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<Text: Prick of Conscience>

<Tranche 1>

<fol. 2r>þE myght of þe fader All-mighti
þe wit of þe sone al-witti
þe grace And þe goodnes of þe holy gost
þat ys lord of might^{us} most
Be w^t vs at þis beginþing
And bringe vs to a good endyng
And help vs holly in þis nede
And graunt vs heuen to owre mede
Be-fore any thyng was wrought
Or any bigynnyng was of ought
And bfore any tyme go pas
The same god þat ys now euer was
And woned in heuen wit-uten drede
Thre persons euer in o godhede
God wold euer wyt fader & sone
And wyt þe holy gost in on hed wone
As god in substaunce & beinge
Wyt-uten any begynnyng
Bigynnyng of hym myght neuer be
He was euer god in trynite
That euer was wys and ful of wyt
And myghty as he is 3ette
Wheche wytte & wyt myght
Off hym-self was taken ryght
Neuer was god but he one
Thys mote we knowe euerychone
þe same god was þe byginnyng
And þe first maker of all þinge

<fol. 2v>And as he is bigynnyng of all
 Wyt-uten begynnyng we hym call
 And enduth alle wyth-uten ende he
 Pus in holy bokus fynde we
 As he was god in trinite dere
 So is he and euer schal be here
 And as he first be-gan alle thyng
 So schal he at þe last make endynge
 Of alle thyng of heuen and helle
 Of man of fend and of aungelle
 That aftur þis lyf schul lyue aye
 And no quycke creature bot þaye
 As in þis boke is contened
 Who-so wole here to þe ende
 God almyghti schal be þon
 As he ys now god and mon
 <lat></lat>

All thyng wyt hys myght made he
 Wyt-uten hym myght no thyng be
 Alle thyng that he begon and wrought
 Bifore þe bygynnyng was hyt nought
 Alle thyng he ordeyned by hys wyll
 In dyuerse kyndes for certayn skyl
 These doumbe creatoures þer-fore
 That resonable wyth han lore
 Tho loue hym as bokus wytnys
 In hor maner as hor kynde ys
 <fol. 3r>For vche thyng that god hath wrough
 That follewith þe kynde & passuth nought
 Loueth hys maker And hym worscheputh
 In þat þat he hys kynde reght keputh
 Sin þe creatures þat skyl haue non
 Louen in hor kynd hym vcheon
 Man auht þat hath skyl & mynde
 To loue hys creatour in hys kynde
 And not to be wors of condissiouns
 Then creatures wyt-out resouns
 Mankynde mad ys to do goddus wyll
 And all hys byddyngus to fulfille

For of al hys makyng more & les
 Man most *principal* creature es
 <ill><1 word></ill> þat he made for man hyt was done
 As 3e schal here-after sone
 God to monkynde had grete loue
 When he ord^{le}nyed to monnus bihoue
 This w<hole>rld & heuen hym to glade
 Here in myddellerd man last he made
 Tho hys lickenes in feire stature
 To be most worthi creature
 Biforen all creaturs of kynde
 He 3af hym wit skyl and mynde
 For to knowe boþe good & ille
 & als he 3af hym a fre wille
 For to chose & for to holde
 Good or euel quethur he wolde
 <fol. 3v>And as he ordeyned mon to dwelle
 To lif in erthe in flesch and felle
 To know hys werkus and hym worschepe
 And hy^[s] comaundmentus .^[for] to kepe
 And 3yf he be to god buxome
 To endles blis aftur to come
 And 3yf he wrongly here wende
 To peyne of helle wyt-outen ende
 God made to hys oune lickenes
 Vche mon <exp>lei</exp> liuynge her~ mor~ & les
 To whome he hath 3euen wit & will
 For to knowe boþe good & ille
 And will to chese as þey vouchesaue
 Good or euel whethur þey wol haue
 He þat hys will to good wol bowe
 God wol hym wyt grete mede <hole>lowe
 He þat to wyckednes wol & wo
 Gret peyne schall he haue also
 That mon þerfore hold J for woode
 Pat cheseth þe euel & leueth þe goode
 God made mon of most dignite
 Of all creatures most fre
 And namely to hys owne lickenes

