

Which yet was never true,
Have giv'n more love where it was lost 35
Than where it's only due?
O no, my God, but rather let
This folly be to me
A means to urge my sinful soul
To love more fervently. 40

[fol. 2r] And henceforth let me draw no breath,
But to aspire by love
To thee, my God and all my good,
By whom I live and move;⁴
No stag in chase so thirsty is, 45
Or greedy of sweet spring,⁵
As is my soul of thee, my God,
Whilst here I sighing sing.

My soul, where is thy love & Lord,
Since him thou canst not find?⁶ 50
O cheer up, heart, be comforted,
For he is in thy mind;
To him relation one may have,
As often as he goes
Into the closet⁷ of his heart, 55
His griefs for to disclose.

As silly lambs from ravening wolves
For help to shepherds fly,⁸
So shall my soul in every case
For help and counsel hie⁹ 60
To thee, my God, by humble prayer
In hope and confidence,
That thou, my Lord, wilt succour¹⁰ me

⁴ "For in him we live and move and have our being. As some of your own poets have said, We are his offspring" (Acts 17:28, Douay-Rheims Bible).

⁵ "As the hart panteth after the fountains of water; so my soul panteth after thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?" (Psalm 41:2-3, Douay-Rheims Bible)

⁶ "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not" (Canticles 3:1-2, Douay-Rheims Bible).

⁷ "It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me" (Canticles 3:4, Douay-Rheims Bible).

⁸ "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15, Douay-Rheims Bible).

⁹ Hasten.

¹⁰ Help.

And be my soul's defense.

- [fol. 2v] For seeing that my God is rich, 65
 How can I say I'm poor?
He is more mine than I my own;
 What can I wish for more?
And in his majesty and power
 Much more I will rejoice; 70
Than if of all in heaven and earth
 I had command and choice.
- O I desire no tongue nor pen,¹¹
 But to extol¹² his praise,
In which excess I'll melt away 75
 Ten thousand, thousand ways;
And as one that is sick with love¹³
 Engrafts in every tree
The names and praise of them they love,
 So shall it be with me. 80
- Which to attempt if it seem much
 To those that it espy,¹⁴
Saying tis only for the just,
 To thee for help to fly;
What then becomes of sinners poor, 85
 Or to whom shall they go,
If not to thee? Ah, pity us,
 For we may love also.
- [fol. 3r] Jesus did publicans¹⁵ receive, 90
 Nor yet did he disdain
Harlots¹⁶ and thieves that begged help,
 Since which who can complain,
Or fear that he will them reject
 When they their sins repent,

¹¹ No tongue to speak or pen to write.

¹² Praise enthusiastically.

¹³ "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love" (Canticles 5:8, Douay-Rheims Bible).

¹⁴ Catch sight of.

¹⁵ "And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?" (Matthew 9:10-11, Douay-Rheims Bible).

¹⁶ "Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matthew 21:31, Douay-Rheims Bible).

And fly unto his mercy sweet, 95
Whose heart doth soon relent?

When we with tears beseech¹⁷ him to
Forgive our sins so many,
And give such grace & strength henceforth 100
As not to yield to any;
My God, one thing alone, thou know'st,
I fear and apprehend,
Which is my Lord for to displease,
Whose mercies have no end.

From all that doth displease thy eyes, 105
Be pleased to set me free;
For nothing else in heaven or earth
Do I desire, but thee;
And let me rather death embrace,
Than thee, my God, offend; 110
Or in my heart to leave a place
For any other friend.

[fol. 3v] Nothing would grieve my soul so much,
As in me to perceive
That th' affection to the world 115
Should me of thine bereave;¹⁸
I know thou must possess alone,
Or else we are not thine
In manner such as we should be,
If light to us do shine. 120

As thou desirest it should do
By grace within our hearts,
And all the helps that thou hast giv'n,
And dayly yet imparts
To us, intended were by thee, 125
That we might live alone
To thee, our God who fills pure souls
With joys that are unknown.

And woe to them a thousand times,
Who int'rest have in any, 130
Or have divided hearts to thee,
After thy gifts so many;

¹⁷ Implore.

