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<Text: Prick of Conscience>

<Tranche 1>

<fol. 150ra><line 39>YE mi3t of ye fadre  
almi3ti . ye witt of  
son alwitti . And ye  
godenesse of ye holi  
gost God & lorde of  
mi3tes most . Be w<sup>t</sup>  
vs & help & spede Now  
& euer *in* al oure nede . And  
speciali at yis begynnyng  
<fol. 150rb>and bryng al to gode endyng  
Before er any thing was  
wroght. And er begynnyng  
was of oght . And be-fore alle  
tymes as we shal trowe  
Ye same god euer was y<sup>t</sup> is  
nowe . Yat wonet euer *in*  
his godhede In thre persones  
& on onhede . For ye fadur  
wold euer w<sup>t</sup> ye son And ye  
holi gost *in* onehede wone  
lorde *in* oon substans ful be  
nigne W<sup>t</sup>-outen any be  
gynnyng . Begynnyng  
of *him* mi3t noon be . He is  
ane god *in* Trinite . He is  
ane wise & ful of witt . And  
as mi3ti is he 3itt . Mi3t  
& witt of *him* was tane For



neuer god wos but he al  
lone . ye same god wos  
begynnyng . And first ma  
ker of alle thyng . w<sup>t</sup>-outen  
begynnyng we *him* calle  
Endelesse lorde y<sup>t</sup> euer be shalle .  
Ende of alle w<sup>t</sup>-outen ende  
Yus is *in holi bokes contende*  
For as he is god *in trinite*  
So he is & euer shal be  
And as he first began all<?>  
thing So shal he at ye last  
make endyng . Of alle  
thing bothe heuen & hell  
Of mon & fende & of aun  
gelle . And god y<sup>t</sup> made  
mon shal be thenne As  
he is now bothe god &  
mon . Alle thing his mi3t  
made he . For w<sup>t</sup>-outen  
*him* may nothyng be .  
Alle thyng y<sup>t</sup> he began  
& wro3t Wos before ye  
begynnyng no3t . Alle  
thyng he ordeynt . aftur  
his wille Jn hit kynde  
for *certeyn* skille . Yerefo  
re creatures y<sup>t</sup> been  
doume Ny con no witt  
yai be bi<ill><rest of word></ill> To luf  
*him* as boke wittenesse.  
<fol. 150va>on yaire maner as yaire kynde  
is . For alle thyng y<sup>t</sup> god has  
wro3t . Lufes yaire kynde &  
passes hit no3t . Lufes yaire  
maker & *him* wirshipe Ande *in*  
y<sup>t</sup> yaire kynde yai kepe .  
Sithen creatures y<sup>t</sup> skil has  
noon *Him* luf *in* kynde yat



yai haue tane . Yen aght  
mon y<sup>t</sup> has skil & mynde  
His maker to wirship in his  
kynde . Ande no3t to be wor  
ce in *condiconn* Yen ye creatu  
res w<sup>t</sup>-oute resoun . Mon  
kynde shulde folo goddes will~  
And his comaundements to ful  
fille . For of alle yat god ma  
de more or lesse Mon most  
*principal* creature is . As 3e  
shal heer aftur sone Alle  
y<sup>t</sup> god made was for mon  
done . God to monkynde  
hade gret luf When he or  
deynt for monnes behoue  
Heuen & erthe & ye worlde  
brode . And alle other thyng  
& mon last made . To his lik  
nesse in *semeli* stature . Ande  
made *him* most wirschipful  
creature . For to knawe bo  
the gode & ille Ande *yer*-to gaf  
him witt & skille . For-to thole  
& for to holde Gode or ille  
quether he wolde . Ande al  
so he ordeynt mon to dwel  
le And lif in erthe in fleshe  
& felle . To knawe his wer  
kes & *him* wirshipe And his  
comaundements for to kepe .  
And if he be to god buxome  
To endelesse blis he schal come  
Ande if he frawarde be to *wyn*  
de To paynes of helle yat  
has noon ende . He y<sup>t</sup> his  
wille to gode wil sett Gret  
mede y<sup>e</sup>rfore he mai gett  
Ande he y<sup>t</sup> [to] synne setts

