often and many diuers tymys sykyng alow in his breste as a manne slepyng had wepte. And anone after as hit femyd he reuoluyd certeyn wordys benethe in hys throte butte he myght not speke them owte faue onely in a voyce onethys audybille and noo thyng intelligibille. Sothely thanne hys spyrite beganne a lytyll and a lytill to come ageyne and these wordys and voyce he first fownd that might be vnderstonde. *O sancta Maria O sancta Maria:* And agayne *O my lady sancta Maria O my lady sancta Maria* I shalle feye tho wordys as I herde them noo thyng addyng therto *O* he feyde my

lady *Sancta Maria*. These wordes often tymys he reherfed. For what fynne he feyde lefe y foo grete ioye. And agayne he feyde my Lady *Sancta Maria*. wher shalle I recouere so grete ioye that y lefe nowe. These thynges and many other often tymes he reherfed / yet as a man ware a flepe and hys thyes euer clofyd / the whiche I wote not of what grete ioye he forowde and wepte hym felfe departyd fro Sothely aftyrward fodenly lyke as a man had awaked fro a grete flepe. he lyfte vppe hys hed and fulbitterly beganne to wepe and with rennyng terys forofully sobbyd as wepyng doth and ioynng his handys and fyngers to gedur reyfid him felfe and fate vp Then he put downe his hed in his handys on his kneys And as he beganne afore ful lamentably to wayle and forowe so sefyd not long tyme aftyr Thanne one of his bretheren that was with hym askyd what causyd hym so fore to wepe and howe he felte hym felfe. Than he restid a litil while and at the laste softely feyde to hym wele wele and verely wele y was hedir to/ but now euyl and verely euyl y am and fele my felfe And ageyne more grettur he wepte and forowd than he dyd bifore And by cause that hit ys ouer longe and also as impossible to remembre al thyng that he feyde than and how mekil he wepte we leue nowe and purpose to drawe shortly to gedir tho thingys whiches we herde hym telle of in gret contricion of herte and of mynde aftyrward that he was fully comme to hym felfe ageyne.

¶ Howe he sought after his showis and how reuerently he worshipt the crosse.



Sothly amonge his lamentacions and fykynges that the had he afayde with gret strenght onys or twies or thries to opene his yes that were clofid and atte last they opened. Thanne he beganne with bothe his handys al aboute to feche aftyr his staffe that he

leste in the chirce And whanne hyt kowd not be
 fownde he feyd. Sechith here owre staffe and take
 owr showys by the piller and goe we ageyne in to the
 fermorye. A fermorye among religious men is called
 a place or an howse ordende to kepe feke brethren.
 Thanne whanne hit was feyde of some of his bretheren.
 behoolde brother nowe and see yow in the fermorye and
 fet in your bedde and loe yowre staffe and showys byn
 here redy. Thanne he feyd O howe came we hedyr
 and whanne. were not we ryght nowe in the chirche
 to gedyr at matens. Thanne his bretheren told hym
 that he had be there now ii dayes and to morowe wilbe
 estur daye And whanne he herd this. more grettyr he
 beganne to wepe and feyd. O shuld we not bretheren
 haue worshypte on good freday owre lordys crosse
 And yet we haue not in comonne worshypte hit
 Thenne whenne he herd of his bretheren. that owre
 lordys crosse was worshypte the day before. and he
 might not be cause of fekenes. he feyd to hem.
 Aftyr that I came into the chirche y felte no difese
 But y praye yow that y may go to worshipe the
 crosse. Thanne ther was brought to hym a crosse of
 feluyr the whiche reuerently he clyppyd to hym. and
 with cossis and terys watryd the fete of the crosse.
 and vnto the tedufnes of some stondyng by/ he
 thankyd owr lord and redemer and the fadyr and the
 holy goošte for innumerabulle benefetis. of the whyche
 he reherfyd mony synglerly. for hym selfe and vnyuer-
 sally for al holy chirche. and also for al degreys and con-
 dycyons of alle crystyn pepulle and more attente for
 hys enmyes. yef any there ware or for the enmyes of hys
 frendys he made meruailous prayers and obsecracyons.
 And as y suppose xxx tymes or more he inclynde hys
 hede doone to the fete of the crosse with terys and
 sobbyng that often tymes his voyce felid of prayng
 Thoes wordys the whiche he made in his supplicacions
 ware so redy and prompte and also repletyd with grete
 refon and hyeneffe of witte that hit femyd rathir he redde
 hem thanne feyd hem. Ho is sweete seyng steryd

mony than that herd hym to weping and deuocyon and euer while we remembre them causyn vs to haue a grete inwarde cumpunctyon. and also loue and deuocyon to our lord to our bretheren and to alle men And of the grete humylyte and goodnes of oure redemer. he put betwene certen grete thingis at euery synguler shorte prayer.

¶ Nowe he told to one of his bretheren that he louyd famlyarly suche thingys as he had seyn. ¶ vi



He mene while as the tyme requyrd. hit range to the collacyon and the bretheren the whiche had brought to him the crosse went thense And thenne he seyde. Nowe y knowe veryly that this is the holy tyme of estur. And for what cause he seyde so. hit shalbe declaryd aftyward. Trewely than bode with hym a certeyn brother that louyd hym famlyarly in holy purpose of relygyon and mouyd hym sum what by a wyfe and a meke instans yet beyng holde in a certeyn stupour and wondyr of mynde of fuche thinges that he had seyne. bothe of tho thinges the whiche befall him afore yat he was rapte / and of tho thinges that he had seyn spiritually in anothir world in al placis And as y haue seyde or may sey. synglerly and particularly he tolde and remembrid mony thynges the whiche the forseid brother that herde him bare hem al in his herte. telling him also of tho thinges that he knewe opynly betyd him And so aftyward bi leyfer and gret dylygens lernyd and knewe an ordir of euery thing synglerly. more opynner and fullyor than he knewe afore. Neuertheles as for al thing that he sawe in soo longe space that is to feye ii dayes and ii nightys he wolde not telle to no man. And amonge in hys tellyng he made mencyon of some visyons but anon as he had begonne. fefid the proces of them And nothir yet for any prayur might be inducyd to telle any more ther of But nethir we at this tyme be sufficient to telle al thinges the

whiche fothely we knewe by his owne feyng that he had tolde before to a few perfons of wytnesse on whois deuocyons he had taken a specyalle truste. Nethir in any wise we may or can reuele and shewe so opynly the purprite of his visions nether by writing nether by telling as he coude and didde Also amonge other thinges he was askid and he hoped to scape his seknes or shulde leue any lengerin this bodely lyfe And then he seide I shal leue long ynow and of my seknes y am fully recoueryd.

¶ How he was Desired of his bretheren to take sum mete after so longe a faste. ¶ Ca vii



Han after this at euyn he was gretly desired to take some mete after so longe a faste And than he seyde Settith before vs the bred and a litil hony that was lefte the tothir tyme And whanne hit was so done with a ful litil refeccion ther of he brake his faste Ande so he bode waking in prayor and terys til the howre of night that they range to matens Sothely whan the bretheren rose to matens he went with hem and as he had rose with our lorde the whiche sum tyme that same howre rose fro deth and lyfe And so came to chirche. not withowte ioyful merueling of them that sawe him and without sustentacion or helpe of any thing entrid into the quire and so he did not a xi monthis before. And there in gret deuocyon and terys bode and contynewid til matens was doon and tyl the resurreccion of our lorde the whiche yerely in the same chirche is wont to be shewid vyfybly and howe the angel apperid and spake to the wemen at the sepulture of the victoriose resurreccion of ther king and also that they shulde tel to his disciplys his glorious resurreccion and at the laste til our lord apperyd to his welbelouyd mary mawdelen and named her maria in the figure of a gardner and til the messys ware doone and had resceyuid the holy comyning of cristen men.

¶ Now he tolde to ii of his confessorys a parte of suche thinges as he had seyne. ¶ Ca viii



After this nowe that he had rescuyed oure lordys precyous body ioyful and light he was and brought of his bretheren into the colloke the which ys a place where they may speke to geder and there copynily they came abowte hym desiring him to tel hem of feche thinges as befyllle hym and as he had feyn for ther goostly edifyng and comfort For al they vnderstode that herde his wordys the day before when he was fully cumme to him selfe and sawe his contynual weping that by many thinges grete thingis and meruelus had be shewde him. And whan they with grete instans askid him. he diffymylyd alle thing a lytyl while At the laste vnto his ii confesiorys to whom he was confest on shrethursday as hit is feyd afore to hem bothe separatly. he told thees thynges the whiche here after be digestyd and wreten with grete weping and syking the whiche sum tyme fefid him of his telling And sum thinges he told to hem bothe and sum thinges onely vnto the thoon / and sum othir : only to the tothir and that not without a confyderacion of a certen meke and a good auisement And this he gon to telle as hit now folowethe.

¶ what was his petition sprecially and how a certen person apperyd to him in his slepe.

¶ Ca ix



Othely he feyde whan y was laborid as ye sawe me with greuys and longe wekenes of body and euermore with herte and fowle y bleffyd our lorde and thankid him that he wolde white safe to chaste me onworthy in a fadyrly chastment And than al hope put

aside as for any recoueryng of bodely helth y began
 though hit were slowly neuertheles y difpofed me as y
 cowde and mighte to make me redy. how y might the
 fandy and lyghter fcape the peynys and forows of
 the world that is to cumme and how y might fynde the
 reſte of euerlaſtyng life when y ſhuld be callid oute of
 my body. And when as y remembrid theſe thinges
 after my power beſely. than after a litil while paſt
 a thoughte fyl to my mynde that y ſhulde praye our
 lord god that he wolde white faſe to reuele and ſhewe
 to me in ſome maner of wiſe. the ſtate of the worlde
 that is to come and the condicion of the ſoulys that byn
 paſt her bodyes after this lyfe and thanne this opynly
 knowen y might the bettyr vnderſtonde what within
 ſhorte ſpace as y ſuppoſyd were to be dred. and what
 y might hope after whanne y ſhuld paſſe fro thys
 worlde to that worlde and ſo by this to ſtabylle my
 ſelfe in the drede and loue of god as long as I ſhuld
 leue in this doweſulle lyfe. And ſo on a certeyn night
 in the begynnyng of lente that ys laſte paſt. apperyd
 to me in my ſlepe a certen worſhipful perſon ſtondyng
 by me and ſeyng to me. O ſone he ſeyde gret ys thy
 deuocyon in praying and mekyl is thy perfeuerans
 wherfore thy contynual prayer and meke demening
 may not be onſpedeful before the preſens and goodnes
 of god Neuertheles fro hens forth be of goode conforte
 and contynew deuoutly in prayur and for more ſtrenght
 ſeche the helpe of prayers of ſome religious perſons.
 and yef yow ſo do doutles you ſhalte knowe yat ſone
 you ſhalte opteyne and gete thy peticion Sothely than
 he named to me ſome perſons and the namys of ther
 offices ſeyng this / Knowe wele that mekil yt wille the
 profete. yef yow maye haue the prayers of ſuche perſons.
 the whiche the goodnes of god ys wonte right gladly
 to here. Sende alſo to the monaſtery of nonnys here
 by. that yow knowyſt wele and namyd hit / beſechyng
 hem to pray for the. Mekyl god is pleaſid in her holy
 purpoſe and laudable conuerſacion. wherfore his good-
 nes gretly fauerth their willes and defires And whan

this was feyd to me. bothe the flepe that y was in and the perfon that fpake to me went away. Then fodenly y wakyd and stedfaftly kepte in mynde this vyfyon. and afone as y might y desired the fame perfons to pray forme / not vttering to them the caufe wherfore they fhulde pray for me. Than vi wekis pafte. in the night that was nexte afore fherethurday as ye can remembre. whan y had taken of yow and of youre felowe difcyplynys in the chaptur hows. that ys to feye vi of yow and vi of him for that day. and v other for the fexte feriis of lente pafte. fro the whiche y was compellyd that tyme to abfteyne by caufe of fekenes fo grete abundans of grace of terys and fweteneffe of herte / y felte me repletyd there in the refceuyng of tho difcyplynys that y can not fhewe it in telling by no wordys. wherfore the nexte day after hit was to me ful fwete often tymes to wepe. And than the next nyght after grete fykynges beyng than the houre to ryle to matens y fylle in to a pleafaunt flepe.

¶ Howe he was warned in his flepe to worshipe the crosse of oure lord. ¶ Ca x



Sothely than as y was a flepe y perceuyed a voyce. but y wist not fro whens hyt came. feyng to me in this wyfe. Arife vppe and goe in to the chapell. and to the awter that is dedified and halowd in the worshipe of feynte laurence and of alle martyres. And there behynd that awter yowe shalte fynde a crosse and an ymage of thy redemer affixed to the fame crosse. redemyng the world by hys deth. And that fame crosse. mekely and deuowtly go to and kys in remembrance of thy fauyur and offir to hym with meke herte. a facrifice of prayers knowyng wele. hit to be accept of god. and to the an holfum deuocion. in the whiche yow shalte ful abundantly delyte. Than after this y wakyd and with the bretheren y came to the chirche to

here matens And when the bretheren had begunne matens y mette with a fenyor that ye knowe wele in the chirche porch and was on of hem that y toke disciplinis in the night before Than whan y saw hym y made a signe to hym. to discyplyne me in lyke wyse ageyne as he dyd afore. And so lightely we went bothe to gedyr into the chaptur howse and with one assent gladly we came ageyne And there also mette with vs another fenyor in the same place where y mette the first. to whome y made alsoo a signe for to haue a discyplyne. And he beckid with his hand that y shulde tarye a lityl while. Thanne leste y my bretheren / that y came with to chirche / the whiche were sekelew sittynge a parte. and alone y wente forth to the awter that was notyd to me in my slepe And whenne y was nygh the awter y put of my showys and knelyd on my kneys apon the pament and ofte tymys inclyned my heed doon to the grownd And so went behynde the awter to seche the crosse that y herd of before Trewly y knew not afore in any wise by any mannys telling that any crosse was let doon there Neuertheles y founde hit as hit was tolde me before And anon y was resoluyd al into terys of deuocyon and lyyng prostrate al my body ful deuowtly y worshipte that holy crosse seyng many deuout prayers And than after y cam knelyng on my kneys to the same crosse and aftyr seyde lengur deuoute supplicacions and thankynge to god / kyssing oft tymes the fete of the crucifyxe / and besily with the terys of my nyes watrid hem.

¶ Howe he sawe the right side of the crucifixe bledynge don to him and the right fote also and of the .ii. lightys that apperid there. ¶ xi



He mene while as y lift vppe my nyes that were fore of weping to the face of the crucifyxe y felte some dropys fallyng don to me I putte ther to my fyngerys and y wele perceyued and knewe by the rednes

that hit was blode Also y behylde the right fyde of the ymage of oure lordis body and hit wellid oute of blode as a mannys flesh is wont to blede. whenne hit is cuppid. Trewly the place that y fawe this in was derke. for hyt was behynde the auter aboute myd-nighte. But I fawe there ii lyghtis shynyng at bothe the fydes of the crosse. as hit had be ii tapers wele brenning I lookyd fro whens that light shulde cumme and y cowde see no place fro whens hit came. Trewly than y toke in my hopynne hand: y wote nere how mony dropis of that precious blode and there with diligently y anoyntid my nyes. my neris and my nose thrillys And at the laste y put one drope of yat bleffyde blode in to my lippys and of the grete desyre and deuocyon of myne herte. y swelowd hyt doone And whether y offendyd god in that poynt or no y wote nere The remnand ther of y hild in my hand purposyng to haue kept hit. Also y behilde and fawe the right fote of the same crucifye blode Sothely yisterday whan y was restoryd to my selfe ageyne and founde no thing of that precious blode in my handys. fore and gretly y forowde and euer shal for the losse of so grete and precious trefowre.

¶ Nowe he came in to the chaptur howse and toke Discyplynys and how he was there rauesht.

Ca xii



Orthermore to fatiffye yow y shalle nowe telle of other thynges. The. ii. lyghtes that y fawe shynyng abowte the crucifye a fore seyde. sodenly paste thens. to the fowthe parte of the awter. Thanne y that was knelyng in the north side of the auter: at the right side of the crucifye feyng hit paste and gon to the tother side folowd after hopyng that y shulde see there sum spiritualle thyng. And whan y came thedir y herde the fowne of a voyce behynde me of the same

old fadyr that y mette with last before in the chirch porch of whom y desyred to be discyplined and he bade me tary a litil while Than leste y alle that y sawe there and y [know] not howe. nether in what wise anoon y came in to the chaptur howse And whan y had seyde my *confiteor* as the vse ys. and he had prayde for me and assoyled me with this benefon. *In nomine patris et filii et spiritus sancti amen.* he gaue me disciplynys vi. tymes as he didde afore Often tymes y desired him that y might reherse my confessyon and to take dyscyplynys of hym. for at euery stroke that he gaue me in the stydde of forowe and peyne. they were turnid to me. an inestymable and incredibulle swetenes of ioyfull conforte. But he wold geue me no more and so y rose vppe. Sothely thanne he went in his allys and fate done in the abbotis fete. that was there in the chaptur hows: And thanne y came and lay prostrate before hym. askyng my *veny* and reherfyd ageyne my *Confiteor* etc. and he seyde ouer me *Miserereatur tui omnipotens deus* etc. and so assoyled me ageyne wyth thys blessing *In nomine patris et filii et spiritus sancti* And whenne he had answarde *Amen* Anoon ther came to me a certeyne worshipful fadyr a senyor that had a face and a chere as an angelle. clothid in white brightyr and whittir thanne the snowe: The heere of his hedd was whore and his stature of medy heyth. He toke me vppe and seyde allonly to me these wordys. Folowe yow me. Trewly than he hylde me by the right hand so sewerly as softly and so clippid my hand in hys.

¶ Now he felte hym selfe here first rapte.

¶ Ca xiii



Ere y felte my selfe fyrst rapte in spyryte. Than hys brother that was hys confessor to whome he tolde alle these thynges afore seyde askyd hym and seyde And trowiste yet brother that y or the tother

fenyor gaue discyplynis yat night as thou feyste. or went in to the chaptur howse in albys Than he wondrede at his asking and seyde. Knowe not ye that this ys trowth that y haue to yow here seyde Than seyde hys confessor ageyne. in no wyse ther was no feche thynges done of vs nether myght be done. for the ordyr wil not that we shuld haue gone that tyme of the night in to the chaptur howse to geue discyplynys Than he seyde to hym: Dowtheles y had went hether to. that tho discyplynys and other thynges had be done of yow to me Ful wele y knowe withowtyn dowte. that y rescyeued thoes discyplynys aboue reherfyd in the chaptur howse: of men that shewed yowr persons and liknes wakyngly and bodely and wyth hole mynde for y felte and herde the strokys of hem and also y wele vnderstode and dyscernyd the voyce of them that prayde for me and affoyled me: as y shulde haue knowe of you bothe Trewly the first night when y went owte of the chaptur hows y thought to haue byddyn ther in the same place tyl the mornyng in the grete gladnes of herte and deuocyon that y had rescyeued there but y was sum what troubulde and difefyd by the noyse of the couent when they went oute of the chirche after matens And lest y shulde haue ben reprouyd of presumpcion / yef y had taride there al night y wente with oure bretheren home to oure bedde And whenne y went out of the chaptur hows y mette with brother marten And that night bode y waking in grete lightnesse of fowle / tyl matens of the next nyghte Thanne the next night after when y was at matens aboute the begynnyng of the thirde nocturne y was callid fro the awter where as y was praying with a fowne made lyke as a man hadde smytte the stony pament wyth his fote and so went in to the chaptur howse. Alsoo hyt was the same owre / in the whiche the laste nyghte. at the laste tyme we went thedyr for the same cause. And alle other thynges lyke as y haue told yow befylle me. Thys onely y canne not remembre in any wise howe y came at the

laste tyme fro the chapel that y was inne to the chaptur hows. For withowte a staffe y myght not goe thedyr: and abowte the sacrarye of the same auter y knowe wele y left my selfe And howe y paste ouer the waye that lyth betwene the chaptur hows. and the place that y was in. and also the lettynges of gricis and other obstaclaris iiii or v y can not remembre For when y was cumme to my selfe ageyne. thoes thinges the whiche y had experiens of bodely about the awter and the crosse. ware so fressh in my mynde that I wende y had be founde rather there than in the chaptur howse And this he tolde of tho thingis aboue reherfid.

