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The abbaye of the holy ghost

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The abbaye of the holy ghost

Printed at Westminster
by Wynkyn de Worde about the year
1496

Cambridge
at the University Press
1907

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The Abbey of the Holy Ghost was printed by Wynkyn de Worde at Westminster at least twice in the fifteenth century. Of the earlier edition, issued about 1496, three copies are known; one of them, in the British Museum, wants the first leaf: another is that which is here reproduced in facsimile. It belonged to John Moore, Bishop of Ely, whose library was presented to the University of Cambridge in 1715 by King George the First. It was no. 4 in the famous volume marked AB. 4. 58.

FRANCIS JENKINSON

1907 May 9

I certify that I have printed 250 copies only of this facsimile, that the impressions have been rubbed off the plates and the negatives destroyed.

P. DUJARDIN



The abbaye of the holy Ghost.

4.
The abbaye of the holy Ghost



¶ Here begynneth a ma-
 cere spekyng of a place
 that is namid the abbaye
 of the holy ghoſt / ſhall
 be founded or grouded in
 a clene conſcience / in whi-
 che abbaye ſhall dwelle
 xxix. ladyes ghofly.



In this ab-
 baye Cha-
 rite ſhall
 be Abbeſſe
 Wyſdome
 Pypoureſſe. Me-
 kenes ſup-
 pypoureſſe. And thyle bey-
 in the Couent. Pourtree
 Clenneſſe Temperaunce
 Soberneſſe. penaunce.
 Burumneſſe Confellion
 Ryghtwylnes Pedyca-
 cyon Strength Pacyence
 Symplenes Mercy Lar-
 genelle Reaſon Pyte Me-
 dytacyon Wyſon Deuo-
 cyon Contemplacyon Cha-
 ſtyte Subylacyon Hone-
 ſte Curteſy Drede and
 Gelouſy. ¶ The fader

of heuen is fouder of this
 abbaye / the ſone gouer-
 nou / the holy ghoſt by ſy-
 tour. But though ony ab-
 bay haue neuer ſo good a
 fouder / gouernour / & wyſ-
 tour / but it haue alſo good
 chartours wherby it may
 holde his londe / rent & fre-
 dom. Peraventure eyther
 by happe it ſhall be euill
 ſerued or elles luſtre mo-
 che dyſleale of enmyes.
 Therefore I woll reherce
 ſ chartours wherby I wol
 laye whay / where and of
 whomy this abbaye was
 fyrſte founded or grouded
 And thenne woll I laye
 how it was fyrſt made / &
 afterwarde wth in ſhort ty-
 me deſtroyed / & in what
 manere / & how longe ty-
 me or it were made ayeu
 as it was before. And
 how almyghty god hath
 put his foure doughters
 in this holy abbay ayenſt
 the foure doughters, of

the fende/whott) the holy
ghost chased away for
they were so fowle.

Sciant presentes & fu-
turi etc. Knowe they that
ben here & they þ ben to
come þ J almyghty god
in trynpte/fader/son/&
holy ghost haue gyue &
graüed/& w^r my worde
confermed to Adam þ fo
re fader of may & to Eue
his wyfe & to theyr heyr-
res a lytel precyous place
that is callid Conscience
þ lyeth in theyr soules by
twene a place þ is called
Sinderelis that styred a
may to goodnes/& grut-
cheth ayenst euyl in that
other halfe. Whole ende
lyeth fast by the grace of
god/thrugh whiche eue-
ry may may doo well yf
he woll. And þ other end
de lyeth in Joye yf þ sou-
le be clene out of synne.

This holy place al-
myghty god gaf to Adam

for sayd & to Eue and to
ther heyrres/clely dyght
without ony weme. In
the whiche god made a
noble house of religyon þ
is called the abbaye of þ
holy ghost. In to whiche
abbaye he put many go-
ostly ladies/þ is to saye/
good vertues. Wherig he
made charyte abbelle / &
wylsom prouesse/& me-
kenesse lupprouesse. He
walled this abbaye abou-
te with strenght þ no wyc-
ked thought sholde haue
entrid in þ hous yf Adam
& his wyfe hadde wolde
themselte. He gaaf them
lordshyp of al the worlde
to mayntey this holy hou-
se so ferforth that all the
fysshes in the see and all
the byrdes of thapre and
beestes of the erthe shol-
de haue ben byrome to
hym & to his wyfe and to
theyr heyrres after them
euer yf Adam & his wyf

had kept them fro synne
in to theyr endynge daye
¶ Habendū ⁊ tenendū ⁊c.
To haue ⁊ to holde this
foylayd place to þ̄ foylayd
Adam and to Eue ⁊ to
theyr heyres freely ⁊ in
peas without lette of ony
man euer. And therewith
Joye ⁊ blyſſe þ̄ neuer ſhal
haue ende for the ſcrupce
⁊ cuſtome that longeth
therof to the chyef lord
of the fee. And þ̄ was no
more than to wichſtonde
the temptacōn of the fen
de and of his wyfe. And
that laſted not of bothe
not a myle waye ſpace.
And almyghty god ſholde
haue warrantyd to A
dam ⁊ to Eue ⁊ to theyr
heyres that noble place/
to haue dwelled euermore
re in more Joye than ony
tongue may telle. ¶ Alſo
that they ne her heyres
ſholde neuer haue ſuffred
wo/ne ſholde they neuer

haue deyed/but whan al
mighty god wolde he ſhol
de haue take hym vp in
body ⁊ ſoule to the blyſſe
of heuen/there to haue ly
ued without ende/yt A
dam ⁊ his wyf had kept
them fro synne/as I ſayd
one daye to thende. ¶ Hys
teſtib; ⁊c. Of this bereth
wytneſ angell ⁊ man/he
uen ⁊ erth/ſonne ⁊ mone
ſterres and all creatures.
¶ Datū apud paradysū
⁊c. Veuen at paradyſe the
fyrt daye that man was
made. ¶ Anno regni ⁊c.
In the yere of the regy
nyng of almyghty god
kyng of kynges / whole
kyngdom) neuer began
ne neuer ſhall haue ende.
¶ Many men there be þ̄
wolde be in relygyon/but
they may not for dyuerſe
cauſes. Therefore they þ̄
may not be in bodyly rez
lygyon / they may be in

ghostly reipgrou yf they
woll/h is foudeid in a pla
ce h is called Conscience.
But fyrste h place muste
be clenfed w' grace of the
holy ghoft Two maydes
h be called Loue & Ryght
wplnes shall cast awaye
fro conscience all maner
of fylch. Theñe shal Me
kenesse & Pouerte make
the foudeiment therof/&
put awaye all worldely
thought h is though men
haue worldely goodes let
they not theyr loue there
vpon/& thenne may they
well be called mey poore
in spyrte/to whom Cryst
gyueth his blessinge.

¶ This abbay must also
be set vpon a ryuer / h is
the ryuer of teeres/whi
che ryuer was Marde/
lepe foudeid in sorowyn
ge for her synnes/therfor
the grace of god & heuen
ly ryches came all to her
wyl ¶ Theñe shal Luxū

helle & mercy vtre by the
walles in to hepgth & ma
ke them stronge with al
melodes/geyfyng glad
ly to poore mey after thy
state is/thus saith Thobi
¶ Si multū tibi fuerit
habūdāter tribue. si t. bl
lit extiguū. parū iptire su
de This is thus moche to
meane. Yf h be ryche ha
uyng plente of worldy
godes/gyue plenteuouly
therof. Yf h be poore be of
good wyl to gyue gladly
of luche thyng as h halt
for saynt Poule sayth.
¶ Hilarē datorē diligēt
de. That is to saye/god
loueth h glad gyuer Th
shall we buyde our hous
in heuen with the loue of
god & of our euencykles
¶ Thenne shall pacyen
ce & strength reple vp all
the pylars & vndset them
with bottraces/h no wy
de of wordes of angre ne
of tempest of persecucōy/