his wille Grete paynes  
 he shal thole be skille . For  
 whi a mon may be+halden  
 <fol. 150vb>wode . y<sup>t</sup> choses juel & leues  
 gode . Sithen god made mon  
 of most dignite Of alle cre  
 atures & most fre And  
 made *him* aftur his avne  
 liknes Of faire stature  
 as before said is . And most  
 has gyuen *him* & 3et most  
 giues Of any thing y<sup>t</sup>  
 on erthe lyues . And has  
 heght *him* 3et *yerto* Ye blis of  
 heuen if he wele do . and  
 3et quen he had done o  
 mys . And for synne wos  
 priuet o blis . God toke *mon*  
 kynde for his sake . And for  
 his luf ye dethe wolde take .  
 And with his blode boght  
*him* a3ayne To his blis fro  
 endelesse payne . Yis gret  
 luf god to *mon* kynd And  
*moni* godenesse 3et to *him*  
 did . For-whi alle men le  
 ret & lewet Shuld thenk  
 on luf y<sup>t</sup> he hom shewet  
 And alle his benefetes  
 haue *in* mynde y<sup>t</sup> he yus  
 did to al *mon*-kynde And  
 luf & thonk *him* as he con  
 Or elles he is an vnkynde  
*mon* . And *serue him* bothe  
 day & night . And yen he  
 dose as is his ri3t . And  
 his wittes spende *in* his *ser*  
 uice Elles he is as fole  
 vnwise . But if he kna

we kyndeli quat god is  
 And mon *himself* y<sup>t</sup> is  
 lesse . And how quik mon  
 is *in* saule & bodi How wi  
 ce god is & how mi3ti .  
 how mon god greues y<sup>t</sup>  
 doce no3t wele And quat  
 he is worthi *yerfore* to fele  
 How merciful god is . in  
 graciousenese And how  
 ful he is of alle godenes  
 How ri3twise he is & how  
 sothefast And *euer* has  
 been & aie shal last .  
 <fol. 151ra>and iche+day doce to monkyn  
 de Yus shal mon knawe  
 & haue *in* mynde . For ye  
 ri3t wai y<sup>t</sup> lice to blis  
 And y<sup>t</sup> ledes a mon yider  
 it is . Ye way of mekenes  
*principali* Of drede & luf  
 of god almi3ti . Yat is ye  
 wai of wisdom . To ye  
 quiche no+mon mai come  
 With-oute knawying of  
 god here Of his wisdo  
 me & werkes sere .  
 But er he to y<sup>t</sup> knawying  
 wynne *him* behoues kna  
 we *him-self* w<sup>t</sup>-ynne . El  
 les has he no knawying  
 to come To ye forsaide  
 waie of wisdom . But  
*sum* men ha witt to vndur  
 stonde And 3et yai be ful  
 vnconande . And of thyng  
 has no knawying . Yat  
 mi3t stir hom to gode ly  
 uying . Siche men ha ne

de to lerne iche+dai . Of men  
 y<sup>t</sup> con more yen yai .  
 To knowe y<sup>t</sup> mi3t hom <o unclear>  
 stir & lede To mekenesse  
 luf & drede . Ye quiche  
 is wai as er saide is  
 To y<sup>t</sup> joie y<sup>t</sup> is endelesse  
 In gret perel of saule is  
 y<sup>t</sup> mon Y<sup>t</sup> has witt &  
 mynde & no gode con .  
 Ny wil not lere forto  
 knowe . Ye werkes of god  
 & of his lawe . Ni quat him  
 self is y<sup>t</sup> is lest But li  
 ues as an+unwice best  
 y<sup>t</sup> nauther has skil witt  
 ny mynde . Y<sup>t</sup> lyues agayn  
 his aune kynde For mon  
 excuses not his vnkun  
 nyng . Yat his witt vses  
 not in lernyng Nomeli  
 of y<sup>t</sup> him ogh to knawe  
 y<sup>t</sup> mi3t him meke & make  
 him lowe . So he y<sup>t</sup> con+not  
 shuld haue wille To lere  
 <fol. 151rb>& knawe both gode & ille  
 For an vnkunnyng mon  
 thurgh lernyng . Mai be  
 bro3t to vndurstondyng.  
 Of mony thynges to kna  
 we & se y<sup>t</sup> hauen been &  
 3et shal+be . Y<sup>t</sup> to mekenes  
 mi3t stir his wille To  
 luf & drede & fle alle ille .  
 Mony haue likyng trufuls  
 to lere and vanyteis wil  
 gladli heer . And bisi been in  
 wille & thoght To lere y<sup>t</sup>  
 ye saule helpes no3t

