

<County: Lincolnshire>

<Code: L0213>

<MS reference: London, BL Harley 2409>

<Text: Hilton, A Devout Matter>

### <Tranche 1>

<fol. 52r>here bigynnes a deuoute matier be ye draw yng of . M . wal= tere hyltoun .

FOR als mikell

as ye apostil sais . y<sup>t</sup>

w<sup>t</sup>-outyn faithe & trew beleue it

is impossible to plese god . yerfor es it y<sup>t</sup> our

ald enmy ye fende enforses him ni3t & day

yoru3 fals incasting of errours & fals en

gyns & emaginacions & on swilk maner of

wonderful wise forto destroy & let our bele

ue & our faith whilk es ye grownd & stoun

of al holi kirke & begynner of al vertus . And

yo y<sup>t</sup> he sees he may not cast down vtterly

fro stablenes of yis beleue . he seses not to

cast hym down be oyer diuerse maner of ways thurgh

his quayntise & his wiles & temptacions . yer

for we sal warly & gostly w<sup>t</sup>-stond on yis

wise . we sal charge as not al swilk maner

of fantesys ymaginacions fals consaytis

of errour or foule sterynges blasfems fi3tis

or heryng or any oyer swilk fantesys . And ber~

yaim mekli & paciently puttand al our hope

& our trest in ye mercy & in ye grace of our lord

Jhesu criste . ¶ For as ye profet sais . Mannis

<fol. 52v>thoghtis er but wayn . <lat></lat>

<lat></lat> . And yai er variand and

w<sup>t</sup>-outyn nommbrn . And yerfor a man sal not

rest no tari w<sup>t</sup> swilk fals fantesys agayn

feghtyng & trubelyng his belefe . no he  
 sal not be mykil besy to discuse or know  
 ye cause & ye skilles of swilk fals fante  
 syse . For ye more besye a man is to know  
 yaim & enserche yaim ye more fast cleue yai  
 on him & ye more blynde & heuy yai make  
 him . Ne a man or a woman sal not ouer my  
 kil anger him no blame him-self for swilk ma  
 ner of euyl stirrynges & foule thoghtes no  
 vtterly aryt yaim to his awne defaute or synne .  
 For swilk temptacions ben to swilk a man  
 vtterly vnwilful & displesyng & yerfor it es  
 pynful to him & no synne . but it es a purchinge  
 & a clensyng of ye saule & a strenghe of  
 paciens & a kepyng of meknes & a stirring  
 & a raysyng vp of ye soule ot endes lyfe .  
 Saint Austin sais in a buke . <lat>de vera religi  
 one</lat> . y<sup>t</sup> al maner of synne es ful wilful . & if it  
 be not wilful it is no synne . And ysidorus  
 <fol. 53r><lat>de summo bono . li . 3<sup>i</sup>o .</lat> sais . Who so is turmentid & tru  
 belid thurgh stiryng of ye fend w<sup>t</sup> foule thogh  
 tis of dispayre blasfeme & doutis or dredis  
 whilk er passyons of ye soule . he sal not trow  
 no suppose y<sup>t</sup> he es alyende fro god & forsakyn  
 for he suffirs swilk ; but he sal thanke god  
 & loue him y<sup>t</sup> vowche-safe to chasti him here w<sup>t</sup>  
 swilk a 3erde . so y<sup>t</sup> ye spirit mai be safe whilk  
 betys & chastys al his lufd childer & his dere  
 derlynges whilk he has ordaynd to endles  
 blys . And if he do yus : yan sal al his tempta  
 cion his pyne & his disese y<sup>t</sup> he suffirs be  
 countide to him for vertu . And yof al he wayt  
 not for what synne or for what encheson he  
 suld suffir swilk temptacions . Neuer-ye-lese he  
 sal mekli commend & praise ye godnes of our~  
 lord y<sup>t</sup> dose no-ying bot ri3twisly & mercyful  
 ly whilk makis his sone to schyne both on  
 gude & bad . ¶ For wyt y<sup>u</sup> wele y<sup>t</sup> yse fende mai  
 no more do to ye yan ye wil of god suffirs him

