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### **The History Of English Poetry**

From The Close of the Eleventh To The Commencement of the Eighteenth  
Century

**Warton, Thomas**

**London, 1774**

Section VII. Character of the reign of Edward the third. Hampole's Pricke of  
Conscience.

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## S E C T. VII.

**E**DWARD the third was an illustrious example and patron of chivalry. His court was the theatre of romantic elegance. I have examined the annual rolls of his wardrobe, which record various articles of costly stuffs delivered occasionally for the celebration of his tournaments; such as standards, pennons, tunics, caparisons, with other splendid furniture of the same sort: and it appears that he commanded these solemnities to be kept, with a magnificence superior to that of former ages, at Litchfield, Bury, Guildford, Eltham, Canterbury, and twice at Windsor, in little more than the space of one year\*. At his triumphant return from Scotland, he was met by two hundred and thirty knights at Dunstable, who received their victorious monarch with a grand exhibition of these martial exercises. He established in the castle of Windsor a fraternity of twenty-four knights, for whom he erected a round table, with a round chamber still remaining, according to a similar insti-

\* Comp. J. Cooke, *Provisoris Magn. Garderob.* ab ann. 21. Edw. iii. ad ann. 23. *supr. citat.* I will give, as a specimen, this officer's account for the tournament at Canterbury. "Et ad faciendum diversos apparatus pro corpore regis et suorum pro hastiludio Cantuariensi, an. reg. xxii. ubi Rex dedit octo hernessa de syndone ynde facta, et vapulata de armis dom. Stephani de Cofyngton militis, dominis principibus comiti Lancastrie, comiti Suffolcie, Johanni de Gray, Joh. de Beauchamp, Roberto Maule, Joh. Chandos, et dom. Rogero de Beauchamp. Et ad faciendum unum harnesium de boke-ram albo pro rege, extencellato cum

"argento, viz. tunicam et scutum operata cum dictamine Regis,

"*Hay Hay the wythe swan*

"*By Godes soule I am thy man.*"

"Et croparium, pectorale, testarium, et

"arcenarium extencellata cum argento.

"Et ad parandum i. tunicam Regis, et i.

"clocam et capuciam cum c. garteriis

"paratis cum boucles, barris, et penden-

"tibus de argento. Et ad faciendum unum

"dubletrum pro Rege de tela linea habente,

"circa manicas et fimbriam, unam bor-

"duram de panno longo viridi operatam

"cum nebulis et vineis de auro, et cum

"dictamine Regis. *It is as it is.*" Membr.

xi. [A. D. 1349.]

tution of king Arthur<sup>b</sup>. Anstis treats the notion, that Edward in this establishment had any retrospect to king Arthur, as an idle and legendary tradition<sup>c</sup>. But the fame of Arthur was still kept alive, and continued to be an object of veneration long afterwards: and however idle and ridiculous the fables of the round table may appear at present, they were then not only universally known, but firmly believed. Nothing could be more natural to such a romantic monarch, in such an age, than the renovation of this most antient and revered institution of chivalry. It was a prelude to the renowned order of the garter, which he soon afterwards founded at Windsor, during the ceremonies of a magnificent feast, which had been proclaimed by his heralds in Germany, France, Scotland, Burgundy, Heynault, and Brabant, and lasted fifteen days<sup>d</sup>. We must not try the modes and notions of other ages, even if they have arrived to some degree of refinement, by those of our own. Nothing is more probable, than that this latter foundation of Edward the third, took its rise from the exploded story of the garter of the countess of Salisbury<sup>e</sup>. Such an origin is interwoven with the manners and ideas of the times. Their attention to the fair sex entered into every thing. It is by no means unreasonable to suppose, that the fantastic collar of Effes, worn by the knights of this Order, was an allusion to her name. Froissart, an eye-witness, and well acquainted

<sup>b</sup> Walsing, p. 117.

<sup>c</sup> Ord. Gart. ii. 92.

<sup>d</sup> Barnes, i. ch. 22. p. 292. Froissart, c. 100. Anstis, ut supr.