¶ **Adigression.**

¶ How as touching tho persons of whom he was brought in to the chaptur hous and to whome he feyd [h]is *confiteor* the whiche prayde for him affoyld him and gaue him also disciplynys in the liknes of his own bretheren and he knew no nothir wise that time but they had be his bretheren. they were douteles holy angellys that so apperyd and dyd to him by the wille of god And as towching that worshipfull olde fadyr whois face was like an angel and hys clothing whittir than the snowe. that toke hym by the hand when he lay prostrate in the chaptur hous and feyde to him folow thow me: was the holy and bleffid bishoppe sente Nicholas whome specially he lound and worshipte dayly as hit shalle be aftirward more opynnor declarid And nowe after this adigression go we ageyne to the narracion.

¶ **Howe this monke was rapte and foloude his leder sent Nicholas.** Ca. xiiij



Ladly than seide this monke wente y with that worshipfull olde fader the whiche by commandement of moth and leding of hande had take me vp to be a felow with him of his wey. and al the while that v

lay destitute of my bodily wittis. we went bothe to geder hande in hande. Sothly this was fro mydnight of therethursday the whiche endith in the mornyng of good fredaye in whiche time y was rauyghte in spirite as y laye in the chaptur hows tyl the euetyde of saturday foloyng. in the whiche euetyde as ye sawe y was put oute fro that secrete reste and spirituall fightis that y had before to thys opyn and worldly conuerfacion.

¶ Now sent Nicholas brought this monke to the first place of peynes. **¶ Ca xv**



THenne went we yestewarde by a pleyn weye in a right path til we came to a certen regyon. that was ful wyde and brode and ouer horabulle and gastfull in sight. fowle and myry of thicke cley. Trewly there we sawe an infenye nombre of men and wemen that no man might nombre putforth to the gretnes of dyuers and inenarrabulle peynes. There was a company innumerabulle of men and women of euery condicion of euery profession and of euery ordyr. There were the doers of al synnys ordente to dyuers kyndes of peynes after the diuersite of synnes and qualite of persons. I herde and sawe bi the opyn and brode space of that filde whois endys no ye might see. the wrechid companyes of men and women ouer wrechidful bounden to gedyr flockemel. in ther equalyte of synnys and in likeness of profession equaly to soffyr and like wise to crye in here grete and greuys peynes. And who sum euer y sawe there to be made redy in that peynfull place to heuyn warde opynly y knewe and vnderstode. for what synnes they were ponyght and the kynde of the synne and the mesure and qualite of ther satisfaccion. the whiche they deseruyd owther by contricion and co[n]fession of her offensis. or by the remediis and helpinges of othir benefetis done for hem

Trewly al tho that y sawe put there sum what y knewe hem confortyd for the hope of euerlasting blisse the which they hopid sum tyme to cum to And some y sawe paciently sofyrreright grete peynes and for the gode werkys the whiche they had done of ther consciens. that was referuyd and putte vppe in mede for them and also for the grete trust that they had to haue euerlasting blisse euermore countid lygh[t]ly in her sowle the horrabulle peynes that they bare Treuly they wepte and sorowde and cryed oute / for grefe of peynys and amonge this as they went forth farthir euermore her peynys were lessid and to hem more esyur Also y behilde mony of them that sodenly scapyd out of the place that they were torment in and fander hastid hem selfe thanne other. to go the weye that was before hem. But anone fro benethe lyke as the grownde hadde be broken. ther brake vppe a flame of fier that inuoluyd hem and the deuyls yat mette with hem. fore bete hem with scorgis and forkis and other dyuers kyndes of tormentyng. and soo ageyne retourned upon hem alle her wodeneffe. Neuertheles they beyng so betyn and brokyn and inwardly brent yet they scapyd ageyne and in lyke condicion as hit is feyd afore. the ferther they went / the lessur wes ther peynys and the yesyur Sothely in this passage some did gretely profet. some but lytyl and some al mooste neuer a dele. To some ther goyng was no profetyng but a myferabulle fayling / for they went fro ful cruel peynes to wers And eche of them aftyr ther olde merytys and deseruynges. owthir were holpe in her weye or lettyd or els releuyd and that was by the present benefetys done and shewyd for hem of their frendys in this world. Sothely thoes thynges the whiche y confeyued in mynde. or was enfourmed and taught by comyng and spekyng with some of them there. anone aftyr y wille opynly shewe hem as hit is benethe in this present wryting declared.

¶ Of the grete diuersitees of peynes. ¶ Ca xvi



Infynte kyndes and diuersytees of peynys where there that y sawe Some of hem were rosted at the fyre Some were fryed in a panne / Some were also rasyd with fyry naylys vnto the bonys and to the lowfing of her ioyntys Some were foden in bathis of pyche and brymstonne with an horabul stenche and other thingis melted by heete as ledde brasse and other dyuers metellys And some were gnawyn with the venummys teth of wondrousfull wormys. Some also were caste done thicke on arowe and smyt throw with sharpe stakys and palys who ys endys were alle fyrye And whyle some were hangyn on galows. odyr were also drawyn wyth hokys and some were betyn fore wyth scurgys. and so in hard example they were al to toryn. Trewly of tho persons mony were bisschoppis and abbotys and other were of other dignitees. Sothely some flowryd in prosperite in the spyrytualte. Some in the temporalte and some in relygyon: the whiche were feyn ponisht in dowbulle sorowe aboue other persons. For y sawe them that were clerkys / Monkys / Noonys / laymen and lay wemen so mekyl lesse ordende and put to peynys howe mekyl the lesse they had before of worldely dygnyte and prosperyte. In trowthe y sawe hem greuyd in a more specyall bittirnesse of peynys aboue other. the whyche y knewe in my tyme were Iugys and Prelatys of other. And by cause hyt ys ouer longe to telle singlerly of euery persone: what they soffryd and wherfore they soffryd. some thynges y wylle gedur to gedur. of some certeyn persons what they soffryd afore ther dethe and after ther dethe. For that was opyn to me of euery person Neuerthelesse there ys no manns tonge that may suffyciently telle the lyghtyfl peynys of that place nethyr by estymacyon conceue hym in mynde. Also the dyuerfite and multiplyte of peynys. to the whiche they be caste vndyr /

euer amonge fro one to a nother veryly y knowlege no man may noumbre. I take god to wytnesse. that and there were any man. the whiche had done to me : or to my frendys alle the hurtys and iniuriis. that may be done of any man in thys lyfe or ellys he had flayne vs y fey and y had so grete an enmy put into peynys that y fawe there to be torment long tyme a thousand tymes and hit were possybylle y wolde sofyr temporal dethe for hys delyuerans. For alle thing ther ben so peynfull of sorowe and anguyfthe byttyrnes and wrechydnes that they excede mesure and mode. let vs nowe that be it in this worlde alyue see and confidere by this how gretely we ought to geue vs in chaystlyng oure wekyd condycyons and to amende oure leuyng and also how mekyl we schulde labur to exercyse vs to kepe the commawndementys of god and to do good werkys by the whyche and the mercy of god we may deserue to be delyuerd afore of so grete euyllys. And also that owre dere frendys as fadyr and moder syster and broder and othyr that were sum tyme owre louers ther fore ponyfht for her offencys myght be delyuerd the soner fro thens by good dedys and werkys of mercy and pety deuowtly done of vs for ther redempcion and helpyng And afore yere y make any special mencion by wrytyng of the fore peynys and tormentys of sum perfons that y fownde and knew ther and they also knew me y wyl schortly wryte yn here the placys of peynys that y behelde as y went abowte wyth heuy compassion aftyr we were paste the fyrst peynful place and region Sothly to owre femyng the lengthe of thys fyrste place afore seyde was on goyngable. but we that ys to feye my leder and y went on to the fyde ageynste hyt as we dyd othyr peynful coostys of tormentys but amonge them we came not how be hyt as hyt femyd to me we myghte haue done wythowt any fere or hurte or harme.

¶ Of the secunde place of purgatory. ¶ Ca xviij



Herfore after that we were paste the firste place of purgatorye we came to the secunde place of purgatorye and tormentys in the whyche was an hye hylle vppe al mooste to the clowdys and was deuyded fro the forfeyde fyrste place of purgatorye. And thenne lyghtely and swyftely we wente on thys same hye hylle. And there was vnder the farthyr fyde of thys hylle a full depe valeye and a derke. set with bocis and brackys on euery fyde hangyng owte who ys lenthe no man myght see. And in the lower parte of the feyde valeye was a full brode ponde of horrabull blake watyr. And owte of that same fowle ponde byfyly brake a myste of an indycybylle stenche. Trewely the toon fyde of that same hye hylle whyche hangyd toward the ponde caste oute fro hym an horrabulle brennyng fyre vppe on to the heuyn. And alsoo on tothyr fyde of the forfeyde hye hylle was so grete and inestymable coolde that ys to feye of snowe and Hayle wyth many other cruell stormys that me thowghte and femyd that y sawe no thyng so peynfull and cruel as yat colde was. The lenthe of that valey afore feyde and bothe the fydys of the hylle the whiche had in hem that horrabulle fyre and coold was so full of fowlys. as hyues swarmyn ful of bees. To the whyche fowlys thys was a comynne and a generalle tormente that nowe they were drownd in the forfeyde ponde and fro thens takyn vppe and caste in to fiere. and so at the laste they ware bore vppe an hy by the grete vyolente flamys of fier as sparclys byn of a brennyng fornece. and so lette down on the tother fyde of the hylle to the horrabulle coolde of snowe hayle and sharpenesse of stormys and afterward caste downe hedlonge in to the greuys stenche of the ponde aboue feyde and ageyne takyn vp and caste in to the brennyng fier. And some of hem were lengur ponyght in fier thenne other and some in coolde. And some ware taryde

lengur in the greuys stence of the ponde. than other. And some y sawe ware bounde and compressid in the myddys of flamys of fier that meruelous hit is to speke. and as grapys be compressyd in a pressure. Trewely the condicion of al that ware there torment and peynde in that secunde place was this. Alle the space of the ponde aboue seyde. they were compellyd to goe throwe. fro the begynning to the endyng. for to fulfyller her purgacion. Neuerthelesse ful grete and monyfold was the distinccon and dyuersyte of her peynys and tormentys. For some had lighter ponyshment than some. and some was grauntyd a more swyfter passage thens. then to some other and that was for the qualite of her merytyes and deseruings afore done and also for the quantite of suffragys and helpys done of her frendys for hem after her dethe. And they that were of grettur offensys and synnis and seldyn or slowly holpyn longe tyme and fore were holdyn in peynys. And sothely the more nere they al came to the ende of the place the more yefyor and sofyer waxed their peynys. The moste cruell peynys were in the begynnyng howe be hit as y seyde afore not al equally Sothely the peynys and tormentys of thys secunde place were mekyl more harder and scharper than the peynys and tormentys that we sawe in the fyrste place. wherfore hyt was so that mony that ware yn the secunde place ware forer ponyshyt than they that ware yn the fyrst place. Here trewely fownde y and knew mony mo some tyme of myne acquaintans than y dyd yn the first place. Not wythstondyng yn bothe the placys y spake with some. The mesure of ther stature apperyd not sufficiently as y knew hem before yn thys worlde. For the stature and forme of some of them was as hyt had be lessyd or thynnyde by tormentys. And some had lefte no thyng of their quantite. Neuertheles thys dyuersiteys of her shappys yn no thyng lettyd my knowlege. For ther knowlege was to me so prompte so redy and so opyn as hyt was that tyme when they leuyd wyth vs yn thys worlde.

**¶ how sent margaret delyuered a sowle of a
synful woman fro the deuyls. ¶ Ca xliij**



Here nowe hit lykyth me to telle a certen fayre dede and werke of grete pete and mercye the whiche that tyme was to me a beholding of heuynes and also of consolacion the whyche may be to alle the worlde a nobylle document and techyng why the peple schulde haue god and hys holy feyntys bothe of men and wemen in worschuppe and in reuerence. Truly whyle y behylde meruelyng thoo thyngys aboue seyde and mony other And hylde long talkyng there wyth hem that y knewe before y harde a ferre a grete noyse and a crye as hit had be theuys that had takyn a pray or else as they had ouer cum their ennemy with fowle mockys and scornys. and loe after that noyse and creye folowde a curfyd companye of wyckyd spyrytys and a myghty ledyng with hem anone as they hopyde to helle a soule of a woman late departyd fro her body. O good god what peynys and tormentys tho cruell ennyes leyde apou her. And the more they knewe her withoute helpe the more wodder were they on her. what man heryng euer wolde beleue to any creature tellyng how tho wekyd spyrytys and tyrandys of the deuylle castyd that soule amonge hem. as a tenyfe balle wyth fyrre instrumentys now fro on to another. But hoo may in any wyfe telle or schewe to any man beleuyng howe her mawe and inwarde bowellys were smytte thorowe wyth the fyrre dartys of tho cruell tormentours. And as god ys my wytnes y behylde and sawe her sofyrrre fo grete and horrabulle peynys and tormentys verely as they leyde hem on her cruelly Nowther these thyngys ware vnto my syghte as naturally a man feyth with bodely yes that ys to saye the vtwarde peynys that a man sofyryth yn bodye. but also what they felte ynwardly good or euylle and with what heuynesse or wyth what gladnes they were smytte

wythinforthe in her fowlls alle was to me that tyme
 playne and opyn So therfore thys vnhappy fowle what
 for the presente forowe or dolour that sche soffryd and
 hadde and the fere of euerlastyng dampnacyon. was in
 grete anguys and forowe of peynys and tormentys.
 For there was no hope that confortyd her to scape
 defolate and destytute of alle helpe and socoure O
 bytternesse of alle bytternesse mooste byttryste whome
 no truste or helpe releuyth or helpyth and desperacyon
 of the ende encrefythe. The daye before she lefte her
 mortalle body in the whyche sche leuyd strompetly
 and vycyusly and nowe sche ys keuerd wyth the vesture
 of schame and vellonye. And wyth yn sche ys bytтын
 wyth the conscyens of schameful dedys done wyckyd-
 lye and wythoutforth sche ys mouyd wyth mockyng
 and scornynge of deuelys heuely. Sothely sche felte
 thanne in her fulfilled the wordys of the holy man Iob
 feying thys wyse of fuche persons. *Ducunt in bonis
 dies suos et in puncto ad inferna descendunt.* That
 ys to feye they lede her days in goodys after their
 plesure and in the twynkeling of an ye they falle done
 to helle Therefore while thys onhappy fowle by the
 vycoryse pompys of her enmyes was goyng to be
 broughte into helle for the synne and onleful lustys
 of her body. Loe fondenly anon came done an hye
 fro heuyn a gret lyght by the whyche bryghtnes and
 bemys. the forfeyde wykyd spiritys and minystrys of
 the deuyl. ware dullyd and made onmyghty and fyl
 done to the gronde wyth the fowle that they had
 Sothly than yn the fame lyght came done a multitude
 of virgenys schynyng yn clothys. whyte as the snow
 and sette abowte wyth golde and precius stonys. the
 grace and ioy that was yn the beholdyng of her facys
 and chere y make no mension of for hyt was so gret
 and ynestymable that y can not remembre my felse
 that saw hyt. how y myght wordly speke of hyt.
 Amonge the whyche on that was mooste feyryste wele
 y knewe and feche was the bleffyd virgynne and martir
 sent margaret. And anon as the forseid fowle saw her

the whiche was more thrall for her fynnys than of the deuylls beganne myferably to crye and feyde. O bleffyd and precius spowfe of cryfte haue mercy on me and helpe me that for myn nowne propyr fynnys am yn desperacyon and ryghtfully put to peynys and tormente. I knowlege and verely knowlege that yn al my lyfe y dyspyfyd the commawndementys of god and gaue my body to al onclene leuyng. And nothyr god. ne any of hys fentys of men or wemen that y louyd affectually or dyd any worshippe to hem yn dede. The only of the nowmbre of the holy fentis yn heuin euer more hertely y haue louyd and euery saturday of myn own goodys afore thine auter y offerde vppe candelys. And the custome of my fowle leuyng now late. beyng hoolle of my mynde and body for thy loue and worshippe vtwardly y lefte I beleuyd also that by the remedy of confession al my fynnys hade be weshte away. But alas for forowe my confession was not sufficient to weshte and do away so gret and so mony fowle fynnys and olde by cause y lackyd before the seruor of contricion and dyd not for my fynnys euynworthy penans. Therfor my fynnys cleuyn fast to me not yet forgeuyn the whiche y slowthyd too wpe away by goo[d] werkys. Loe ther fore my lady and my swetnes and conforte schalle my yfytys of deuocyons peryshe the whyche y haue done feytfully to the and schalle y thys peryshe nowe also not only to my selfe but also to the to whome only y haue studyd besely and thought not for to peryshe and now y peryshe to my selfe and to al thyngys. These thyngys and many othyr yn thys wyse sche feyde wyth fore and byttur wepyng and crying more than a man may beleue. For y take god to recorde and to my wytnes that y saw the terys breke owte of her yes as they hade be hayle stonys. And thys whyle sche forowde the glorijs virgyn and martyr sent margaret turnyd her to to her felows virgyns that were there wyth her and feyde O sche feyde ye moſte swete systers ye see now the perelle of thys woman sum tyme my seruant and

ye knew a[1]fo the ynportune malice of the deuyls the whyche pretendyn by mony weys of refon to haue her to hem. And therefore let vs now do that thyng the whiche only ys leste of remedy and helpe for her. Pray we now to the euerlastyng iuge and meke redemer that he the whyche al thing may doo wille wyth faue as he knowyth beste. of hys goodnes. and at owre defyre sum what to helpe thys wrechyd fowle. sum tyme redemyd by hys precius blode fro the cruelle power and venummys tethe. of these wekyd spiritys. And whan thys bleffyd virgyn and martyr sent margaret had seide these wordys anone whytowtyn and taryng. al thoo virgyns bowde downe to the grownd on her kneys and lyftyd vppe her handys prayng for that synful woman to her ynmortalle spowse. owre bleffyd lorde and sauyur ihesu cryst. And anon as they had of god ther peticion grantyd they rose vppe togedyr fro preyer Than anone thys bleffyd virgyn seynt margaret wyth stabylle contynawnsse of face and fowle gasffulle and thretyng the wekyd spiritys came nere and made of her fleue a maner of a schorge and lyfte hyt vppe as sche wolde haue smitte hem Then they anon as hyt had be flyes yn a whyrle wynde fleyd away hethur and thedur leuyng alone her bownde fowle. and fodenly yat yn the farthir fyde apperyd a dyke ful of boylyng watyr vppe to the brymmys Therefore yn thys dyke y sawe her put yn And then seyde to her that bleffyd and mercyfulle helper sent margaret Here now thow muste fulfyll the penanse the whiche thow schuldyst haue done before yn they lyfe. and by my prayur thow schalt haue mekyll helpe and releuyng of thy peynys. and afterwarde when thy synnys be fully purgyd and clenfyd by me thow schalt be admytted to referue euerlastyng ioye and blisse Treuly hit can not be seyde howe ioiffully this synful woman toke tho wordys seyde to her in the whiche sche knewe an ende of her due penanse and afterward myght fele the goodnes and mercy of god So than thys vycoryose dede done yat glorious fight of vyrgynys ascendyt vppe to heuyn.