¹⁸ Deprive of.

- For thou hast purchased our love
At too, too dear a rate
To have a partner in our heart, 135
Which justly thou dost hate.
- [fol. 4r] O this thy wrong makes angels blush,
O make it far from me,
Since I am both body and soul
Consecrated to thee;¹⁹ 140
And I will also grieve with them,
To see thee have such wrong
From souls culled out by thee thyself
To sing with them the song
- Of love and praise to thee, our God, 145
And even in this place
Thee to contemplate in our manner,
O sweet and happy grace.
If we would die unto ourselves,
And all things else but thee, 150
It would be natural to our souls
For to ascend and be
- United to our center dear,
To which our soul would hie,²⁰
Being as proper then for us 155
As fire upwards to fly.
O let us therefore love my God,
For love pertains to him,
And let our souls seek nothing else,
But in thy love to swim, 160
- [fol. 4v] Till we, absorbed by his sweet love,
Return from whence we came,
Where we shall melt into that love
Which joyeth me to name;
And never can I it too much 165
Speak of, or it desire,
Since that my God, who's love itself
Doth only love require.
- Come therefore all, and let us love,
And with a pure aspect 170

¹⁹ A reference to the sacred vows that More took when she became a nun.

²⁰ Hasten.

	That do themselves accuse; Being no person thou excepts, ²⁷ All having cost thee dear, Yea, even thy own life itself. How can I therefore fear?	245
	If ever yet thou hadst disdained Sinners that fled to thee, Then had I little cause of hope, But this none yet did see; For if they do return to thee, Thy heart thou wilt not close, As witness can my wretched soul, That was so like to lose.	250 255
[fol. 6v]	All grace and goodness (if thou hadst Not with thy help prevented), By sins that would by bloody tears Be while I live lamented; If I as grateful were to thee As thou deservest I should, Or as another in my case Unto thy mercy would.	260
	And all that time thou livedst here, Thou many ways didst show That none should be refused by thee, Who didst with mercy flow; And this my wicked heart did find, Who after sins so many. Have found much favor in thy eyes, Without deserving any.	265 270
	O blessed ever be my God For this preventing grace, ²⁸ Which I unworthy have received In this most happy place; I fled from thee by many sins, And thou didst follow me, As if my misery would have caused Some detriment ²⁹ to thee.	275 280

²⁷ Rejects.

²⁸ A reference to the doctrine of prevenient grace, in which God's grace occurs before a human being takes any action.

²⁹ Loss.

[fol. 7r]	<p>How can this choose but wound my heart When I remember it, And ever serve to humble me Whilst at thy feet I sit?³⁰ From whence my Lord, & my God, & all, Permit me not to rise, Till I do love thee as thou wouldst, The which doth all comprise.</p>	285
	<p>For as thou knowest, all other loves But thine I do defy,³¹ And let this love by thy sweet grace Possess me totally. All others for thy sake I love With equal charity; Only where obligation claims, Justly more love for thee,</p>	290 295
	<p>To those³² that most advanced my love, And my desire of thee, These by respect thou doest exact Should be esteemed³³ by me; Yet not so much as to forget Or weaken this thy love, Which by thy law & will most just I should prefer above</p>	300
[fol. 7v]	<p>Them, which were but thy instruments; And therefore it would seem Very absurd, if I should them More than thyself esteem, Who didst by them thy counsel³⁴ give, Which was so good for me, And second it with thy sweet grace; The glory be to thee. Amen.</p>	305 310

³⁰ “And she had a sister called Mary, who sitting also at the Lord’s feet, heard his word” (Luke 10:39, Douay-Rheims Bible).

³¹ Renounce.

³² Reference to the confessors and spiritual advisors who helped guide the speaker of the poem to her love of God; God’s “instruments” (line 305).

³³ Valued.

³⁴ Advice.