But y<sup>t</sup> nedeful were to  
 knawe . To listen & lere yai  
 be ful slawe . For yi yai ne  
 drede no3t ny se ye *periles*  
 y<sup>t</sup> yai shuld knawe & fle .  
 And quiche wai yai shuld  
 chose & take . And quiche  
 yai shuld leue & forsake .  
 But no wondre is if yai  
 go . mys For *in* derkenesse  
 hor goyng is . Withoute  
 li3t of vndurstonding Of  
 yat hom failes of ri3t  
 knawying . Yerfore cristen  
 mon & womon . y<sup>t</sup> haue  
 witt & mynde & skil con  
 Y<sup>t</sup> knawe no3t ye ri3t  
 wai to chese Ni ye *peril*  
 y<sup>t</sup> wice men flese . Shuld  
 be buxom & aie bisi . To  
 heer & lere of hom nome  
 li . y<sup>t</sup> . vndurstonden & kna  
 wen be skil quiche is go  
 de wai & quiche is ille .  
 He y<sup>t</sup> ys ri3t wai of ly  
 uying wil loke Begyn  
 ne yus as sais ye boke  
 To knawe first quat him  
 self is So mai he sonest  
 com to mekenes . Y<sup>t</sup> is  
 grounde of alle *vertuse* &  
 best . On quiche alle other  
 be sett fast . For he yat  
 knawes wele & con se  
 Quat he is was & 3et  
 shal+be . A wiser mon he  
 mi3t be tolde . Quether  
 <fol. 151va>he be 3ong mon or olde  
 Yen he yat con alle other

thyng and of *him*-self has  
 no knawying . For he mai  
 no3t ri3t knawe ny fele  
 But he first knawe *him*-self  
 wele. *yerfore* a mon shal  
 first lere To knawe *him*-self  
*propurli* here.

## <Tranche 2>

<fol. 161ra>*in* his hert has no3t he is as ded in  
 saule w<sup>t</sup>-inne *Euer* quil he is in  
 dedeli sinne But *neuer*-ye-lece if  
 he so be Jn sinne & out of charite  
 3et mai he help ye saule yus Jf  
 he to pore men gif almes y<sup>t</sup> yai  
 for saules *praie* spaciali Y<sup>t</sup> be pai  
 net *in* purgatori 3et mai help and  
*trauaile* Of sinful men ye saules  
 availe Jf it thurgh bidding done  
 be Of a frinde y<sup>t</sup> is *in* charite Or  
 of ye deede+self y<sup>t</sup> has most ne  
 de Of help of *praier* & almes-de  
 de Y<sup>t</sup> help availes ye saule so  
 ne For him y<sup>t</sup> biddis hit be done  
 y<sup>t</sup> charite *in* his hert has knit  
 and no3t for his sake y<sup>t</sup> did hit  
 For god wil no3t do for his sake  
 Y<sup>t</sup> charite wil no3t *in* hert take  
 Yis case falles J vndurstond  
 Be-twene a lord & his *seruaund*  
 where ye lord is gode & ri3twi  
 se And ye *seruant* jvel & loves folise  
 Jf ye *seruaunt* do ani think Y<sup>t</sup> is  
 gode at his lordes bidding Jt  
 mai availe to gode vse jf he be j  
 vel y<sup>t</sup> it dose And be reson~ of go  
 denes Of *him* of whom ye bidding  
 is For if it be anendes ye doer



dedde a-nendes ye bidder it stondes  
*in* stedde But if yai bothe *in* chari  
 te wore Hit helpet ye deede mi  
 kil more Also a priste if he be  
 sinful An no3t *in* charite at ye  
 ful . he is goddes *ministre* and ho  
 li chirches Y<sup>t</sup> ye sacrement of ye  
 auter wirches . Ye whice is neuer  
 ye-lesse of mi3t Jf al ye prist liue  
 no3t o ri3t . For if a *prist* y<sup>t</sup> sais  
 a+messe Be neuer so ful of wiked  
 nes ye sacrement y<sup>t</sup> is so holi  
 Mai not apairet be thurgh his  
 foli . Yen mai y<sup>t</sup> messe saules  
 <fol. 161rb>fro paine bringe al if a sinful *prist*  
 hit singe . For *in* goddes nome he be  
 ginnes ye messe . Vndur whom *in*  
 ordour he is But special *praiers* wit  
 gode entent Saide be-side ye sacre  
 ment Of a gode *prist* be wel bettre  
 Yen of an jvel & to god squettre  
 But ye offring of goddes bodi  
 helpes ye saules *principali* . yerfore it  
 semes y<sup>t</sup> messe singing Mai most  
 ye saules of paine bring y<sup>t</sup> pas  
 sen hethin *in* charite And *in purga*  
 tori shal clenset be But to hem  
 y<sup>t</sup> be sauert for ai No gode dehede  
 availe mai Nauth almes dehede  
*praier* in messe For yai been as  
 ye boke witnessse Al departet  
 fro ye bodi of Crist And yaire  
 saules for euer be perist . Of yis  
 mai no mon *certain* be For hit  
 is goddes *priuete* But we shal  
 trowe & suspose aie Y<sup>t</sup> alle be save  
 & *in* gode waie Y<sup>t</sup> we see gode wer  
 kes worche And ha ye sacramentis  
 of holi chirche And we shal *praie*