**¶ How a goldsmith was saued by sent Nicho-
las. ¶ Ca xix**



Here now folowyth also another like myracle of ful grete mercy and pety of the excellent might and poure of the bleffyd byshope sent nicholas Therefore now y wille telle a nobyl dede and werke late done in a certen seruant of his the whiche not longe a go welle y knewe and famylyarly louyd for some gode thingys yat was feyne of him the whiche therfore the more gladlyur y wiltelle. for this man that y nowe speke of the whiche by his occupacion was a goldsmith told and declaryd to me first the merite and the name of my leder with whome y went hande in hande. and though y beseyn here now sum what to breke out for the order of the narracion be cause y seyde before that ere y made any mencyon of the tormentis and peynys of any persons specially First y wulde shortly telle of the peynful placys that were schewyd to me But let that be takyn of tho persons the whiche afterward y wille opynly declare to the profet of hem yat lyste to here or rede this reuelacion. Therfor as y suppose ye remembre how a certen person a goldsmith and a cytson of this place was hastily preuent of dethe and fodenly dyed. Of whom also hyt was opynly noysyd that hyt so besylle hym for ouer mekylle drynkyng wyne. And therefore how myght a man sey to whome thys man schulde be fortyd but amonge them that sent iohan the apostylle specially spekyth yn hys pystylle. *Est peccatum ad mortem. non pro illo dico ut oret quis.* That ys to fey. Ther ys synne contynewde vn to dethe y fey no man pray for hym that contynewyth hys synne to hys dethe who so absolute may be feyde that contynewyth hys synne to hys dethe. as he that contynewyth yn dedly synne and so lesyth lyfe and takyth dethe. Sothly thys man bode not only yn the synne of dronkynnes to hys dethe but also he fylle

yn to dethe doying that same synne the whiche ys the feede and cause of al euylle. And as a certen wyfe man feith dronkinnes excusith no vife Therefore thys man whoys sine and pelle we speke of now yat hyt schulde be feryd and dredde yn hys wolde days was ouer prone and redy to dronkenes for the last thre days yat euer he saw in thys worlde he continewyde dayly almoste yn the same synne And yf y had know for certen a day before yat he had dyed of seche a cause as hit ys aforeseyde what schulde y thynke or fele of hym more worthior than not for to pray for him. leste [leste?] my prayur before the ryghtwes iuge schulde be voide and no thing helpyng hym Neuertheles y vsyd to pray for hym thawghe yt ware slowly. not verely certifide of so soroful a fame and happe Sothely hyt was so. by the prouision of god that thys goldefmyth was in the secunde place of peynys. and also y sawe and behylde hym by me. whome anone y knewe and gretely meruelde. seyng hym afore mony other that y behylde. in goode hope and lyghtly sofryng hys peynys. Trewly thanne my leder lokyd on me howe stidfastly y behylde hym and askyd me and y knew hym And y feyde ful wele. Than he feyde. and yow knowe hym. speke to hym Sothly then this goldfmyth lokid on vs bothe : and knowing vs wyth an enarrabulle gestur and behauing of gladnes ioyde to my leder and with bothe his handys spred opyn ofte bowde done al hys body worshippyng and greting hym with innumerable thankys for hys benefetys and goodnes shewyd to hym And the mene whyle y salute hym. and he ioyfully salute me ageyne. Than y enqueryd of hym how hit was. that so fone he was paste the horable peynys. the whiche y knewe by his sighte he had sofryd Then he answarde this

¶ Were thys monke knewe first that sente Nicholas was hys leder. ¶ Ca xx

MY dere frynde he seyde. al ye to gedur in the worlde haue me as losse and dampde. not knowyng the goodnes and mercy here of my present lorde sente Nicholas. the whiche had not soffrid me an onhappy and an onprofetable seruauent of his to be dampde and losse euerlastyngly. Than seyde y to hym. Trewly as thou feyste. alle we that ware thy frendys sorowde that thou didest so sodenly and gretly abashyd ynwardly supposyng verely that thou hadyfte be dampde. and by cause also thou hadyfte no helpe ne remedy by fore they dethe of the holy sacramentys of the chyrche. Sothly by cause y fynde the othyr wyfe than we wende y am glade and fayne y wolde here how and yn what wyfe thou deydyst fo and scapydyfte eternal damnacion Thanne he seyde. Gladly what sum euer thou desyre y wylle the telle.

¶ How the same goldsmyth tolde the monke yn purgatory how he dyed sodenly and yet was sauē ¶ Capitulum. .xxi

YE knew wele how y dysposyd me yn my leuyng whan y was yn the worlde as thoo thingys that were opyn to mannys syghte. Also y continwyde yn the fowle synne of dronkynnes. vn to my last ende. of an euyl custome. Neuertheles hyt was not my wylle. For gretly hyt dysplefyd me and mekyl y sorowde that y kowde not leue that vyfe. Sothly oftyn tymes y rose ageynst my selfe sewurly purposyng. to leue and caste away the fowle vyfe of dronkynnes that y was wholde yn. But anon what for the luste of drynkyng and the importunyte of feleshyppes that y dranke with

y was conſtraynde to drynke aſtyr the meſure of myne olde cuſtome, wherby y was ouer cumme. and drawyn ageyne bonde yn to luſte and cuſtome of the ſame finne. that was yn mine owne onmeſerabulle taking and appetite Treuly amonge this by the mercy of god the whiche wylle that no man peryſh yn my moſte bleſſyd lorde ſent Nycolas whome now ye folowe graciouſly and preſently. and whoys paſſion alſo y was. ſeche deuocion y had to hym. that for any occaſion y neuer leſte but what ſum euer y myght do to his worſchippe y dyd hyt ful deuowtly And how meckyl euer y gaue me towarde euyn to dronkynnes y vſyd euer more to be at matens. for anon as they range y wulde be ther. and oftyn tymes afore the paryſh pryſte. Alſo y ſownde contynwaly a lampe of myne owne coſte. yn ſent Nycolas chapelle And thoo thyngys that were neceſſarye to the ornamentys of alle the chyrche. as yn lyghtys or any othyr thyngys. y wolde dylygently orden therefore. as y had be hys famylyar ſeruante and mawncypylle And wher y had not ſufficyent of myn owne goodys to do hyt y wolde moue othyr of the paryſh to helpe as hyt ſemyd nedefulle Sothly the yyftys [gyftys?] that men or wemen gaue. y toke hem. and to be hon[our]able vſus. ful treuly y ſpende hem. Alſo twyes yn the yere that ys at cryſtynmas and at eſtyr wolde clene confeſſe me of al my ſynnys as wele as y bowde to owre paryſh pryſte. takyng penanſe for hem and yn parte y dyd fulfille hem diligently Treuly y dyd not obſerue and kepe tho thingys that y was commaundyd of my goſtely fathyr. for oftyn tymes y leſte ſum thyngys that y ſchulde haue doo and thoo thingys that y ſchulde haue beware of. And of the commawndement of my goſtely fadyr y faſtyd the dayes of aduent as y dyd the lent ſeſyne. To the whyche dayes of aduent. y addyd of myne owne fre wylle. as mony dayes afore aduente as wold make vppe the noumbre of the dayes of lente And ſo on cryſtenmas daye y wold be hoſylde and reſceyue the holy ſacrament of owre lordys precious body and blode. But alaffe for ſorowe

when that y shuld haue be / that holy dayes of owre lordys byrthe. more holyur and deuowtur in my lyuyng then other tymes. y turnyd me contrary vnto other werkys and besynesses of a worldly custome. wherefore hyt happyd vnto me also in myne laste ende that the wekyd angelle of that deuyl Sathanas. the whyche ys causer and kendler of alle euyl scornyd me. And also he hadde browghte plefaunte worde and tytyngys of my dampnacyon to hys father the deuyl. yeffe the mercye and goodnes of my lorde sente Nycholas had not wythfonde hym therefore euermore to hym be thankyngys of al his trew feruawntys. for my delyueraunce. for he had lowfyd and delyueryd me. And as ryghtwesly as y was to be dampde and cruelly to be ponyfhte as mekely and as mercyfully he hath noryfhte and kept me : Sothely on crystynmas daye after that y had refceyuyd the good lorde that y can not remembre withowte grete horror and heuynes. y was drawyn of an euyl custome as y feyd afore by ouermoche drynkyng the fame daye in to dronkynnesse ageyne to the grete iniurye and ronge of feche a lorde whome y had refceyuyd a lytyll before in to my fowle And on the morow y wente to chyrche as y vfid to do fore waylyng the fowle vice the whiche y dyde the daye before purpofyng to be ware of hyt and to do no more / but hit was as voyde and vayne For by the occasion that y had of drynkyng and the deuyls fleryng me therto / y was destitute and losse the stabulnes of vertu and the mighty purpos of foburnes that y had conceuyd : and so y fulfilde not my purpose in dede. but fowle as y dyd yyfterdaye so y dyd to daye and by delectacion of ouer mekyl drynkyng fyl downe agayne to dronkinnes. Sothely the next daye after folowyng the whiche ys the thirde daye after crystynmas daye I leste not myne olde custome of drynkyng. wherby y had losse the vertu of foburnes and all my wyttys also. Thenne whenne hit was derke nyghte y wente oute of the place where y dranke / and came home and wente to bed as y was clothyd and fchod and a lytyl y slepte And anone y

woke and wold haue refyn and feyd as y had wente
 that then yt had ronge to matens But my wyfe told
 me nay and fo y layde my downe ageyne. Trewly
 thanne fyrft y toke a flepe and anone after y toke my
 dethe And howe y felte deth fodenly cumme apone
 me y wille telle yow. A certen deuyl that tempted
 and fleryd me to the vyce of dronkynnes thowghte to
 hym felfe that and y deyed in feche a perylle whytowte
 any contradiccion he wolde me drawe to hell prefumyng
 alfo to haue thenne power on me to doo what fomme
 euer he wolde. for myne obedyens and confentyng in
 that vyce to hym But ageyne full mekyl he drede.
 lefte by the merytys of my patron sent Nicholas. y
 fchulde any tyme preuayle agenft him by amendement
 of my lyuyng: yf y lyued any lengur and fo by hys
 prefumptuous power cruelly me strangulde. Trewly
 y felte him like an owle goo in to my mowthe
 the whiche oftyn tymes ful euylle y opynd to drynke
 and fo thorowe my throte flyly came downe to my harte.
 And anone y knewe that hit was the deuil. Notwith-
 ftondyng y was yet myndfull of the mercijs of god and
 alfo of myne owne wrechydnes and with ftabulle purpofe
 vowyd in my mynde to god that y wold purely and
 holy confefse me of alle my fynnyis. and vtwardly for
 euer forfake the wyfe of dronkennes And to this y
 called as inwardly as y kowde. on sent Nicholas to be
 my borowe. Sothely to this auyfement onnethe was
 graunted me the fpace of a moment. Trewely thanne
 the wekyd fpiryte fate downe anone apon my herte.
 and clypte hyt wyth hys curfyd armys on euery fyde.
 Alfo he drew out of his mowthe an horrable voment of
 venyne and cafte hit al abrode and fo in the fpace of
 a twynbelyng of an ye he expellyd and cafte me
 oute of my bodye And anone after that y was
 hade forthe thorowe darke placys by the cruelle and
 incredible wodnes of wykyd fpirytys the whiche al to
 bete me difcerpte me flekyd me drewe me and al to
 brend me and caryed me with them y wot not wheder /
 but as they wolde to euerlafting tormentys. Than

anone my moste meke and dere aduocatour feynt
 Nicholas to whome y called with all myne herte at my
 laste ende. and whome euer in my lyfe y haue worschipte
 thawghe y were a fynner. came thanne and mightily
 toke and deliuaryd me oute of her handys. and here
 hath sette me in this place of purgatorye for my pur-
 gacion. And howe be yt that y soffre here fore and
 harde peynys y cownte hit lightly whyle y haue no
 drede of the wekyd spyrytys and also that her tyranny
 and importable cruelnes ys sefyd and gone fro me /
 And sothely after this for certeyn y am and truste to
 haue reste and euerlastyng ioye be my lorde sent
 Nicholas And nowe also and euermore / sen the tyme
 that y was put here to this peynys by the whiche
 whenne y ame ouer fore greuyd and disefyd yet by hys
 meke and moste meke and bleffyd visitacyon. y am wel
 confortid and releuydageyne In mygraste [crafte?] also
 by the whiche y gate to me and to myn owre leuyng in
 the world often tymes in my beginnyng y begylde and
 dysceyued the pepulle for the fere of pouerte And
 now for that y am ful bitturly ponyshite. and the todyr
 daye before mekyl more harder therffore y sofryd
 peynes Trewly often tyme y haue ben caste downe
 hed longe into a grete hepe of brennyng money
 amonge the whiche y brente ful intolerably. And tho
 fyrye pensys y was compellyd to deuoure with an opyn
 mowthe that y felte alle my bowellys to brenne in me
 And hethir to often times y am compellyd to telle hem
 and of the towchyng of hem myne handys and fyngers
 ben fore peynde. Also by ouer grete brennyng and
 hete of thirst my inward bowels with herte throwte and
 chekys waxen wan and besyly begynne to fayle These
 and many ot'ier thinges y herde of hym as opynly as
 hit might be told of any man leuyng yn hys bodye.

**¶ Howe the goldsmyth also tolde to the monke
a remedye agenst soden deth. ¶ Ca xxii**



Vm thyng ther is the whiche he tolde me amonge other that y wyl not hyde fro the reder here of. I sawe there innumerable pepulle that dyde sodenly in this world the whiche were ponyfcht al moſte owt of meſure And of many thys y knew that they the whiche were putte in delyberacyon and auyſement for to ſynne And whenne they came to the dede doyng of what ſomme euer ſynne hyt was and eche one of theym ſeyde in hys mynde lo now y wylle doo and fulfille that the wyche y haue gretly deſyred. he was takyn by the wille of god to the vtmeſt peynys and poniffement of dethe as thawgh he hadde herde of this texte in the goſpelle. *Stulte en anima tua repetitur a te | ad quid cogitaſti aduerſus deum immo contra ipſum te nequiſſima.* That ys to ſaye. Fole lo they fowle ys takyn fro the. wherto haſte thou thoughte agenſt god and alſoo agayneſt thy ſelfe full wekyd thynges. Neuertheleſſe as we haue knowyn by hym ſelfe the whiche told thys. that whenne they were putte yn that byttyr ſcharpeneſſe of dethe coueytyng and purpoſyng to correcte and amende her fautes yef they hadde any ſpace of penaunce graunted vnto hem. and in her ſwyfte and haſty departyng ſekyd after the mercye of god and alſoo after the helpe of his holy ſeyntys. Therefore of the grete mercy of god her byttyr dethe was to hem a grete clenſyng of her ſynnys. the whiche they ſchuld haue ſofryd afterward fully in placys of peynys and tormentys. Forthermore y enquiryed and aſkyd of thys goldsmyth of whome y haue nowe told and ſeyde many thingys yeffe hyt were poſſyble by any thyng that the folke myght ſchonne and eſchewe ſoden dethe. Thenne he anſwarde and ſeyde in thys wyſe vnto me. O he ſeyde Sothely and yf y hadde knowyn whenne that y was in the world leuyng ſuche thyngys as y

knowe nowe y wulde haue taughte and defende all the world fro that grete hurte and dammage. howe the pepulle and folke myght be fewre and safe fro the fallyng of soden dethe. Trewly and verily and the crystyn pepulle wolde wryte dayly on her forhedys and aboute the placys of her herte wyth her fyngur of [or?] in any other wyse. these. ii. wordys that conteynyth the mysterye of the helthe and saluacyon of mankynde that ys to wytte and to saye ¶ Ihesus nazarenus wythowtyn dowte the trewe pepulle of oure sauour ihesu cryste schuld be harmeles and preferued fro suche a grete peryll and hurte And alsoo they schalle haue after her dethe the same letters and wordys wretyn full opynly and clerely at her hertys and also in her forhedys in tokyn and in signe of grete worschyppe. I knowe also that my meyny kepte me. ii. dayes on-beryde after my dethe. hopyng that y schulde haue reuyuyd for the rednesse and hete the whyche was in my face and in my bodye the whyche douteles was of the feruent replecyon of wyne dronkyn before. For my departyng of this world was so hastye and zwifte : that myne soule was gonne and paste out of my bodye. yere my wyfe vnderstode or knewe hit or sende to calle for the pryste. These thyngys y knewe ful trewly there of this goldsmyth.

¶ **Howe the sone of the same goldsmyth tolde vnto the monke aftyr that he was cum to hym selfe ageyne that hys fadyr had aperyd thrics to hys mother aftyr hys dethe.** ¶ **Ca. xxiii**



Sothely aftyr .xv. dayes seth y saw and herde thys the sone of the forfeyd goldesmyth a certen yonge man came to me with grete wepyng and tolde me that hys father had apperyd. iij. nyghtis to gedyr to hys moeder wakyngly as sche was yn her prayers at home yn her chambyr and bade her that sche schulde sende

to me to knowe how hyt was fully with hym and of hys flate that thys knowyn. fche myght be the more confortyd and feythfullir and deuowter to helpe hym And also that she by the same tellyng may the bettyr be ware gyde to her selfe and her meyny to god ward : And the same yonge man wytnefyd wyth grete fweryng that the thyrd nyghte of hys fatherrs apperyng he herde hys mother talkyng and spekyng longe tyme with hym. and somme tyme enquiryng and also somme tyme answeryng hym. and thenne afterward fche told vnto my hys wordys the whyche he hadde tolde and seyde vnto her. Trewely he seyde that he herde / no maner wordys of hym talkyng or spekyng vnto her but pacyently taryde tyl they hadde done. Sothely hys mother told hym that fche hadde harde of her husbond twyes before. And as fche knowleged and seyde fche seyde that he was full of Ire and wrathe and moche blamed her becaufe that he was forgotten and putte owte of mynde fro her whyche was warnyd by hym selfe after hys dethe to doo a lytyll thyng for hym and that fche wulde not do so moche for hym. but excused her that for the on certente of vyfions fche dyfferde hyt lesthe that hyt sculd haue bene supposyd that fche hadde be dysceyued and begylde. And thenne he answerde and seyde Sende wythoutyn taryyng thedyr as y commaunde and telle and faye to hym howe often tymes for the same thyng y haue apperyd to the and also feye apone these tokynys. that the last tyme the whiche he fawe me y was in grete peyne And amonge othyr thyngys that he herde of me y told hym how mekyl the holy confessor feynt Nycholas hadde holpe me. Trewly he prayde me with grete instaunce that I schulde stere and also moue bothe hys wyfe and hys sone. and on hys behalfe commande hem that the feruyce and worschyppe the whyche he was wonte to do in hys lyfe and they also by example to sent Nycholas. for no cause nethyr for any occasyon schulde be lesthe but dayly more and more wyth amendement of her luyng dylygently schewe and do her deuocyons

and feruys to hys patron and aduocatour fent Nycholas. Also this forefeyde man and goldfmyth of whome y haue nowe told and spokyn as hyt ys feyde afore dyde aboute a xv monthys agone the whyche trewely by the merytys of the holy confessor fent Nycholas hys patrone yn a shorte tyme was spede oute of mekyl forowe that onethe y myght see any. that profette so mekyl there as he dede in so lytyl tyme. wherfore ful expedyente hyt ys to alle men whyle they leuyn in thys world deuoutely to ferue the holy feyntys of god by the whyche they may haue in her grete nede the grace and mercye of almyghty god as hyt ys schewyd and prouyd often tymes.

¶ Of the thyrde place of the peynys and tormentys that ben in the purgatorie. ¶ Ca xxiiij

BVt nowe let vs schewe as we maye thoes thynges that remaynyn of the thyrde place the whyche we sawe and behylde. For aboute alle thyng that may be conceyued of any mannys mynde. hyt exceedeth of cruelnes and dedly tormenting For veryly y kouleche as for the quantyte of euyl yat ys there no man may suffyse to expresse or telle the lest peynys of that place. The grete horrabulnes of yat place so mekyll. the feurer y myght see and beholde that y knewe hym. to bewyth me. and was also my gyde and leder at that same tyme the holy bysschop and confessor fente Nycholas whome y haue euer specyally worschipped and loued. Trewely the more famylyare that y hadde hym in worschyp the more furer was y made of hys felysschippe and companye. to see and beholde the horrabulle peynys and tormentys. the whiche nowe beyng absent can not remembur withoute grete horroure and gassfulnesse of mynde but y was made of euery fyde ful stabulle and sure. for the felysschyppe and knowleche the whyche y hadde of my gyde and leder the holy

confeffour fent Nycholas. Therefore leuyng the forfeide
 fecunde place. that we were at. as hit ys aboue reherfyd
 we came to a ful grete fylde. and as hyt femyd hyt
 was fette yn a lowe grownde fequestrate and departyd
 from al othir that no maner perfone myght dedyr come.
 excepte tho that were there ponyfchte or fchuld be
 ponyfchte Trewly the ouer part of that fylde was
 keueryde wyth a ful horrible clowde. yn the whyche
 was myxte and medylde to gedir a fume of brymstone
 wyth a myfte a gret ftenche and a flame black as
 pycche was medylde wyth hem the whyche brake
 owte on euery fyde lyke hyllys and fo fpredyd
 all abrode. And the playnnes of that place was fo
 repletyd and fulfylde withe wormys as flowrys be
 wonte to be ftawyn with ruffhys. And they were
 aboue alle eftymacyon horrabulle wundryfull and vn-
 fhappely the whyche wyth a gaffull opyn mouth
 brethyd oute curfyd fyre at her nofys. And with an
 onfpekable deuowryng al to tore the wrechyd com-
 panyfe of folke that ther were. the whyche ryght nowe
 fo wafteyd and confumydde. deuylys ranne ouer all
 lyke as madde men and were alfo full cruell and wodde
 apone tho wrechys. Trewely thanne the deuylys
 ponyfhte hem wyth fyry instrumentys fyglerly by
 euery membre of her bodye: and thanne afterward
 they rafyd and al to teryd their flefhe vtwardly vnto
 the bonys. and thenne after thys whenne they hadde
 fo done they cafte them into the fyre and there they
 were made lyquyd as hyt were metalle. and alfo toke
 hem oute ageyne as brennyng fyre. Lytyl yt ys y take
 god to recorde. and as no thyng what fomme euer y
 be aboute to telle of the peynys and tormentys of that
 place. For in a ful fchorte fpace of tyme by alle maner
 dyuerfytees of an hondyrdfolde peynys and tormentys
 or more y behylde and fawe howe they were confumed
 and wafte to nought and thenne anone reftoryd
 ageyne And ageyne almoſte they were with peynys
 broughte to nought and anone made hole ageyne the
 whiche in that fame place the loſte lyfe of hem was

compellyd to fofre. And of thefe alteracyons of tymes in the whyche by grete peynys and tormentys they were brought to nought anone reftoryd ageyne ther was non ende no marke ne terme. Also the hete and brennyng of that fyre was fo feruent and deuouring that what fum euer hyt brent hyt wulde be lyke as a thyng that ware al moſte confumyd or waſtyd. And thenne the wormys that were there warded and brokyn and made ſmalle vnto pecys and then they were gedyrd on grete hepys to gedyr and leyde vnther the vnhappy ſynful wrechys that were there. wherfore they fo fulfilled alle thyng with fo grete ſtenche that hyt excedyd alle the tormentys and peynis before feyd. And yet^e remayneth one thyng the wyche they that were in that place were compellyd to fofre the whiche ys more hatfull peynful and ſchameful than any thyng aboute feyde.