ne of temptacōn may cast
them downe. ¶ Thenne
we must make our cloys-
tre in this maner/þ shall
kepe vs ghostly out of al
worldly thoughtē & sygh-
tes / that is kepe we our
eyes fro all euill syghtes
our eeres fro euill heryn-
ge / our mouth fro euill
speakynge / fro swerynge /
& fro lyenge / & our hertes
fro all euill thoughtes.
And yf we kepe thus this
foure comers / we shall
buyde well our cloystre.
¶ A mayde þ hyght. Con-
fessyon shall make our
chaptour hous. Predyca-
cyon the fraytour / & Dy-
logy the oratory. Contem-
placyon the dortour. And
yf thysle shalbe reysed vp
to þ worlthyp of god / they
must stonde out fro worl-
dly noyse / fro worldly bes-
synesse & angre. ¶ Con-
templacōn is not ellis but
a deuoute herte w^t a brē

nyngē loue to god to tas-
ke londele of þ blyssē þ
is ordeyned for his chos-
sen in heuen. ¶ Pyte shal
be our fermour deuocōn
cellerer / & holy Medytacy-
on shall be garnetour.
Whay all thysle offycers
ben made the holy ghost
is warden / w^t god rader
founder / with god the lone
wyldom of he l. ad. The
worthy lady Charpte shal
be abbelle of this hous /
for all this other offycers
shall obeye to Charpte.
¶ Vnde oia vrā in caris-
tate fiat. All thyngē that
ye do / saye or thynke / be
they done in þ loue of god
¶ Alas yf I durste saye
full many be in relygyon
but fewe be relygyous þ
do the byddyngē of pou-
to obeye to charpte / ther-
fore lese they meche tyme
& also ther mede ¶ Now
shall the worthy lady Wy-
ledom be our pryourte

Mary prior oim est sa-
 piencia . The good lady
 Mekenesse þ̄ alwaye lo-
 ueth her selfe shall be our
 suppyouresse . This ab-
 bay is of god blessyd that
 hath thyle governours/
 for all be blessyd þ̄ holde
 them in theyr scole . for
 they þ̄ kepe Charpte Wy-
 sedom & Mekenesse / the
 thre p̄c̄lones in trynyte
 shall gyue them heuen to
 mede . That soule is gres-
 te & hye in heuen þ̄ hath
 thyle thre within herself .
 Charpte Wylsom & Me-
 kenesse **D**ylcrecōy shall
 be tresorer / & Dylson shall
 be chaūtour **M**ā orō sa-
 crificiū deo hōi solaciū di-
 abolo tormentū . **T**he
 fende sayd to Berrilmen
 our lordes apostle / thy ory-
 sons brenne me **S**aint
 Bernarde sayth whā we
 praye in good lyfe / our
 good angel daūcith & ma-
 keth therof a present to þ̄
 fað of heuen / & theñe our
 lorde cōmaūdeþ hym to
 wryte them in the booke
 of lyfe . **S**aynt Austeyn
 telleth þ̄ Jubylacōy / ory-
 sons felowe is a Joye con-
 ceuyed in teeres w^t a gho-
 stly loue þ̄ may not be the
 wed in all / ne hyde in all
 As it doth by them þ̄ her-
 tly loue þ̄ gyue almesse &
 cōrynue in theyr prayers /
 where soo they beþ theyr
 hertes synge moynnge
 songes of loue / whan they
 longe inwardly with ar-
 mes of loue to chyppe w^t
 ghostly mouth to kyss /
 they loue somtyme so her-
 tly þ̄ they lacke wordes so
 theyr loue rauyltheth thes-
 yr hertes þ̄ they wote not
 somtyme what they doo .
Deuocyon is Celerer
 that kepeth all the wys-
 nes bothe whyte & redde .
 That beþ all the worthy
 thankynge the whiche
 we all owe to do to god /

for the endeles goodnes þ
he hath done/dooth/and
woll do to vs yf we woll
ourself. This goodnes þ
he hath do was whan we
all sholde haue ben loste
thruugh synne of Adam &
be in helle without ende/
had not he of grete good
nes & pyte become man
for our sake/lyuyng here
many wynters in grete
penaunce & passyon/ & at þ
laste naylled on a crosse &
with a spere tonge to the
herte & deyed/and all for
loue of vs to brynge vs
out of payne.

¶ The goodnes that he
doth to vs now/ is whyle
we ben here in body & in
soule/ reuyng vs al that
we neede both bodyly and
ghostly. Bodyly/ as mete
drynke & clothyng. Gho
stly/ as good thoughtes/
good wordes/ & good de
des. And cherto to them þ
ben good he graunteth a

shelde of his grace & myri
de of his passyon to kepe
them fro the fende. And
to them þ ben wycked &
combiend w^r synne he gy
ueth space & tyme to cor
ne therfro & to amende yf
they wol. for th^o he sayth
hymselfe. ¶ Nolo mortē
pctōris sed magis de puer
tat et uiuat. This is to
saye. I woll not the dethe
of the synfull man but þ
he come & lyue. And ther
to he graunteth mercy &
forgyuenesse yf they woll
it aske. ¶ The goodnes
þ he woll doo to vs yf we
woll dwelle & abyde styll
in his seruyce / that is in
good vertues. In herynge
seenge/ spekyng/ goynge
handlyng/ & in all other
dedes werkynge shall be
to this. In tyme of dethe
whan body & soule shall
departe arweyne & the de
uyl appere in his owne ly
kenesse before vs to make

vs agast / & yf he may to
brynge vs in to mylbyles
ue / god wolde sende his
owne angell & all our go
de dedes þ̄ euer we here
wrought wryten to shew
vs & comfote vs / & dryue
away the deuyll / & lede
our soules to blyss. The
whiche blyss our loide
graūteþ & gyueþ to all
his chosen & true seruaūti
whan he sayth thus ¶ *Be
nite bñdicti patris mei p̄
cipite regnū qđ vobis pa
cū est ab origine mundi.*
¶ Penauice shall be Ser
uer þ̄ ryght well can ma
ke many good meetes / suf
ferynge many bytter sor
rowes for synne to make
the soule mery and glad
with god that before was
elenge / for she had hym
offended. ¶ Temperauice
shall serue in the fray
tour & loke all aboute þ̄
mesure be had ouer all þ̄
none haue to moche ne

to lytell / neyther of etyn
ge / drynkyng / ne of sle
pyng. ¶ Sobernes must
nedes rede at the borde þ̄
lyfe of holy faders / what
lyfe they lyued here in er
th / to take of them exam
ple to do as they dyde / &
therby to wyne þ̄ mede
þ̄ they haue. ¶ Pyte must
be the pytaūcer þ̄ dooth
that good that she may.
¶ Mercy must be Alme
ny that gyueþ to all &
no thyng can holde to
herself. ¶ The lady Dres
de Porter that kepeth the
cloystre of the hert þ̄ cha
cyth away all wycked
vyces & called in good ver
tues / & closeth the gates
of the cloystre þ̄ none euyl
ccome not in to the herte /
the eyen / the mouth / the
eeres / ne in to other places
by the fyue wyttes. ¶ Ho
nestie is maystresse to teche
nouyres curteysly how thei
shall haue them in ther

Deedes/both to god and to
man ¶ Curteply is host:
lere to calle is noble gyft
and Symplenes shall be
her felowe þ she be not to
lyberall. ¶ Reason shall
be purueour þ there be no
defaute. ¶ Hoüte shall be
fermerer þ leke men to
serue. Her felawe shall be
Largenelle to gyue eue:
ryche þ he nedeth. ¶ Me
dytacyon Garnetour for
to gadre come togyder
that men haue cheyr su:
stenaunce.

¶ Medytacyon is thought
in god/of his werkes/of
his wordes/ & of his crea:
tures / & of his paynes þ
he loued vs wich. for oft
a good thought is better
thay many Indeuowte
prayers. ¶ Therof spe:
keth þ holy byllhop De:
mys & sayth. Whay the
herte is caught with the
loue of god/he may not
saye the worde þ he thyn

keth in herte. The gar:
ner is aboue þ cellar. So
medytacyon ouer deuocoy
Medytacyon garnetour &
deuocoy cellerer/ & pyte
shall be pytaücer.