<sup>e</sup> Ashmole proves, that the orders of the *Annunciada*, and of the *Feison d'Or*, had the like origin. Ord. Gart. p. 180. 181. Even in the ensigns of the order of the Holy Ghost, founded so late as 1578, some love-mysteries and emblems were concealed under cyphers, introduced into the blasonrie. See *Le Labourer*, Contin. des Mem. de Castelnau, p. 895. "Il y eut plus de mysteres d'amourettes que de religion, &c."

But I cannot in this place help observing, that the fantastic humour of unriddling emblematical mysteries, supposed to be concealed under all ensigns and arms, was at length carried to such an extravagance, at least in England, as to be checked by the legislature. By a statute of queen Elizabeth, a severe penalty is laid, "on all fond phantastical prophecies upon or by the occasion of any arms, fields, beastes, badges, or the like things accustomed in arms, cognisaunces, or signetts, &c." Statut. v. Eliz. ch. 15. A. D. 1564.

with

with the intrigues of the court, relates at large the king's affection for the countess; and particularly describes a grand carousal which he gave in consequence of that attachment <sup>f</sup>. The first festival of this order was not only adorned by the bravest champions of christendom, but by the presence of queen Philippa, Edward's consort, accompanied with three hundred ladies of noble families <sup>g</sup>. The tournaments of this stately reign were constantly crowded with ladies of the first distinction; who sometimes attended them on horseback, armed with daggers, and dressed in a succinct soldier-like habit or uniform prepared for the purpose <sup>h</sup>. In a tournament exhibited at London, sixty ladies on palfries appeared, each leading a knight with a gold chain. In this manner they paraded from the tower to Smithfield <sup>i</sup>. Even Philippa, a queen of singular elegance of manners <sup>k</sup>, partook so much of the heroic spirit which was universally diffused, that just before an engagement with the king of Scotland, she rode round the ranks of the English army encouraging the soldiers, and was with some difficulty persuaded or compelled to relinquish the field <sup>l</sup>. The countess of Montfort is another eminent instance of female heroism in this age. When the strong town of Hennebont, near Rennes, was besieged by the French, this redoubted

<sup>f</sup> Ubi supr.

<sup>g</sup> They soon afterwards regularly received robes, with the knights companions, for this ceremony, powdered with garters. Ashmol. Ord. Gart. 217. 594. And Anstis, ii. 123.

<sup>h</sup> Knyghton, Dec. Script. p. 2597.

<sup>i</sup> Froissart apud Stowe's Surv. Lond. p. 718. edit. 1616. At an earlier period, the growing gallantry of the times appears in a public instrument. It is in the reign of Edward the first. Twelve jurymen depose upon oath the state of the king's lordship at Woodstock: and among other things it is solemnly recited, that Henry the second often resided at Woodstock, "pro amore

"cujusdam mulieris nomine Rosamunda." Hearne's Avesbury, Append. p. 331.

<sup>k</sup> And of distinguished beauty. Hearne says, that the statuaries of those days used to make queen Philippa a model for their images of the Virgin Mary. Gloss. Rob. Brun. p. 349. He adds, that the holy virgin, in a representation of her assumption was constantly figured young and beautiful; and that the artists before the Reformation generally "had the most beautiful women of the greatest quality in their view, when they made statues and figures of her." *ibid.* p. 550.

<sup>l</sup> Froissart. i. c. 138.

amazon

amazon rode in complete armour from street to street, on a large courser, animating the garison<sup>m</sup>. Finding from a high tower that the whole French army was engaged in the assault, she issued, thus completely accoutred, through a convenient postern at the head of three hundred chosen soldiers, and set fire to the French camp<sup>n</sup>. In the mean time riches and plenty, the effects of conquest, peace, and prosperity, were spread on every side; and new luxuries were imported in great abundance from the conquered countries. There were few families, even of a moderate condition, but had in their possession precious articles of dress or furniture; such as silks, fur, tapestry, embroidered beds, cups of gold, silver, porcelain, and crystal, bracelets, chains, and necklaces, brought from Caen, Calais, and other opulent foreign cities<sup>o</sup>. The encrease of rich furniture appears in a foregoing reign. In an act of Parliament of Edward the first<sup>p</sup>, are many regulations, directed to goldsmiths, not only in London, but in other towns, concerning the sterling allay of vessels and jewels of gold and silver, &c. And it is said, "Grafters or cutters of stones and seals shall give every one their just weight of silver and gold." It should be