¶ Of the vnclene and foule byce and ſynne of ſodemytys. **¶ Ca xxv**



Sothely alle thoo that were there ponyſht and peynde were in thys worlde whyle they leuyd doers of that foule ſynne the whiche oughte not [to] benamyd not only of a cryſtyn man but alſo of none hethyn man. Certen grete monſters that ys to feye grete beſtys onnaturally ſchapyne ſchewyd hem ſelfe in a fyrre lykenefſe horrabulle and gaſtfulle to fight and oftyn tymes vyolently came apone hem and alſo in a fowle damnable abuſion compellyd hem to medylle with hem. howe be hyt that they refusyd and wulde hyt not. I abhorre and ame aſſchamed to ſpeke of the fowlnefſe and vnclenes of that fame ſynne. Thanne betwene her peynfull and curfyd clepynges they roryd and yellyd and cryed owte and afterward they fylle done to gedyr lyke as yf they hadde ben gonne and ded and anon takyn vppe ageyne and fo forth putte

vnto newe peynys. Trewely y remembryd not wele at that same tyme the feyng of the holy postle sent powelle in hys pyfyllle of feche persons. where he condempnyth the foule vyce and synne agaynest nature bothe of men and wemen. And yeffe y hadde sene and confyderyd the cause namely nowe in tyme of crystendame. cowde not in any wyse haue beleuyd that fuche a foule synne and vyse myght haue be presumed and done specyally of wemen. the whyche naturelly schuld be more schamfull thenne other. I neuyr herde before nether hadde any suspycyon hethirto that the kynde of wemen hadde be deprauyd and defoyled by fuche a foule synne. And alas for sorowe. for ther was founde a company of fuche so innumerabulle as they were myserable. Many of tho personys that were there in that place y knewe not nethyr wele behylde hem by cause that the qualyte of her foule synne. and the grete ftenche and tormentys that was there smytte me wyth full grete horroure and tedufnes. Full greuys hyt was vnto me and more thanne a man may beleue to be there in that place a moment whyle. or to beholde fuche thynges as ware there. Neuertheleise y felte no ftenche by experyence whylys y was there as y dyd no nothir hirte of peynys. for my thoughte and yf I hadde felte hit y myghte noo lengur haue leuyd. Notwithstondyng y confyderyd aud perceyued sufficyently in mynde the intollerable gretnes of alle thyng. Trewely thoo wrechys that were therefencybly hadde experyence and felte alle these peynys and other mo infynyte. that no man maye tel of And amonge her sorrowfulle lamentacyons of complaynyng whyle euerychon of hem cryed Alas alas why dyd y so synne. alas why dyd not y penans for my fynnys and amende my lyuyng. they felte and remembryd her greuys peynys. Sothely their voycys of wepyng and forowyng was exaltyd and lyfte vppe with so gret a cry that a man wolde haue wend hyt schulde haue be herd thorow all the world

¶ Of a doctour a lawe that was a sodemyte

¶ Ca xxvi



Trewly thawgh y refusyd as mekyll as y myghte to see and beholde tho thinghes that were done yn that place y cowde not auoide the knoweleg of on clerk the wyche y fawe and knew sum tyme This clerk in hys days was a doctur of lawe and also amonge other that were docturs of lawe he was had in that sciens ful excellent. Full many lerners of that faculte he ordende yn scoles wherby he gatte to hym gret famylarite of worshippeful men This clerke was largely possfeste with beneficys and rentys of the chirche and yet that not withstonding dayly he coueytyd to haue more and more wherfore by the wille of god the whiche wolde haue alle men to be turne to penans. he felle yn to grete sekenes by the whiche he was fore vexid and defesid about a .ix. monthys. Sothely hyt was done of a meke dispenfacion of oure fayur that he shulde by the scharge of sekenes and forowe. dispose to corect and amende hys synful leuyng. the whyche whene he was yn gode helthe of body fowle and dedly trespass oftyn tymes to god. But he contrary wyse was ouer carkefulle of hys bodely helpe [helthe?]. the whyche he louyd ouer mekyl. and so vaynely presumyd and thought to haue hyt ageyne. wherfore he neuyr wolde dyspose hym to be confest of hys synys and specialy of hys fowle and onclene leuyng for the helthe of his fowle the whyche ys the fyrst and chefe dede of almys that a man schuld doo nethyr had any compassion on powre pepul to geue hem any almys nethir any thyng dyd to the sentys of god. as yn offeryng to hym mekely hys seruys. for the redempcion of hys synys nethir studyd or karyd to do any almys of his erthely and transitory godys as long as he leuyd Than the heuynly leche our fauyur seyng that he was neuyr in his dayes the bettyr for the sekenesse the whiche he hadde for his

warnyng the whyche he schoyd and gaue vnto hym for a gostely medefon. nethir wente owte of hys onclene leuing in the whiche vnclene leuing he was in by the affliccyon of hys grete sekeneffe. Therefore the euyll and wekid faites and dedys. that cowde not be clenfyd and purged in hys yonge aage oure lord ihesu crist mercifully putte and ende of hem in hys dethe what more mercye myghte be done vnto hem the whyche after their hardnesse and impenytente herte. trefur to hem fro daye to daye the wrathe of owre fauyur ihesu cryste. in the daye of hys wrathe and also of schewyng hys ryghtfull iuggement. and alsoo to be resceyued in to the nyghte of dethe in the whiche nyghte of dethe no man may helpe hym selfe. for thanne no man may labure any thyng for to deferue. thanne that sone her lyfe of thysworld be schortyd and alsoo fro hem takyn awaye. in the whyche her synnys and myfdedys encrefyn and growyn to her perdycon and destruccyon: And what thing myght be more holfummur to them the whyche by her folusnesse and madenesse with a scharpe swerde koueyten and desyren to adde strokys to her owne propre wowndys thanne that they be bounde and also her wepynys takyn awaye / the whiche they myfufyd to her owne propre hurte and dammage. Thys forfeyde clarke the whyche y knew sum tyme in my chyldhode and yong aage. y vnderstode nor y knewe not that he was dysceste and ded. For that same tyme in the whyche y knewe hym he remouyd fro that prouynce or place ther as he was wonte to dwelle in before vnto a nothir prouynce or place. Neuert[h]eleffe yn alle fuche peynys and tormentys as hit ys aboue feyd y sawe and fownde hym and y merueyled of hit For y had wente he had be yet a lyue and also an honest person. Than y spake to hym and askyd whethyr he hopyd any tyme to haue the mercye of god And than he seyde Alas alas y knowe and knowe that athishalfe[at this halfe?] domys dayeyschall haue algatenomercye And whethir y schalle haue any thanne y am not certeyn Sothely euermore fethe y was putte here to these peynys they encrefyn more and more Then y seyde to hym And why were yow

not confeste of thy synnys at thy laste ende and dydyft no penaunce for hem. Than he seyde by cause y hopyd to haue recouered and also by the disceyte of the deuyl my gostely ennemy y was afchamed to confesse so fowle a synne. lest y thulde haue be of les reputacyon and dyspyfed amonge them the whiche y femyd gloryous and fayre y confeste me of lytyl and smale synys to feche an honest perfon and a worschipfull pryste that yow knowyft wele. And whanne he askyd me yef y had any other thynges to be confeste of. y bade him go his waye and tolde him that yef any other thyng cumme afterward to my mynde y wulde fende for hym ageyne and tell him. And whanne he was gonne and onethis came to his chirche y begunne to deye. Thenne anone he was cald for ageyne and whenne he cumme / he fownde me ded and gonne Trewly ther ys no thyng of a thowfand peynys that y sofyr dayly so greuys to me as ys the vnhappy presentacion of my fowle and vnclene leuyng that y vsyd in the world. and now beyng here am compellyd to doo actually the same foule passyon. And besyde the horrabulle gretnesse of peynys that y am in. y am more confounded of schame whyle dat y am by the same synne made cursyd and abhomynable in the syght of al men. Alas alas who euer wolde haue wende that the worschyppe and fauour the whiche y hadde amonge men sculde be turned to feche confusyon and despexion as it is nowe wherfore ful gretely y am confowndyd and affhamed. for nowe to euery creature y appere foule and abhomynable. the whiche before apperyd to euery man gloryous and honorabulle. And thys he seyde with full fore and grete cryyng and wepyng. And whyle y meruelde the wrechidnes and peynys of so grete a man sum tyme. y fawe howe he was ponysshte in innumerabulle w[a]yfys. and by thoo tormentys he was brought as to nought and dyssoluyd by strenthe and hete of fyre and so made lyquyd as led ys whenne hyt ys multe. Sothely thanne y askyd sent Nycholas my leder yf this mannys peynys myght be remedyde or helpe by any mene. And thanne he seyde whanne

the daye of dome ys cumme thenne schall crystlys wille be fulfyllede He onely knowyth the hertys of alle men And then he wole doo to euery man ryghtfully. Therefore I coude knowe no thyng for certen of this mannys delyberacyon. Therefore thoo thyngys the whiche we haue spokyn of here before may wele be confyderyd as the scripture feyth in thys wyfe. *Non est ei bene qui assiduus est in malis et elemosinam non danti.* that ys to faye hyt ys not wele with hym that ys besye in euyll Nethir with hym that dothe non almys See nowe and confydre howe gretely they be holpe in placys of peynys by the doying of almys dedys. as oure lorde spekyth in the gospelle the whiche dyd hem in her lyfe. Thys clerke in hys lyfe was wise and wyttye in hys owne conceyte and trusting to him selfe set ful lytyl to feche helpe of other by almys dede and good werkys for his synnys. that hathe wrought nowe to hym damnacyon. Loo so sone and sodenly he ys founde onwyfe and madde. Conceyue nowe what ys here nowe feyde of thys clarke and a lytyl before what was feyde of a goldsmyth and opynly hyt confermethe the sentence of the scripture feyng in thys wyfe *Potenter potentes tormenta iustinebunt et exiguo conceditur misericordia.* yat ys to feye. Myghty men myghtyly schalle sofyrt tormentys. and to a meke man ys graunted mercye. That goldsmyth and though he were a syner yet was in hys owne syghte meke and lytyl the whiche nethir by his connyng nethyr of any othir vertue presumyd but countyd hym selfe euermore onwyfe and onstable by cause of hys synnys Therefore by the mene of almys dedys. and serues as he myght doo. gate to hym the helpe and soffragys of hys grete and myghty aduocatour and patron seynt Nycholas and so in tyme of nede he had helpe and mercy as he desyred And also euyn contrarye wyfe thys clarke of the excellent connyng ryches and worschippe that he hadde procedyd forthe hys wekednesse. And by cause he thoughte hym selfe excepte in this worlde. fro the comon labur of men. Lo in so cruell and byttur

example he is not nowe ponysshte with othyr men. Also y sawe there hys tonge hauyng forthe oute of his hede and befyly brennyng as hyt were a bronde of fyre and yat veryly he sofyryd by cause that often tymes he peruerted ryghtwefnes as a man myghty in wordys takyng gestys and mennys perfons. For he vsyd not only to iangyl idyle wordys. but also frowardly in wordys contrarye to wrothe ouer mekyl he had excedyd. Therefore no meruelle though he were ponysshte this wyse for suche excessys and sawtys. whenne oure lorde spekyth in the gospelle of the ryche man the whiche for hys light speking and iangelyng at mete was sore ponysshte in hys tonge in a flame of fyre. Sorthely after this came to me that worschyppefull pryfte to home this clerke was confeste of hys smale fynnyngs as hit ys reherfed before And amonge other thyngys the whyche this worschypful pryfte herde of me y tolde howe this clarke afore feyde whenne he was confeste bade hym goo hys waye as for that tyme. and so anone dyde as hyt ys feyde before And when y had told him this he wepte ful bytturly and toke god to recorde that hit was very trouthe as y feyde and knewe wele. that the forseide clerke feyde so to hym Therefore only of that multytude of wrechys y knewe this clerke that this feyde to me.



Sorthely thanne sone after that we were pafte thys third place we came to a regyon where the foulys the whiche hadd done her purgacyon in purgatorye ioyfully restyd. in the whyche place many y knewe wele and founde hem there in grete felycyte and conforte. Trewely as touchyng the ioyes of that place and the iocundnes and gladnes of them that were there as oure lorde wyll geue vs grace we schall afterward schewe and declare. but fyrst let vs turne ageyne thys

narracyon to thoes thynges the whyche we haue leste oute of the peynys and merytys of some personys in especyalle. the whyche y sawe and founde in the placys of purgatorye as hyt ys feyde before.

¶ Of. ii. personys that this monke sawe and spake with in the first place of purgatorye and first with a prior. ¶ Ca xxvii

Herfore a prior that was father of a relygyous place the whiche y knewe full wele sum tyme dyfeste and deyde this fame yere. And of hys maners and condycyons y knewe many thyngys the whiche y leue oute at this tyme by cause of schortenes. Thys man and prior y sawe and knew amonge the firste that were in peynys of the fyrste place of purgatorye that we came to. Trewly he was in ful grete and fore tormentys and sofyrd ful greuys peynys. sum tyme in fyre and sum tyme in stinkyng bathys of brimston and pyche medild to gedyr hoys face and chere was ouer wrechyd and dedful And assone as he sawe me he began mekely to call me and grete me whome with compassyon of herte y grete also and spake to hym many thyngys. And y enquiryd of hym whethir he so sofreyd so grete peynys for the sawtys the whiche he dyd in youthe by cause perauenture he neglygently kepte hys ordre that he toke to hym in hym in hys chyldhode And he seyde naye But neuertheles ful fore and byttyr peynys y losre here not onely for myne owne synnys and excessys the whiche y dyd in myne own person howe be yt that y offendyth in many thingys but also for the wekydnes and mys-gouernaunce of tho personys the whiche a lytyl before y had charge and cure of. For as touchyng myne own synnys y wulde sofyr as y myght here / thoes peynys the whyche be dewe for hem. For y vsyd to redeme and schaft myne owne synnys by ofte confessyon and takyng discyplynys and besy prayers And al so by dyuers other weyes. Sothely

of these thingis ful fore greuyth me nowe the carnal affeccyon and loue that y hadde to my frendys. as fadyr and mother and other of my kynne of the whyche to sum of them y gate benefycys of chyrchys. whenne they were ful onworthy to haue hem and to othir y gaue right ondycretely man gestys of the godys of the monasterye that y was prior of and they nowe ful lytyl remembre me or doo any thyng for me in my nede. Trewlye the fauyr of pepulle and the loue of worfchippe that y had me prinfpaly noythe And alas alas for forowe. for and god take not mercy on me as y am nowe in peynys oute of mesure. so schalle y be withoute ende. The couetyse ambycyon that y hadde to kepe my worfchippe. and the fere that y hadde to leue hit. so blyndyd the fyghte of my foule that y lowfyd the brydyl of correccyon to the willys of my fogettys and fofryd hem to doo and folowe her defyrys and lustys as my yes had be clofyd. leste haply yef y had correcte hem and refraynde hem from her lyghtnes they wulle haue be to me as enemyes to labure and to haue me out of my worfchippe and prelacyon that y was in. Forthermore they that were gode relygyous men and had zele and loue to kepe the ordyr. y no thing helpyd or fauryd in conferuacyon of the relygyon. but full inordenatly and contrary to vertue y wolde wyth other that loued hem not speke euyl of hem and detracte hem and cherysshe other that were ful euyl disposyd and brekerys of her holy professyon and order And alle this y dyd a part of myne owne lightnes and a parte be cause y wolde defende my prelacyon And for hem to pleye lewde gamys and to speke and clathyr tryfullys iapys and other lewdnesse and also to goo and wandyr amonge secler folkys and ydelnes. hyt was leful to hem. as hyt was to me Therefore some of hem by thys cruel lyghtnes of me and that they sawe in me presumyd and sayde to do many full curfyd thyngys. wherfore here y am ponysshte withoute hope. howe be yt that y approuyd not her wykyd dedys Notwithstonding y knewe hem. and of a vayne drede. made lyke as yf y had not knowe hyt.

wherfore many of hem bode styll in her fowle abufyons. going fro euyl to wars. And some of hem contynued in euyl vnto her dethe whyle y leuyd in the worlde. and now they be euerlasting dampde. Also some other of hem yet hethir to leuyn contynualy wars and wars in grete fynns and dedly dedys. wherfore to hem and to me as y am agaste succedyth inextynguyble fyre. Also fro the howre that y paste fro my body. y ame putte to onspekehabule tormentys the whiche were as me femyth nowe ful lyght in comparyson of the peynys that y nowe fofyr. Sothely the firste daye after my dethe was to me more esuer thanne alle the dayes that y hadde setthe. And of alle the fynns and fautes that nowe they done after my dethe of an euyl custome that they hadde before the whiche they be feyne to haue take by my neglygens. my peynys therfore ben euermore encrefyd. And by cause that y knewe sum of hem that be ded and sum other the whiche yette leuyn. that haue flyd and falle besyde other fynns. to that fowle and abhomynable synne that ought not to be named and therfore putte to hem no correccyon. no thyng y drede so mekyll. as the encrefyng of my peynys so largely tyl y be compellyd to fofyr the foule and abhomynable stench the whiche they fofre and haue nowe the whiche dyd the same fowle and abhomynable synne for y know wele that the greuys peyne of that same stench ys more intolerable and peynfull than any other peynys that fynners fofryn. And as ofte as they the whyche y lefte alyue dampnably offendyd. anone the deuyls ranne to me with grete scornes and vpbraydys and euermore and more with newe peynys encrefyng my tormentys. Also he tolde me what daye what place and what tyme after that he was paste oute of thys world and what perfon of hym hyt was and what synne he hadde done. And he told my many thyngys that they dyde and and feyde anone as they done any euyl the whiche y had sum tyme cure of. the mynystrys and wykyd angellys of the deuylle vpbraydyn me with the same

and anon they encrefyn my peynys Sothely ther was sum of the bretheren of that place the whiche this man aforeseyde was prior and father to that were accendyd by zeles of rightwysnes and feruor of relygyon and dyd also grete labur and dylygens that alle inordinate fauors putte a fyde the puryte and honeste of her ordre myght be kepte And this y knewe was trouthe wherfore y seyde to hym. Howe than was hit noysyd fer and brode that many thyngys were wel reformyd and amendyd before your ende in the place where ye were prior yf hit be nowe schewyd yow so mekyl euyl of hem that dwelle there yette. And thanne he seyde Trew hit ys as ye saye that mekyll thyng was correcte and amende more than yt was wonte to be before Neuertheles of her amendement haue y no frute ne mede but also my peynys encrefynge because y was ouer mekyl agenst her correccions and leste y schulde be correcte or tho thingys amendyd that be amendyd ful mekyl y lettyd Sothely y was affchamed of her opyn correccyon. but leste y bashyd to here hem ouer all schamfully dyffamyd. Trewly her condycyons were so froward and obstynate that vtwardly y hadde wende they had be incorrygible and what sum euer ys beleuyd to be done ther fore amendment. but yf the meruaylous power and myght of god helpe. hyt wyl be broughte done ageyne to noughte Alas alas why dyd y beleue euer to feche confels. Alas that euer y fauyrde and magnifyde feche persons by the whiche y dyd so offende the mageste of god so to let hem haue her wylle to doo what they wolde. Sothely foure persons there byn and tolde me her namys that y schulde feye to hem. but yf they sone do to god. eynworthy penaunce for her curfyd dedys and confels. by the whiche they haue losse hem selfe and other also the whiche haue done after hem they schalle haue the indycyble and euerlastyng tormentys of helle And trewly yf they dyd penauns and fatiffaccion tyl domys daye they schulde thynke hit but lytyl in to the recompensacyon and expyacyon of the grete and longe schrewdenes

and curfydnes by the whiche they haue broughte me to this peynys that y am in nowe and with her wyckydnes they haue al moſte enfecte and cumbrid alle the howſe. Sothely onethys or lital any tyme tho foure perfons y wulde displeſe but y was inclynynd and bowyd to let hem do what they wolde. Also fewe ther ben of al the couent that for me and for myn helping. Fully haue done and feyde the meſſys and pſalmys wyth other ſoffragys and prayers. the whiche of dewty they ſchulde feye and do for me according to oure relygyon. And many of hem for whome y am now in fore peynys haue done none of theſe thingys yet for me. therefore what for ſorowe and drede that y haue of theſe preſent tormentys. y am peynde on euery fyde. Seche thinhys ſawe y aboute this prior and this wyſe he ſpake to me as hit ys aboute reherfyd.

