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<Tranche 1>

<fol. 88ra>For als mykell as ilk man whils he
life here in þis worlde And is A
pilgrem~ ilke day of hys lif Tra
vaylynng<?> A dayes jorne tovarde þ^e place
where he shall dwelle Ay w^t-outen ende
After þe day of dome And sith þer is ij
Diuers place <lat><four words></lat> þ^t on
is euer-lasting payn of helle þ^t is ordyned
for wykked men þe whilke dye oute of
þis world in dedly syn~ And þ^t oþer is
euerlasting lif þ^t is ordened to Rightwise
men þe whilke dye oute of þis worlde
jn luffe & charite And þerfore it is
medefull And spedefull to ilke man
þ^t will cum to euer-lasting lif þ^t he
knaue þe way þ^t ledes þerto And þ^t
ilke man liffyng here is A pilgrym
As witnes wele þe profett p^s 28 <lat><two words></lat>
<lat></lat>
<lat></lat>
þat is to say A A lorde j am A cumlyng
Anens þe & A pilgrem~ As all my fads
before me haue ben Also saynt poule
witnes þe same <lat>Ad Corinth 5</lat> where
he says þus <lat><five words></lat>
<lat><five words></lat> þat is
we weten wele whils we ere here
in bodye we er~ pilgrems And os

straungers for oure lorde god For as
 lange as we are bodyly liffyng opon
 erth All þ^t tyme we walke in þis
 pilgremage traualyng towarde þe
 duellyng-place where he shall ay
 be w^t-owten ende after þe day of
 dome And sith þer is in þ^t on place
 þe whilke is ordeynde for þe wykked
 so mykell payn þ^t no man can+tell
 And in þ^t oþer place þ^t is ordeynd
 for rightwise men js so mykell
 <fol. 88rb><mrg>joye</mrg> þ^t no hert may thynke jt is nedfull
 to euery man þ^t will be saved þat he
 knawe whilke way will lede to þe ton
 And whilke to þe toþer wherfore 3e
 shall vnderstande Right as A waye
 ledes A+man fro on towne to an-oþer Or
 fro on Cite to an-oþer So in þ^t same
 maner Trespasyng And brekyng of
 goddes commaundement ledes þe hye
 way to euerlastyng payn And to þe
 fyer of helle As witnes þe profett
 p^s 128 <lat><four words></lat>
 <lat><one word></lat> AA lorde cursed And waried ere
 þose þ^t go A-way fro þⁱ commaundementes
 And breke þem And þ^t all þos waried
 wightes At þe day of dome Shall be
 casten in euer-lastyng fire As witnes
 þe gospels <lat><four words></lat>
 <lat><three words></lat> þise wordes shall
 crist speke to all þ^t shal+be dampned
 And ere þus mykell to say So 3e
 waried into euerlastyng fyre þ^t is ordend
 to þe fende And hys seruantes And þus
 holy writt witnes þ^t trespasing And
 brekyng of goddes commaundementes is þe
 hye way to euerlasting payn And to
 þe fire of helle And þerfore who so
 kepes cristes commaundementes gos þe

hye waye þ^t ledes to euerlastyg lif
 jn þe blisse of heven And þis witnes
 crist hym-self in þe gospels <lat><two words></lat>
 <lat><four words></lat>
 þat is to say jf þu will entre into euer
 lastyng life kepe þe commaundementes
 For os saynt Marke telles vs in þe
 Gospell þer kneled A man before crist And
 sayd þus to hym AA goode<?> Maister what shall
 we do For to haue euer-lastyng lyfe And
 Crist taght hym non oþer waye how he
 <fol. 88va>he shulde cum to blisse bot þis <lat><three words></lat>
 þ^t is to say jf þ^u will entre euer-lastyng
 life kepe þe commaundementes And þer
 fore syn it is so þ^t þe kepyng And
 þe fulfilling of goddes commaundementes
 es þe hye way to þe blisse of heven
 And no man may kepe þe way Bot
 so be þ^t he knawe itt þerfore j thynke
 w^t þe grace of god all-mighty to teche
 3owe þe commaundementes So þ^t 3e may
 jn þis pilgremage here opon erth
 Forsake þe perlious waye þ^t ledes to
 þe payn And for to walke to þe way
 þ^t ledes to þe blysse of heven~ <decorative leaf as linefiller>
 <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat> God hym-self spake all
 þise wordes And saide j am þⁱ lorde
 god þ^t ledde þe out of þe land of
 Egipt And oute of þe hows of Thral
 dom~ þ^u shall not make to þe A graven
 jmage And þis is vnderstande þus For
 be reson þ^t þing shuld be best loved þ^t
 is þe most worthy he shulde be þ^e most
 luffed And þe most worshipped And so