<sup>m</sup> Froissart says, that when the English proved victorious, the countess came out of the castle, and in the street kissed Sir Walter Manny the English general, and his captains, one after another, twice or thrice, *comme noble et vaillant dame*. On another like occasion, the same historian relates, that she went out to meet the officers, whom she kissed and sumptuously entertained in her castle. i. c. 86. At many magnificent tournaments in France, the ladies determined the prize. See Mem. anc. Cheval. i. p. 175. seq. p. 223. seq. An English squire, on the side of the French, captain of the castle of Beaufort, called himself *le Pourfuitvant d'amour*, in 1369. Froissart, l. i. c. 64. In the midst of grand engagements between the French and English armies, when perhaps the interests of both nations are vitally

concerned, Froissart gives many instances of officers entering into separate and personal combat to dispute the beauty of their respective mistresses. Hist. l. ii. ch. 33. 43. On this occasion an ingenious French writer observes, that Homer's heroes of antient Greece are just as extravagant, who in the heat of the fight, often stop on a sudden, to give an account of the genealogy of themselves or of their horses. Mem. anc. Cheval. ubi sup. Sir Walter Manny, in 1343, in attacking the castle of Guigard exclaims, "let me never be beloved of my mistress, if I refuse this attack, &c." Froissart, i. 81.

<sup>n</sup> Froissart, i. c. 80. Du Chesne, p. 656. Mezeray, ii. 3. p. 19. seq.

<sup>o</sup> Walsing. Ypodigm. 121. Hist. 159.

<sup>p</sup> A. D. 1300. Edw. i. an. 28. cap. xx. remembered,

remembered, that about this period Europe had opened a new commercial intercourse with the ports of India.<sup>4</sup> No less than eight sumptuary laws, which had the usual effect of not being observed, were enacted in one session of parliament during this reign.<sup>5</sup> Amid these growing elegancies and superfluities, foreign manners, especially of the French, were perpetually encreasing; and the native simplicity of the English people was perceptibly corrupted and effaced. It is not quite uncertain that masques had their beginning in this reign.<sup>6</sup> These shews, in which the greatest personages of the court often bore a part, and which arrived at their height in the reign of Henry the eighth, encouraged the arts of address and decorum, and are symptoms of the rise of polished manners.<sup>7</sup>

In a reign like this, we shall not be surpris'd to find such a poet as Chaucer: with whom a new era in English poetry begins, and on whose account many of these circumstances are mentioned, as they serve to prepare the reader for his character, on which they throw no inconsiderable light.

But before we enter on so ample a field, it will be perhaps less embarrassing, at least more consistent with our prescribed method, if we previously display the merits of two or three poets, who appeared in the former part of the reign of Edward the third, with other incidental matters.

The first of these is Richard Hampole, an eremite of the order of saint Augustine. He was a doctor of divinity, and lived a solitary life near the nuns of Hampole, four miles from Doncaster in Yorkshire. The neighbourhood of this female society could not withdraw our recluse from his de-

<sup>4</sup> Anderson, Hist. Comm. i. p. 141.

<sup>5</sup> Ann. 37. Edw. iii. cap. viii. seq.

<sup>6</sup> See *supr.* p. 338.

<sup>7</sup> This spirit of splendor and gallantry was continued in the reign of his successor.

See the genius of that reign admirably characterised, and by the hand of a master, in bishop Lowth's *LIFE OF WYKEHAM*, pag. 222. See also Hollingsh. Chron. sub ann. 1399. p. 508. col. 1.

votions

votions and his studies. He flourished in the year 1349<sup>a</sup>. His Latin theological tracts, both in prose and verse, are numerous; in which Leland justly thinks he has displayed more erudition than eloquence. His principal pieces of English rhyme are a Paraphrase of part of the book of Job, of the lord's prayer, of the seven penitential psalms, and the PRICKE OF CONSCIENCE. But our hermit's poetry, which indeed from these titles promises but little entertainment, has no tincture of sentiment, imagination, or elegance. The following verses are extracted from the PRICKE OF CONSCIENCE, one of the most common manuscripts in our libraries, and I prophesy that I am its last transcriber. But I must observe first, that this piece is divided into seven parts. I. Of man's nature. II. Of the world. III. Of death. IV. Of purgatory. V. Of the day of judgment. VI. Of the torments of hell. VII. Of the joys of heaven<sup>r</sup>.