¶ Of an ancreſ that he ſawe and knewe in the ſame place.

¶ Ca xxiiij



Knewe also a certen ancreſſe the whiche was of a gode and honeſte conuerſacyon whome gretely y louyd and y ſawe her ther: as ſche had comme late fro the world. Trewly ſche was ſtable and ſtedfaſte in contynans and feyre of beholdyng. home the laborus weye that ſche had gon a lytyl had weryde. and with the peynys of fyre that other were inuoluyd here and there ſche was ofte tymes tochyd and ſum what brente. But ſhe ſul lytyl counted hyt and haſtyd her ſpedly gretly profeting on the iorney that goyth to paradyſe. and this whan y ſawe y take god to record y had wende hyt had be ſum fantaſy and as hit had be a dreme for y beleuyd in no wiſe that ſche was ded. Than feyd y vnto my ſelfe. Y trowe that the merytorye leuyng of this ancreſ and ſeruaunte of cryſte ſo ys ſchewde to me by ymagynacyon. for trewly ſche that ys yette alyue in her bodye may not be here. Sothely the thirde daye

after that y was cum to my selſe ageyne a certen neybur of herns was here that y ſpake with and prayde hym to grete her wele on my worde. and al ſo that ſche wylle whytfaſe to pray for me. Than he ſeyde Praye ye alſo for her our good frende for ye ſcalle vnderſtande that ſche ys diſceſte and paſte to god. Veryly y merueyld gretly at hys ſeyng And than firſt y beleuyd that hyt was trewe that y ſawe of her in the firſt place of purgatorye Forthermore this generall condicyon of alle folk that deyon. y knowe there opynly. that alle pepule the whiche be ordende to perceue reſte and blyſſe before the daye of dome. hadde euermore fro the firſt howre of her dethe her peynys leſſe and leſſe. But yf hyt were ſo. that any of hem had leſte to other that leuyd after by euyl exampulle occaſyon of ſynne the whiche ryghtwyſly they myght wyte hit hem that dyd ſo before. and whyle they dede no fatiffaccion to god for hit before her deth, wherby ſeche occaſyon of ſynning leſte to other ſchulde haue be forgeuyn hem alſo they yat greuſly offendyd by the whiche they deſeruyd euerlaſting dampnacion begunne to goo fro ful bittyr peynys to wars and ſo by ſucceding of her peynys dayly her tormentys beſyly encreſyn yat euery day ſoling is more greuoffor to hem then was the daye before.

¶ Of a certen biſſhop that was there alſo.

¶ .xxix



A certen biſſhop y knew there in peynys the whiche onys y ſawe and he was bore in thys ground of inglonde and had hys biſhopriche be yonde ſee. Trewely he deyed thys ſame yere abowte the feſte of ſeynt Myghel the archangel. For than y knewe opynly the daye of his paſſyng but nowe hit is fallyn out of my mynde the whiche that tyme was occupied aboute many thingys that y ſawe. Sothely innumerabulle thyngys there were the whiche y dyd not wele note

nether cowde wele kepe in my mynde all thyngys that y had notyd. Trewely the same man the whiche tolde me of the passyng of the ances as hyt ys seyde in the next chaptur before told me also of the passyng of this bysshoppe but he knew not what tyme. Trewely another yong man. the whiche was cofyn and alye to the same bysshoppe. and also in feruyce with hym whenne he leuyd cam home ageyn to his countrey of inglonde and brought certen worde to the todyr man that tolde me that the forseide bysshoppe was dede. Trewely y sawe this bysshoppe al moste contynually brennyng in flamys of fyre and moste be cause of his vycyus leuing that he leuyd in his youthe also he was torment in other innumerable wyfys and be cause y sawe sum specyall thinge aboute him y thought to remembre and specially to speke of him. Sothely as he brende befylly in fyre he had euer more a ful honest clothe upon him there the whiche not only was hurte by the fyre but also yt was yldyn and made by the fyre more feyrer and femlyor than hit was afore. Thanne sent Nycholas declared to me the reason of thys meruaylous thyng and seyde. Thys preuylege he gate to hym whenne he leuyd. by a good dede the whiche he vsyd to doo. And this hit was. Euermore he hadde compassion on powre pepulle that were nakyd and ful lyberally he vsyd to releue hem of that nede wherfore his clothyng schalle neuer lacke feyernes. tyl that he haue fulfilled his penauns and take of god the stole of euerlastyng ioye and blyfie.

¶ Of a certen woman the whyche was a pore manny's wyfe. **¶ Ca xxx**



woman also that was a poure manny's wyf dyde this laste yere with her hufbond the whiche was wele condicionde and in mony thyngys ful wele dyspofyd. Sche was sum tyme ryght famylyarly belouyd of me. home

ful gladly y behylde there in lyghte peynys. in comparyson of other swiftly goyng forthe to the grete mede and worschippe of heuynly ioyes. Trewely in thys that sche vfyd incapiently to stolde and vpbrayde hem that dyd her wronge and enmyte and in her herte hylde rancour and fowernes agenste hem. sche gretely offendyd and therefore sche hadde sofryd peynys. Neuertheles thys vyse was to her inuyncyble by cause of her imperfeccon and euer sche hatyd hyt and often tymes wepte that sche coude not ouercome hyt. wherfore sche hadde the soner forgeuenes of that synne. Sothely sche was in her prayers ful deuoute and wele disposyd to almys dedys and hospytalyte more than sche might wele do of her owne godys. And before her dethe by long seknes that sche had sche was prouid and clenfyd as gold ys in a fornes by the whyche al mooste sche hadde caste fro her the scurse and the hardenes of her synnys. Forthirmore fulfeldyn hyt is in this dayes in the whyche. al mooste the condicions of alle men gone oute of kynde. for the pure and clere symplycite and innocentnes of the very chirce of god. that any man leuyng in thys lyfe kepyth or rekeuerythe fully the equitye and puryte of the holy gospelle. the whyche tyle a man fulfyll he may not dwelle in heuynly placys nethyr schalle reste in the mownte and hille of paradyse of ioye and blyffe. wherfore what sum euer thyng of synne and vnclenesse contrarye to equite and ryghtwyfnes cleuyth and restyth on the fowlys that passyn hens out of this world hit shalbe purged in a nothir world and so by her penauns the weye and pathe of a ioyful restyng shalbe schewyd to hem that be purged and clenfyd. and so thenne in placys of reste the entring of heuyn and euerlastyng blisse ful largely shalbe oppynd to tho fowlys for the perfette defyre that they shal haue ther to se god. Sothly this only must be takyn of tho synnys whiche by her light qualite or els by confesiyon and fatiffaccion don for hem be granted of god to be changyd and contyd among venyal synnys. For as touching tho

fynnys yat be dedly and were not in this worlde by the remedy of confession and penans made light and venial hyt ys withoutyn doute yat he shal so be presentyd to his iugement in the world yat is to cumme as he is fonde in hys leuyng when he passyth oute of this worlde.

**¶ What peynys relygyous men soffryd for certen
fawtes.** **¶ Ca xxxi**



Sothely y sawe alle relygyous folke bothe of men and wemen how they soffryd certeyne peynys as wele for lytyl offenses as for grete fynnys and as hit were propyr peynes for fyguler fynnys And full fore as hit femyd to me were the leste peynys that they soffryd for ryght lytyl offenses as for immoderate lawghyng and ydyl wordys spekyng and that they soffryd her mynde neglygently ouyr mekyl to wandyr aboute in vayne thoughtys or els for lyght brekyng the rulys and fourme of her relygyon as in lyghte and nyce behauing of gestur and in multiplyyng fignys to mekyl and so for goyng and wandryng out of her cloyster and cellys onprofetabully and also for many other thyngys in lyke wyse. For some y sawe ful myserabully wepyng and rowlling hoothe brennyng colys in their mouthys for eting frutys and herbys out of dewe placys and tyme not for any medfyn or nede. but for luste and appetyte And for immoderate lawghing they had betingys For ydyl speche strokys in her face. and for vayne thoughtys they soffryd greuys and varyante trowbulnes of the eyre. And they that offendyth in dissolucyon of gestur and behauyng were bonde with scharpe bondys and many with firy boundys and for superfluyte of fignys by the whiche they hadde to gedyr lewde pleyes and ydyl gamys. sum of hem had her fyngers f[layne] and some had hem by knockyng fore broyfyd. They also that were onstabule

wandryng here and there were greuyfly caste and throwe fro one place to anothir by the whiche her lymmys were fore hurte amonge hem selfe Also they that spake wordis of reboudye the whiche founned oncleneffe or other wise agenst the honeste of relygyon were ponysshte there almoste as fore as for dedly fynnyys. Alsoo who sum euer brake any vowys made to god or to hys feyntys specyally in tyme of drede and perylle for her helpe and delyuerans And afterward fuerte takyn of the fame vowe sofryd inestymable tormentys.

¶ Of a certen knyght that brake a vowe ¶ xxxii



Monge hem that brake her vowys y sawe a yong knyght brennyng in the myddys of fyre whome y knewe sumtyme ful wele And as y enquiryed of him why he was putte in so grete peynes. thys he tolde me. My lyfe he seyde that y leuyd was but baren and vayne and also vycyous For y was insolent and nyse in pryde and elacyon and foule and vnclene by the vyce of lecherye. not withstonding for thys y am nowe specyally ponyssht by cause y caste aweye fro me the sygne of the holy crosse the whyche y hadde takyn apone me in a vowe that y made to goo to the holy lond howe be yt that y toke the crosse not for deuocyon but for vayne glorye the whiche y loued to haue hadde of the lorde yat y feruyd. Trewely eury nyght y labur in going as mekyl as y maye to make an ende of that pilgremage. But what for febulnes of strenthe and contraryufnes of the wedyr and also scharpnes of the waye y am lettyd gretly that onethe y may goo at on tyme a full lytyl dayes iourney Sothely whenne the mornyng begynnyth. fleyn to me wykyd spirytyys beyng wodde yn al cruelnes. and drawyn me ageyne. to the place of my peynys. where euer more al the days tyme y am gretly peynde yn fyre. Neuertheles

wyth a certen amendement of lessur dyffese thawght hyt be lytyl. And ageyne when nyghte comythe. y. am restoryd to the place where y lefte laste my iourney. and fo y go forthe on my pylgrimage. and when the mornyng ys cumme y am drawyn ageyne and caste to peynys. And al that haue vowyd to go to the holy londe. and aftyr dyd caste fro hem her crosse. and whent not dedyr. yn lyke wyse as y go. they be compellyd to do her pylgrymage. fo yf they may haue the grace of god yn her laste ende to repente hem. as y had to repente me for brekyng of my vowe. and than by the holfum remedy of confession thys synne yat was dedly synne may be changed to a venyal synne Othyr wyse al that breke that same vowe. be put to eternalle dampnacion.

¶ Also of another knyght.

¶ Ca xxxiii



Another knyght also the whiche welle dyde and paste to god a x yere a gon y fawe and knew there. This knyght that tyme the whyche y fawe hym had ouercome alle his grete peynys that he had sofryd before And therefore y sey he dyd wele For by that space of penans he wente wele toward the ioys of paradys. Sothely he bare there on hys fyfte a lytyll byrdde lyke a sparhauke. Also in hys lyfe aboue alle men that were of that countreye the whiche he dwellyd in gaue gladly and lyberally to all pore pepul that came to hym hospytalyte. Trewely his wyse dide afore him almoste a xxx wyntyr after hoys dethe he leuyd continent and chaste. in a wydwardys lyfe redy and benyuolente to alle men whilys he leuyd And gretely merueylde why he yat was fo honeste of leuyng and wele condycyonde in hys demening had not yette perceiuyd fully reste and ioye. Than he seyde to me that hit was not too be merueylyde. For why whenne he leuyd he mighte ofte offende in many

wyfys. fpecialy by caufe that in hys youthe and childhode. he was norifhte and broughte vppe delycately. and what for felifhype and hys yowthe. was drawyn to many noyfful thyngys of the whiche he kowde not fully be purgyd and made clene in worldly conuerfacyon. where he muſte conforme hym to the maners and behauyng of hem yat he dwellyd amonge. Sothely he complaynde that the hauke the whiche he bare on hys fyfte. paynfully tare his hande with her bylle and fcharpe cleys This tedeufnes of peyne. he foſryd as he feyde by cawfe that in haukyng the whiche he vfyd alle the tyme of hys lyfe. gretely delytyd to fee the haukys whenne they flowe howe they toke other byrddys. The whiche haukyng he lefte not in hys aage. nethyr there of had any compuncyon. For he knewe not that feche a thing were any fynne. Many other thingis alfo y ſawe and behylde in this firſte place of purgatorye. e. as wele aboute hem that y knewe, as aboute other bothe of men and women of alle degreys and profeffyons of the whiche eueryche on of hem were ponyfhte in peynys innumerable. ful fcharpe and bytterly. as y haue ſhortely aboute feyde. vnder a certen generalyte. wherfore theſe fewe thingys feyde now of many thingys. be ſufficyaunt here at this tyme.

¶ Of tho persons that he ſawe in the ſecond place of purgatorye. - ¶ Ca xxxiiij



Nowe of tho thingys the whiche y ſawe and notyd in the ſecond place of purgatorye ſum what y wylle ſchewe and declare to yow Sothely in this ſecond place y ſawe and knewe many mo that were ſum tyme of myne acquaintanſe. than y dyd in any other place fore wepyng and forowyng in her peynys her ſynnys by the whiche they had brokyn owre lordys commaundmentys wherfore they were alyenate and made ferre fro his famylyare knowledge.

¶ Of. iiii. bysshoppys pat y fonde there.

¶ Ca xxxv



Hre bysshoppys that y knewe wele sum tyme I sawe there straytely bownde wyth fyrye chaynys oftyn tymes. turnyng and walowyng ful myserabully. now yn gret fyre. and now yn scharpe stormys of hayle and snow and whyrle wyndys. and aftyward yn a fowle stynkyng ponde of blacke watyr. Trewly they were ponyst dyuerly. not fer from othyr. And on of hem was more bytterly torment than tothyr were and that was by cause he vsyd yn hys lyfe to fyte amonge secler iugys. yn place and tyme of pledyng and ther yn. he toke a grete plesure and delyte and oftyn tymes he was. to many that pledyd her causis of god consciens a vyolent oppressur agenst ryghtewefenes. and therefore he compleynyd whyt an opyn mowthe that hys tonge contynually brende yn flamys of fyre. And as he was now brennyng yn fyre and now wete. And styftely froryn [stiffly frozen?] yn snow and froste. and now yn a stynkyng ponde. and now fowle ouerkeuryde yn fenne and plutte. hys tonge euermore conteynyd yn brennyng fyre. The tothyr of hem othyr whyles neglygently brake hys chastyte. the whyche dede specialy yn a byshoppe. was ouerfowle and abhomynable. and therefore was he drownde oftyn tymes yn the fowle and stynkyng ponde. that lythe betwene the gret hete and colde as hyt ys seyde before. Sothly a fore hys dethe he leste the honowre and dignyte of hys byshoprye. and toke apon hym the meke habette of a monke. the whyche gretly helpyd hym. amonge othyr dedys of fatyffaccion. And al that so done. grete good and profette ther of cummyth to hem. For al they specialy be holpyn by the meritys and prayers of the holy seyntyngs. the whyche vsid afore the same habette and also ben knowyn and markid to rise vppe ageyne in the ordyr of hem the whyche when they leuyd here vt-

wardly lefte this worlde or els at her laſte ende in ful deuocyon forfoke this world. The thirde of theſe byſhopys gretly delyted in worldly worſchippe and vayne glorye. For the whiche ſynne he was ofte tymys bore vp an hie in ful hie ſpyrytys of flamys of fyre. and by cauſe he fille fro the loue of god by ſeche ſynne vnto the coolde of worldly ſlowfulnes. he was lette done brenning to the greuys coolde that was on the todyr ſyde of the fyre. and be cauſe of the comyn euyl and peynys that theſe thre ware in. was for the neglygens of ſoulys the whiche they had cure of and for the gret carke that they had of her riches and deſpexion of pore pepul for flatering of princys and imoderate carke of her kynnefolke. and as y may ſhortly conclude many thyngys in fewe wordys euerych on of hem fought after tho thingys that was to him ſelfe and not tho thingys that longyth to our lorde ihesu criſte. And the general euyll of theſe and many other prelatys that y ſawe was the negligens of her office delectacion of worldly worſchippe and dyffymulacyon of her charge. and in alle theſe thingys ful heuely they forowyd by cauſe they myſufyd her powre that they had vndyr god to the grete hurte of hem ſelfe and to the perdicion of her ſogettys and therefore the peynys of al ſeche prelatys were dayly encreſyd more and more as y haue tolde before of a certen prior that what ſum euer her frendys that leuyd in the worlde dyd for hem as in meſſys almyſdede and ſeche other thingis by the whiche her peynys ſhold be leſſyd dayly her greuys peynys were encreſyd for the ſynful leuyng of hem the whiche they dedly fauerd and brought vp in her vicys orels be cauſe they dyd not correcte hem in dewe forme as yt longeth to her offyce wherefore al they yat for ſeche cauſys ſofrid peynys gretly douted of her ſaluacion and were almoſte in deſpacion. So thly ther is no thing ſo greuys to hem that be in peynys as the oncertente of her delyuerans and alſo ther ys no thing that ſo mekyl ſwagyth the peynys and forowys of other as dothe a very hope and

seythfull truste the wyiche they knewe and haue by oure lordys mercye to be delyueryd. and they that were certeyn to haue an ende of her peynys and were not bonde to the certente of dampnacion. yat same certente was to hem a ful grete folace and conforte For as touching the euyl and hurte of despacion as mekyl as y can consider and remembre me after tho thingys that y sawe there hyt greuyth difesyth and tormentyth tho soulys that haue hit more than al other peynys done.