¶ Herof spekech the pro:
phete David & sayth ¶ A
fructu frumēti vini ⁊ olei
multiplicati sūt. Of fru:
te/of whete/of wyne & of
oyle ben they multeplyed
God behoteth to his cho:
sen thyle thre thynges.
Serue ye to me he sayth
& I shal gyue you plente
of whete/of wyne/ & of oy:
le. Plente of whete is th⁹
to thynke on þ crosse In:
wardly & on Cryste Ihu
that dyed theron / þ is to
saye/medytacyon. Plente
of wyne is welle of teeres
for to wepe well is good
deuocoy. plente of oyle is
good dylectacyon in Cryste
Ihesu/ þ is our beste com:
forte. Oyle gyueth sauou:
re to meetes & lyght also

to lāpes. Ryght so whan
men besече hertly god of
mercy / he sendeth theym
a ghoſtly Joye. The oyle
of comfort & of mercy /
is in medytacyon / where
to thynke on the crosse of
Cryſte Jhu. And in deu
con he gyueth wyne /
is the welle of teeres of byt
ternes / & after þ wyne of
teeres of ſweetnes . Our
lorde Jhu Cryſte ſendeth
them the oyle of comfort
& of mercy þ gyueth the
lyght of & the with his he
uenly preuytees þ he bys
deeth fro men þ bey ful of
fleſhly luſtes / þ gyue thē
all to worldely wytte in
dyuerſe degrees / þ whiche
is ryght grette foly ¶ For
the apoſtle Poule ſayth.
¶ Sapiēcia eiꝰ mūdi ſtul
ticia ē apud deū. That is
thus moche to ſaye / þ the
wyſdom of this worlde is
foly before god. Therfo
re me thynketh all thoſe

that purpoſe & trauaylle
to be holde wyſe in this
worlde / þ is to gad ryches
to gad for grette worſhypp
of themſelfe here / & for
theyr luſty lyuyng / more
than for the worſhypp of
god / to parte therof there
as it nedeth / bey ryght ny
ce ſoles & grette wretches /
as the apoſtle vs techeth
And to them þ be his true
ſeruauntes he gyueth the
lyght of loue þ they ſome
dele taak & fele how ſwe
te he is & how good. But
he gyueth it not all fully
for no mā I trowe mygh
te all fully it fele / þ for ly
hyng and Joye his herte
ſholde to braſte. for ſaſe
Auſten doctour ſellit ex
ample of an holy preeſt &
ſayth thus / þ than whan
he herde ony thēge of god
that it lyked hym to here
he ſholde be rauyſhed ſo
w^t Joye þ he ſholde falle
& lye ſtyll as he were deed

And though ony man in
þ tyme caste fyre on his
fleshe he feled it no more
than he had be all deed.
Wherof spekerh Job &
sayth ¶ Abscondi lucē in
manibz. That is to saye
god hydeh lyght within
his hondes/as he þ hath
a candell lyght betwene
his two hondes/he may
shewe it or hyde whether
he woll. So doth our lord
de Cryst Ihesu to his cho
sey meny/his hondes he o
peneth whan he wol and
gladderh them w^t heuen
ly lyght. And whā he wol
he closich his hondes & w^t
dreweth his comfote/for
he woll not þ they fele it
fully/but gyueh them le
ue to taast/& in partye to
fele how good he is/how
swete he is / as Dauid
sayth in þ sawter ¶ Gul
tate & videte qm̄ suavis ē
dn̄s. And yf god sayd to
vs/by this lykynge that þ

hast in this short tyme of
me / þ mayst taast how
swete I am to my choley
in my blyss whan they
passe hens. And thus he
doth to drawe vs fro lust
of fleshely & worldly lo
ue to flāme our hertes w^t
loue longynge to haue þ
Joye in body & soule w^t
hym without ende.

¶ A wyle lady Zelouyse
that is bely both nyght &
daye to do our lordes wyl
shall kepe our horolege
to wake thys ladyes all
& cause them swyftely to
ryse vp to saye our lordes
seruyce. This horolege of
contemplacyon is to god
loue longynge þ smyteth
sooner than ony other in
þ herte of Crystys louers
that seide theyr soule w^t
good prayers/& wallbeth
w^t swete teeres/& wipeth
it with ghostly comfote/
as Salomon telleth & te
cheth vs. ¶ Ego dormio

et cor meū vigilat. **I**lespe he sayth my fleshe to fede/my herte is wakynge all in loue & all to god longynge. **W**hay this abbaye was al well let & god therin serued / a tyraunte came & with grete power put in his foure doughters / þ̄ were all of shrewed maners/þ̄ fende fað of them all. **T**he fyreste doughter pryde / þ̄ other was enuye/þ̄ thyrde falle dempnye/þ̄ fourch fleschly lust. **T**hyle foure wenchis by coulell of the deuyll theyr fað came to noye this abbay so nyght & daye in soule the worle rest they haue **W**hay Charyte sawe this mylchepf & other lades of the house they range anone theyr chapytour bell/& toke coulell of this thyng. **A**nd thenne layd **D**ylcrecōn/þ̄ they praye the holy ghoist to come to helpe them w^t

his grace. **A**nd theñe they kneled downe & lange. **V**eni creator spiritus. **T**henne as it is layd before/came our lord **C**ryst **J**hu in to his mod & resto red this hous better than euer it was before. **T**o hym glory & worshyp þ̄ lyueeth without ende. **M**emorandū qđ pñ^o die plalmacione iē. **W**e may vnderstonde þ̄ there was a fals tyraūt apostata þ̄ is named **S**athanas þ̄ some tyme was pryour of þ̄ order of angels in þ̄ blyse of heuen/þ̄ for pryde rāne out of his blyful order in to sorowfull horour of þ̄ payne of helle. **H**e had soo grete enuy to this abbay of þ̄ holy ghoist þ̄ it was so well w^t god/ & had so grete a lordshyp he bethought hym how he myght dystroye þ̄ noble hous/& how he myght do to make þ̄ noble couente

of vertues to renke out of
theyr order/as he ranne
out of his. He came in by
kenes of a adder to thab-
baye gate to come in/ & þ
porter/ þ was called Dre-
de was not there redy for
without doubte yf Drede
had be there þ fende had
not come in. And Eue la-
we þ he was there/ & as a
grette sole she lete hym co-
me in. Therne sayd þ fen-
de to her/ why forbad god
þ ye sholde not ete of the
fruyte þ growith on þ tree
þ stondech in myddes of
paradyse/ therne sayd Eue
yf we ete of it we shall
deye. Naye sayd he. God
knowith wel yf ye ete the-
re of ye shal be as goddis
knowynge good & euyl/
but he wolde þ ye were not
so wyle/ & therfore he for-
bad ye sholde not ete of þ
fruyte Eue herde she shol-
de be so wyle/ was bothe
couetous & lykerous/ & la-

we the fruytes delycious
to þ mouth/ went to þ tree
and toke & ete therof and
gaaf Adam þ other dele
and he ete therof. And in
the meane tyme þ Adam
& his wyf ete of the fruy-
te/ the fals traytour with
his thre knyghtes. That
is is to saye. Pryde. Loue
tyle. & Wapngloiy/ wente
in this abbaye of the ho-
ly ghost & bare awaye al
the good þ there was / &
bare awaye the chartour
þ god gaaf them to holde
theyr place by. And ther-
fore Adam ne his wyfe
neyther theyr heyres frō
that daye vnto this daye
had neuer right to chalen-
ge ayen lordshyp of the
blysse of heuen/ but oonly
by goddes mercy. And
not onely thysle falle thes-
ues brake the abbaye/ but
also they bare awaye the
godes/ that is/ they draue
awaye dyspytously out

of the abbaye all the noble couent of vertues. So that it was .iij. M. v. L. & .xxiij. yere after that or they myght come ayeen al togyder as perfytlly as they were before.