what þing þ^t man or woman ~~de~~ lufs
 most þai make it þer god jn as mykell
 as in þem is Be it wif or childe
 gold or siluer or juels or any oþer worldly
 catell And þerfore what þing þ^t A man
 lufs most Bot if it be god hym-self
 he makes it falsly hys god And it
 is to hym a fals god For he lufs it souer
 aynly as god And it is no god And so
 he brekes þis commaundement of god
 <fol. 88vb>Bot sirs þer are iij maner of fo <exp>k</exp> þ^t folowe
 þe stirryng of þer ^[iij] enmyes þ^t is þe Flesh
 þe world & þe fende And þai þ^t do so
 þai breke þis commaundement For þay luf
 more þaire enmyes þan god Os for þe
 first men þ^t lif in glotony And in lechory
 þai luf more þer belyes þan god And
 þaire bodyes þai make þer god of whom
 Saynt Paule spekes <lat><four words></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat><three words></lat> þ^t is to say many
 men go Of whom j haue sayd oft to
 3ow And now j say wepyng þai er~ þe
 enmyes of Cristes crosse Of whom þe
 ende is dede And of whom þaire
 wombe is þaire god And þaire ioye
 And þer owne confusion þ^t saver erthly
 thynges . So þose men þ^t luf Glotony &
 lechory þai make þer wombe þer god And
 breke þis first commaundement þe ij
 maner of men þ^t brekes þis commaund
 ment And also makes þem fals goddes
 er~ couetous men þe whilk luf more
 And set þer hert more opon worldly
 thyng Os<?> landes Rentes Golde Siluer
 or any oþer catell more þan on god

þai trespass agayns þis commaunde
 ment And þai make synfully slike
 goddes þer fals goddes For as saynt
 Paule says <lat><six words></lat>
 <lat><two words></lat> þ^t is to say A couetus
 man he is thralle to Mavmentes
 And slyke A couetus man þ^t lufs
 <fol. 89ra>Any wardly gode more þan god he dos
 Mavmentry And he makes slyke wardly
 godes hys Mavment And so he worshippes
 fals goddes Þe iij maner of men þat
 breke þis commaundment Are þese þ^t
 folowe þe fende And settes þer hartys
 most opon wardly godes worshippes
 vayn-glorie And hynes<?> of þem-self
 þis maner of worship Couet þe fende
 to haue had of Crist þ^t he shulde
 haue fallen downe And worshipped
 hym <lat><six words></lat>
 And in þis syn of pride synned lu
 cifer þ^t was þe hyst Aungell of heven
 whan he thought in his hert <lat><1 word></lat>
 <lat><2 lines></lat>
 <lat></lat> þ^t is to say j shall go up
 in-to heven And j shall enhance
 my sete vp all abowne And j shal+be
 lyke to god hym-self And þerfore he
 Fell downe lowest jnto þe depest
 pitt of helle And þerfore says saynt
 Gregory <lat><five words></lat>
 <lat><2 lines></lat>
 <lat><three words></lat> þat is to say
 jf lucifer thorow pride fell oute of
 heven into hell how shall þ^u þan
 be pride cum vp to heven Traist wele
 þerto it will not be Bot as syker as
 god is in heven þe higher þ^t þ^u makes
 þi-self here w^t pryde Agayn þe will
 of god Bot if þ^u amende þe here

in þis lif þ^u shall saue<?> after þⁱ dede
 for þⁱ pryde be nerrer lucyfer And
 <fol. 89rb>depper in helle-fyre And þ^erfore j
 counsell þ^t a-gayns þ^e temptacion of
 þⁱ flesh be mesurable of mete And
 of drynke And chast of 3our bodyes fro
 lechory And agayn þ^e temptacion
 of þ^e worlde to covetise halde þ^e
 payed w^t þ^t at god sendes þ^e with
 trouthe And Agayn þ^e temptacion of
 þ^e fende to *pride* and waynglorie hald
 þ^e payed of þ^t state þ^t god has sett
 þ^e inn And sett þⁱ luf And þⁱn hart
 opon god ouer all þⁱnges sen he is most
 worthy And þ^en þ^u kepes þ^e first
 commaundement <lat><two words></lat>
 <lat></lat>
 <lat><two words></lat> þ^t is to say þ^u shall noght
 take þ^e name of þⁱ lorde god in
 vayne Or in jdell þ^t is to vnderstande
 þ^u shall not swere be any name of
 of god w^t-oute resonable cause þ^erfore
 Crist hym-self says in þ^e gospels
 of sant Math . 5 . <lat><three words></lat>
 <lat><8 lines></lat>
 þ^t is to say swere noght in no
 maner þ^t is to vnderstande swere þ^u
 noght for no maner of cause resounable<?>
 or vnresonable Noþ^er be heven for it
 is goddes trone Nor be þ^e erthe
 for it is þ^e benke of hys <ill><rest of the line></ill>