¶ Of an archebysshoppe of canturbery

¶ Ca xxxvi



There sawe also besyde these aboute seyde a certen person that sumtyme was of grete name and fame the whiche after the meke conuerfacion of monkys relygyon that he leuyd in before in the whiche he had leuid ful deuoutely as in bodely penauns in holy medytacions and many other vertues right excellently and at the last he was promotyd and made archebishope of canturbery and primate of inglonde But alas for sorow for trewly the more therby he grewe in the sight of the pepul so mekyl he had fal and decrefyd in the sight of god the whiche behilde him inwardly and the fander had endid his life yef he had not be holpe by the mercy of god and the merytys of his good leuyng afore by the whiche when he was in relygyon a monke ful wele in good purpose and labore acceptable to god he had plesyd oure lorde Sothely when he was bisshope of canturbery and also specyaly ful excellent in conning ful lityl hede he toke to his cure. and to the gostely helthe of the peple For he onwysly promoted ful onworthy persons to benefycys of the chirche. and also he dredde and was aschamyd to execute the lawe for displeasing the king by hoys fauor hit femyd he cam to that dignite Also he studyd and thought by a colur of fymulacyon odyr wife then he schulde to troble hem the

whiche he knew were agenste his promoting of the byshoprye and dignite that he had In these thingys and feche other. he had gretly offendyd. Also in this he was more to be blamid and more offendyd yat he hyd and kepte close ful onprofetably the auctorite of relygyon and wysdom that he had fro hem of home he was ful excellently named and to home he might ful gretly haue profet and ho sum euer so do they be ordende to ful grete peynis. for they be a sclauder to the chirche of god while they plucke not vppe and distrey the wekyd leuing and rotyd wyfys the whiche be fowyn in the hertys and conuerfacion of the peple of god yat they haue cure and charge of nethir be aboute by her office to edifie and plante in her fogettys the nobulnes and condicions of vertu and honeste no more than other that lacke bothe holynes and gode vnderstanding Neuertheles our lord^e fechyth afwel of hem that had no conning in feche thingis as they shuld haue had for to be hedys of the peple as of other the whiche had connyng and vnderfounding how be it yat they had hit but barenly and turnith hit to the more tormentys and peynys of hem bothe Also for the opyn and foule onchaste leuing of pristys and clarkys bishoppis nowe a dayis ful gretly perishe be cause they correcte not so grete a fynne the whiche is a ful grete iniurye and wrong to the heuynly sacramentys of holy chirche. for in thoo bleffyd sacramentys al the lyfe and helpe of crystyn peple is conteynyd the whiche as mekyl as is in hem. be not aschamyd to defoule when they be right foule and pollutyd Sothly of the negligens of denys of archedekons and of other officers mony thingis y saw the whiche y leue out to tel and how by her consenting and simulacyon and for taking gefstys and mennys perfons al the state of crystyndome almoſte ys ouercome and subuertyd For this ys opynly shewyd in the werkys and condicions of hem that now leuyn Also the diffolucyon and sloufulnes of feche perfons yat shulde haue a zele and a loue to the peple of god requeryth and askyth eternal dampnacion

afwel to the clergy as to the laye folke and most to hem selfe and to her auctors Trewly for these thingis and many other innumerable in this wise the forseyde archebishoppe laborde in gret peynys vnder greuys complayning Sothly he was wel holpen there by the gloryus martir and archebishoppe of englonde sent thomas of canturbery home he had gotyn to him there a special patron and helper becaufe when he went to the holy londe a pilgrymage in his lyfe tyme he hordende there an hospitalle for pilgrimmys and intyylde hit in the name of sente thomas to the gret fokyr and conforte of crystyn pylgryms. Trewely this dede y knew first in purgatory when y saw the forseyd bisshop in fore peynys but yesterday y enquired therof yf hit were trew. and a certen person a religius man told me how yt was ordende and begunne Forthyr more gretly hit profet him the labur yat he had when he went on pilgrimage to ierusalem where he made yat place. Also many pryflys that by the grace of god lefte her vycyus leuing of onchastyte in very contricion of herte with confession of mouth when they leuyd and be cause they had not do penans sufficiently y saw hem torment in innumerable peynys Trewly then y thoughte to my selfe yat ful few pryflys were ther fonde of the gret nombre yat is of hem in al the world. that had deseruyd peynis after her dethe for breking her chastyte. and to thys hit was so answard Therfor ful few ben here torment of the nombre of seche persons for onethe it is feldynne sey yat any man of hem were very penitent and contrite while they leuyd for her synnys. wherfore hit ys no doute but yat the grete multytude of hem byn vtwardly dampde Sothly in al this vityon y saw no man that vtwardly hadd losse hope of saluacion nethir yat was in certente of eternal dampnacion. Neuertheles some yat were in greuys peynys had no knoulege when they shulde be fauyd and yat was most peynful to hem. And some that were in peynys knew a certente of her delyuerans and that was to hem a grete folace as hit ys here feyde aboue.

**¶ A certen Descripcion of Diuers kynd of synfull
peple and of her peynys. ¶ Ca xxxvij**



It were to longe and oute of mesure yeffe y
schulde reherse by name al tho persons
the whiche y sawe and knew there of all
condicions of all degreys and of all orders
Also yef y schulde sey or be aboute to
schew and declare synglerly the peynys and tormentys
of euery syngler cryme like as hit was schewde to me
at that tyme hit wulde be ouer teduse and weriful to
the redder therof. For ther ys no synne wretyn in
holy scripiture but ther ys ordende in tho placys certen
peynis to al that be doers of hem. T[he]refore y leue
oute and pas by menfleurs auowtres fornicators. lyers
and forfwerers glotyners trayturs couetyse folke. proude
pepul enuyus pepul. sclauderers hateful peple and a
thousand mo of this wyse to home all ys ordende ther
synglerly ful grete peynes and greuys. And ho may tel
of al these thingys when they yat were good religyus
men sofred ful sore and greuys peynys only by cause
they dellyted and toke a plesure of the feyernes of her
handys and longe fingers. Also weyfaring men yat were
flayne of theuys in her iornay y saw hem ponyshite for
her synnys in an yefy wife. Theuys also of home hit is
not to be leste oute in no wise that were for her synnys
iugit to han[g]ing in this world and were only confeste
to a priste orels opynly yat moste helpith of her wykydnes
and euyl dedys in very trew contricion of herte and so
anon toke her dethe paciently forgeuing with herte al
her enemyes and al maner wrongys and trespasss done
to hem and alsoo her dethe in remyssyon of al her
synnys y saw al feche with a special certen worschipful-
nes put to ful softe and esy peynys. Also other that
were ponyshite and hangyd lyke wyse for thefte and other
mysdedys and wulde not opynly confesse her synnys in
tyme of her dethe but hoping by fraude and disceyte
of her gostely enemy the deuyl to scape harmles at that

tyme for the denying and excusing her fynns how be hit that they purposyd in her herte to be confeste to a priste of hem afterward and to do for hem condigne penans and also vtwardly to leue hem yef they coude haue and opteyne space therto as they hopid and yet coude not haue hit but schulde deye and than in the laste ende of her lyfe mekely befought god and his holy seyntys of mercy and helpe. al seche were ful greuyfly torment in peynys for her fynns Not withstanding nethir these had losse hope of mercy and forgeuenes. Neuertheles they were gyuyd in fyre feturs and hangyd vp in the myddys of fyre on gybbettis home the cruel tormentours and fyndys alto bete and brake with scorgys and forkys and vpbrayde hem of crymys and fynns with grete scornys and mockys.

¶ Of posynners that he sawe there. ¶ Ca xxxviij

They that were posynners and posynyd folke and also wemen that hadde caste away and forsake her babys the whiche they had bore or had slayne hem or ellys by her cursyd crafte had causyd hem to be bore afore her tyme. I sawe suche persons by full ofte betyngys and abrafsyng of naylys alto toryn And also they were compellyd to drinke dyuers metals as bras and ledde multyn by fyre and medylde with full stinkinge thingys the whiche brente her inward bowels and so went greuyfly thorow hem. and when it was out hit was brought to hem to drinke ageyne. Trewly certen grete monsturs of creping bestis with horrabul and gastful harmys cleppyd seche wemen: and stykyd her naylys ful depe in her neckys and fyndys and hauyng at her brestys fokyd her pappys with her venummys mouthe and alto gnew hem with her cursyd tethe

¶ Of vsurers also.**¶ Ca xxxix**

Surers also y sawe howe they were dround in gret hepys lyke hyllys of brenning money complayning with grete forowe and wayling by cawse they quenched not in hem when they leuyd in thys worlde the euyl flame and synne of couetyse.

¶ Of fygityuys oute of religion.**¶ Ca xl**

Religions persons that were fygityuys that is to sey that ranne oute of her order by the whiche they had bonde hem self to the seruice of god and after turned ageyne to the worlde and gaue hem to wordely leuyng. as a dogge yat turned ageyn to his vomit so gretely they were there smyt with peynys yat y can in no wise tell nether declare her tormentis. and on the ful bitter repentans and confession at her laste ende fauyd seche persons otherwhile fro euerlasting dampnacion. Neuertheles her apostasye was ful long tyme and greuyfly ponyshed.

¶ Of a certen kyng of Englund**¶ Ca xli**

But what schal y sey of a certen prynce and sum tyme king of englund yat y sawe the whyche in his lyfe was ful myghty amonge al the princys of thys world. Sothely he was on euery syde pressed and peynyd. that a man myght sey of hem as seint iohan the euangelyste seythe yn hys apocalyps thys wyse *Quantum se dilatauit. et in delicijs fuit. tantum datur ei tormentum et luctum.* That ys to sey how mekyl he dydde extend and magnifyde hem selfe and was in onleful lustys and

delytys. fo mekyl geue ye to hym torment and heuynes. how ys that may concede yn mynde what gret peynys al hys body and lymmys were smytte wythe He fate apou an horse. that blewe owte of her mowthe and nose a flame blacke as pycche. medylde whyt a smoke and stencche of helle. yn to the greuys torment of hym that fate aboue. the whyche was armyd at al pecys as he schulde haue gone to batelle Trewly the armyr that he were. was to hym intollerabul peyne for they were as bryght brennyng yirne ys when hyt ys betyn whyt hamers and smytyth owte fyry sparclys by the whyche he was wyth ynforthe al to brende and whyt owte forthe the same armyr brende yn ful gret hete. and ladyd hym that ware hym wyth ful fore borhtyn. Also as tochyng hys helme hys shylde. and hys haburgyn. and hys legge harnes y leue owte. for by the brennyng hete and peyfe of hem al. howe mekyl he was peynyd no man can telle Sothely he wulde haue geuyn alle the world yf hit might haue be fo that he might haue be delyueryd fro on spurre with the whiche he was compellid to stere his wrechid hors to renne wherby oftyen times he fylle down hedlong Also the fadyle yat he fate in was stekyd thorow on bothe the sydys with fyrye brochys and naylis the which was a gasteful fight for any man to beholde. and the maw and inwarde bowels of him yat fate in the fadelle were fore smyt thorow by the scharpnes of tho brochys and naylys. and this cruelly was he ponyfhte for the onrightful scheding of mennys blode and for the foule synne of auowtrye yat he vsyd In thys too thingys he dedly offendyd ofte tymys and tho cruel tormentours wykyd fyndis ful gretly with derisions and scornys vpbraydyd him because he wuld be auengid on men yat flew his veneryas harte and hynde boocke and do and feche other the whiche by the law of kinde ought to be slayne to euery man and therefore sum of hem he putte to dethe or els cruelly wulde mayme him. and for al thys he dyd neuer but lytyl penance as long as he leuyd Also ful myferably he complaynde yat nethir his sonnys nethir his trendys the whiche he lefte alyue and to home he had

gotyn mekyl temporal godys dyd or schewyd for him any thing after his deth for his helpe and releuyng No thing he feyde my sonnys and frendys haue done for me in these peynys Alas lo y haue losse alle n.y labur and besynes that y haue done ydylly to make myne heiers riche and mighty Alas for the false and deceuabul flating of pepul and now what haue they brought or done for me vnhappy to home y gate and gedirde so mekyl trefur and riches and to whome y gaue so many rentys and possessions and for home so gretly y offendyd god while y leuyd and now y am dedde non of hem doyth any thing for me Trewly y saw him sumwhat esyd and releuyd of his peynys only by the prayers of religious men. to home in his life for god he was full benyuolent oftyn tymes. and therby y vndirstode specyally that he hopyd to be sauyd. Furthermore beyde al these thingys aboue seyde ful greuyfly he forowyd and was peynde. for by cause he oppressyd diuers tymes the pepul with ondue taxys.

¶ Of a bysshoppe yat was there in peynys and yet god shewid miraclys for him after his dethe.

¶ Ca xlii



Owe as y remembre a iiii yere agon a certen bysshoppe was chose to be an archebyshope but he was than hastely preunte of dethe and so disceste and leste bothe Trewly this bysshoppe was inwardly in his leuing ful wele disposyd and religyusly. for he was pure and deuoute in herte and clene of body that by the vse and weryng of a scharpe herre and other dyuers penauns: tamyd wele his owne flesche. He conformyd hys face and chere as hit femyd mekyl after the behauing of fecler pepul. and to eschue and refuse the fauer of vayne glorye the whiche is euer prouyd an enemy to vertu he shewid alwey in wordys and countenans gladnes and iocundnes when he was withinforth contrite in herte and in his affeccions Also his byshop vyfd as it is feyd before to ponysh as wel his dayly fautys by

the whiche in grete curys and harde thingys he had offendyd as he dyd other fynnyngs the whyche he had done in hys yong age by dyuers chaftmentys and ofte wepyngs. Also in hys office of bysshoppery. he had offendyd greuyfly in many thingys by hys neglygens as other bysshoppys dyd of home y haue made mencyon aboue. Of this Bysshoppe y harde nowe opynly by the feyng of many folke. that by hym myraclys were schewed and done after hys dethe on feke pepull and febull. And I suppose hyt ys trouthe that oure lord dyd worfchype hys seruaunte with feche benefettys to geue other example and vndyrftondyng. that he herde and clene leuyng the whyche he leuyd ynwardly. plesyd owre lord ful wele. the whyche beholdyth only mennys hertys. Sothely yet fownde y hem yn peynys remanyng to hym wythowtyn dowte. ful grete mede and rewardys yn the euerlasting blyffe of heuene. And he that beleuythe not them the whyche byn yn the peynys of purgatory. sum tyme to doo myraclys yn thys world. let hem rede the iiii boke of the dialoge of feynt gregory. and ther he schal see fully an example of thys thyng. schewyd and done at Rome of an holy man yat was callyd pascasius a decon.

¶ Of a certen abbotte.

¶ Ca xliij



Certen abbot that was wele and religyous dyspofyd and a man of gret fobirnes deyde a x yere a goo. the whyche bequethyd at hys laste ende to one of hys bretheren mekyl mony for to dele to the powre folke for the helpe of his fowle. Thenne this monke wyfyly and deuoutely fulfilled the abbottys wille and gaue alle that money to the pore pepul and nedy. And where he knewe any yat were colde and hungery or smytte with sekenes and were bore of honeste folke and wele condicyonde and were fallyn to pouerte wherby they had not to bye her leuyng. and to begge they were aschamyd to seche he wulde opyn hys hand after his powre and releue hem with mete and drynke schoys and clothys. Also to ancrys and to wedowys to

wolde folke and to powre scolers he gaue mekyl commaunding hem al to praye deuoutely for the foule of him for whome that money was geuyn And also they dyd ful spedly And whenne this trewe and feythfull monke had geuyn to pore peple alle that was be takyn hym he fylle in to sekeneſ / by the whyche long tyme he was wele prouyd and purgyd and dyſceſte a foure yere a goe and made a bleſſyd ende. And bothe the forfeyde abbotte and the monke y fonde there in purgatorye Trewely the abbot was holdyn yette in ſcharpe peynys and moſte by cauſe that ful carnaly and ouer mekyl he louyd hys kynnys folke and alſo was to hem ouer large in geftys of the goodys of hys monaſtery and ſpende on hem mekyl more than was conuenyent to do. Playnly that ſame wyfe that ys to feye carnalle loue to kynred more thanne ryght requyryth. full fore greuyth al moſte alle maner of peple that were profeſte to holy relygyon in her lyfe. and alſo al them that were dyſpenſours of holy chirche goodys as byſshopys byn and ſuche other the whyche ſpende hem probably in other vyfys than they ſchulde. And as y geſe of hem them whiche waſtyn the godys of the holy chyrche wherby they were made ryche in dyſſolucyon of clothyng in voluptuous metys and pompys of the world ſo ſchalle they that vſyn ſcarfly to her nede the godys that they haue though no thing of hyt be ſpende in vanyte. ful ſtraytely geue acomtys of ſuche godys as they haue and kepe and remeynyth aboue her yede Sothely they ſchuld firſt geue of here goodys more largely to the pore pepulle of her pariſhonſe and afterward by diſcrecyon helpe her faders and moders as they nede alle ſuperfluyte putte aſyde and alſo releue other pore folke and ſo deſerue mede of god withoute any offense. For ther in purgatorye y knewe firſt this rewle ordende to byſshopys and abbottys perſons and vicars of the chirche the whyche can not be brokyn withoute grete vengns. And yere y ſawe theſe thyngys ſo ordend. full fer y thought odyr wyfe of hem. For y knewe afore that the maners and condycyons of ſeche prelatys were ferre fro hyt and odyr wyfe demenyd And alle that kepe and fulfille

this lawe and ordenans as ryght and reafon requyryth
 fchalle fo be rewardyd of god for hem as they hadde
 geuyn alle fuche godys of her owne propre patrymonye.
 Therefore thys Abbot afore feyde among fore and greuys
 peynys and tormentys haftyd hym toward the reſte of
 paradyſe. And as he ſawe and behylde the forſeyde
 monke hys brother the whiche was there in a certen
 parte beſyde remouyd fro the greuys peynys and tor-
 mentys that were there. and ful lyghtly peynde in com-
 paryſon of hym bowde hym ſelfe oftyn tymes to the
 ſame monke and thankyd hym with bothe hys handys
 for the grete charyte that he ſchewyd for hym in the
 dyſtribucyon and delyng of the forſeyde money that
 he delyueryd to hym. And the monke ſchewyd hym
 ſelfe to the abbot that behylde hym ful gracyous of
 fyghte and gladſum of chere. For he was right feyre
 and ſembly in whyte clothyng thawghe they were reſ-
 perſte and had on hem a few ſpottys. And whenne y
 ſawe thys y merueyled in my ſelfe. Thenne ſente Ny-
 cholas yat hylde me by the hand tolde me this of hym.
 Knowyſt this monke that thou ſeyſt. he ſeruyd and
 pleaſyd god ful wele in hys lyfe wyth grete clen-
 nes of herte and chaſtyte of bodye. and mekyl euyl the whiche
 ſchulde haue be done in the place were he was he
 lettyd and was agenſte hyt. For he was feruent in ze-
 le of ryghtwyſnes and hatyng euyl of herte wherfore many
 reproues oftyn tymes pacyentely he ſofryd for the deſenſe
 and honeſte of his religion and ſpecyaly of hem the
 whiche ware the habet of religyon apon hem for that
 entent that they myght dyſtroye the vertuus leuing
 and conuerſacion of relygyon ful beſyly ſeruyng not
 her ſpiryte but the wrechidnes of her fleſh and the
 worlde in the monaſteriis of ſpyritual and goſtely leuing.
 And alas for ſorow for now by ſeche perſons the ſpe-
 cyal worſchyppe and honoure that holy chirche was of
 before is almoſt brought to nought whyle the muitytude
 of carnal and worldly men encreſyn aboue noubre.
 home the fewnes of ſpyrytuall men ſofryn cheſyng
 rather to dyſſymyle and not to knowe her euyl and
 ſo to reſte hem ſelfe than by her blamyng and reſyſt-

ing ftere and moue agenfte hem the wrathe and trow-
bullus haftynes of fuche euyl dyspofyd perfons And
thaught they foo do yette they can not be fewer fro the
fpyes and fraudys of hem And as fum tyme yfmael
that was bore carnaly purfewyd yfaac that was bore
fpyrytualy that ys to feye by a fpyrytual promyfe of
almighty god. lyke wyfe hyt is nowe. For carnal folke
ben ful greuys to fpyrytuall pepul. be caufe they can
not peruerte hem to her frawardnes Also many ther
byn that gretely hyt ys to forowe the whyche in her
leuyng begunne fpyrytualy. but by proceffe of tyme
owther they be ouercumme by onftabulnes or els ben
dysceuyd by fympylnes. and alfo they falle done fro
her purpofe and begynnyng vnto the myferabul and
wrechyd corrupcyon and flowfulnes of this world. en-
tyfyd and drawyn by the examplys and counceyls of
euyl dyspofyd perfons. Trewly thefe grete hirtys of
relygyous leuyng the whyche before in the tyme of
faders. ful nobly flowryd and fchone as an heuynly
lyght. ful gretely beholdyth the Prelatys of holy chyrche
in thys dayes. that knowen thys and deſpyfen hyt. in
fo mekyl that they vndyrftonde not hem felfe. that hyt
ys fo wyth hem They knewe veryly what thyng they
be cum to. but they what thyng they ſchulde haue
cum to. becaufe yat they be cum to the luſte and ple-
ſure of thys world but they ſchulde haue cum to the
ſolowing of cryſtys pouerte. and to the karke and dily-
gente kepyng of her cure. that ys the pepul of god
commytted to hem. And therefore that they ſeche and
that they care. For that they be cum to and that they
haue. The pepul of god they fede not but diſtroye
and hem perauenture that they haue turnyd fro ryght-
wyfnes they fleyn ſpirytuallly and leſyn. for her con-
formyng to hem not ſhewyng hem felfe faders and
paſtors. but woluyſ and theuys. Trewely the promot-
yng of fuche perfons kyngys and byſshopps and other
grete men procuron and gete. and her fogettys ful
mekyl loke ther aftur not beyng rectorſ and faders.
but peruerſours and deſtroyers of her fowlys the whiche
thynkyn that alle thyng that ys vnder hem that lykyth.

ys leuefulle. why by the rightwes iugemente of god byn remys trowbuld and chyrchys confowndyd and the state of erthely folke vtwardly subuertyd And for seche demenyng they be acurfyd of god the whyche schulde be deuowt and meke intercessours to god bothe for hym that byn a lyue. and for hym that byn dede by hoys meritys and prayers. specialy the welfare of al crystyn-dome myght be preferuyd and encrefyd and al euyl fer put away fro the pepul of god And whyle sent Nycholas complaynyd of seche thynghes and of many othyr yn thys wyse. and remembryd also some thyngys that were of grete commendacyon and laude of certen persons. the whyche yn her tyme stode ful manly yn seche perels. and strenthyd othyr so to doo y saw ful many on euery fyde me the whyche y knewe be fore fore holdyn yn ful greuys peynys and tormentys Trewly y lokyd most apon hem that y knew a lytyl be fore and louyd ryght specialy.