As bifore told hyt es
 And most hath 3iuen & 3it 3iueþ
 Þan to any creature that liueth
 & more haþt het<?> 3it þer-to
 heuen blis 3if he wel do
 <fol. 4r>And 3it when he had don amys
 And had lost þat ilke blis
 God toke mankynde for hys sake
 And for hys loue deþe wold take
 And wyt hys blode bought a3eyne
 To hys blys fro endles peyne
 <lat></lat>
 ÞUs grete loue god to mon kedde
 & mony good dedus to hym dyd
 Þefore eueryche mon lerud & lewyd
 Schulde thynke on loue þt he hym schewed
 And þese good dedus hold in mynde
 Þat he þus dede for monkynde
 & loue and þonke hym as he con
 And ellus ys he vnkynde man
 But he serue hym day & nyght
 And hys 3yftus vse hem ryght
 To spende hys wit in goddus seruyce
 Vttu. <mrg>r</mrg>ly elles he nys not wyse
 But he knowe kyndly what god es
 And what mon ys þat is les
 How febul mon is soule and body
 How strong god is and myghty
 How mon greueth god þat dos not wele
 How man is worthi þer-for~ to fele
 How mercifoul & gracious god is
 And how ful of all goodnes
 How ryghwis & how soþefast
 <fol. 4v>What he hath don and schal at þe last
 And vche+day doth to monkynde
 This schulde iche mon haue in mynde
 For þe right wey to þat blys
 Þat ledeth man þidur þat is þis
 The wey of mekenes principaly

To drede and loue god almyghtty
 Pis ys þe wey of wysdome
 Jn-to whiche way non may come
 Witowten knowyng of god here
 Hys myghtus and hys werkus sere
 But ar he to þat knowing winne
 Hym-self he mot know w^t-ynne
 Ellus knowing may not be
 To wysdome wey non entre
 Sum han wyt to vndurstonde
 And 3it þey are ful vnknowonde
 And some thynges hathe no knowyng
 Þat myght hem stur to good liuyng~
 Tho men had nede to lerne iche day
 Of men þat con more þen þay
 That myght to knowyng hem lede
 Jn mekenes to loue god and drede
 Wheche ys wey and goode wysschyng
 That may to heuen blis men brynge
 Jn gret peril of soule ys þat mon
 That hath wyt mynde & no good con
 And woll not lerne for to knawe .
 <fol. 5r>The werkus of god and hys lawe
 he nil do aftur mest ne lest
 But liueth as an vnskyful best
 þat noþur hath skyl wyt nor mynde
 þat mon liueth a3eyn hys kynde
 hyt excusith not hys vn-knowyng
 That hys wyt vsith not in lernyng
 Namely in þat hym oweth to knowe
 To meke hys hert & make hyt lowe
 The vnknoyng schuld haue wille
 To lerne to knowe boþe good and ille
 he þat ought con schuld lerne more
 To know al þat nedful wore
 For þe vnconnyng by lernyng
 May brought be to vndurstandyng
 Of mony thynges to knowe & se
 þat haþe ben is and schal be