All things, desires, and loves are vain³⁵ (1658)

- [46] *All things, desires, and loves are vain,
But only that which tends
To God alone our chiefest good,
And all things else transcends.
My soul therefore by this sweet Love 5
shall day and night aspire,
And rest in God (all things above)
My Love and life's desire.
And while I live, I'll never cease
To languish³⁶ for his Love, 10
Breathing, and sighing after him,
Till he my life remove.
For since I am not where I love,
How can I comfort find,
But only in the song of Love 15
By Love to me assign'd?
And wheresoe'er³⁷ this word³⁸ is writ,
It yields a silver sound;
But if that word I miss in it,
Methinks I want my ground. 20
Nothing so simple can be penned
If it but treat of Love,
But that it serveth in some sort
My sadness to remove.
And shall my soul by senseless love, 25
Which yet is never true,
Bestow more love where it is lost,
Than wheret is only due?*
- [47] *O no my God, but rather let
Such folly be to me 30
A means to urge my sinful soul
To Love more fervently!
And henceforth let me draw no breath,
But to aspire by Love
To thee my God, and all my good 35
By whom I live and move.³⁹
No Stag in chase so thirsty is,
Or greedy of sweet spring,*

³⁵ This poem is a fragment of "Amor Ordinem Nescit," lines 9-72, 101-200.

³⁶ Lose or lack vitality.

³⁷ Wheresoever.

³⁸ In the 1658 edition, "love" is printed above "word."

³⁹ "For in him we live and move and have our being. As some of your own poets have said, We are his offspring" (Acts 17:28, Douay-Rheims Bible).

	<i>As is my soul of thee my God</i>	
	<i>While I here sighing sing.⁴⁰</i>	40
	<i>My soul, where is thy Love, and Lord,</i>	
	<i>Since him thou canst not find?⁴¹</i>	
	<i>O cheer up, heart, be comforted,</i>	
	<i>For he is in thy mind!</i>	
	<i>To him relation thou may'st have,</i>	45
	<i>As often as thou goes</i>	
	<i>Into the closet⁴² of thy heart,</i>	
	<i>Thy griefs for to disclose.</i>	
	<i>As silly Lambs from ravening Wolves</i>	
	<i>For help to Shepherds fly,⁴³</i>	50
	<i>So shall my soul in every case</i>	
	<i>For help and counsel hie⁴⁴</i>	
	<i>To thee my God by humble Prayer,</i>	
	<i>In hope, and confidence,</i>	
[48]	<i>That thou my Lord wilt succour⁴⁵ me,</i>	55
	<i>And be my soul's defense.</i>	
	<i>And seeing that my God is rich,</i>	
	<i>How can I say I'm poor?</i>	
	<i>And he more mine, than I mine own:</i>	
	<i>What can I wish for more?</i>	60
	<i>And in his Majesty and power,</i>	
	<i>Much more I will rejoice,</i>	
	<i>Than if of all in heaven and earth</i>	
	<i>I had command, and choice.</i>	
	<i>My God one thing alone thou know'st</i>	65
	<i>I fear and apprehend,</i>	
	<i>Which is my Lord for to displease,</i>	
	<i>Whose mercies have no end.</i>	
	<i>From all that do displease thine eyes,</i>	
	<i>Be pleased to set me free,</i>	70
	<i>For nothing else in heaven or earth</i>	
	<i>Do I desire but thee.</i>	
	<i>And let me rather death embrace,</i>	

⁴⁰ "As the hart panteth after the fountains of water; so my soul panteth after thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?" (Psalm 41:2-3, Douay-Rheims Bible).

⁴¹ "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not" (Canticles 3:1-2, Douay-Rheims Bible).

⁴² "It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me" (Canticles 3:4, Douay-Rheims Bible).

⁴³ "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15, Douay-Rheims Bible).

⁴⁴ Hasten.

⁴⁵ Help.