¶ Whan Adam and his wyfe had eten of þ fruyte they behelde eche other / & theñe perceyued they fyrst that they were bothe robbed & naked & were alhamed of theñ self. And went and toke leues of spgge trees to couer with theyr pruytees / for they had no other clothes. Theñe wente they forth to one þ was thet belyde þ was namid wytte / and asked of hym where that holy couent was become. Theñe sayd wytte þ theyr abbay was destroyed & all þ couente was renne awaye for thy foly & for thy wyues. for whyle þ & thy wyfe ete of the fruyte / the abbaye

was destroyed with foure fals tyeues. Theñe all þ couent brake theyr order & ranne awaye / & sayd as they went / þ they lholde nomore come togyd ayeen as they were fyrst this. iij. M. yere & more. Thenne sayd Adam & his wyfe. Alas what shall we doo / we haue no clothe to doo on vs / ne hous to dwelle in / & therto the couent of holy vertues þ were our best frendes hath forsake vs & ben gone awaye. So welawaye þ harde whyle that euer we ete the fruyte. Soone after they herde how god spake to theñ as he went in the myddel of paradyle / & they weren alhamed of theñ self / for they were naked. **¶** Also they were aferde of hym / and went vnder a tree to hyde them. God came by them & sawe them / and sayd. Adam where art þ

Lorde sayd Adam I her/
 de thy boys in paradyle/
 and I was alhamed/for
 I was naked/therfore I
 hpd me. Adam sayd our
 lorde/who tolde the that
 thou were naked . Dny
 thyngc elles/but for thou
 ete of the fruyte apent
 my forbyddynge. Adam
 sayd our lorde/who hath
 broke thabbaye of the ho
 ly ghost/& who hath bore
 awaye all the good that
 there was. Where is thab
 belle & her couent/wheder
 ben they gone. Lord sayd
 Adam that woman that
 thou yauelt to me in to
 my wyfe lete in a false
 shrewe at the abbaye ga
 tes / that bad her ete of þ
 fruyte/& he sayd that she
 sholde be as wyle as god
 And she toke & ete therof
 & gaaf me that ocher des
 le. And I wolde not dys
 please her/but ete therof
 also. In þ meane tyme
 that false theyf with ma
 ny of his assent went in
 to the abbaye & brake it
 downe / beerynge awaye
 all the good þ was therin
 and draue awaye al that
 noble couent. I wote not
 wheder. Theñe sayd god
 to Luc. Why lete thou in
 this false theyf/and why
 ete thou of the fruyte/
 thenne sayd Luc . Lorde
 he came to me in lyknes
 of an adder and begyled
 me with falle wardes / &
 I lete hym in & dyde as
 he bad Thenne sayd our
 lorde to her. For thou lete
 hym in & dyde as he the
 bad/& etest of the fruyte/
 thou shalt bere thy chil
 dery with grete payne &
 all wpmmen that shall
 come after the / out take
 one . And yf thou hadde
 not so done/woman shol
 de not haue had payne in
 beerynge of childery. And
 thereto thou shalt be euer

vnd mānes power. God
theſe ſayd to Adam. for
þete of that fruyte ac thy
wpyes byddynge apenlle
my forbyddynge / & for þ
leteſt the abbay of the ho
ly ghoſt to be ſo foule de
ſtroyes / & lete chabbelle &
her couent to rene awaye
fro theyr order & knoweſt
not whether / this ſhal be
thy penaunce. Thou ſhalt
be dryue out of paradyle
in to the erthe acurſed for
thy lynne. Therin ſhall
thou dwelle with moche
ſorowe & woo all þ dayes
of thy lyfe / and the erthe
ſhall bynge forth to the
thornes & bieres . And þ
ſhalt ete graſſe that gro
weth on the erthe. So be
lynelle & ſwete of toy fa
ce thou ſhalt ete thy bier
de tyll thou come agayne
vnto the erthe that thou
came fro. for of the erthe
thou were made / and to
the erthe thou ſhalt come

agayne.

¶ After þ our loide had
an angel to dryue Adam
& his wpy out of þ blyſſe
of paradyle in to þ wret
ched worlde. He had byn
go & ſeke there the abbel
le of the abbaye of the ho
ly ghoſt . And ſayd that
nocher he ne his wpye ne
none of theyr offpyng
ſholde come agayne in to
the blyſſe of paradyle ne
in to heuen / tyll they ha
ue made agayne the ab
bye of the holy ghoſt as
well as it was before. Al
ſo tyll they haue brought
agayn chabbelle w^t them
and all the couent in as
good poynt as they were
or they wente awaye .
¶ Thenne made god to
Adam a cote of leder / &
to Eue an other cote / and
put them out of paradyle
And thus they went for
the in to this wretched
worlde w^t moche ſorowe

and care/ & therof was no wonder. ¶ They lyued thenne in this worlde w^t moche woo & sorowe .ix. honored yeres and .xxx. And sought the abbelle & her couent that were loo renne awaye.

¶ Also he wolde haue had somewhat wherwith he myght haue made a gapy p^r abbaye of p^r holy ghost. And he myght fynde therof right nought in all that longe tyme. And in p^r meane tyme he fell sick for sorowe therof & deded and his wyfe both. And theyr soules went to helle. Not ouely they alone/ but al those p^r of them came by the space of .iiij. M. & .vi. C. yeres to helle they went eche one. for so longe was Adam in hell & that was for thabbaye of the holy ghost / p^r was theyr conspence/ was not made ayen as fayr ne as

clene as it was before.

¶ Th^r was Adam & his wyfe in helle many yeres in sorowe & care/ tyll als myghty god had pyte of theyr loules/ & sende downe his owne ocre lone/ & bad hym go and seke the abbelle of the abbaye of the holy ghost & her couent. for he wyte better where they were than Adam wylt. Th^r he cam downe in to this worlde & sought them here ful besely .xxiiij. yeres. And at p^r last he foude them hanginge on p^r roode. And toke them downe & ladde them w^t hym vnto helle & spake w^t Adam & his wyfe. Whan Adam sawe h^r come he was ful gladd and no wonder was.

¶ Th^renne Cryst goddes lone of heuen made ayen the abbaye of the holy ghost better than euer it was/ & toke out of helle

Adam & his wyfe / and
 ladde thm agayn home
 in to paradysse . ¶ And
 thet was moche Joye ma
 de at theyr comynge ho
 me. But how & in what
 maner Cryste foude thab
 belle & her couent / here
 may we lerne.

After the tyme that
 Adam & his wyfe
 were departed from this
 tranlytoy lyfe and put
 in þ ppylon of helle/there
 came in to the worlde ma
 ny wyle & famous men
 as Patrarkes and Pro
 phetes & other good men
 many that hadde moche
 sorowe for the abbaye of
 the holy ghost and for al
 the couent for they were
 so gone away/they wen
 te about & sought after
 them in many syndre co
 trees as longe as they ly
 ued. But vnder theym al
 they founde theym not.

Thenne amonge other
 men thet cam four good
 men. Dauid. Salomoy.
 Play. & Jeremy / þ were
 about daye and nyght to
 make this abbaye ayen
 & to seke vp the couent.
 And for they myght not
 haue theyr wpll/they ma
 de moche sorowe & mooy
 Dauid sayd. ¶ Labora
 ui clamās rauce facte sūt
 fauces mee defecerūt ocll
 mei dū spero in deū meū
 I haue so traueled & cry
 ed after them þ my thes
 kes ake and bey were al
 hooures. ¶ Dñe inclina ce
 los tuos ⁊ descende. Ther
 fore lorde he sayd howe
 downe thy heuēs & come
 downe & helpe me to seke
 the abbelle & her couent/
 for I may not fynde them
 ¶ Thenne sayd Salo
 moy ¶ Circuibo ciuitatē
 p vicos ⁊ plateas et quicquā
 quē diligit aia mea . I
 shall goo about the Cyt

te by wayes & by stretes &
leke the abbelle & her cou-
uent whom my herte lo-
ueth. I sought them / but
I founde them not. I cryed
but none of them wolde
answere wth a worde.
Thenne I layd moynn-
ge thus / tozne ayeu y^e swe-
te wyghte & lete vs loke
on the. Thou hast wou-
ded myn herte my fayre
lytter my fayre spoule y^e
hast wouidid myn hert wth
the twynkelynge of thyn
eyen. I haue sought by
nyghtes y^e couent whom
my soule loueth. I haue
sought wth all my myght
& I may not fynde them
Thenne sayd he to ocher
maydens y^e dwelled there
belyde. I praye you spe-
cyally ye maydens of Jeru-
salem yf ye fynde ony
chynge where chabbelle
is of chabbaye of the holy
ghost & her couent / that
ye will tell them that I