<Tranche 2>

<fol. 100ra>And he saw a man writhe wandes .
 & eftsons sitt & make a garland of bowes .
 & eftsons go into a certayn place & byd
 hys bedes . And þ^en an Angell sayde
 to hym do . þ^u . þ^us Os who say cast þ^e to

ocupacions of god . & þ^u shal+be saved
 þe ij Medycyn agayn sleuth is to have
 consideracion of þe perels þ^t we be in For
 iij maner of perels þer be þ^t er~ wont to rase
 men oute of þer slepe þ^t is to say perill
 of water perill of fyre & perill of theves
 þe whilk perels fall in vs gostly oft
 tymes For þer is no day bot ill thoghtes
 cum into oure hert³ And þe fire of fleshly
 lust is kyndeled in oure house of concience
 Theves þai er fendes of helle þ^t ere
 thyk abowte vs þerfore says þ^e gospels
 wakes & praye³ þ^t 3^e fall not into temp
 tacion þe iij Medycyn agayn sleuth
 is to haue consideracion of þe grete
 mede þ^t men shall haue þ^t be besy in
 gode dedes And also of þe gret
 pyn þ^t þai shall have þ^t cast þem to sleuth
 whilk norish syn <lat></lat>
 Strenghe is properly medycyn agayn sleuth
 And A vertue þ^t w^tdrawes all maner of
 ill meuynges in A mans hert Or elles it
 is a wise vnderstandyng of perels & a
 longe suffering of perels & of trauayls
 Or elles it ^[is] on affeccion to god thurgh
 whilk A man takes no rewarde to
 travayle ne<?> to mischeves of þ^e world
 And to þis vertue it befallas to
 assayle grete þinges & gode for it liftes
 up a mans hert þ^t sleuth wold put
 downe For sleuth febles a mans soyle
 as it is beforesaide Of strenghe be iij
 braunches Os gret wille . Trist Syker
 nes & stedfastnes Gret will is a resonable
 <fol. 100rb>is a resonable assaying of here þing for
 who-so shall begynne a grete godnes him
 behoves to have a gret wille for þe
 lettyng of sleuth & hevynes Ensaumple
 of judas Machabeus For he was in

All þing euermore redy in body & sovle
 to dye for hys lynage & for his peple
 þe ij braunche is trist þat god will
 help vs to þ^t ende þ^t he has gyven vs
 vs gode begynnyng Trist all þ^u have
 grete tribulacion~ wene þ^u noght þ^t þ^u
 ert forsaken of god thynke what holy
 writ says w^t hym j am in tribulacion
 God says þe tene wo & tribulacion
 of A man j am redy to help hym in nede
 Ensaumple hereof we fynde of
 sant Stheven in hys passion when
 þe jves were abowte to stone hym
 to dede he saw an Aungell before
 hym redy to help hym Also of holy
 sayntes we shall have trist of help in
 nede And in þe prayers of holy kyrk
 os men bydyn for saynt peter whan
 he was in bendes w^t-ovten sesyng
 Right so prayes holy kyrke for þem þ^t
 are in tribulacion Saying þus lord god
 deliuer jsraell of all hys tribulacions
 þe iij braunche is sykernes And þ^t is
 whan A man dredes noght þe Angwish
 & þe mischef þ^t is ioyned to þe godnes
 þ^t is begune þis sikernes encrese and
 waxes in iij þinges of clenness of hert
 of fulfilling of goddes comaundement
 & of wilfull pouerte Saynt laurence
 saynt Mergrete & saynt Katerine & all pise
 oþer gode sayntes . thurgh þe sykernes þat
 þai had to god . to bryng þer lif to a gode
 ende . þai toke to þem slyke a hardynes
 þ^t þai dred noþer tirant . ne prisonyng ne non
 oþer martirdom~ . þe iiij braunche is sted
 fastnes & perseueraunce & þ^t is þe end of herd
 <fol. 100va>þinges & of gode<?> dedes Bot oft it be
 falles þ^t þing þ^t þing þ^t is wele begune
 is broght to no gode ende For many A