Monkynde is to godus wille  
 And alle his biddyngus to fulfille  
 Ffor of al his making more and les  
 Man most principal creature es  
 All that he made for man hit was done  
 As ye schal here aftir lone  
 God to monkynde had gret love  
 When he ordeyned to monnes behove  
 This world and heven hym to glade  
 There in myddulerd mon last he made  
 To his likenes in feire stature  
 To be most worthy creature  
 Beforen all creatures of kynde  
 He yef hym wit skile and mynde

<sup>a</sup> Wharton, App. ad Cave, p. 75. Sæcul. Wicklev.

<sup>r</sup> STIMULUS CONSCIENTIÆ *this boke ys namyd.* MS. Ashmol. fol. N<sup>o</sup>. 41. There is much transposition in this copy. In MS.

Digb. Bibl. Bodl. 87. it is called THE KEY OF KNOWING. Princ.

The might of the fader almiti  
 The wildom of the fone al witti.

Ffor

Ffor too knowe bothe good and ille  
And als he yaf him a fre wille  
Ffor to chese and for to holde  
Good or yvel whedur he wolde  
And as he ordeyned mon to dwelle  
To lyve in erthe in flessch and fell  
To knowe his workus and hym worshepe  
And his comaundement to kepe  
And yif he be to god buxome  
To endeles blis aftir to come  
And yif he wrongly here wende  
To peyne of helle withouten ende  
God made to his owne likenes  
Eche mon lyving here more and les  
To whom he hath gyven wit and skil  
Ffor to knowe bothe good and il  
And wille to these as they vouchsave  
Good or evil whether thei wole have  
He that his wille to good wole bowe  
God wole hym with gret mede allowe  
He that wukudnes wole and wo  
Gret peyne shall he have also  
That mon therfore holde is for wood  
That chesuth the evel and leveth the good  
God made mon of most dignite  
Of all creatures most fre  
And namely to his owne liknes  
As bifore tolde hit es  
And most hath gyven and yit gyveth  
Than to any creature that lyveth  
And more hath het hym yit therto  
Hevene blis yif he wel do  
And yit when he had don amys  
And hadde lost that ilke blis

L I

God

God tok monkynde for his sake  
 And for his love deth wolde take  
 And with his blod boughte hem ayene  
 To his blisse fro endeles peyne.

## PRIMA PARS DE MISERIA HUMANÆ CONDITIONIS.

Thus gret love god to man kidde  
 And mony goode dedus to hym didde  
 Therefore eche mon lernd and lewed  
 Schulde thynke on love that he hem schewed  
 And these gode dedus hokde in mynde  
 That he thus dide to monkynde  
 And love and thanke hym as he con  
 And ellus he is unkynde mon  
 Bot he serve hym day and nyght  
 And his yiftes usen hem right  
 To spende his wit in godus servyse  
 Certainly ellus he is not wise  
 Bot he knowe kyndely what god es  
 And what mon is that is les  
 Thou febul mon is foule and body  
 Thou strong god is and myghty  
 Thou mon greveth god that doth not welle  
 What mon is worthi therefore to fele  
 Thou mercyfull and gracious god is  
 And thou full of alle goodnes  
 Thou right wis and thou sothfaste  
 What he hath done and shal atte laste  
 And eche day doth to monkynde  
 This schulde eche mon have in mynde  
 Ffor the rihte waye to that blis  
 That leduth mon thidur that is this  
 The waye of mekenes principally  
 To love and drede god almighty

This

• This is the way into wifdome  
Into whuche waye non may come  
Withouten knowing of god here  
His myghtus and his workes fere  
But ar he to that knowyng wynne  
Hymfelf he mot knowe withynne  
Ellus knowyng may not be  
To wifdom waye non entre  
Some han wit to undurftonde  
And yit thei are ful unknowonde  
And some thing hath no knowyng  
That myght them ftire to good lyving  
Tho men had nede to lerne eche day  
Of men that con more then thay  
That myhte to knowynge hem lede  
In mekenes to love god and drede  
Which is waye and goode wiflyng  
That may to heven blis men brynge  
In gret pil [peril] of fowle is that mon  
That hath wit mynde and no good con  
And wole not lerne for to knawe  
The workus of god and his lawe  
He nyle do afturmeft no left  
Bot lyveth lyke an unskilfull beft  
That nouthur hath skil wit nor mynde  
That mon lyveth ayeyn his kynde  
Yit excufeth not his unknowyng  
That his wit ufeth not in leryng  
Namely in that him oweth to knowe  
To meke his herte and make it lowe  
The unknowyng fchulde have wille  
To lerne to know good and ille  
He that ought con fchulde lere more  
To knowe al that nedeful wore