am seke for loue longyns
ge after them Thus kyn-
ge Salomon made moch
moyn / & they he sayd th^e
Lorde god lende downe
out of thy holy heu^s thy
dere sone y^e he may be wth
me & trauayle with me /
& helpe me to make ayeu
the abbaye of the holy
ghost in as good poynt
as it sholde be. But for
all y^e he coude crye / god-
dis sone cam not yet then
Thenne wente Playe
y^e prophete & sought chab-
belle of her couent many
dayes & longe / but he fou-
de them not. Thenne say-
de he th^e. *Quinā dīrū*
perā celos et descenderes.
y^e is to saye wolde god lor-
de- y^e y^e woldest broke he-
uens & come downe & hel-
pe vs to make ayeu chab-
baye of the holy ghost / &
fynde v^o the couent that
is gone awaye. Then-
ne went Jeremy the pros-

phete & lought them also
but he myght not fynde
them/therfore made he a
ruchfull moon and sayd.
¶ De michi misere ic.
Wo to me wretche he say
de þ god hath encreaced
more sorowe to my sorow
we. I haue trauaylled w^t
out ony reste in syghynge
& sorowynge / & I maye
not fynde þ þ I seke. Hes
las he sayd þ fende hath
dryue awaye þ maydens
in to the erthe/ & defyled
theyr kyngdome . The
maydens be paste awaye
in to wretchednes. They
herde me well how I sy
ghed & made moch moon
but there was none of the
þ wolde me comforte w^t
a worde. Therfore I has
ue so wepte for sorowe þ
my eyen be in poynt to
faylle . Who shall gyue
me water to my heed / &
who shal yeue me a welle
of teeres to my eyen.

And who shall wepe for
þ maydens þ be thus go
ne away both day & nygh
te Thou noble abbelle he
sayth to whom may I ly
ken the / to whom may I
assemble the / þ doughter
of Jherlm the wyle pipou
relle to whom I lyken þ
Thou mayde & doughs
ter of Syon þ holy couent
he sayth / how may I cō
forte the / me thynke thy
sorowe as grete as þ see /
þ noble couent who shall
be thy helpe . I can not
elles saye sayth Jeremy
but the fayrest floure of
our garlonde is falle as
waye. Alas alas & welas
waye þeuer we dyde sēne
¶ Whan god almyghty
herde th^o thyle prophetes
w^t many other good men
to make moche moon w^t
heuy chere many hūdred
yeres for the destruccyon
of the abbaye of the holy
ghost / he had grete pyte

of them that they said so
And þ̄ therfore mannes
soule was in pylon & pay
ne of helle / & sholde haue
be there w'out ende . He
ordeyned a counseyle of þ̄
holy trynitye in the blyss
of heuen / of fader / sone / &
holy ghoſt & sayd . We ma
de mānes soule to our ly
kenes / & toke hym to kee
pe in his owne consyenc
te the abbaye of the holy
ghoſt . And he of his ow
ne propre foly lete beere
awaye out of that abbay
all the good þ̄ there was /
& the abbelle and her cou
uent ranne awaye out of
her order . Therfore he
was take & put in to the
pylon of helle / and there
hath be now . M . yere and
vi . L . & more / & þ̄ is grete
pyte . Therfore it were a
good dede to make þ̄ ab
belle & her couent sayre to
come aye in to her order
& make aye the abbaye

of the holy ghoſt as well
as euer it was / & to deli
uer mānes soule out of þ̄
lozy pylon . He hath be
thery longe tyme / haue
we pyte on hym . He is as
one of vs made to our ly
kenes . All þ̄ holy trynitye
grauntid it shold be so / but
it was asked who sholde
do þ̄ dede . It were nede he
were luche one þ̄ were hol
de to do it / & also that he
myght do it . But no thyng
ge was beholde to deli
uer mānes soule but only
mayne no thyng myght
te deliuer hym but onely
god . Therfore he þ̄ shol
de do that dede muste be
both god & mayne / and so
myght no thyng be but
were one of the thre pers
ones of þ̄ trynitye . Ther
fore they ordeyned þ̄ the
seconde persone þ̄ is al
myghty goddes sone shol
de come in to this worlde
& be borne of a mayde &

become man / & make a;
gayn the abbaye of þ ho
lyghost / & deye for loue of
may on þ rood tree / & so
delyuer mānes soule fro
þ payne of helle. Theñe
were there foure dough
ters of almyghty god /
whiche ben Mercy Trou
the Ryghtwylnes & Peas
the whiche herde telle þ
mānes soule sholde be de
lynered fro helle payne / &
came all foure togyð be
fore god almyghty Theñ
sayd Trough thus to her
fader almyghty god / lo:
de she sayd þ shalt louid e:
uer well me that am thy
doughter Trough. I pray
þ forsake my not. Thou
sayd what tyme may ete
of þ fruyte / he sholde deye
& go to helle. Therefore
yf thou delyuer may out
fro thens / thou destroyest
me & that were no reason
for goddes trowth lastich
without ende. Thenne

sayd Mercy. **¶** Pater
mian ic. fader of mercy
& god of all comfote þ
comfortest all thyng in
angre & in wo / haue thou
mercy on mānes soule þ
lyeth boude in helle / and
brynge hym in to blyffe.
for thou sayd þ woldest
kepe mercy to hym with
out ende Therefore sayth
thou art true / þ shalt ha
ue mercy on mānes soule
Thenne sayd Ryghtwyl
nes. Nay nay / it may not
be so. **¶** Quia iust⁹ dñs
& iusticias dilexit. Lorde she
sayd thou art ryghtfull /
& louest rightwylnes / the
re fore þ shalt not ryght
fully saue mannes soule.
for it is ryght & reason þ
he haue þ he hath deser
ued / for he hath forsake
god þ hym forth brought
& he hath forgete his lor
de þ made hym of nough
te. Therefore it is reason
that þ haue of hym no:

Be it known
By these words

ther pyte ne mercy / for
thy ryghtwysnes shal laste
to the worldes ende
¶ Tenne sayd Mercy to
Ryghtwysnes. Syfter be
thou styll & saye not so/
for it were not ryght þ
knowest well þ god shold
de forsake me. for þ mer
cy of god is aboue al his
werkis / & the mercy of
god was without begyn
nyng & shal be without
endynge . Therfore yf
god forsake me/he sholde
forsake both my sylter &
the/þ were nother ryght
ne trowth. Therfore she
sayd to saue vs all thre/
god shall haue of mānes
soule both mercy & pyte.
¶ Thenne sayd Prax to
her thyrde sylter . ¶ Pax
dñi exsuperat om̄i sensū.
The peas of god passeth
al maner wytte. Though
it be so she sayd þ trowth
saye apenst skyll why mā
nes soule sholde not be sa
ued/& ryghtwysnes also
an other. Neuertheles me
thynketh þ mercy sayth
best / that mannes soule
sholde be saued . for as
she loth sayth / elles god
shold forsake you al thre
both Ryghtwysnes Mer
cy. & Trowth. And J thyn
ke that were grete ruche.
And not conly he sholde
forsake you thre, but also
he sholde forsake me for
as longe as mānes soule
is so in helle/there shalbe
dylcorde amōge you thre
for Ryghtwysnes and
Trowth shall wyll to ha
ue hym there styll/& Mer
cy shall wyll to haue hym
out/so that peas amonge
you shal be forsake. Also
yf man were soo styll in
helle/there sholde be dyl
corde betwene god & man
& betwene angell & man
& betwene mar & man/so
þ peas sholde be forsake
ouer all/whiche were no