lovde & stille For alle *cristen* saules  
 as charite wille Now wil j she  
 we more her-to what pardon~  
 mai ye saule do Y<sup>t</sup> men *purchases*  
*in* ri3t manere Jn clene live whi  
 le yai lif here Pardon~ of popes  
 & bishopes Y<sup>t</sup> yai *grant* here as  
 men hopes Availes yaire saules  
*in purgatori* Y<sup>t</sup> ha *purchest* hit wor  
 theli Jf yai had *contricion*~ and  
 were shriuen before y<sup>t</sup> pardon~  
 yen mai pardoun aftr~ yaire  
 dedde Jn *purgatori* hem stond *in*  
 stedde For pardon here y<sup>t</sup> is  
*certain* Mai hem *releshe* of dett  
 of paine As fer as hit mai  
 reche Ynawe here clerkes  
 preche Pardon~ *properli* no3t elles is  
 <fol. 161va>But of duwe paine forgifnes par  
 don~ mai noon haue but he wirche  
 For it is *tresour* of holi chirche Of  
 y<sup>t</sup> ye pape ye keis beres where-w<sup>t</sup>  
 he opunse and also speres . Y<sup>t</sup> falles  
*hym* of office to hold For he is goddes  
 wiker told . ye keis be no3t elles to  
 se But plein power of dignite  
 Be ye *quiche* he mai be skille lauce  
 & binde alle at his wille . For ye  
 same powere *him* falles to haue  
 y<sup>t</sup> Crist to petre on erthe gaue  
 For Crist gaue to petre plein power~  
 And said to *him* on yis manere  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> . Al y<sup>t</sup> y<sup>u</sup> bindes *in* erthe  
 sais he Jt shal *in* heuen bovnden  
 be And al y<sup>t</sup> y<sup>u</sup> lauces *in* erthe  
 ri3t shal be laucet *in* heuen bri3t  
 Yis power to alle popes gaf he

yt afte petre on erthe shal be  
 As shewes an exposition Of ye  
 gospel in a lesson Yen semed it  
 be this skil here Yt ye pope has  
 large powere To asoile a mon  
 and him forgeue Al dett of paine  
 yt him mai greue So yt ye pope  
 do an fulfille Al ye lawe yt ye  
 gospel wille . yt mon 3ilde a  
 gaine if he be mi3ti al yt he toke  
 wrongwiseli . But quen ye po  
 pe yt grace wil do He bindes him  
 and holi chirche yerto For him to  
 quom yt grace a-vailes To ful  
 fille al yt him failes But bishopes  
 been of lasse state And haue lasse  
 power as clerkes wote But if  
 it be no3t so sufficient~ as ye po  
 pes 3et mai yai grant Be yair~  
 power pardon~ a parti To yair~  
 vndursovtes alloneli Of yis  
 spekes jnnocent and austine jn  
 bokes yere it is writen . And  
 Raimound spes of ye same  
 <fol. 161vb>in a boke yt beres his nome and  
 Thomas alquine spekes also of yis  
 matier & other moo jn a boke yt  
 made he Yt is callet *veritas theolog*<ill><binding></ill>  
 <lat></lat>  
 <lat></lat>  
 IN yis part of x thinges j<ill><binding></ill>  
 yt tovches to ye dai of drede <ill><binding></ill>  
 Of ye quiche summe before shal <ill><binding></ill>  
 And at yt dai as men shal <ill><binding></ill>  
 Ye first is wondurful tokenes <ill><binding></ill>  
 sere Before yt dai shal be shewet <ill><binding></ill>  
 ye secound of fire yt shal brenne  
 ye world & alle yt be yerenne ye  
 thridd of rising general Of alle