And so to mekenes sti-re hys wyllle
 To loue & drede god and leue all ylle
 Many ben glad triful to here
 And vanites wollen gladly lere
 Bysi þay ben in word and þought
 To lerne þat soule helpeth nought
 Bot þat . þat nedful wore to knowe
 To here þey are wondur slowe
 Therefore con þay no thyng se
 The perels . <mrg>yat</mrg> þey schuld drede and fle
 <fol. 5v>And what wey þay schulde take
 And wheche wey þey schulde forsake
 No wondur is þough þey go wronge
 In derkenes of vnknouyng þey gonge
 wyt-out lyght of vndurstondyng
 Of þat . þat falluth to ryght knowyng
 þerfore ich cristen mon & wommon
 That wyt and wysdom any con
 þat con þe Ryght wey not sen .
 Nor fle þe perels þat wyse flen .
 Schulde buxum be and bysy
 To here and lerne of hem namely
 That vndurstonden and knowen skyl
 wheche wey is good and wheche ys il
 he þat wol ryght+wey of lyuyng loke
 Schal þus bigyn seythe þe boke
 To knowe fyrst what hym-self ys
 So may he come to mekenys
 That grounde of al vertues ys last
 Tho wheche all vertues may be stedfast
 he þat knoweth wel and con se
 what he ys was and schal be
 A wyser man may be tolde
 whethur he be 3ong or olde
 Then he þat con al othur thyng
 And of hym-self hath no knowyng
 he may no good knowe ny fele
 But he fyrst knowe hym-seluen wele
 <fol. 6r>Therefore a mon schulde fyrst lere

To know hym-self *propurly* here
 For 3yf he knew hym-self kyndly
 Then may he know god al-myghty
 And on hys endyng thynke schuld he
 And on þe last day þat schal be
 Know schulde he what þis world es
 Ful of pompe and <rbd><..></rbd> lecherousnes
 And lerne to knowe and thenke wyt alle
 what schall aftur þis lyf befalle
 Knowyng of þis schuld hem lede
 To mete wyt mekenes and wyt drede
 So may he come to god lyuyng
 And at þe last to good endyng
 And when he schal of þis world wende
 Be brou3t to blys wyt-outen ende
 The begynnyng of þis proces
 Ry3t knowyng of a mon hym-self yt es
 But sum men han grete lettyng
 That þay may haue no ryght knowyng
 Of hem-self þat þay schuld fyrst knowe
 That first to mekenes schuld hem drawe
 Ther-of foure þinges J fynde
 That manus wyt maketh oft blynde
 And knowyng of hym-self hyt lettuth
 ^ <mrg>wherfore he hym-self for3etuth</mrg>
 To þis wytnes bernard onsweres
 And þo foure wrytun are *in* þis vers

<Tranche 2>

<fol. 70r>A monnus bodi may wel be calde
 As a castel here to halde
 Þat god had 3euen man to kepe
 To his *profit* and goddus worschepe
 þat enemyes oft assaylen harde
 þerfore seiþ seynt Bernarde
 <lat></lat>
 A goode castel kepup he
 þat kepeþe hys body in honeste

3it schal men 3elde acount also
 Ar þei fro þe dome go
 Þat schal be take of hem vch+one
 Not only of soules allone
 Ni only of her bodies þerbi
 Bot of boþe to-gedur Joyntly
 Þ^t is to say vch+on schal þen
 3elde acount of hole men
 For a+mon is not *propurly* tolde
 Bot þe soule and þe body to-gedur holde
 Þe soule bi hyt-self mon is none
 Ni þe body bi hit allone
 Mon may be+calde on twey manere
 whil body & soule is here
 Þerfore clerCUS þat clergi con
 Calle Inner man & vttur mon
 Inner man anent þe soule namely
 And vttur man anentus þe body
 Bot þe body and þe soule two
 Þei make bot o mon & no+mo
~~Þus schal men 3elde acount namely~~
 Þus schal men 3elde acount namely
 Boþe of þe soule And þe body
 Men schul not to acount go
 <fol. 70v>For hem-self bot for oþur mo
 þat is for vche neghboure
 þat hem fel to do socoure
 For god bad vche mon right
 To help hys neghbur at hys my3t
 þei þat may help And wol nou3t
 Schul þen to streyt a-count be broght
 ^ <mrg>Fadur & modur at þ^t day
 Schal 3elde a-count þ^t is to say
 of þe childre þ^t þei forth brouth</mrg>
 wheche þei here chasti3ed nou3t
 And lordus also of her meyne
 Þat þei let vniustfied be
 And maystres of her disciples also
 Þat þei let vnchasti3ed go