L 1 2

For

For the unknowyng by lernyng  
 May brought be to underftondyng  
 Of mony thyngus to knowe and fe  
 That hath bin is and ſhal be  
 And ſo to mekenes ſtute his wille  
 To love and drede god and leve al ille  
 Mony ben glad triful to here  
 And vanitees woll gladly lere  
 Biſy they bin in word and thought  
 To lerne that foul helputh nought  
 Bot that that nedeful were to knowe  
 To here they are wondur-flowe  
 Therefore con thei nothing fe  
 The pereles thei ſchulde drede and fle  
 And what weye thei ſchulde take  
 And whiche weye thei ſchulde forfake  
 No wondur is though thei go wronge  
 In derknes of unknowyng they gonge  
 Without light of undurftondyng  
 Of that that falluth to right knowyng  
 Therefore eche criſten mon and wommon  
 That wit and wiſdom any con  
 That tou the righte weye not fen  
 Nor flie the periles that wiſe fen  
 Schulde buxom be and biſy  
 To heren and leren of hem namely  
 That undurftonden and knowen ſtil  
 Wheche weye is good and wheche is il  
 He that wole right weye of lyving loke  
 Shall thus bigynne feith the boke  
 To know firſt what hymſelf is  
 So may he come to mekenys  
 That ground of all virtues is laſt  
 On whiche all virtues may be ſtedeaſt

He

He that knoweth well and con fe  
What he is was and schal be  
A wifere man may be told  
Whethur he be young or old  
Then he that con al other thing  
And of hymself hath no knowyng  
He may no good knowe ny fele  
Bot he furst knowe hym selven wele  
Therefore a mon schulde furst lere  
To knowe hymself properly here  
Ffor yif he knewe hymself kyndely  
Then may he knowe god almighty  
And on endyng thinke schulde he  
And on the last day that schal be  
Knowe schulde he what this worlde es  
Full of pompe and lecherousnes  
And lerne to knowe and thynke with alle  
What schal aftir this lyf bifalle  
Knowyng of this schulde hym lede  
To mete with mekenes and with drede  
So may he come to good lyvyng  
And atte last to good endyng  
And when he of this worlde schal wende  
Be brought to blis withouten ende  
The bigynnyng of this proces  
Right knowyng of a mon hymself hit es  
Bot somme mon han gret lettynge  
That thei may have no right knowynge  
Of hemselfe that thei schulde first knawe  
That first to mekenes schulde hem draw  
Ther of some thyngus I fynde  
That monnes wit makuth ofte blynde  
And knowyng of hymself hit lettuth  
Wherefore he hymself foryetuth

To

To this witnes Bernard answers  
And tho four are written in thes vers <sup>a</sup>, &c.

In the Bodleian library I find three copies of the PRICKE OF CONSCIENCE very different from that which I have just cited. In these this poem is given to Robert Grossthead bishop of Lincoln, above mentioned<sup>7</sup>. With what probability, I will not stay to enquire; but hasten to give a specimen. I will only premise, that the language and hand-writing are of considerable antiquity, and that the lines are here much longer. The poet is describing the future rewards and punishments of mankind.

The goode soule schal have in his herynge  
Gret joye in hevене and grete lykyng:  
Ffor hi schulleth yhere the aungeles song,  
And with hem hi schulleth<sup>a</sup> synge ever among,  
With delitable voys and swythe clere,  
And also with that hi schullen have ire<sup>a</sup>.  
All other maner of ech a melodye,  
Off well lykyng noyse and menstralsye,  
And of al maner tenes<sup>b</sup> of musike,  
The whuche to mannes beorte migte like,  
Withoute eni maner of travayle,  
The whuche schal never cesse ne fayle:  
And so<sup>c</sup> schil schal that noyse bi, and so swete,  
And so delitable to fmale and to grete,  
That al the melodye of this worlde heer  
That ever was yhuryd ferre or neer  
Were therto<sup>d</sup> bote as forwe<sup>e</sup> and care  
To the blisse that is in hevене well zare<sup>f</sup>.