to do to gret *profret* of his trew seruandis .  
 For ye fende seryfs to our *profet* wheder he wil  
 or not thurgh goddis mercy . For ye *tempta*  
 <fol. 53v>cions y<sup>t</sup> he styrs to our dede & dampnacion . our  
 lord *turnes* yaim in-to+*vertu* & in-to soule hele . ye  
 fende seses not to tary & disese ye rightwise  
 man thurgh styringes of dyuerse *temptacions* .  
 now *tribulacions* of hert & risyng vp of bo  
 dily sores & disese . [&] oft-tyms *tourmentis* ye  
 sely soule w<sup>t</sup> dyuers & many *temptacions* and  
 pynful felynges boy w<sup>t</sup>-in & w<sup>t</sup>-out . y<sup>t</sup> sumty  
 me for gretnes of pyne & angwys : he es in  
 poynt to fal in-to dispair . bot sutheli als  
 lang as he dwels in drede & lufe of god al  
 swilk disese bene *turned* to gret myrthe &  
*profet* of soule . ¶ And *yerfor* swilk a man or  
 swilk a woman es not depertid fro god &  
 alyend bot yai er mykil more festynd and  
 oned to *him* what angwise or *temptacion* he  
 suffirs or feles . for many er ye angres *tri*  
*bulacion* *temptacions* & disese y<sup>t</sup> ye soule  
 suffirs yur3 *instigacion* & stiryng of ye  
 enemy . ¶ As dauid sais . <lat>Multe tribula  
 connes instores .</lat> But trewly ye soule may  
 not thurgh swilk *temptacions* disperisch  
 ne be lost fro endles lyfe . For suthely our  
 <fol. 54r>merciful lord acountes not yat for dampnacion  
 of synne : y<sup>t</sup> ye sufferande man or woman thur  
 gh goddis ordinance beres agayn his wille .  
 ¶ For suthely yan only synne we . When we  
 thurgh our lust fal down to swilk *temptacion*  
 thurgh assent & plesans of flesch . Bot when  
 we er born down be violens agayn our wil to  
 felyng of swilk *temptacions* : it is only pyne &  
 no synne . Hysidorus <lat></lat>  
 <lat></lat> . ¶ Neueryelese it se  
 mes sumtyme to a man y<sup>t</sup> es yus tempte yat  
 swilk felyng of dispaire or doutyng & hesitaci  
 on in ye faithe mad be ye illusion of ye fend

smyting *in* swilk drede & ferdfulnes *in-to* ye soule  
 war gret synne . what es it bot only doutyng  
*in* ye beleue . ¶ For synne es euer wilfully couetid  
 & frely chosyn at ye lest thorow ignorans whilk  
 more leues to errour yan to suthefastnes . And  
 yerfore sen ye faith es an habyte & a disposicion  
 of ye wil . y<sup>t</sup> who-so wil trowe he trows . And  
 whoso wil hope . he hopis . And who-so will  
 no3t doute he doutes no3t . ¶ yerfor says ye apos  
 til . y<sup>t</sup> w<sup>t</sup> our hert y<sup>t</sup> es w<sup>t</sup> our wil we trowe .  
 <fol. 54v>whilk trowyng es acountyd for rightwis  
 nes . And yerfor *in* our wil whilk *our* enmy mai  
 no3t bring to *consenting* of swilk foule stir  
 rynges & felinges standis al *our* meryt or deme  
 rit . y<sup>t</sup> es to say mede or blame . ¶ Neueryeles  
 ye saule es sumtyme so ouerlayde w<sup>t</sup> felyng  
 of swilk temptacions y<sup>t</sup> he may no3t clere  
 ly se his awne wil . And y<sup>t</sup> es no force for  
 his gud dedis prowis his gud wil . ¶ And  
 he sal aye presume & suppose yai er gud vn  
 to y<sup>t</sup> it may resonabeli be *prouide* y<sup>t</sup> yai er  
 it . ¶ But if yis forsaid *temptacion* sese not  
 be yis wil.<sup>[1]</sup> & yis dissimulacion before-said  
 but euer dwelles stil & thurgh malice of ye  
 fend is euermore iangelyng his fantesys y<sup>t</sup>  
 he moveres & stirres *in* yi saule *proferand* to ye  
 falsnes vnder colour of sothfastnes . or ouerlaies  
 yi soule & blyndis it be way of yi complexion  
 & contynuelly *angers* ye & disese & troubles  
 ye : y<sup>u</sup> sal sumtyme bot nozt bot seldom als it  
 ware be maner of abiuracion & vtterly forsa  
 kyng & *contrary* affermyng schew yi faith  
 & yi beleue w<sup>t</sup> yi mowth & yi word agayn  
 <fol. 55r>saying ye fendis temptacions . And yat y<sup>u</sup> wil  
 for nothyng consent to his errour & his fals  
 nes y<sup>t</sup> he *profers* to ye & swilk othir yof al  
 ye fals consait yat y<sup>u</sup> felis *in* yi soule agayn  
 yi wil be *contrari* & no3t fully acordyng vn  
 to yi saying . ¶ For ye apostil sais y<sup>t</sup> confessi