	<i>Than thee my God offend, Or in my heart to give thy place To any other friend.</i>	75
	<i>Nothing would grieve my soul so much, As in me to perceive Any affection in the world That thine would me bereave.⁴⁶</i>	80
[49]	<i>I know thou must possess alone, Or else we are not thine In such good plight as we should be, If light to us did shine, As thou desirest it should do By grace our souls within; For which are all the helps we have Intended, and have been Imparted, and bestowed by thee, That we might live alone To thee who satiat'st pure souls With joys that are unknown. And woe to them a thousand times, Who interest have in any,⁴⁷ Or have divided hearts to thee, After thy gifts so many. For thou hast purchased our love At too, too dear a rate, To have a partner in our heart, Which justly thou dost hate.</i>	85
	<i>O this thy wrong makes Angels blush, O, make it far from me Since that I am both body and soul All consecrate to thee!⁴⁸ And I also will grieve with them, To see thee have such wrong From souls selected by thyself To sing with them the song Of Love, and praise to thee, O God, And even in this place To Contemplate thee, as we may, O sweet and happy grace! If we would die unto ourselves And all things else but thee, It would be natural to our souls</i>	90
		95
		100
		105
[50]		110
		115

⁴⁶ Deprive of.

⁴⁷ The text has a manicule pointing to this line.

⁴⁸ A reference to the sacred vows that More took when she became a nun.

*For to ascend, and be
United to our Center dear,
To which our souls would hie,
Being as proper then to us,
As fire to upwards fly.* 120
*O let us therefore love my God,
For Love pertains to him,
And let our souls seek nothing else,
But in this Love to swim,
Till we absorbed by his sweet Love* 125
*Return from whom we came,
Where we shall melt into that Love,
Which joyeth me to name.
And never can I it too much
Speak of, or it desire,* 130
*Since that my God, who's Love itself,
Doth only Love require.
Come therefore all, and let us love
And with a pure aspect,
Regard our God in all we do,* 135
*And he will us protect.
O that all things upon the earth,
Re-echoed with thy praise
My everlasting glorious God,
The Ancient of days!⁴⁹* 140
*And it I wish with all my soul
Incessantly to sing;
But seeing this I cannot do,
My sighs to heaven shall ring;
Yea, if I writ out all the sea,* 145
*Yet could I not express
The joy and comfort I do feel
In what thou dost possess.
No gifts or grace nor comforts here
How great soe'er⁵⁰ they be,* 150
*Can satiate⁵¹ my longing soul,
While I possess not thee.
For thou art all my heart's desire,
Yea, all that I do crave,
In earth or heaven now and ever* 155
*Thou art all that I would have.
And I do wish with all my soul,*

⁴⁹ "I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him" (Daniel 7:13, Douay-Rheims Bible).

⁵⁰ Soever.

⁵¹ Satisfy.

*That to thee I could pray,
With all my heart and all my strength
Ten thousand times a day. 160
Let peoples, tribes, and tongues confess⁵²
Unto thy Majesty;
And let us never cease to sing
Sanctus, Sanctus⁵³ to thee.*

My God to thee I dedicate⁵⁴ (1658)

[277] My God to *thee* I dedicate
 This *simple* work of mine,
And also with it heart and soul;
 To be forever *thine*.
No other motive will I have, 5
 Than by it *thee* to praise
And stir up my poor frozen soul
 By *love* itself to raise.
O I desire neither tongue, nor pen⁵⁵
 But to extol⁵⁶ *God's* praise, 10
In which excess I'll melt away
 Ten thousand, thousand ways.
And as one that is sick with *love*⁵⁷
 Engraves on every Tree
The Name and Praise of him she loves, 15
 So shall it be with me.

O thou thyself dost say to us⁵⁸ (1658)

[285] *O thou thyself* dost say to us:
 Thou will not sinners' death,
[286] *But that we do convert and live*⁵⁹
 even while our souls have breath,

⁵² "For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11, Douay-Rheims Bible).

⁵³ "Holy, holy"; a reference to a hymn sung during the Mass.

⁵⁴ This poem is a fragment of "Amor Ordinem Nescit," lines 1-8, 73-80.

⁵⁵ No tongue to speak or pen to write.

⁵⁶ Praise enthusiastically.

⁵⁷ "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love" (Canticles 5:8, Douay-Rheims Bible).

⁵⁸ This poem is a fragment of "Amor Ordinem Nescit," lines 237-288.

⁵⁹ "Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?" (Ezekiel 33:11, Douay-Rheims Bible).