¶ Of an abasse also.

¶ Ca xliiij

OF the whiche a certen worschipful abbas was ther that blessedly paste thys same yere owte fro thys world tawarde the euerlastyng lyfe and ioys of heuyn. Sothely sche tolde me many thyngys bothe of her state that sche was paste and of her state that sche was yn. also sche seyde many thingys to me the whyche y schulde telle to her owne naturale sisters that were vnder de tytyl of virgynyte amonge othyr holy virgenis yn the same monasterye. that sche was abbas of by some certen tokyns of the whyche some y wolde telle that schulde be to the herers of hem ful gracios and good but that sche bade me telle hyt to no nothyr. faue to hem that sche commawndyd me Sche seyde also that sche hathe resceuyd mekyl releuyng and helpe of her peynys by the deuowte prayers and psalmys of her systers the seruantis of god tho home be fore sche was a spiritual modere. And sche commawndyd me to thanke hem for mony good dedys the whyche they haue done for her and

for the sofragys of messys and othyr holy prayers that they haue gotyn for her as they myghte of certen religious persons. And more ouer they haue made and ordende to be offerd to oure lord dayly withoute any cesyng for me messys and other deuoute prayers And therefore lete him knowe withouten doute that they schalle haue therefore ful grete mede and y also haue scapyd ful scarpe peynys. And yf they perfeuere as they haue begunne. sone y hope to scape the remnande of my peynys. Sche tolde my also that gretely hyt helped her that before she was made abbas sche schewyd and behauyd her selfe with grete compassyon ful mekely to some of her systers that were fore vexed wyth grete fekeneffe or temptacyon and ful ofte dyd alle maner of feruyce deuowtely that were right foule and abiecte in the monastrye.

¶ Of. ii. yonge nonnyys that were lepur ¶ xlv



Here were sche seyde on a tyme in owre place. ii. yonge vyrgyns the whiche were ful fore infecte with the grete plage of lepur. And for asmoche that in many placys of her bodyes. the flesche was falle downe to the bonys and the skynne aboue. oftyn tymes horribly blyster owte of bleynys. And alle my systers of owre monastrye lothyd alle moste. to see or vyfite hem or to toche hem but to me me thought and semyd full swete. to haue and opteyne hem yn my lappe or holde hem in my harmys. and forthermore alsoo to wesse hem in bathys. and also to wype her fores wyth my fleuys. and they ful wele and gladly sofryd that plage of lepur and tankyde god of that chastement and dyssese And so delytyd hem yn hyt as they had receyued of hym gracios gyftys of diuers ornamentys And where alytyl whyle agon. they were peynyd yn the worlde by a longe martyrdom. now ful bleffydy they folowyn the heuenly lambe her spowfe ihesu cryste wyhtowtyn any spotte wher sum euer he goo. And for they pety and charyte that y had and schewyd to hem

yn her nede y haue euermore had yn al my peynys. a swyfte refreschyng and releuyng of helpe. Also many othyr thyngys the fame abbas tolde me amonge the whyche sche complaynyd that for on thyng that she dyd she had sofryd fore peynys and that was by cause. neglygently sche leste a certen chylde a yonge scoler. that was destitute of al hys frendys. and was comytted to her of a certen byshoppe for to be browght vppe. and therefore the chylde leuyd longe tyme in grete dyf-comforte and heuynes. Also y saw and knew sum of her systers that were noonys of her monastery ther yn that place of purgatory yn lyght peynys.

¶ Of a knyghte that synnyd yn simony ¶ Ca. xlvj



Certen knyght that was patron of a chyrche folde on a tyme a perfonage to a certen clerke for. xxvij. marke. Sothely aftywarde he repente hym of that dede. and for the satysfaccion of so grete a synne he toke the crosse to go the holy londe. and to vyfet owre lordys scepulcur yef he myghte. and for hys offensys there to aske god forgeuenes and mercy. Trewly that tyme. the hethyn folke had put thens crystin pepul and so occupied the holy londe. Then were cristen pepul gedyrde of al coostys of the worlde to fyghte agenste hem. and to dryue hem away and so thys knyghte yoynde hym selfe to goo amonge hem. And aftywarde he was smytte wyth sekenes. and endyd hys lyfe yn that journey. Sothly y fownde thys knyghte there yet yn mene peynys. And he tolde me that for the synne of fymony that he dyd. as hyt ys a fore seyde he had sofrydful greuyspeynys and gret. And more ouer he seyde. yf y had not be preuent by the mercy of god to repente me ful fore afore my dethe for that synne of fymony yn no wyse schulde haue scape eternal dampnacyon. And the labur of the pylgrymmage that y toke for god tawarde the holy londe. gretly esyd me of thoo peynys. that were due for the fame synne. Also hit was grawntyd me by the goodnes of god that y

schulde fende to her that was my wyfe. by a feythful clerke warnyd yn hys flepe of me. that sche schulde orden to be feyde for me. v. tricennarijs of messys wyth the offycys of *placebo* and *dirige* as the chirche had ordende for hem that byn dede and of seche pryftys that were of honeste and chaste luyng. of the whyche. some y tolde by name. Than sche made these messis wyth othyr thyngys a fore feyde. to be trewly done for hym. and aftywarde sche rewardyd hem as they were worthy by the whyche he feyde hys peynys were ful gretly abatyd. For a bowte the begynnyng after my dethe oftyn tymes y was compellyd dayly to deuoure tho pensys hooete and brennyng that y had takyn of the pryfte and person afore feyd. And nowe by the mercy of god y am delyueryd fro that grete tormente. and that was mooste for the suffragiis the whiche was done for me. And yette y am constrayned ful fore to sofyr the scarpnes of colde. by cause whenne y leuyd y had not compafyon on powre and nedeful people that were clothles and coolde. And oftyn tymes whenne y gaue hem mete and drynke y wuld be ryght wele warre by the vyce of hardnes to spende no money apon hem. Thanne feyde y to hym. what and there were done yet ageyne messys for you schuld ye not trowe ye resceyue perfetly reste. Thanne he feyde. yys and there were done for me. vii. tricennariis with the officys longyng to hem this ys *placebo* and *dirige*. y hope that anone as they were done for me. y schuld be delyueryd fro peynys to euerlastyng reste. Here nowe hyt ys to be vnderstonde that thys fame knyght after his deth as y knowe hyt nowe withoute any doute. apperyd in a vyfyon to the fame clarke afore feyd. and assygned hym. v. ful chaste pryftys and chofyn by name. that schuld feye these messys and other thingys lyke as hyt ys feyde aboue. Hoys persons and namys and the placys of her dwellynges the whyche dylygentely he expressyd were to hym selfe while he leuyd in hys bodye. and to y clarke that he apperyd to. and also to hys wyfe that dydde for hym vtwardly onknowen.

¶ Of a certen yonge monke that somme tyme in
hys dayes was sexten of the chyrche. ¶ Ca xlviij



Certen yonge man a monke that somme tyme y had feyne the whiche in many thyngys behauyd hym relygyously and he was also sexten of the chyrche where he dwellyd. Sothely there were in thys same chyrche. iii. or. iiii. ymagys of our bleffyd lady sent marye hauyng in her lappys the ymage of oure fauyur ihesu cryste yn fourme of a lytyl babe and they were fette at euery auter on right wele peynted and feyre arayed wyth golde and diuers other colours. the whyche schewyd to the people that behylde hym grete deuocyon. And before euery ymage hyng a lampe. the whyche after the custome of that same chyrche. were wonte to be lyghted at euery pryncypale feste thorowe alle the yere. bothe by nyghte and by daye enduryng fro the first enfonge vnto the second enfonge afore the forfeyde ymagys of owre bleffyd lady feynte Marye. And also thylke lampys lyghtnyd alle the chyrche abowte. Trewely hyt happonde apon a tyme in the forfeyde Sextenys dayes. that grete scarfnesse of oyle was in that countreye that same tyme. and also there was no man that there had any oyle thanne to felle. and feldyn hyt was that any stranger at that fesyn putte forthe any fuche chafer for to felle. where fore the forfeyde sexten. by cause he wyste not. where he myght gete oyle for necessary vsys the mene whyle he withdrew the lyghte fro the forfeyde lampys. as hym thoughte he myghte lesfully doo how be hyt that he had some yn store. but he drede leste hyt wolde not suffyce tyl he hade more. so that on ascensyon day and wythssonday he put no lyght to hym. the whiche yn these festis specialy were wonte to brenne. But he went not onponyhte. Sothely the thyrde day yn whytsson weke when he was feyen yn al thyngys ryght hole and sownde sodenly he was smyte wyth a ful scharpe axces. and so a vexid ther of that he was madde and owte of hys mynde and on thewysday the nexte weke aftir he

dyde And on faterday by fore hys dethe. when he was almoſte at hys laſte ende. he ſaw yn a uyſyon the quene of heuyn owre bleſſyd lady ſent mary. ſtondyng on a grice of a certen wyndyng ſteyer yn the chyrche that was by on of the ſame ymagys of owre bleſſyd lady aforeſeyde And when he ſaw her he cryde to her remembryng hys ſekenes and perelle and ſeyde. O holy and bleſſyd mary. haue mercy on me. Than ſche andſwerde hym ſcharply bothe yn worde and yn chere feyng thys wyſe. Thow haſte take fro me the worſhypp of my lyghte yn erthe. and y ſchal ageyn take fro the the lyghte of thys preſent lyfe. Sothely whenne he herde and vnderſtode this thretyng he was fore aſerd and abaffhid and no meruelle. and caſte hym ſelfe done at her fete with grete wepyng and forowyng and aſkyng for[g]euenes of hys trespas and promyſed amendement Thenne oure bleſſyd lady hoys thretyng ys wonte to be of mercye mekely behylde hym and made a ſigne with her hand ſchewyng hym the grice that ſche ſtode apo. and ſeyde. Sytte done here Thanne he begunne as hym thoughte to ſytte done ful fore aſerd at her fete. whenne ſche ſodenly vanyſhte away. And whenne he was cumme to hym ſelfe ageyne callyd for hys bretheren and tolde hym thys vyſyon that he had ſeyne and prayde hem and alſo bade hem with grete inſtaunce and wothys that the nexte nyghte with the daye folowyng. the lampys afore ſeyd ſchuld be lyghtynde and brenne. as the cuſtome was before Alſo he made a vowe that and he myght haue hys helthe ageyne he wold contynally kepe forthe and encreſe the forſeyde lampys to worſchyppe and lawde of the glorious vrygyn and moder of god oure bleſſyd Lady ſeynt marye. But he cowde not calle ageyne the worde and ſentence that ſche ſeyde to hym And ſo he dyde the tewſday after trynyte ſonday and as for the reſtoryng of the forſeyde lampys ſome ſatyſſaccyon he dydde for his offense and trespas. Trewly yette hethir to was he holdyn in peynys and tormentys bycauſe often tymes he had offendyd in kepyng of hys relygyon and in feyng of dyuyne ſeruyce And alſo he was lyght of be-

hauyng and ondyfcrete as in etyng and drynkyng. lawghyng fpekyng. iapyng and in many other mo.

¶ **Of a certen clerke that leuyd holyly** ¶ **Ca. xlviiij**

FOrthermore a certen clerke that pafte oute of thys world in hys yowthe y fawe there in the fame place the whyche by the infpyracyon of the holy gofte bothe in connyng of dyuynyte as in other lyberals facultees paffyd al moſte alle other that were hys felawys. Sothely he was there peynde in a light and amene wyfe gladly goyng forthe by the teſtymony and witnes of a goode conſciens that he had toward the ioyes and reſte of paradyſe Trewely he was ful wele diſpoſyd of maners and condicions and ſtudeyng in ſcolys pure of chaſtyte and benyuolente in charyte with other geftys of grace by the whyche he pleſyd oure lord ful wele. Alſo he had gotyn to hym ſpecyaly the loue of the moſte gloryus vyrgyne the modyr of god oure bleſſyd lady ſent marye home he feruyd ful deuoutely in hys lyfe and ful oftyn tymes wachyd longe in prayers before her auter with a ful meke ſpyryte and a contryte herte and for her loue gave to pore pepul mekyl almys wherfore withoutyn doute thys remaynyd to hym of the fame bleſſyd lady in heuyn euerlaſtyng ioye and grete mede And for the houre of hys paſſyng oute of thys world he had reſceyued mekyl refreſſhyng and by her contynual folace and helpe was mercyfully alſo in hys peynys ſokyrde and confortd Sothely whenne he was ſchewyd to me he was ſum what dyſſeſyd and peynyd only by the intemperans of the eyre as in coolde and in hete Then y enquiryd and he had ſofrid any other peynys afore. And hyt was tolde me that he had ſofryd other whyles amonge the peynfull hete of thirſte. and that was becauſe whenne he abowndyd in temporal goodys he was more harder to the pore pepul than he ſchulde haue be. or ryghte wolde And trewely he had gret compaſſyon of hem. and mekyl he dyd in hys lyfe to helpe and releue hem.

But neuertheles oftyn tymes he was wery of hem. and specyaly after that he was waxin rycher in so mekyl that before when he was powrer and had not so mekyl he was more lyberale to powre folke than he was after whenne hys goodys were encrefyd And therefore full fore hyt ys to drede howe streytely they shulde geue acomtys of her dispensacyon that haue resceyued benefytys and ryches of the chyrche. owre lord yhesus feyng thys wyse yn the gospel. *Cui plus committitur ab eo plus exigitur* that ys to sey To home more ys commytid or be takyn. of hym more shal be askyd Now sothly by cause we haue here trewly wretyn yn wordes mony thynges that we fownde and saw yn placys of peynys let vs here ende owre narracion of hem And aftirward as god wyl geue vs grace we wyl afaye to telle and declare some thyngys that we saw of the conforte and gladnes of the bleffyd fowlys the whyche restyd hem yoyfully yn the ful mery and yocunde place of paradyse.

¶ Also of paradyse and of the multitude of pepul that he sawe and founde there. ¶ Ca xlix



NOwe of the folace and conforte of the bleffyd fowlys that byn scapyd her peynys and be at reste and of her euerlastyng ioys. sum what y wille tel you as y can and may For no man may sufficiently And whenne we were passe and gonne these thre placys of peynys as hyt ys aboue seyde and had beholde the grete peynys and dyuers tormentys of fynnarys. we wente forthe farthir And as we wente farther. there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful plefaunte fwete sauyr And anone after we cam to a fylde the which was full of alle maner of feyre and plefaunte flowrys that gaue to vs an oncredyble and inestymable conforte of ioye and plesure Sothely in thys fylde we sawe and founde infynyte thousandys of fowlys ful iocunde and merye in a ful fwete reste after her

penauns and after her purgacyon. And hem that we founde firste in the begynnyng of that filde had upon hem white clothyng. but hyt was not very bryght nethyr wele schynyng. Notwithstondyng they had no spotte of blacknes or of any other onclennes on hem as hyt femyd. faue thys as y feyd before they were not very bryght schynyng whyte. Trewely amonge these many y knewe the whyche sum tyme y sawe and knewe ful wele whenne they leuyd in thys world. Of the whyche schortely sum what y wille telle yow and of other y purpose to cesse.

¶ **Of a certen abbas the whyche he sawe and knewe there also.** ¶ **Ca. I.**

Here in thys place was a certen abbas that was of worschipful conuerfacyon. the whyche y knewe whenne y was a chylde. and sche dyed a xiiii yere agone. Sothely sche had grete feruour and zele to chastyte. and to alle other honeste Also sche was wyse and warre and deuowte in kepyng her sisters. to whome sche was commytted Thys abbas y sawe amonge them that were in the begynnyng of that ioyful place. For sche was but as newe cum thedur fro her peynys. and sche had upon her clene clothyng but not verey whyte schynyng. And sche femyd by her chere and dysposy- cyon as sche had be longe tyme sicke or diffesyd and had cumme late fro bathys. I passe by here to tel of summe lyghte thyngys for the whyche sche had sofryd ryghte scarpe peynys. Sothely sche had not ouer- cumme in her leuyng the vyce and mocyon of vayne glorye. amonge the merytys of vertu and commenda- cyon of flatryng and of other thyngis innumerabulle y passe by. in the whyche the febull ignoraunce of good pepul often tymes offendythe Trewely sche told me that sche had sofryd peynys specyaly by cause sche louyd her kynnys folke ouermekyl carnaly. and to hem gaue mekyl goodys of the place that sche had rule of. whenne somme of her systers to home sche was a spyrytuall moder lackyd sum tymes suche thyngys as

longed to her leuyng and clothyng. And whenne y harde thys of her. gretely y meruelyde. For y knowe not onethe any prelate in thys dayes. that vfyd so grete scarfnes to her kynnys folke as fche me femyd dydde to her cofynis. And as tochyng superfluyte as fer as y knew. onethe fche gaue any tyme to hem that were of her kynne ther neccessarijs. Also her neuweys and necys. and othyr that were of her kynne she cowpulde hem not to carnal matrymony. but be toke hem to religyon for to ferue god. And so sterne fche behauyd her yn wordys and yn chere. to hem specialy. that when fche was feyne to othyr strangers frendely and yefely. fche was only to her cofynis ryghte gastful and on mylde. Also fche vfyd to enquiry ther fawtys ful warly. and when perauenture fche myghte fynde hem fawtye. ful bytturly therfor fche wolde hem ponyfhe. Also fche wolde haue the honeste of maners. and the clenness of chastyte obseruyd and kepte. of al feruantys and persons that fche hade longyng to the monasterye. but mooste of hem yat were of her kynne. And ther was no brothyr ne systyr that fche vfyd to fauer. as dydde othyr that were not of her kynne. And when y had seyde thys to her. and also that fche had browghte forthe many that y knewe to kepe deuowtly her purpose and habet of relygyon that they had takyn apon hem thys wyse the same abbas feide to me ageyne. Sothe hyt ys fche seyde as ye fey. But neuertheles for the carnal affeccyon and loue. that y had ynwardely to my frendys when y was bownde to the due gostely leuyng of religion. as wele by the reson of my professyon. as by the office that y bare. y kowde fynde non excuse. be fore the streyte iugement of god yn the whyche y was examynde to the vturmafte poynte of my leuyng. And mooste by cause that occasyon of gruggyng. and example of ouermekyl besynes grewe to my systers, by my fawte and negligens for the carke and besynes that they had to her frendys Trewly y schulde rathyr haue be warre and takyn hede of the hurte of her fowlys of home yhad cure and charge. than the superfluyteis and prouyfyon of wordly goodys

to my frendys the whyche y lefte onys wyth the worlde for god. And when thys worschippful abbas had tolde me thys and many othyr thyngys also. we wente forthe farther yn to the fame ioyful fylde.

¶ Of a certen prior that leuyd deuowtly and dyed holyly. ¶ Ca li



Saw and knew also yn thys ioyful place a certen worshipful perfon yat was a prior of a monasterye the whyche dyed a. iij yere agonne Trewly y saw hym ful bleffydly amonge ye holy spíritys and bleffyd feyntys yn a ioyful reste. exempte and delyueryd frome al peynys. gladsom and mery of yat place yat he was yn but mekyl more gladder and that yncomparable for the certen bydyng that he boode. to haue the sight of god. And he bare euermore whyle he leuyd in thys world the habet of a monke bothe on his body and in hys herte fro the tyme of hys chyldhode on to hys oolde aage and to hys laste ende. Also he kepeth and hydde the floure of hys vyrgynite in the bosom of mekenes and he cowpuld to hem ful fuerly the vertu of pacyens. Trewely he vsyd gret abstynence and longe wacchyng. and bothe too he ouercome by holy deuocyon. And whenne necessyte compellyd hym to be aboute werkys of charyte as hys office requyred for the tyme. he wulde euer amonge be seying some salmys or other deuowte prayers to god. No man had more compassyon to hem that were in temptacyon than he. ne no man was more deuowtur and besyur in seruyce to feke men / than he. Also he neuer denyed hem her petycyons and askynges that were dyffesyd al only of tho thyngis that myghte be hadde. And for to helpe hem that were in heuynes. a becke of warnyng was suffycient. And whenne he was of seche holy leuyng and conuerfacyon. and also laborde cont[i]nualy mony yerys before hys dethe. in grete wekenes of bodye so that by hys febulnes and diffese he had vtwardly loste the sight of on of his yes a too yere before his obite

when other lymmys of his body faylde him for dyuers other dyffesis. and not withstanding alle thys yette wolde he neuer be fro the couent ne fro the quere ne fro the comyn table of the frayter where he was more fedde of the refeccon of his brethyrne. than of hys owne Sothely aftyr hys yonge age. he vtwardly absteynide hym fro flesche metys neuertheles he wolde to his brethyrne yat wer ficklew and febul besyly and deuowtly profer hem flesche metys for her recoueryng And at the laste he fyl yn to a fekenes yat ys called dysenteria And when he was al moste browghte to hys ende. he toke hys gostely conforte and focur the holy and blesyd sakyrment of oure lordys precius body and blode with hys laste anoyntyng. and so bode al moste. x. days with owte any mete intending only the benefitys of god and the exhortacion of hys brethyrne Trewly the nyghte before the day yat he paste to god abowte the oure of diuine seruyce. he saw oure lord ihesu and oure blesyd lady feynt mary cummyng to hym. and with a ful meke sygne they made a tokyn to hym that he schulde folow hem. and anon aftyr callyd for hys brethyrne. and declaryd to hem the visyon that he had feyne. and tolde hem before. and yat with a ful glade herte yat he schulde passe hens on the morow nexte. and so he dydde Longe hyt were yef y schulde telle and remembre all thyng that he seyde before hys ende. how he commendyd hym selfe and hys brethyrne to god. and exhortyd hem to contynew yn good leuyng. hoys wordys and exhortacion was not of man. but of the holy gooste that spake yn hym Sothly then on the morow aftyr abowt the howr of tyrfte lying yn aghys and yn herre when he had seyde the seruice of the day. and of the holy trinite. and of oure blesyd lady. the whyche he vfyd euermore of a childe and when he had herde deuowtly the passion of oure lorde after the .iiii. euangelyfys. and other salmys with grete compunccyon of herte betwhene the swete kyssyngys of oure lordys crosse and the salutacions of oure blesyd lady. blesyng hys brethyrne deuoutely expyrd. Therefore thys worfchyfful fader. wyth home

fro my ryghte yonge aage y was ful wele acquentyd anon as y fawe hym deuoutely y grete hym and he grete me ageyne ful mekely and tolde me many thyngys.