on of mowth & a knowlegynge of yi bele  
ue be wordis is helfule & profitable . For si  
 kerli he es not desayfd thurgh falsnes &  
 sotelte of ye fende y<sup>t</sup> opinly & w<sup>t</sup> deliberaci  
 on & avisement bothe *in* worde & worke a  
 gaynsais swilk il stirynges & temptacions  
 & wil on no wise receyue yaim no consent vn  
 to yaim . ¶ Oure enmy es wayke & of no pow  
 ere & he no may ouercomme no man agayne  
 his wil . y<sup>t</sup> wil not frely & avysely consent  
 to him . yerfor no man sal thynk heuy no be  
 angryrde or greuid for he sees ye fend on  
 dyuers manere tempe & disese chosyn saules .  
 For thurgh many temptacions tribulacions  
 nedis vs forto enter ye kyngdom of heuen .  
 ¶ Ye fende sekis & serchys ye wayknes &  
 ye condicion of ilk mannys complexion . &  
 <fol. 55v>wham he fyndis haue mykil of moyst  
 nes of malyncoly complexion : he tempes  
 yaim & tarys yaim on dyuers maners thurgh  
 gostly temptacion . ¶ Men y<sup>t</sup> treten of kyn  
 des of thyngis tel y<sup>t</sup> smeke of blak colour  
 styes vp to ye brayne & commes to lake &  
 depnes of thoght & trublis & myrkis ye  
 light & brightnes of it & lettis ye soule  
 to haue clere knawying & discrecion be  
 twix gud & il . falsnes & trewth . errour &  
 sothfastnes . Swilk ben comunly hevi &  
 dredful w<sup>t</sup>-outyn a resonable cause weyke  
 of hert . dry of complexion . but swilk dred  
 & heuynes es no syn when it is pynful  
 & agayn a+mans wil . And it commis oft  
 tymys to hym thorow steryng of ye fende .  
 And swilk man & women wene y<sup>t</sup> ye fals  
 fantesys & errours dissaites of ye enmy be  
 trew & sothfastnes . For yei bene lettid be  
 yis blak smeke y<sup>t</sup> hilles & ouerqwelmes  
 yair brayne . so yat yai may not see no  
 know ye sothfastnes . And so ye trust en

my beholdes & aspyse auery man astate &

## <Tranche 2>

<fol. 65r>or pride of ypocrisi to his workis & so er yei turned  
 in-to syn . And so oft-tymes he ransakis mans  
 thoght in-to hyd & priue thynges y<sup>t</sup> it semes  
 alone ye spiret of *him* yat suffres & ye spirit  
 of *him* yat *trauails* hym . And *yerfor* it semes to  
*him* y<sup>t</sup> it war his awne thoght & trew *consayt* .  
 And yat is broght in thurgh stiryng & dis  
 sait of ye enmy . ¶ *yerfore* he sal not *in* yis case  
 trow his awne witte ne leue to his awne  
 felyng . Bot he sal mek *him*-self & be buxum &  
 obedient to suthfastnes & discrecion of wy  
 se men . ¶ For our ald aduersary ye fende  
 es a fals & wickid trecherus desaeuar~ of  
 men saules . And when he sees he may not  
 lede ye saule in-to *errour* thurgh wyles . Ne  
 ueryeles he enfors to cast it down be ouer my  
 kil drede schewand to it fals illusions and  
 foreful & hydus thoghtis & thurgh *in* 3at  
 tyng of *venum* of his wickidnes forto  
 mak it pyneful & bitter thurgh vnsouera  
 ble heuynes yat it feles to yat entent  
 to mak *him* sese & leue of his gud *purpos* yat  
 he has begunn . And *yerfor* *him* behoues on al  
 <fol. 65v>wyse in als mykel as freylte suffres w<sup>t</sup> helpe  
 of grace agaynstand his dissayueable sugges  
 tyons . And to suffre paciently & mekly ye py  
 ne & ye bitternes infyched in his ferdful tho  
 ght . ¶ Also ye fend when he sees y<sup>t</sup> he may  
 not ouercomme a man wakand no gar hym *con*  
 sent ho his wickid sterynges : he es aboute  
 ward in slepe to drech *him* & disese *him* thurgh  
 dyuerse scornynge or ferdnes & vgsumnes of  
 dremes & fantasys . ¶ And *yerfore* sais saynt  
 Gregour in his morals . <lat></lat>  
 <lat></lat> He sais ye fend when he sees