<sup>a</sup> Compare Tanner, Bibl. p. 375. col. 1.  
And p. 374. col. 1. Notes. And GROST-  
HEAD. And MSS. Ashm. 52. pergamen. 4<sup>o</sup>.  
<sup>7</sup> Laud. K. 65. pergamen. And G. 21.  
And MSS. Digb. 14. Princ.

<sup>g</sup> The migte of the fader of hevене  
<sup>h</sup> The wit of his son with his giftes hevene."

<sup>a</sup> Shall. <sup>b</sup> Ever, always. <sup>c</sup> Tunes.  
<sup>d</sup> Shril. <sup>e</sup> But. <sup>f</sup> Sorrow. <sup>g</sup> Prepared.

Of

*Of the contrarie of that blisse.*

Wel grete sorwe schal the synfolke<sup>s</sup> bytyde,  
 Ffor he schullen yhere in ech a fyde<sup>b</sup>,  
 Well gret noyse that the feondes<sup>l</sup> willen make,  
 As thei al the worlde scholde alto schake;  
 And alle the men lyvyng that migte hit yhure,  
 Scholde here wit<sup>k</sup> loofe, and no lengere alyve<sup>l</sup> dure.  
 Thanne hi<sup>m</sup> schulleth for sorwe here hondes wringe,  
 And ever weilaway hi schullethe be cryinge, &c.  
 The gode men schullethe have worfchipes grete,  
 And eche of them schal be yset in a riche fete,  
 And ther as kynges be ycrownid fayre,  
 And digte with riche perrie<sup>n</sup> and so ysetun<sup>o</sup> in a chayre,  
 And with stonnes of vertu and precieuse of choyse,  
 As David thy said to god with a mylde voyce,

*Posuisti, domine, super caput eorum, &c.*

“Lorde, he seyth, on his heved thou settest wel arigt  
 “A coronne of a pretious ston richeliche ydigte.”  
 And so fayre a coronne nas never non yfene,  
 In this worlde on kynges hevede<sup>p</sup>, ne on quene;  
 Ffor this coronne is the coronne of blisse,  
 And the ston is joye whereof hi schilleth never misse, &c.  
 The synfolke schulleth, as I have afore ytold,  
 Ffele outrageous hete, and afterwards to muche colde;  
 Ffor now he schullethe freose, and now brenne<sup>q</sup>,  
 And so be ypynd that non schal other kenne<sup>r</sup>,  
 And also be ybyte with dragonnes felle and kene,  
 The whuche schulleth hem destrye outrigte and clene,

<sup>s</sup> Sinners.    <sup>b</sup> Either side.    <sup>l</sup> Devils.    <sup>k</sup> Senses.    <sup>l</sup> Remain.    <sup>m</sup> They.  
<sup>n</sup> Precious stonnes.    <sup>o</sup> Seated.    <sup>p</sup> Head.    <sup>q</sup> This is the Hell of the monks, which  
 Milton has adopted.    <sup>r</sup> Know.

And

And with other vermyn and bestes felle,  
The whiche beothe nougt but fendes of helle, &c.

We have then this description of the New Jerufalem.

This cite is yfet on an hei hille,  
That no fynful man may therto tille<sup>1</sup> :  
The whuche ich likne to beril clene,  
And fo fayr berel may non be yfene.  
Thulke hyl is nougt elles to underftondyng  
Bote holi thugt, and defyr brennyng,  
The whuche holi men hadde heer to that place,  
Whiles hi hadde on eorthe here lyves space ;  
And i likne, as ymay ymagene in my thought,  
The walles of hevene, to walles that were ywrougt  
Of all maner precioufe ftones yfet yfere<sup>2</sup> ;  
And yfemented with gold brignt and clere ;  
Bot fo brignt gold, ne non fo clene,  
Was in this worlde never yfene, &c.  
The wardes of the cite of hevene brignt  
I likne to wardes that wel were ydygt,  
And clenly ywrougt and fotely enteyled,  
And on filver and gold clenly avamayled<sup>3</sup>, &c.  
The torettes<sup>4</sup> of hevene grete and smale  
I likne to the torrettes of clene cristale, &c.