And no more then to cease to be canst thou (O <i>God</i>) refuse	5
To pardon humble penitents that do themselves accuse, Being no excepter ⁶⁰ of persons all having cost <i>thee</i> dear,	10
Yes even <i>thy</i> very life itself; how can I therefore fear? If ever yet <i>he</i> did disdain sinners that fled to him, Then had I little cause of hope	15
but this was never seen. For if they do return to <i>thee</i> , <i>thy</i> hart thou will not close, As witness can my wretched soul, who was so like to lose	20
All grace and goodness (if thou hadst not me with help prevented) By sins that would with bloody tears be while I live lamented, If I as grateful were to <i>thee</i> ,	25
as <i>thou</i> deservest I should, Or as another in my case unto <i>thy</i> mercy would. But <i>thou</i> while that thou livedst here, by tokens plain didst show,	30
That none should be refused by <i>thee</i> , <i>who</i> dost in mercy flow. And that my wicked heart did prove, who after sins so many, Hath found much favor in <i>thine</i> eyes	35
without deserving any. O blessed ever be my <i>God</i> , for this preventing grace, ⁶¹ Which I unworthy have received in this most happy place.	40
I fled from <i>thee</i> by many sins and <i>thou</i> didst follow me, As if my ruin would have caused some detriment ⁶² to <i>thee</i> . How can this choose but wound my heart	45
When I remember it,	

⁶⁰ Rejecter.

⁶¹ A reference to the doctrine of prevenient grace, in which God's grace occurs before a human being takes any action.

⁶² Loss.

And ever serve to humble me
while at *thy* feet I sit?⁶³
From whence my *Lord*, my *God*, and all,
permit me not to rise, 50
till I do love thee as thou wouldst,
the which doth all comprise.

And that my wicked heart did prove⁶⁴ (Baker's *Life*, Stanbrook)

[238] And that my wicked heart did prove
who after sins so many
hath found such favor in thy eyes
without deserving any.

O blessed ever be my God 5
for his preventing grace,⁶⁵
which I unworthy have received
in this most happy place.

O I desire no tongue or pen⁶⁶ (Baker's *Life*, Ampleforth)

[359] O I desire no tongue nor pen⁶⁷
but to extol⁶⁸ his praise;
In which excess I'll melt away
ten thousand ways.

[360] If we would die unto ourselves 5
and all things else but thee,
It would be natural to our souls
for to ascend and be

United to our center dear
to which our souls would hie,⁶⁹ 10
Being as proper then to us,
as fire to upward fly.

⁶³ “And she had a sister called Mary, who sitting also at the Lord's feet, heard his word” (Luke 10:39, Douay-Rheims Bible).

⁶⁴ This poem is a fragment of “Amor Ordinem Nescit,” lines 269-276.

⁶⁵ A reference to the doctrine of prevenient grace, in which God's grace occurs before a human being takes any action.

⁶⁶ This poem is a fragment of “Amor Ordinem Nescit,” lines 73-76, 151-164.

⁶⁷ No tongue to speak or pen to write.

⁶⁸ Praise enthusiastically.

⁶⁹ Hasten.

O let us therefore love my God;
 for loves pertains to him,
And let our souls seek nothing else
 but in this love to swim; 15

Till we absorbed by his sweet love
 return from whom we came;
Where we shall melt into that love,
 which joyeth me to name. 20

O let me as the silver streams⁷⁰ (Baker's *Life*, Ampleforth)

[360] O let me as the silver streams
 into the Ocean glide:
Be melt into that Sea of love
 which into thee doth slide.

And in whatsoe'er that word is writ⁷¹ (Baker's *Life*, Ampleforth)

[368] And in whatsoe'er⁷² that word⁷³ is writ,
 it yields a silver sound;
But if that word I miss in it,
 methinks I want my ground.

Nothing so simple can be penn'd 5
 if it but treat of love,
But that it serveth in some sort,
 my sadness to remove.

And shall my soul by senseless love⁷⁴ (Baker's *Life*, Ampleforth)

[369] And shall my soul by senseless love
 which yet is never true
Bestow more love where it is lost,
 than where't is only due?