y<sup>t</sup> he may not ouercomme a man no mak hym  
 consent to syn wakand : he feghtes w<sup>t</sup> him  
 more grewously & more felli slepand . And  
 y<sup>t</sup> es suffred of ye gret gudnes of god & of  
 his mercy y<sup>t</sup> wil not suffre yat ye slep of  
 his dere chosyn derlyng be w<sup>t</sup>-outyn froyte  
 & gostly mede . ¶ A dere lord Jhesu on how  
 many wonderful wyse es a chosin saule y<sup>t</sup>  
 only loues & dredes ye : castyn hyder & yeder  
 thurgh dyverse temptacions & smytyn to-gyder  
 & schronkyn to-gyder thurgh dredis & ferd  
 <fol. 66r>fulnes on ilk a syde yus . <lat></lat>  
 <lat></lat>  
 <lat></lat> he sais . A you crokid nedder  
 y<sup>t</sup> thurgh a thowsand wyles styrs & trobles  
 restful hertes . go he sais yi way & melt to  
 no3t crist es w<sup>t</sup> vs y<sup>t</sup> has vs boght you wic  
 kid fende w<sup>t</sup>-outyn light : Crist crose ye damp  
 nys & al yi myght . ¶ A how mercyful es it &  
 how profitable . how chariteable & how helpful  
 forto comforth strenght & counseyl & help a  
 man y<sup>t</sup> es yusgates trauaild & pynd desolat &  
 als it war forsakyn & al left als it war in  
 ye handis of his enmy & forto kep a man  
 y<sup>t</sup> on yis wyse gose thurgh fyre of tempta  
 cion out of ye hete & brynnyng of tribulaci  
 on in-to a restful caldnes & refreschyng  
 & comforth of ye holy goste . ¶ And 3it neuerye  
 les yof he may not alson get no haue  
 yis restful comforth & refreschyng as he co  
 uaites : he sal not yerfore dispayr 3a yof he for  
 go it long tyme : 3a al his lyf tyme . he sal  
 thynk yat al yis lyfe es bot a prison & a pla  
 ce of penaunce & disese & fully trast yt yat  
 <fol. 66v>comforth & ioy es profitable w<sup>t</sup>-drawn fro  
 him here & reseruyd and kepyd to him in ye  
 blys y<sup>t</sup> es endles . ¶ Bonauentur in a buke  
 yat is cald stimulus amoris sais yus . A yi  
 wonderful mercy almy3ty lord Jhesu y<sup>t</sup> suffirs



vs here to be assaied with dyuerse *tempta*  
*cions* : not for y<sup>t</sup> skil y<sup>t</sup> we suld be takyn  
 fro ye . Bot at we for drede of our enmy  
 suld more brynnandly be stird to fle vn  
 to ye als to ye most syker hold & hauen  
 of our hele & a syngulere refute of our  
 defense . lik to a gud moder whilk when  
 scho sees hyr child *ferer* fro hir & desires  
 to se *hym* . scho makis *hym* fyrst ferd & feres  
*him* be sum ferdful thyng . & when he fore  
 ferd or drede rynnnes to hyr for socour & beld  
 nes : scho opynnys hyr arms & takis hyr  
 child to hyr w<sup>t</sup> gret ioi & hals *him* & kissys  
*hym* & warns *hym* he go no+more so far away  
 fro hyr for drede of harme & disese . Scho  
 comfortys *him* scho hals *him* & gyse *him* hyr  
 pappe to souke . ¶ Ri3t so dose you our  
 blissyd lord w<sup>t</sup> al yi chosyn chylder & der  
 <fol. 67r>lynges whilk y<sup>u</sup> ordans forto be hayrs of end  
 les kengdom . ¶ A a+blisful *temptacion* es  
 y<sup>t</sup> at constreyns vs to fle to ye swete hal  
 synges of our lordis bosum . ¶ A swet lorde  
 Jhesu yat suffirs vs on euere syd to be dryuen  
 thurgh *temptacion tribulacions* & disese and  
 euermore gyfs yi-self to vs a most syker  
 helpful refut yat we may dwel w<sup>t</sup> ye w<sup>t</sup>  
 outyn ende . ¶ What-so-euer you be haf no  
 wonder y<sup>t</sup> you felis *temptacions* & disese : bot  
 fle to our lord w<sup>t</sup> lufly drede & if you  
 wil not be tempte : Syt yar-w<sup>t</sup> *him* els mai  
 y<sup>u</sup> lightly be takyn of yine enmy & peris  
 ch . ¶ Bot neueryeles if y<sup>u</sup> haf mad yi-self  
 so far fro god thurgh syn y<sup>t</sup> y<sup>u</sup> dar not  
 go to *him* w<sup>t</sup> ful hert . bot you thynkis y<sup>u</sup>  
 art far fro *hym* in a cuntre of vnliklines .  
 no y<sup>u</sup> may not ateyne to his godhede : ryn  
 ne yan w<sup>t</sup> ful hert to Jhesu *criste* y<sup>t</sup> es mad  
 yi brothir & yine neghbur thurgh ta  
 kyng of yi kynde & hyde ye yar *in* ye hole