prouffyste. Therfore sayd togȝder better than euer
 Peas do ye after my cou; it was before. ¶ Whan
 sell/ & praye we god all to thyle systers, heroe this/
 gyder þ is prynce of peas they were glad & Joyfull
 þ he wol make peas & a; ¶ *Mia et veritas obuia;*
 corde betwene you thre/ uerit sibi iusticia et pac
 betwene god & man/ be; osculate sūt. Mercy and
 twene angell & man / & trouch mette them togȝd
 betwene man & man / & ryghtwylnes & peas bey
 ordeyne suche a way that hysed and made at one.
 he maye kepe vs styll all ¶ Tho anone almyghty
 foure systers. ¶ All they god the fader sende dow;
 thoughte that ihe sayd ne his owne sone is to
 best. And all prayed god this worlde to become mā
 of heuen that he wolde for vs/ & to seke thabbelle
 sodo. And thenne he sayd of thabbaye of the holy
 ¶ *Ego cogito cogitacio;* ghost & her holy couent/ þ
 nes pacis et nō afflictōes is to saue. Charyte & o;
 I thynke sayd god thou; ther noble vertues. And
 ghtes of peas and not of the fyrste dape þ he came
 wyckednes / & I shall he ye fōude a lady of þ ho;
 sayd kepe you styll alle ly abbaye that is called
 foure/ & shal saue mānes Clennesse. for he was cō
 soule and bynngē hym to cepued without knowlez
 blyste. ¶ Also he sayd I gyngē of ony man thos
 shall fynde vp thabbelle rugh the vertue & the ope
 of thabbaye of the holy racyon of the holy ghost/
 ghost / & make ayeu the and borne of a pure clene
 abbaye & the couent all mayden and virgyn that

neuer was despled wyth
lynne.

¶ Thus clenness he fou
de whay he was in his
moos wombe beyng in
carnate man by that pu
re vyrgyn. ¶ And that
noble lady he kepte with
hym there .xxxix. wekes
¶ Thenne was he borne of
his moder in an olde bro
ken house at Bethleem
townes ende/ & layd on
an asses manger on a ly
tel hepe. And there he fou
de an other lady of s^h ab
haye & s^h was pouerte for
his blessid mod had none
other shetes for to wynde
hym in/ but toke a keuer
chyl of her heed/ & kytt
an olde kertyl & made of
it cloutes/ & wounde our
blessyd lord therin for col
de. And laved hym on a
wylpe of hepe before an
ore & an alle. Thyle two
ladres pouerte & clenness
he lad forth wth hym tyll

he was .xij. yeres olde.

¶ Thenne went he forth
with Joseph & his moder
to Jerlm to offre there in
an Ester dape. And whā
they had offrid & were gos
yng home ayen/ our lor
de Jhu bode tyll at Jeru
salem thre dayes/ & went
in to the temple amonge
maysters of s^h lawe. The
re he foude other two las
dres of the ho^{ly} abbaye/
that were. Wysdom and
Ryghte ylnes.

¶ Whay Mary & Joseph
were come home & wylt
not where Jhus was beco
me/ they made moche sor
rowe for s^h swete childe/ &
went ayen to Jerlm to se
ke hym. Thenne they
foude hym in the temple
syttyng amonge doctors
dysputyng of the lawe.
¶ Thenne layd his mod to
hym. Sone what hast s^h
done/ thy fader & I haue
sought the makynge for

the moche sorowe. Then
ne sayd Thus. How is it þ
ye lough me/wyt ye not
well that I must be hely
about my fads nedes. He
sende me iy to this couñre
to seke vp thabbelle & the
couent of thabbay of the
holy ghost. And therfore
I went amonge þ may
sters iy to the temple / &
there foude I two ladyes
of the couent. Ryghtwyl
nes & Wylsom/and so he
coude more than all they
Then went he home w^t
Joseph & his moder iy to
Nazareth/& there he fou
de an other lady þ was
called Buxines. for he þ
is hyghest lorde was lo
west of hert/& iy al thyn
ge buxome to his moder.
Then went he forth
xvii. yeres & an half/& e
uery daye at his boide he
foude other two ladyes of
that holy abbaye/& they
names were Temporaũ

ce and Sobrienes. He lad
them with hym iy to de
serte to seke mo of her fe
lowes. And there he fou
de other two ladyes/cha
one hyght Penaũce & her
felowe Strength. He fou
de there penaũce ynough
for he fasted .xl. dayes &
.xl. nyght for loue of mā
nes soule without merce
& drynke/& thenne he be
gay to hungre. Then
came the sende to hym þ
came to Eue iy paradys
iy to thabbaye of the ho
ly ghost/& wolde haue o
uercome hym iy gloteny
as he dyde her/& lad him
to an hepe of stones/and
bad hym yf he were gods
des lone he shold make þ
stones loues/& ete of thē
ynough. Thenne foude
he there strength/thrugh
which he withstode mygh
tly the temptacion of the
sende & layd. Man lyueth
not oonly by brede/but by

euery worde of goddes
mouth. Thenne bare the
fende hym thens in to Je
rusalē & set hym on y^e py
nacle of the temple / and
wolde haue ouercome hē
with pryde & daynglori.
& sayd . Yf thou be god
des sone skyppe downe &
take none harme/and al
men shall prayse the/and
saye that thou hast done
a grete maystry Thenne
he withstode also his tēp
tacyō with the vertue of
that lady Strength/and
sayd Thou shalt not tēp
te thy loide god/as who
sayth it is no nede that I
skyppe downe I may go
downe well ynough by a
nother waye. Thenne he
lad hym in to an hygge
hulle & shewed hym ther
al the rycheffe of the worl
de/& wolde haue ouerco
me hym in couetyse & say
de. I shall gyue y^e all the
goodes that thou seeest/yf

thou wilt knele downe &
worshyp me . And there
he withstode myghtly wth
the lady Strength/& sayd
Go thy waye Sathanas
and come ayeu to helle.
Men shall worshyp als
myghty god & hym only
serue & noo thyng elles.
Thenne was the fende
ashamed of hymself that
he was so ouercome with
the lady Strength.

¶ Tho went Ihus in to
the londe of Galyle/and
there he foude other two
ladyes of that holy ab
baye/one hyght Shryfte
& that other predycatō
for there preched Cryste
fyrste & sayd to the peo
ple of the couētree. ¶ Pe
nitēmini et confitemini
et credite euāgelio. Shry
ue ye you & do ye penaū
ce & be ye of good byleue
the kyngdom of heuen
nygbeth faste ¶ Thenne
went he forth to the see

lyde/ & there he foude pe
ter & Andrew his broð
castyng theyr nettes in
to the see to catthe fyssh
And Cryste sayd to them
Come ye & folowe me/ &
I shal make you fysshers
of meyn. And they left
theyr bote styll in the see
& went forth with Cryst
So they went a lytel fer
der & foude John & Ja
mes his broder in an o
ther bote drawyng theyr
nettes with Zebede theyr
fader/ for they were fyl
shers also. And Cryste
had them folowe him/ &
they lefte theyr fader &
al that they hadde in the
bote & yede with Cryste.
¶ On a daye as they yez
de by the waye Peter say
de to Cryste. What shall
we haue of the that haue
forlake al that we had &
folowe the thus in pauer
te. Thenne Cryste foude
an other lady of that ho

ly abbaye called Large
nes. forsoch Cryst sayd/
ye þ haue forlake al that
ye had & folowe me/ shal
haue an hūderd folde so
moche therfore/ & therto
lyf w'out ende ¶ Thenne
came he forth on a daye
fro the moūt of Olyuete
in to the temple of Jerlm
to preche there / & whyle
he was prechyng/ þ Sar
rasyns brought hē a wo
man take in auowtry/ &
sayd to hym. Lo marster
this woman is now take
in a spousebreche / what
shal we now do with her
Moyles byddeth in our
lawe that we sholde sto
ne suche to deth. Cryste
knewe theyr falsheðe þ
they dyde it to tempte hē
stowped downe & wrote
on the grounde with his
fynger all theyr synnes/
so þeche of them myght
se how synfull other was
And thenne he sayde to

thet) thus. Spch it is so
that by your lawes this
womay shalbe stoned to
deche / thenne whiche of
you all that is without
lynne/caste he on her the
fyrste stone. Thenne all
they were alhamed of
themself & went out at þ
doore eche after ocher / &
lete Cryste stonde allone
w' the womay. Thenne
came two ladres to hym
of the abbaye of the holy
ghost/that were Mercy &
Pyte. Thenne sayd Cry
ste to þ womay. Womay
where bej thyv enemyes.
Hath ony man condemp
ned the to dech. Lorde she
sayd no man/& I wol not
sayd our lorde condemp
ne the. fare well he sayd
& be in wyl nomore to do
lynne. Here was grete
mercy & pyte. for the gret
test trespasse þ she dyde
was apenst hymself.