No, no, my God, but rather let 5
 such folly be to me,

⁷⁰ This poem is a fragment of "Amor Ordinem Nescit," lines 217-220.

⁷¹ This poem is a fragment of "Amor Ordinem Nescit," lines 25-32.

⁷² Whatsoever.

⁷³ Love.

⁷⁴ This poem is a fragment of "Amor Ordinem Nescit," lines 33-40.

A means to urge my sinful soul
to love more fervently.⁷⁵

No Stag in chase so thirsty is⁷⁶ (Baker's *Life*, Ampleforth)

[375] No stag in chase so thirsty is
Or greedy of sweet spring,⁷⁷
As is my soul of thee, My God,
while I here sighing sing.

For since I am not where I love⁷⁸ (Baker's *Life*, Ampleforth)

[388] For since I am not where I love
how can I comfort find,
But only in the Song of Love
by love to me assigned?

And in whatsoe'er⁷⁹ that word⁸⁰ is writ 5
it yields a silver sound.
But if that word I miss in it,
methinks I want my ground.

I fled from thee by many sins⁸¹ (Baker's *Life*, Ampleforth)

[402] I fled from thee by many sins
And thou didst follow me,
As if my ruin would have caused
some detriment⁸² to thee.

How can this choose but wound my heart 5
when I remember it,
And ever serve to humble me

⁷⁵ Ardently.

⁷⁶ This poem is a fragment of "Amor Ordinem Nescit," lines 45-48.

⁷⁷ "As the hart panteth after the fountains of water; so my soul panteth after thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?" (Psalm 41:2-3, Douay-Rheims Bible).

⁷⁸ This poem is a fragment of "Amor Ordinem Nescit," lines 21-28.

⁷⁹ Whatsoever.

⁸⁰ Love.

⁸¹ This poem is a fragment of "Amor Ordinem Nescit," lines 277-288.

⁸² Loss.

	Of what she doth sustain? No way to him was ever found, Or ever shall there be, But taking up thy Cross, ⁸⁷ my Lord, Thereby to follow thee.	5
[fol. 8r]	This is the way, the truth, the life, ⁸⁸ Which leadeth unto heaven, None is secure, but only this, Though it seem ne'er ⁸⁹ so even. Those that do walk this happy path, Jesus doth company; ⁹⁰ But those who go another way Will err most shamefully.	10 15
	And in this way do not think it much, If thou dost here endure Suffering even by saints themselves, For God doth this procure. That thou may'st seek himself alone, And put thy trust in him, And not in any creature living, How good soe'er ⁹¹ they seem.	20
	For suffering by the means of ill Would little thee advance; But to be censured by the good, Goes near to thee perchance. Alas, we show but little love, If we must choose which way Our Lord shall try our love to him, And not in all obey.	25 30
[fol. 8v]	We must submit ourselves to him, And be of cheerful heart; For he expecteth much of her That he gives Mary's part; ⁹²	35

⁸⁷ "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24, Douay-Rheims Bible).

⁸⁸ "Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me" (John 14:6, Douay-Rheims Bible).

⁸⁹ Never.

⁹⁰ Accompany.

⁹¹ Soever.

⁹² Within the convent, the "better part" references the contemplative life of the cloister as opposed to the active life of the world associated with Mary's sister, Martha: "Now it came to pass as they went, that he entered into a certain

For she must bear a censure hard
From all without exception;
Yet thou, o Lord, will hear excuse
Who art her soul's election. 40

If she will patiently sustain,
And be to thee attent,⁹³
Thou favorably will judge of her,
Who knows her heart's intent.
For all but thee, as well she sees, 45
May err concerning her;
They only judge as they conceive,
But thou dost see more far.

Complain not, therefore, loving soul,
If thou wilt be of those 50
Who love their God more than themselves,
And Mary's part have chose.

If all thou dost be taken ill
By those of high perfection;
And farther, if thou be accused 55
To be of some great faction;

[fol. 9r] Our Lord will answer for thee, if
Thou wilt but hold thy peace;
And if that he do think it good,
If not content, surcease;⁹⁴ 60
Leave all thy care to this thy God,
And him alone attend,
Yet what is ill, reform in thee,
And this will all amend.