And wolde *hem* not chastise ne lere
 As *salomon* seiþ on þis manere
 <lat></lat>
 Þe 3erd of discipline so smert
 Schal chase foly out of childes hert
 Þerfore þese maystres vse þe wronge
 Pat teche childer vnder her honde
 Also *prelates* of dignite
 Schul 3elde acount in her degre
 Of sogettus vndur her powere
 how þat þei haue reuled *hem* here
 And vnsware of *hem* þat lyued not wele
 As seiþe þe prophete e3echiel
 <lat></lat>
 God seiþ þus by þe prophete
 lo J schal aske my flokke of schepe
 Of þe herd þat had *hem* vndur honde
 Þen au3t *prelates* to be dredonde
 Also *men* schul 3elde rekennyng sere
 Of goodus þ^t god haþe lent *hem* here
 Of goodus of kynde of goodus of *grace*
 Of goodus of hap þat men purchase
 <fol. 71r>Of goodus of kynde is myght & strengþe
 Of semely schap of brede & lengþe
 Delyuernes and beute of body
 þes goodus of kynde here han mony
 Goodus of grace may þes be
 Mynde wit & sotilte
 Feire schewyng of speche sotil
 And knowyng boþe good & il
 Vertues of grete deuocioun
 And loue lyf of *contemplacioun*
 Goodes of hap are þes to ges
 As honoures powers and riches
 Of alle þese goddus *men* bihoueþe
 To 3elde a-count þe boke proueþe
 And vnsware straytly of *hem* alle
 J trow mony *in* arerage wol falle
 And to *perpetuel* prisoun gonge

For dispendyng of hem wr^{<exp>r</exp>}onge
 For god haþe 3euen her hem no+þinge
 Bot þat he wol haue of rekenyng
 Somme schal 3it as J seyd ore
 3elde acount ful gretly þore
 Of goodus þat þei wold not bede
 To oþer þ^t of hem had nede
 For alle be we as o body here
 For þe apostle seiþe on þ^{li}s manere
 <lat></lat>
 he seiþe we are alle o body
 Pat haþe deuerse lymes many
 And als o lym of a body here
 Js redy aftur hit haþe powere
 <fol. 71v>To serue oþur more or les
 Of þat ofis þ^t hit 3euen es
 Ryght so vche mon þat lyues
 Of alle þ^t god hym grace 3iueth
 Schulde serue oþur þ^t þer-of haue nede
 As he wol vnswere at þe day of drede
 Ful mony men lyuen here of þo
 Pat are holden to do so
 As he þat grete & myghti es
 he schuld defende hem þ^t be les
 And Riche men þ^t han plente
 Schulde 3iue hem þat in pouerte be
 And men of law schulde trauayle
 And councel hem þat aske counsayle
 And leches als 3if þei wise wore
 Schulde helpe boþe seke & sore
 And men of her scient to kenne
 To hem þ^t are vnlered men
 And prechoures goddus worde to preche
 And oþer þe wey of lyf tech
 Þus be men holden in goode entent
 To helpe pore of þ^t is hem sent
 For goddus loue & for nou3t elles
 As Petur þe apostle telles
 <lat></lat>