¶ Afterwarde on a daye

the Sarrazens sende theyr
dysciples to Cryst to ha
ue take hym in wordes.
They asked hym yt they
myght by goddes lawe
gyue tryoute to thempe
rou. Cryste knewe theyr
malyce wel/& sayd. Ye y
pocryt what nede is it to
tepte me. Lete me le a pe
ny of your money/& they
shewed hym one. Theñe
sayd Cryst/whoos coyne
is this/they sayd thempe
rou. Theñe foude Cry
ste a lady of the couent/þ
was called Realon/& say
de. Gyue ye to thempe
rou þ longeth to hym/&
to god þ longeth to hym
& that is realon.

¶ One daye thet as Cry
ste went by þ waye by hē
selfe/he remembered hym
on mānes soule & on the
abbaye of þ holy ghoist/&
thenne he foude an other
lady of the same house/
that mey calle Beloulye

Thenne toke he his dys-
ciples preuyly & went to-
warde Jerlm & sayd to
them th^o. I haue al thyle
xxxij. yeres & more be as-
bout to helpe mānes sou-
le / & to kepe vp þ abbelle
& the couent þ wente out
of thabbaye of the holy
ghost / & I haue foude of
them. xvi. And now I wol
go to Jerlm & be boude-
beten / hangen & drawe / &
I shal deye for loue of mā-
nes soule / to fynde vp the
other dele of þ holy couēt
This was a grete Jelou-
sy & a grete loue ¶ Then
went they forth to Jerlm
to gader / & on a tyme as
they were at theyr souper
to gyd Cryst foude two la-
dyes of þ abbaye / þ mey-
calle Curteysly & Honelle
for Cryst fed there at sou-
per his dysciples wth his
owne flesche and blood.
Whan he had so done he
wylshe theyr fete & wiped

them. At this offyce were
foure ladyes. Curteysly &
Euxūnes. Honelle & Me-
kenes.

¶ Afterwarde he wente
with his discyple to a
lytell towne that hyghte
Bethlemany / & there he
toke thre of his mey. Pe-
ter. James. & Johy / & bad
all the other abyde there
till tyl they came agayn
As they went our lorde be-
gay to quake & drad / &
thenne he sayd to them.
Here I haue foude an o-
ther lady of the holy co-
uent / that is called Drede
I haue he sayd full mos-
che drede ayen þ I shall
deye. Sytte ye downe he
sayd & wake ye / and byd
your bedes till I come as-
yey to you ¶ Thenne went
he forth fro them as fer-
re as it were a stones cal-
te / & there he foude other
two ladyes. Medytacyon
& Dyslou ¶ He berthougð

re hym on mannes soule
that it sholde be lost with
out ende but yf he deyed
therfore / & how he sholde
deye / & so be harde naptid
to the rode tree / & he was
in a grete agony / as noo
wond was. And for drede
of dech he swet dropes of
blood þ fell downe in the
groude as dropes fall fro
an hous eues after reyne
Thenne prayed he to his
fad & sayd. fad yf it may
be lete me not deye thus
dyspytously / netheles he
sayd thy wyll be done &
not myn. Thenne came
he ayen to his dyscyples &
foude them slepyng / &
thenne he sayd to peter.
Mayst þ not one houre
wake w^t me. Wake ye he
sayd & praye þ ye fall not
in to temptacōn Thenne
went he ayen and foude
Dylon & her syster Des
uocōn / & sayd. My fader
syth it may none ocher be

but that I must nedes suf
fre dech / be it as þ woll.
Thenne came he ayen to
his dyscyples & foude thē
slepyng as he dyde befo
re. He went ayen the thyr
de tyme / & prayed as he
dyde fyrste & foude ocher
ladyes of the holy abbay
Contemplacōn Dalpan
ce & Jubylacōn. Thenne
came an angell fro heuē
to comforte hym / & tolde
how mannes soule or the
thyrde daye sholde be des
pyerd out of helle / & how
by þ tyme he sholde syn
de vp all þ couent of the
abbaye of the holy ghoſt
& al theyr place made vp
ayen better they euer ic
was. Thenne was he me
ry and glad in his soule
though he were kyndely
by his manhede agast^o of
his deche. ¶ Thenne cas
me he ayen to his dyscys
ples & bad them ryle vp
and go with hym. And

as they walked & Iptell
forth/they sawe there mo
che folke comynge with
lancernes & drawen swer
des & staves to take our
lorde. Judas Scarpoth
went before them all/and
came to Cryste & kyssed
hym. And Cryste sayd to
hym. Judas frende thalt
thou betraye goddes so:
ne with a colle. ¶ Thenē
the Jewes toke Cryste &
boude hym as a theyf ful
harde and sore. There he
foude an other lady of þ
same hous/and she was
named pacyence. ¶ Pe:
ter sawe that/ & out with
a swerde and smote of a
boyes eere/that was one
of þ bysshops men. Thenē
sayd Cryste to Peter. put
vp thy swerde agayne.
Crowest thou not that I
myght praye my fader
yf I wolde / & he myght
sende me mo than twelue
legyons of angels. All

this he sayd I woll suf:
fre with good wyll for lo
ue of mannes soule.
¶ Thenne the falle Jes
wes ladde forth Ihu Cry
ste to Cayphas þ bysshop
his dylciples sawe that/
& ranne awaye for drede
euerychone / & lefte hym
there alone. ¶ Thenne
came many shrewes and
made playnt to þ bysshop
on our lorde. Thenē sayd
Cayphas to our lorde.
What sayst þ to thyle cō:
playnt & trespasses that
thyle men shewe ayenst þ
¶ Cryste foude there an
other lady that is called
Symplenelle. for he ans
swered not to hym with
one worde. ¶ Thenē the
bysshop asked hym whe:
re he had preched/ & what
he had taught and sayd.
Thenne sayde Cryste.
What demaundest þ me.
Enquyre of them þ her:
de me preche what I sayd

to them. Tho toke the Jewes our loide Jhu & put of his clothes and boude hym to a pylar of stone. And made scourges with knottes of lede & sharpe pryckes in thendes / and with them bete his precious body tyll it ranne all ovy blood. Thenne they dyde on hym a streyght sylken clothe / & that cleuid fast to þe fleshe whan þe blood was drye. Thenne they fet a garlonde on his heed of longe & sharpe thornes / & bete it harde downe with stauys for they wolde not prycke theyr fyngers. And toke hym a rede in his honde / and kneled downe & sayd in scorn. Hail kyng of Jewes. Whan they had so done they strypte of þe cote of sylke / & for it cleuid fast to the body / they drewe awaye therewith moche of the shynne and fleshe also. Whan they sawe that the shrewes were well pleasyd / & blyssyd on hym and spyt on hym And there foude Cryste an other lady of the abbaye that hygge Mekenies. Tho the false Jewes made Cryste to bere his owne crosse on his backe towarde the moūt of Caluary / tyll he was in poynt to falle downe for feblynesse. Whan they sawe that they wolde not that he deyed tyll he had be hanged for grete malice & hate that they had to hym. They made an other man to bere þe crosse tyll they came to the place where Cryst sholde be nayled on. And euer as he wente the good lady Mekenies went with him. Trowe ye not that his moder hadde thenne moche sorowe whan she sawe her lone goo soo to?