¶ Of a certen yonge monke therc of his Ca lii



SOthely thys worschipful fader and Prior schewyd to me ther also a certen adolente a yonge man the whyche in hys chyldhode with gret feruent deuocyon entryd in to relygyon and was a monke in the fame place and monasterye yat thys worschypful fader aforeseyde was prior of. and there he leuyd a good whyle but no longe tyme. for he was preuent hastely and sone of dethe and so blesydly he passyd out of this worlde Trewly y neuer saw hym in body Neuertheles often y haue harde the bretheren of the fame place tel of his pure and innocent leuing and also of hys holy passing mony thingys Then seyde the forseide prior to me of hym This ys my sonne he seyde of home often tymes thou haste herde. he was my felowe when y leuyd in the worlde in holy leuing and deuocyon. he ys now also my felowe going to heuyn. and schalle be an euyne heyre with me eternaly in euerlasting ioye and blyffe and the fame yong monke also tolde opynly to hys brethirne before his dethe the howre of hys passyng. And also heuynly melody was harde at hys passyng as many can telle that were ther in the monasterie the fame tyme Treuly the forseide prior. what for diuers negligencys of hys owne doying and for othyr diuers sawtys of hys brethirne. he had sofryd some lytyl peynys And the fame yonge monke also. as he had offendyd yn ful smale and lytyl thyngys. so he had felte afore sum what of lytyl peynys. not wythstondyng they were bothe equale yn wythnes and in ioy Sothly the forseide prior as hyt semyd had a truste of a more greter rewarde for the more goode dedys and meritys of vertu the whyche he had by lengur leuyng deferuyd.

¶ Also of a worschipful pryste.

¶ Ca liij



Saw also yn thys same place a certen worschipful pryste the whyche yn hys lyfe dydde mekyl good to the pepul by hys holy preching Treuly he had grace of prechyng so ioynyd which the zele of ryghtwefnes and with good example of leuyng. yat he callid not only the pepul of hys owne paryshons fro wekyd leuyng and dedly dedis. but also he enformid and tawghte innumerable pepul of other parishons ferre and brode. how they schulde leue her synnys and fulfille owre lordis commandmentis and how they schulde dayly encrese and perfet in goode and vertus leuyng and so to continew to a dew and a conuenient ende And fothly summe were so ferre fallyn yn to the deuyls bondys by her euyl and wekyd leuyng whome he callyd ageyne by prayur and holy prechyng that visibly they myghte aftywarde vnderstonde and know how they had be takyn hem selfe to the deuyl and hys seruice the whiche he made of oure lordys infinite mercy by confession and satisfaccion and penanse doynge. ryght wele and parfet yn the feithe and yn good leuyng Neuertheles for what causys he had also sofryd before a lytyl while diuers peynis y leue oute here by cause y haue seyde a fore many feche lyke thyngys. And as we wente more ynward and farthir yn to yat ioyful place of paradyse. we had euermore a clere lyghte and felte a fwetur sauer and hem that we founde and saw ther were more whyttur and gladder than were othyr that we saw before And wher to schulde y tarye here now to nowmbre tho persons and her merytys the whiche y saw ther. that y knew summe tyme before yn the worlde. and hem also that y knew not before For al that were ther yn that place. were ordende to be the cytfonnys of the hie and euerlastyng ierusalem and al had paste the stryfe and batel of this worlde and were victurs of deuyls. and so lyghtly they went tho-

rowe al peynys. as they were before les comyrd [combyrd ?] and holde by wrechyd leuyng and worldely vicys

**¶ how oure lordys passion was representyd
and shewyd to the sowlys that were in pa[ra]-
dise. ¶ Ca liiii**



NOwe sothely tho thyngys the whiche we sawe as we wente forthe farthir in to the same place nethyr tonge may telle ne mannys mynde maye worthely confyder. who ys he that may worthily tel in worde how in the myddys of tho bleffyd and holy sowlys the holy croffe of crystys passyon was presented and schewed to hem. of the whiche infynite thousandys were there stondyng aboute hyt and as oure lorde had be present in hys body so they worfchyppte and halowed hys bleffyd passyon Trewly there was feyne the meke redemer of mankynde oure swete lorde and fauyur ihesus criste as he had be done fresche on the croffe. For alle hys body was blake and blody of scurgys and betyng and cruelly disfigurde by fowle spyttyng crownyd with scarpe thornys and smytte throw with grete naylys hys fyde was fore perfyd with a spere and fro his handys and fete ranne out blode redde as purpul and from his holy fyde came downe blode and water ful largely. and at this grete and wondyrful spectacul stode his holy moder oure bleffyd lady sent marye. not now in heuynes and mornyng but right gladsum and ioying and yat was in a ful feyre demenyng. and ther also stode with herre the swete dyscipil of criste feynt iohanne the bleffyd euangeliste and ho may now conceue in mynde how thoo holy soulys ranne thedir on euery fyde gladly and lightly to see and beholde yat bleffyd sight O what deuocyon was there of hem that behilde that gloriou vyfyon O what concurs was ther of worfchipping and thanking our lorde ihesu criste and how meruelus was her ioiful gladnes Trewly

remembryng these thyngys in my selfe y wote not whedir forow or deuocyon or compassion or gratulacyon drawyn nowe myne onhappy foule dyuers weyes. For wondyr and meruel of tho thingis makyn me alyenate fro my selfe and sum what absent to my selfe. who ys he that wolde not ful gretly forow to see so feire and so solemly a body to be caste under so grete iniuriis and fore peynys. and who wolde not with al his harte haue compassion apon his mekenes so mouid and vexyd with tormentys and vpbraydys of seche wekyd folke. and what ioye and conforte may nowe here be thoughte. that by his passion and meke dethe helle ys foughtyn agenst. the deuyl ys ouercome and bounde his power and strenthe is destroyed and man that was losse ys restoryd ageyne to grace and takyn oute of the peynful prison of helle and ioynyd bleffydly to the holy angelys of heuyn. and ho wolde not meruel on the grete mercy and goodnes of our fauyur cryste ihesu the whiche now beyng immortalle wyl whytefaue yat hys passyon and dethe the whyche he soffryd onys in this worlde bodely for the redemption of mankynde be representyd and schewde in a vyfyon to the holy fowlys that byn in paradyse. that her deuocyon and loue schuld be the more accendyd and increfyd to hym. Many other thingis y faw and herde there the whyche y trowe at this tyme is bettur to leue hem out than to wryte hem. and than astyrward sodenly this bleffyd syghte and holy vyfyon was takyn fro thens. Than al that grete multytude of fowlys that came thedir to worschippe the holy croffe of crystys passion wente ageyne euerichon to her owne places with ioy and gladnes. Treuly y folowyde euermore my duke and lodifman sent Nicholas that went forthe farthir and farther repletyd now with grete ioye and gladnes amonge the ful brighte and light manyons of bleffid fowlys. and the whitnes of hem yat were here in this place and the swetnes of fauer and also the melodye of synging laudys to god wes inestymable and onethe to mannys vnderstondyng credyble.

¶ Of the entryng of the gate of paradyse and of
the ioy that apperyd withinforth. ¶ Ca 1b



Orthermore nowe whenne we were paste all these placys and sightys aforeseyde and had gonne a good space more inward and euer grew to vs more and more ioye and feyernes of placys. also at the laste we sawe aferre a ful glorious walle of crystal hoys heythe no man might see. and lenthe no man might consider. and when we came thedyr y sawe within forthe a ful feyre brighte schynyng gate and stode opyn saue hit was signed and leide ouer with a crosse Treuly theder came flockemele the multytude of tho bleffyd fowlys that were next to hyt. and wolde cum in at that feyre gate The crosse was sette in the myddys of that gate. and nowe sche was lyfte vppe an hye and so gaue to hem that came thedyr an opyn and a fre entryng. and afterward sche was lettyn done ageyne. and so sparyd other oute that wuld haue commyn in But howe ioyful they were that wente in and how reuerently they taryde that stode withoute abydyng the lyftyng vppe of the crosse ageyne y can not telle by no wordys Sothely here sent Nycholas and y stode stille to geder. and the lyftyngys vppe of the crosse and the lettynngys done ageyne. wherby somme wente in and some taryde withoute. y behilde long tyme with grete wonder And at the laste sent Nycholas and y came thedyr to the same gate hande in hande. And when we came thedyr the crosse was lyfte vp. And so they that were there wente in. Sothely than my felowe sent Nycholas frely wente in and y foloude but fodenly and onauyfyd the crosse of the gate came done apon owre handys and departyd me fro my felawe sente Nycholas and when y sawe thys. ful fore aferde y was Then seyde sent Nycholas to me. Be not aferde but haue only ful certen feythe in our lorde ihesu criste and doutheles thou schalt come yn And aftyр thys my hope and truste came ageyne and the crosse was lyfte vppe and so y cam in. but what brightnes and clerenes of light was

there with in forthe al aboutys no man aske ne feche of me for y can not only telle hit by worde but also y can not remembre hit in mynde That glorious schyning light was brighte and smothe and so raueshte a man that behylde hit that hit bare a man aboue hym selfe by the grete brightnes of lyghte yn so mekyl that what fumeuer y fawe before hit was as no thing me thought in comparyson of hit That bryghtnesse thawghe hyt were inestymable. Neuerthelesse hyt dullyd not a mannys fyghte. hyt rathyr scharpyd hyt. Sothly hyt schynyd ful meruelusly. but more ynestymably hyt delytyd a man that behylde hyt. and wondirfully cowpulde a mannys fyghte to se hit. And wyth ynforthe no thyng y myght see. but lighte and the walle of cryftalle throw the whyche we came yn And also fro the gronde vppe to toppe of that walle were grycis ordende and dyspofyd feyre and meruelusly. by the whyche the ioyful company that was cum yn at the forfeyde gate gladly ascendyd vppe Ther was no labur. ther was no difficulte ther was no taryng yn her ascendyng. and the hier they wente the gladder they were. Sothely y stode benethe on the grunde. and longe tyme y faw and behylde how they that came yn at the gate ascendyd vppe by the fame grycis And at the laste as y lokyd vppe hier y faw yn a trone of ioy fittyng owre bleffyd lord and fauyur ihesus criste yn lykenes of man. and abowte hym as hyt femyd to me were a fyue hondred fowlys. the whyche late had ftyed vppe to that glorius trone. and so they came to owre lorde and worschpte hym and thankyde hym. for hys grete mercy and grace schewyd and done to hem And some were feyne on the vppur partys of the walle as they had walkyd hethyr and dedyr Trewly y knew for certen that thys place. were y faw owre lorde fyttyng yn a trone. was not the hye heuyn of heuyns where the bleffid spiritis of angels and the holy fowlys of ryghtwys men ioyin yn the feyghte of god feyng hym yn hys mageste as he ys. where also innumerable thowfondis of holy spiritys and angels ferue hym and assiste hym But than fro thens wythowten any hardnes or taryng. they ascende vppe to the hey

heuin the whyche ys bleffyd of the fyghte of the euer-
 laſtyng godhed where al only the holy angels and the
 fowlys of ryghtwes men that byn of angels perfeccion
 feyn the ynuifibly and inmortalle kyng of al worldys
 face to face. the whyche hathe only immortalite. and
 dwellyth yn lyghte. that ys inacceſſyble. for no man
 may cumme to hyt. the whyche no mortalle man feithe
 nethyr may fee Sothely he ys feyne only of holy
 ſpiritys that byn pure and clene. the whyche be not
 greuyd by no corrupcion of body nethir of fowle And
 yn thys viſion that y ſaw. ſo mekylle y conceuyd yn my
 fowle of ioy and gladnes that wat ſum euer may be feyde
 of hyt by mannys mowthe. ful lytyl hyt ys. and onſuffi-
 cient to expreſſe the ioy of myne herte. that y had there.

**¶ how the monke came owte ageyne throw the
 ſame gate of paradysc. ¶ Ca lvi**



Herfore when y had feyn al theſe fyghtys
 aboue feyde and many othyr innumerable
 my lorde ſent Nycholas that hylde me by
 the hande feyde ſchortly thys to me Loo
 ſonne he feyde now a party aftyr they peti-
 tion and grete deſir thow haſte feyne and beholde.
 the ſtate of the worlde yat ys to cumme as hyt myghte
 be to poſſible Alſo the perels of hem that offendyn
 and erryn the peynys of fynners. the reſte alſo of hem
 yat haue done her purgacion. the deſyrys of hem that
 be goyng to heuynward. and the ioys of hem. that now
 byn cumme to the courte of heuyn and alſo the ioy of
 cryſtis reynyng And now thow muſte go ageyne to
 they ſelfe and to thyne. and to the worldys feyghtyng
 Treuly thow ſchalt haue and perceue the ioys that thow
 haſte feyne and mekyl more. yeſſe thow contynew and
 perfeuer in the drede of god. And when he had feyde
 thys to me he browghte me forthe throwe the ſame
 gate that we came yn. wherfor ful heuy and ſory was y
 and more than a man may ſuppoſe. for wele y knew
 that y muſt turne ageyne. fro that heuynly blyſſe to thys
 worldys wrechidnes. And gretely he exhortyd me.

how y schulde dyspose me. to abyde the day of my callinge oute of my body yn clennes of herte and of body. and mekenes of spirite wyth dylygent kepyng of my religyon. Dylygently he feyde to me. kepe the commaundementys of god. and dyspose they leuyng aftyr the example of ryghtwes men. And truely fo hyt schal be. that aftyr the terme of they bodely leuyng thow schal be admyttyd blesfydly. to her feleschippe euerlastyngly.

¶ Of the swete pele and melodye of bellys that he herde in paradyse and also how he came to hym self ageyne. ¶ Ca. lviij



And whyle the holy confessor sent nycholas thys wyfe spake yet with me fodenly y harde ther a follenne pele and a rynggyng of a meruelus swetenes. and as al the bellys yn the worlde or what fumeuer ys of fownyng had be rongyn to gedyr at onys Trewly yn thys pele and rynging brake owte also a meruelus swetenes. and a variant medelyng of melody fownyd wyth alle And y wote not whether the gretnes of melody. or the swetnes of fownnyng of bellys was more to be wondirde And to so grete a noyse y toke good hede and ful gretly my mynde was suspendyd to here hyt Sothly anone as that gret and meruelus fownnyng and noyse was cessyd fodenly y saw my selfe departyd fro the swete feleschippe of my duke and leder sent Nicholas Than was y returnyd to my selfe ageyne. and anone y hard the voycis of my brethyrne. that stode abowte our bedde also my bodely strenthe cam ageyn to me a lytyl and a lityl and myn yes opinde to the vse of feyng as ye sawe ryghte wele. Also my fekenes and febulnes by the whiche y was longe tyme ful fore disseyd was vtwardly excludyd and gonne fro me. and fate vppe before yow so stronge and myghty as y was afore by hyt soroful and heuy And y wende that y had be then yn the chirche afore the auter. where y worschipte fyrste the crosse And as tochyng the taryng that y made yn thys vyfyon y had wende hyt had be noone. but al only

the space of on matens while. and now as y vnderstonde. y was terdye .ij. days and more And now as compeudeusly as y kowde y haue here tolde yow of al tho thingys the whiche y sawe and were schewyd to me yn body or yn spirite at the instauns and commandement of youre holynes and deuoute charyte. And nowe y besefche you mekely and that with fore weping that ye will with faue [vouchsafe] to praye to god for me an vnhappy wrecche yat y may scape the grete and greuys peynys of synners the whyche y sawe. and cum to the ioyes of the holy sowlis that y knewe. and alfoo to see euerlastyngly the glorious face of oure bleffyd lorde and sauyur ihesu criste and oure bleffyd lady sent marye.

¶ A proffe that thys reuelacyon ys of god and moste nedys be trew for the grete myraclys that our lord shewyd on this same monke that same tyme.

¶ Ca lviij



Ony instruccyons and opyn examples byn here at the begynnyng of thys narracyon that euydentely prouyn thys vyfyon. not to be of mannys conceyte but vtwardely of the wylle of god the whiche wolde haue hyt schewed to crystyn pepul Neuerthelesse yefe there be so grete infydelyte or infyrmyte of any persons that can not beleue to these thyngys aforfeyde lete hem confyder the grete fekenesse and febulnes of hym that sawe hyt. so fodenly and so sone helyd in to a very wytnes and trowthe of this vyfyon that he sawe. Also let hem meruelle the grete noyse that was abowte hym. and also howe that he was prycked in hys fete with nyldys by the whyche he kowde not in any wyfe be mouyd. Forthermore let hem take hede to hys yes that were so ferre fallyn done in to hys hede and was not feyne onethe to brethespace of .ij. days. and also aftyr a ful longe space of howris onethe laste myghte be perfeuyd yn hym a ful smalle meuyng as a thynne drede yn hys vytalle veynys Also let hem confyder hys contynualle wepyng and terys the whyche he had aftyrward many days. And besyde all thes thyngys

we knowe also a nothyr certen thyng that was a ful feyre myracle and a very tokyn of godys curacyon fchewyd on hym the fame tyme. and as mekyl to be merueld. Sothely he had al moſte the ſpace of an hole yere yn hys lyfte legge a grete fore and a ful byttur as hyt were a canker large and brode wherby he was peynynd intollerably. And he was wonte to fey. that he had ſeche a ſorow and peyne therof. as he had bore an hoothe plate of yrne bownde faſte to hys legge. And ther was no emplaſtur no oyntmente nethyr any othyr medicyn how be hit that he had mekyl of lechis leyde to hyt. yat myghte yeſe hym of hys peyne or drawe the wownde to gedyr. Trewly yn the ſpace of hys raueshyng. he was ſo fully helyd that he hym ſelfe meruelyd wyth vs to fele and ſee the peyne and ache wyth the wownde ſo clene agonne. that no tokyn of hyt. ne ſigne of rednes or of whythnes remaynyd aboue the meruelus curacion of god. Al only thys differens had hys legge that was fore. fro todyr legge that where the forſeyde fore was that place was bare and had none heere.



HU delectable hyt was to hym as he ſeyde fro that tyme forthe. as ofte as he harde any ſolenne pele of ryngyng of bellys. by cauſe hyt wolde then cum to hys mynde ageyne. the ful ſwete pele and melody the whyche he herde. when he was amonge the bleſſyd ſowlys yn paradyſe. Sothely aſtyr that he was cum to hym ſelfe and hys brethirne had tolde hym. that now ys the holy tyme of yeſtyr. than fyrſte he beleuyd. when he harde hem ryng ſolenly to complen. for then he knew certenly. that the pele and melodye. that he herde yn paradyſe. wyth ſo grete ioy and gladnes. betokynde the ſame ſolennyte of yeſtir yn the whyche owre bleſſyd lorde and ſauyur ihelus criſte roſe vppe viſibly and bodely fro dethe on to lyfe. to home wyth the fadyr and the holy gooſte be now and euermore euerlaſtyng ioye and blyſſe Amen.