<lat></lat> scriptor Jon Pedyuer
 Vche *mon* he seiþe þat grace haþe here
 As he reseýueþe hyt þe same manere
 he schulde hyt ministre and frely bede
 To oþur þ^t of hit han nede
 Þis is vche *mon* holden to do
 <fol. 72r>For in þe gospel he seyþe þerto
 Þ^t þat 3e of *grace* haue fre
 And resseyued frely 3if 3e
 Yus schal men 3elde resons sere
 Of alle hor lyf as writon is here
 Of alle tymes spendud *in* veyn
 Of vche moment of tyme certeyn
 Of alle idul wordes certayn & þou3t
 Of alle werkus wrou3t
 Of dedes þ^t þei bi erryng did
 Of open werkus and of hyd
 Of werkes wrou3t & als vnwrou3t
 Of werkes of *mercy* þ^t þei dud nou3t
 Of her soules þei schul reken þare
 And of þe bodies þ^t hit bare
 And not only of eyþur þan
 Bot boþe as of a hol man
 And not only of <exp>se</exp> *hem*-self alle
 Bot of her neighbores vnswere þei schalle
 And fader and moder mys-auised
 Of her chyldren vnochastised
 And lordus of her men namely
 wheche þei wold not iustify
 And maystres of her disciples also
 wheche þei let unchastised go
 And *prelates* and *prestes* of vche soget
 þat þei not in goode reule set
 And alle þat in euel entent
 Spendut þe goodes þat god haþe sent
 Of wronge holden goodes sere
 Þat þei parted not w^t oþer here
 <fol. 72v>wheche had ned as þei myght se
 Of þese men schul aresoned be

Pus schal *men* 3elde acounte strayte
 No þinge schal þei þer nayte
 Sertus sely is þat man
 Pat goode rekenyng may 3eue þan
 And so sely may be alle þo
 Pat heþen in *perfit* charite go
 For he þat here haþe goode endyng
 Schal passe þer wit-[^] <mrg>out</mrg> rekenyng
 At þo day of dome as J haue tolde
[^] <mrg>All men schul be 3onge & olde</mrg>
 Goode and euel schal come þidre
 So myche folke come neuer to-gider
 Pat schul be demed after þei wrou3t
 Some schal be demed & some nou3t
 Some schal deme w^t þe domesmon
 And schul not be demed þon
 Some schal be demed ri3tfully
 Þ^t schul deme on no party
 And mony oþer schul þer seme
 Pat schal noþer bi demed ny deme
 Þe þat schal deme & demed be
 Are *perfit* men w^t god priue
 Þo þat chul be demed & deme nou3t
 Schal sone to þe blis be wrou3t
 And somme of þo to helle schal wende
 Þer peyne is w^t-outen ende
 Bot alle þat leued not as do we
 Schal noþer deme ny demed be
 For þei wold not to ry3t trouþe come
 þei schul to helle wyt-outen dome
 þo þat w^t *crist* schul deme þ^t day
 And not be demed are namely þay
 <fol. 73r>þ^t here forsaken worldus solace
 And follewed ryght *cristus* trace
 As hys apostles and oþer mo
 þat for hys loue þoled *angur* and wo
 þei schul deme wyt hym & non elles
 As he in þe gospel tellus
 <lat></lat>

<lat></lat>

3e þat me folewed here lyuyng
 Schul sit on twelue setus demynge
 Þe twelfe naciouns of israel
 Þ^t ben þo þ^t god seyþ here lele
 Somme schul not deme bot demed be
 To blis as men in charite
 And gladly dud þe werkes of mercy
 And kept hem here fro synne dedly
 Somme schal not deme bot be demed
 To helle fro goddus face flemed
 þo þat are fals cristen men / Þ^t kept not þo byddyngus ten .
 Ny wold not here forsake her synne
 Bot alle her lyf dwelled þerinne
 Somme schal not be demed þ^t day
 Bot wend to helle to won þer . ay
 Paynnemes sar3ines þ^t held no lawe
 & þat crist wold neuer knowe
 þei schul go to peyne endles
 w^t-outen dome as wryten es
 <lat></lat>

Þei yat wyt-oute lawe synne
 w^t-outen lawe schul perysche þer-inne
 At þat day of dome namely
 vche mon schal haue as he is worþi
 A+ful hard day men schal þat se
 when alle þinge schalle discussed be
 Þat day schal non ben excused