warde his deeth. for soch it was a pyteous syght/who þ had it seep. ¶ Whan they cam to Caluary they calt downe there þ crosse & layed our lorde alonge theron / & made markes & holes where his hondes and fete were nayled to. Theñe they toke a blont rough raggid nayle & droue w^t an hamour thurgh his honde to þ crosse. And for anguyllhe therof all his body drewe there to; warde / they wolde haue nayled þ other honde to þ crosse/ & it was to short to the hole þ they had made by half a fote & more / & yet wolde they make noo newe holes/ but toke ropes & tyed to his honde & drewe it tyll it was mete to the hole. And in þ drawynge all the Jyntes of his armes brake asondre ¶ Whan they wolde haue nayled his fete to þ crosse

al his body was so thronke vp togyder for peyne þ it was to short for þ hole þ they had made by a large fote. Theñe toke they ropes & tyed to his fete/ & drewe hym downe harde & loze tyll they were mete therfore / they brake in þ drawynge al the Jyntes of his lynes & knees & of his fete also. Theñe they toke suche an other raggyd rough nayle and draue it thurgh both his fete w^t an hamour atones in to the harde tree/ & whyle he was th^o nayled on þ crosse/ came many ladyes of þ holy abbaye pouerte. *Burūnes. Penaūce. Symplenes. Pacyence. & Mekenes/ to se how he diide.* Theñe sayd Cryst to them/ yf ye had your abesse/ theñe had ye euery chone. ¶ Whan þ Jewes had nayled hym on the crosse/ as meyn do cloth ou

A teryntour / they lyfte vp
the crosse fro þe groude to
let it falte in þe morteyns þe
was made for þe same pur
poos. And in theyre grete
enuyous malyce þe cursed
Jewes lyft it vp as hygh
as they myght w^t streng
the of meny & lete it falle
downe sodenly in to the
morteyns. In þe fallynge
all the synewes of his bo
dy/all þe veynes/& all the
Joyntes brake euery one.
I trowe there was pe
naunce ynough.

The lady pauerte was
there all redy/for he han
ged all naked as he was
born of his moder on the
crosse for mannes soule.
And whyle he hāgēd thet
with his bloody woundes al
to hurlyd & all to rente.
He foude þe abbelle of the
abbaye of the holy ghost
þis callid Charyte/þe whi
che sayd. **M**aiore cari
tate nemo hēt q̄ vt aiaz

**suā ponat quis p amicis
suis.** More loue & charyte
may noo man haue thay
to gyue his lyf for his frē
des/as Cryst dyde for mā
nes soule. **¶** Whan Cryst
had foude þe holy abbelle
Charyte & all her coueue
he was full glad in his
herte/all though he felte
moche wo of bodyly pay
ne withoutfoith. Theñe
asked he a drynke to ma
ke with all thyle ladies
mery. And welcomed the
& sayd (**S**icicio) I churste
Thenne the falle Jewes
made to him a drynke of
eytell & gall tempied to
gyder with myrre/& put
it to his mouth vppon a
spounge. Whan our lorde
had smellid þe taste therof
he wolde no more therof
but he sayd thus. **¶** Con
summatū est. That is to
saye. I haue done all my
fads message þe he bad me
doo on erthe. for I haue

forde vp the abbelle & al the couent of the abbaye of the holy ghost / & made ayeu thabbay better than euer it was. Now he layd I woll go to Adam & to my frendes & delyuer the out of helle / & lede them ayeu to the blyffe of paradyle h neuer shall cesse.

¶ Whay he had layd th^o he gaaf vp the ghost and deyed in fleshe hangynge on the crosse all to rulseyd & all to rent / so vnnech ony lēme henge by ocher bitwene two theuis for grete loue h he had to saue mānes soule. Theñe ghostly in his godhede he went downe to helle & toke out Adam & Eue. A / bell & Seth / & ocher. Noe Abraham / Jacob & Plaac Joseph. Moyses / & kyng Dauid. Patryarkes and prophetes / & all his frendes he toke with hym / & lad them w^t thabbelle & the counte of the holy ghost to h blyffe of heuen.

And there almyghty god ordenyd h his four doughcers Mercy and Trough Ryghtwylnes and Peas sholde dwelle in thabbay of h holy ghost. And thet he cōmanded hymself / h Mercy & Trough sholde be Charytes chapeleyns & goo about w^t her whyther h she went. He had also h Ryghtwylnes sholde be w^t Wysdom / for she was pryouresse & Peas w^t Mekenesse h was suppyouresse. He ordeyned h the se thre ladies sholde haue theyr chapeleyns / for they were moost of worshyp.

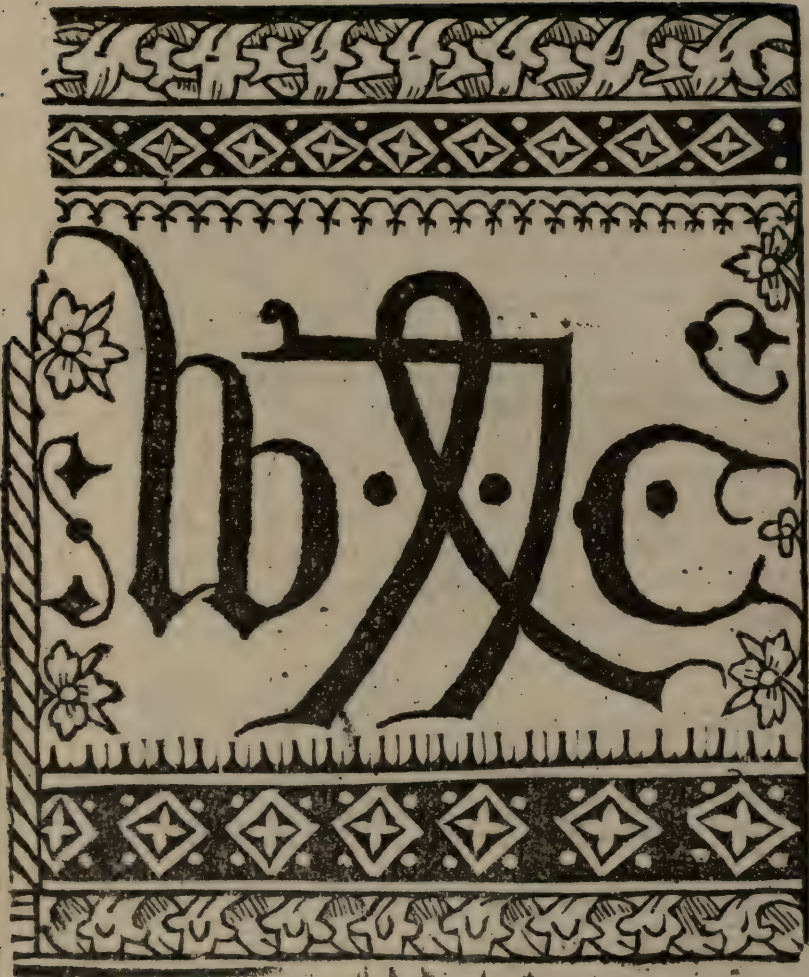
¶ Thenne he layd / he h woll kepe fayr & wel the se holy vertues / he shall fynde in this worlde by holy medytacōn / by good conuersacōn / by noble cōtemplacōn moche Joye & in yrrth both in body & sou

le. And afterwarde whan
he is deed / he shall haue
to his meede þ̄ kyngdome
of heuen / þ̄ is to laue mo-
re Joye & blyſſe than ony
eye may ſe / or eere here /
or tonge telle / or herte
thynke . Almyghty god
for his grete mercy gyue
vs grace & ſocour to kepe
fayr & well this abbaye /
that is our conſcyence / &
all the hole couent / that
is to laue good vertues / in
thought / in worde / & in de-
de / that we may come to
the blyſſe that god bough-
te vs to . Amen .

Now frendes & brethe-
ren in Cryste Jhu that co-
ueyte cryſtenly to lyue in
Cryſtis religyon Kepe ye
well your abbelle Chary-
te in herte / and all thyle
other noble vertues befo-
re reherced . And yf it ſoo
befalle þ̄ ony lyme of the
deupll bodyly or ghoſtly

he abowte to take from
you this lady Charyte /
rynge ye your Chaptour
belle of your in wyrt . And
calle ye to your counsell
Reaſon & Dylcrecion . Pa-
cyence & Peas . And go ye
forth to Dylſon / & crye
ye in ſoule to þ̄ holy ghoſt
And inwardly praye him
that he come & defende
charyte . That he thrugh
his gracypous helpe kepe
you fro euyll chaunce And
he that made vs all with
blyſſe vs auauce . Amen .

Empynted at Weſt
meſtre by Wynken
de worde .



Z Abbey of the Holy Ghost
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