of his blisful syde . hylland ye w<sup>t</sup> a man  
 til of styll *murnynge* & hertly *compassion*  
 <fol. 67v>And *yer* thar ye drede none of yine emnys .  
 ¶ Tak yis alway for a general rewle .  
 whenso-euer you couates to held & bowe  
 doun . our lord god depely & law to ye : ber y<sup>u</sup> ye  
 woundes of *Jhesu criste* in yi hert & *sperkil* al  
 yi saule w<sup>t</sup> *cristis blude* and so sal you *pre*  
 sent yi-self to ye fader of heuen as his aw  
 ne dere son . And yan he als yi most dere  
 fader sal ordan for ye fully al yat ye nedis .  
 ¶ Go *yerfore tristfully* to *Jhesu criste* & *beseke*  
 hym mekly yat sen it es not semely y<sup>t</sup>  
 he be oft *sonns woundid* & *suffre passion*  
 for ye : *neueryeles* yat he wouchsafe to re  
 newe his blissid woundis in his blissid  
 blude . And yat he wil mak ye al fully  
 rede *in* ye same blissyd blude . And if you  
 be yus cledde in yis blissyd *purpour* : y<sup>u</sup>  
 sal mow yan sikirly entyr in-to ye ken  
 gis palas of heuen . ¶ And you man  
 yat ert yus ilk day tempte behold and  
 hafe in mynde ilk+day of yese blissid woun  
 dis & yai sal be to ye contynuel *refreschyng*  
 & comforth & w<sup>t</sup>-outy any doute if you  
 <fol. 68r>fest yes blissid woundis fast in yi hert : *yer* sal  
 no entre be lefte opyn to no *temptacion* . For  
 what *maner* es he yat durst eft-sons *synne* &  
 fal ogayn to wickidnes yat sees ye hegh  
 keng & lord of blis so greuously & so hedus  
 ly woundid for his *synnes* & his wickidnes .  
 ¶ For sertis if he wold not sese fro *synne*  
 for reuerence & *compassion* of his blissid  
 woundes : *neueryeles* when he beheld yat  
 more greuously payne & *penaunce* w<sup>t</sup>-ou  
 tyn comperison yat es dettyd to a *synner*  
 yan to an *innocent* yat *neuer* dyd *synne* &  
 w<sup>t</sup> yat behold what payne & passion our  
 lord *Jhesu criste* suffrede fro ye houre of

his byrth to ye last poynt of his pynful  
 passion whilk neuer synned ne trespaste .  
 ¶ And thynk yan what pyne es det  
 tyd to *him* yat has bene a synner al his lyfe  
 tyme & a wryche . Jf he thynk *yus* : soth  
 ly J suppos yat owthir reuerence or  
 lufe myght let hym fro syne . yis *maner*  
 behaldyng of pyne schuld mak *him* abste  
 ne *him* & leue his synne . ¶ Jf it so be y<sup>t</sup> y<sup>u</sup>  
 <fol. 68v>se *criste* greuyd w<sup>t</sup> ye & wroth agayns ye for  
 yi wickidnes . Fle yan to his blissid moder  
 Mary whilk es make hope & trest y specia  
 le aduocate to al synful . & gyfe reuerence  
 to hyr . honours & worschips . als to ye hegh  
 moder of god & ask of hyr help w<sup>t</sup> wepyng  
 ters & if you sese not lightly bot contynus  
 deuoutly in *prayers* : haue you no doute . yat y<sup>u</sup>  
 ne sal get of hyr what at you wil . For mercy  
 & pite has growen w<sup>t</sup> hyr fro hyr 3outh in  
 to yis day & yat office es gyuen to hyr speci  
 aly of god forto be mene & mediatrice be  
 twix his son & al synful saules whilk fle  
 or wil fle til hyr *protection* to *purches* & get  
 yaim *grace* remission & forgyfnes of *yer* synnes .