man begynnnes A gode lyf & holynes &
 at þe last turnes A-way þerfro & endys
 wykkedly & synfully Ensaumple of judas
 Scariot þ^t was first a gode+man & sithen
 betrayed hys lorde Also An armet þ^t
 was closed in a celle xxx wynter & wex
 hevy of hys penance be temptacion &
 wolde have turned agayn to þ^e lykyng
 of þis worlde And he stygh vp into þ^e
 rofe of hys hows to breke a hole þ^t
 he might go oute atte And when he wold
 have leped he fell & brake hys neke
 To suche ende brynges men sleuth Mour~
 nyng & wanhope Ensaumple of þis we
 fynde in þe ij boke of þe kyng Archito
 fell þ^t gaf counsell to Absalon þ^e son
 of kynge Dauyd to have fallen sodenly
 on hys fader & have slayn hym And for
 hys covncell was not hert he went
 hom~ & hanged hym-self And þerfore
 men shulde euer be in drede & in sorow
 for þer syns For he wot neuer what ende
 he shall have Many fayle of gode end
 for þai turne a-way fro gode purpose &
 gode dede Siche be þer sumwhile of
 religion þ^t þe first 3ere be aungels þ^e
 ij 3ere . men And þe iij 3ere devels
 and gyf þem to bysines of þe worlde
 & to oþer syns Religion shulde be as
 Gret at þe ende os at þe begynnyng
 or gretter for A mans devocion shulde
 rather encrese to-warde hys ende þan
 wax lesse þer ere iiij maner of stedfastnes
 in mans hert On is stedfastnes of hert
 þe ij of mouthe þe iij of chere þe iiij of
 werkes Bot he þ^t is varynng of hert
 <fol. 100vb>is vnstedfast in all hys wayes & in all
 all his dedes Bot þ^e best þing þ^t
 is for a man is to stable hys hert in

god Also stedfastnes of mouthe is þ^t
 he speke not jdell wordes For of euery
 jdell worde þ^t a man spekes he shall
 3elde a reknyng at þe day of dome also
 þ^t a man lye not For þe mouthe þ^t lyes
 dampnes þe sovle For no lesing is w^t
 outen syn And also þ^t no man say fals
 wordes for sothnes Also stedfastnes
 of chere þ^t a man be not chaungeable
 of contenance or sumtym to mery or to
 gladde for vaynglorie of worldes
 blisse or for flatering of glosers Nor
 to drery nor to hevy for no mornynge
 for no tribulacion or Angwise scorne
 or represe Bot euer-more hold hym sadde
 of countenance And be his power
 in on chere jn ioie & also in sorowe
 full & fastyng Also stedfastnes of
 werkes þ^t A man do no dedes þ^t he
 has ben blamed fore befortyme & þ^t
 a man turn~ noght fro gode dedes þ^t he
 has begun~ For he þ^t dvelles in godnes
 till hys lyffes ende he shall haue þe
 blisse of heven And he þ^t turnes A-way
 fro godnes to wykkednes þ^t godnes
 þ^t he has don~ shall not be accounted
 bot os A man is founden in godnes or
 wykkednes þer shall he be demed oþer to
 ioie oþer to pyn~ Bot many fare as dos
 a rede þ^t wayves w^t þe wynde in þ^e water
 heder & þider þ^t is to say now gode .
 now ill . now stedfast . now vnstedfast
Gula Glotony is A misordened savour
 to mete or to drynke of þe whilke
 <fol. 101ra>A man may syn in v maners First to take
 metes or drynkes in vntyme os to erly to late
 or to oft or to breke w^t-owten chefon
 skylfull vigils or jmberdayes or oþer
 fastyng-dayes þ^t er byden to fast to

euery cristyn man be þe biddyng of holy
 kyrke Or to make a vowe be gode de
 liberacion who-so brekes þ^t An-oþer maner
 of glotony is þer þ^e ij spice For to be
 delicate to desire mykell metes & drynkes
 þe iij for to take mykell mete or drynk
 wherefore A mans body is rather warrer
 þan bettur or his hede greved or hys
 stomake ouer-charged or his speche
 letted or hys goyng febled or þ^e
 helth of hys body apayred or any
 oþer wittes w^tinfurth or of hys body w^toute
 forthe distrobled & þis is a foule spice
 of glotony þe iiij maner of glotony is
 for to take mete or drynk w^t ouergret
 an appetite . noght holden honest
 in etyng or in drynkyng bot deuoures
 lyk an hounde þe v spice is to be to
 coragevs or for to st<?>dy of what
 delicates he may devaure For at
 þe begynyng of þis worlde mans
 fode was brede & water And nowe
 suffice noght to glotons . all þe frutes
 of all þe trees . nor all þ^e rotes of
 herbes nor all þe herbes þ^t groves
 nor all þe fowles of þ^e ayer . ne all
 þe fishes in þe see Also rede wyn
 whit wyn . Osey & bastarde Maluesyn
 & romney of moton~ And 3it be þer ordend
 pyment clarre & jpocrase vernage Gete<?>
 & Musadell And many oþer qwaynt
 confeccions And also þer metes shall now
 be soden w^t gret besynes . & w^t
 grete craft of Cokes more for þe body