I am not, in the mean time, quite convinced that any manuscript of the PRICKE OF CONSCIENCE in English belongs to Hampole. That this piece is a translation from the Latin appears from these verses.

Therefore this boke is in Englis drawe  
Of fele<sup>5</sup> matters that bene unknowe

<sup>1</sup> Come.    <sup>2</sup> Together.    <sup>3</sup> Aumayled.    <sup>4</sup> Turrettes.    <sup>5</sup> Many.

To lewed men that are unkonande<sup>y</sup>  
That con no latyn undirstonde<sup>z</sup>.

The Latin original in prose, entitled, *STIMULUS CONSCIEN-  
TIÆ*<sup>z</sup>, was most probably written by Hampole: and it is  
not very likely that he should translate his own work. The  
author and translator were easily confounded. As to the  
copy of the English poem given to bishop Grossthead, he  
could not be the translator, to say nothing more, if Hampole  
wrote the Latin original. On the whole, whoever was the  
author of the two translations, at least we may pronounce  
with some certainty, that they belong to the reign of Ed-  
ward the third.

<sup>y</sup> Ignorant.

<sup>z</sup> MSS. Digb. ut supr. 87. ad princip.

<sup>a</sup> In the Cambridge manuscript of Ham-  
pole's PARAPHRASE ON THE LORD'S  
PRAYER, above-mentioned, containing a  
prolix description of human virtues and  
vices, at the end, this remark appears.  
"Explicit quidam tractatus super Pater  
noster secundum Ric. Hampole qui obiit  
A. D. MCCCLXXXIV." (But the true  
date of his death is in another place, viz.  
1348.) MSS. More, 215. Princ.

"Almighty God in trinite

"In whom is only personnes thre."

The PARAPHRASE ON THE BOOK OF  
JOB, mentioned also before, seems to have  
existed first in Latin prose under the title of  
PARVUM JOB. The English begins thus:

"Licff lord my foul thou spare."

In Bibl. Bodl. MSS. Laud. F. 77. 5. &c.  
&c. It is a paraphrase of some Excerpta  
from the book of Job. THE SEVEN PENI-  
TENTIAL PSALMS begin thus:

"To goddis worschippe that dere us bougt."

MSS. Bodl. Digb. 18. Hampole's EXPO-  
SITIO IN PSALTERIUM is not uncommon  
in English. It has a preface in English  
rhymes in some copies, in praise of the au-  
thor and his work. Pr. "This bleffyd  
"boke that hire." MSS. Laud. F. 14. &c.  
Hampole was a very popular writer. Most

of his many theological pieces seem to have  
been translated into English soon after they  
appeared: and those pieces abound among  
our manuscripts. Two of his tracts were  
translated by Richard Mifyn, prior of the  
Carmelites at Lincoln, about the year  
1435. The INCENDIUM AMORIS, at the  
request of Margaret Hellingdon a recluse.  
Princ. "To the askynge of thi desire."  
And DE EMENDATIONE VITÆ. "Tarry  
"thou not to oure." They are in the  
translator's own hand-writing in the library  
of C. C. C. Oxon. MSS. 237. I find other  
antient translations of both these pieces.  
Particularly, *The PRICKE OF LOVE after  
Richard Hampol treating of the three degrees  
of love.* MSS. Bodl. Arch. B. 65. f. 109.  
As a proof of the confusions and uncertain-  
ties attending the works of our author,  
I must add, that we have a translation of his  
tract DE EMENDATIONE under this title.  
*The form of perfyte living, which holy Ri-  
chard the hermit wrote to a recluse named  
Margarete.* MS. Vernon. But Margarete  
is evidently the recluse, at whose request  
Richard Mifyn, many years after Ham-  
pole's death, translated the INCENDIUM  
AMORIS. These observations, to which  
others might be added, are sufficient to con-  
firm the suspicions insinuated in the text.  
Many of Hampole's Latin theological tracts  
were printed very early at Paris and Col-  
logne.

M m

S E C T.