men bothe greete & smal Ye fu<ill><binding></ill>  
 the of Cristes coming dovne  
 To ye dome *in* his *persone* Ye fift  
 is of ye *certain* stedde where he  
 shal deme bothe *quikke* & dedde ye  
 sext is of ye fovre of mon  
 jn *quiche* Crist shal shewe *him* yen  
 Ye sevent of accusatours moni  
 Y<sup>t</sup> ye sinful shal accuse opunli  
 Ye eght of acountes & rekeni<ill><binding></ill>  
 Y<sup>t</sup> yai shal 3ilde of yaire living<ill><binding></ill>  
 Ye nethe is of y<sup>t</sup> yai haue w<ill><binding></ill>  
 Ye *quiche* summe shal be demet & *sum*  
 me no3t Ye tent is of ye do<ill><binding></ill>  
 final Y<sup>t</sup> Crist shal gif & make <ill><binding></ill>  
 of alle Of yese shal summe falle as<ill><binding></ill>  
 j sai Bothe before and aftir y<sup>t</sup> da<ill><binding></ill>  
 Before y<sup>t</sup> dai tokenes shal come  
 Of ye *quiche* mon mai finde here  
 summe . As of anticristes coming<ill><binding></ill>  
 & his pauste and other before <ill><binding></ill>  
 dai shal+be Now who+so wil a-vise  
*him* wele Mai iche dai here se an<ill><binding></ill>  
 fele Tokenes y<sup>t</sup> he mai vndur  
 stond Ye dai of dome is fast  
 comand For wondurs y<sup>t</sup> shal<ill><binding></ill>  
 falle j trowe A3aines domes  
 <fol. 162ra>dai be seen nowe For-yi we shuld  
 redi vs here As y<sup>t</sup> dai were coming  
 nere . Cristes disciples couet kna  
 wing Of tokenes a3aines his last  
 coming And speke to Crist on yis  
 manere In ye gospel as 3e shal he  
 re <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> Sai vs qd yai of yi coming  
 Sum token & of ye worldes ending  
 Crist ansquaret yaim yen an

said loke 3ow deceiue no mon  
 For moni shal come *in* mi nome  
 y<sup>t</sup> shal sai yus Crist j am . An mo  
 ni mon yai shal begile But yai  
 shal regne but a *quile* kindome a  
 3ain kindome *in* ye same wise Men  
 again *men* thurgh strenghe shal ri  
 se . Pestilens & angirs shal be And  
 erthe dining<?> in moni *cuntre* and  
 alle yese shal be beginning hard  
 Of sorow y<sup>t</sup> shal come aftirward  
 wikodnes shal wax moni-fold an  
 charite of moni shal wax colde *Sum*  
 me of yese tokenes ha been An *sum*  
 me of hem shal 3et be seen . Now  
 furst of *anticrist* wil j sai y<sup>t</sup> shal  
 come before domes-dai aftir ye  
 destruing shal he be Of ye empire of  
 rome y<sup>t</sup> 3et is fre *Summe* time al  
 le londes a-boute were to rome  
 as vndursoute and at *certain* gaf  
 hit truage as *costum* was & vsa  
 ge y<sup>t</sup> *costum* behouet alle londes do  
 But sain paule sais yus *yerto*  
 <lat>/lat>  
 <lat>/lat>  
 <lat>/lat>  
 <lat>/lat> he sais but if dissen  
 tioun come y<sup>t</sup> is but if londes  
 hold a3aines Rome So y<sup>t</sup> hit be  
 put to *destruccion* Be hom y<sup>t</sup> first  
 were *in* subieccion *Anticrist* er y<sup>t</sup>  
 <fol. 162rb>shal no3t come y<sup>t</sup> shal come er ye  
 dai of dome Fro y<sup>t</sup> time shal no  
 lond ni *cuntre* Jn subieccion~ to  
 rome be . Ni fro yen shal no mon  
 be buxum Ni obedient to ye chir  
 che of rome Men see y<sup>t</sup> empire y<sup>t</sup>  
 was so mi3ti Js now destruet a



gret parti But at ye last as J said  
ore Hit shal+be ddestruet mikle more .  
But ye dignite y<sup>t</sup> to hit shal falle  
Shal no3t y<sup>t</sup> time perish alle . Jt  
shal stond w<sup>t</sup>-out dovte