As far as he doth think it good, 65
Who is most just and wise,
For by afflictions he doth purge
What doth displease his eyes.
Will thou, of all that love thy God,
From suffering be exempt? 70

town: and a certain woman named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things: But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her" (Luke 10:38-42, Douay-Rheims Bible).

⁹³ Attentive.

⁹⁴ Stop.

O no, but bless, as others do,
Thy God, and be content.

Amidst the several accidents,
That do to thee befall,
Commit thyself and all to God, 75
Who seeks our good in all.

[fol. 9v] Thyself art blind and canst not judge
What is the best for thee;
But he doth pierce into all things,
How hidden soe'er⁹⁵ they be. 80

My heart shall only this desire:
That thou, my Lord, dispose
Of all things as thou pleasest best,
Till these my eyes thou close
By death, which I so much desire, 85
Because it will procure
Me to enjoy my God, my all,
Where I shall be secure

That none from me can take my Lord,
But for eternity 90
I shall enjoy my only good,
And to him ever be

United by a perfect love
Which none can interpose,⁹⁶
Being by thee assured then 95
That him I cannot lose.

[fol. 10r] O happy hour, when wilt thou come
And set my spirit free,
That I may love and praise my God
With all perpetually, 100
Contemplating his glorious face
With all that him adore,
Singing with them his sweetest praise
For ever, ever more.

My God the summum bonum⁹⁷ is, 105
Yea, all that's good is his,
And those that seek himself alone

⁹⁵ Soever.

⁹⁶ Interrupt; come between.

⁹⁷ "The highest good."

Of him shall never miss.
In thee, my God, my soul shall rest,
Not in created things; 110
For thou alone, O Lord of Lords,
True peace to spirit brings.

All other things wished or desired,
How good so'ere they be,
Cause perturbation⁹⁸ to our heart, 115
Nor can we rest in thee
Whilst we do pleasure take in them
Contrary to thy mind,
And nothing prospers we attempt,
Whilst we remain thus blind. 120

O God, the portion of my heart,
Be thou my Lord for ever;
In thee alone let me have part,
And let nothing us sever;
I do invite with all my soul 125
All creatures thee to praise,
And beg of thy celestial host
To supply our delays.

[fol. 10v] But praise thyself, my blessed God,
Yea, for them all and me; 130
For thou alone canst give what's due
Unto thy Majesty.

O can that soul that loves her God (1658)⁹⁹

[5] *O can that soul that loves her God*
For very shame complain
To any other than himself
Of what she doth sustain!
No way to her was ever found, 5
Nor ever shall there be,
But taking up thy Cross, my Lord,¹⁰⁰
Thereby to follow thee.

⁹⁸ Trouble.

⁹⁹ This poem is a fragment from "Of Suffering and Bearing the Cross," lines 1-104.

¹⁰⁰ "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24, Douay-Rheims Bible).

	<i>This is the Way, the Truth, the Life,¹⁰¹</i>	
	<i>Which leadeth unto heaven,</i>	10
[6]	<i>None is secure, but only this,</i>	
	<i>Though seeming ne'er¹⁰² so even.</i>	
	<i>Those that do walk this happy path,</i>	
	<i>Jesus doth company;¹⁰³</i>	
	<i>But those who go another way</i>	15
	<i>Will err most miserably.</i>	
	<i>And in this way do not think much,</i>	
	<i>That thou dost much endure.</i>	
	<i>No, though it be from holy men,</i>	
	<i>For God doth this procure:</i>	20
	<i>That thou may'st seek himself alone</i>	
	<i>And put thy trust in him,</i>	
	<i>And not in any creatures living,</i>	
	<i>How good soe'er¹⁰⁴ they seem.</i>	
	<i>For suffering by the means of th'ill</i>	25
	<i>Will little thee advance;</i>	
	<i>But to be censured by the good,</i>	
	<i>Goes near to thee perchance.</i>	
	<i>Alas, we show but little love,</i>	
	<i>If we must choose which way</i>	30
	<i>Our Lord must try our Love to him,</i>	
	<i>And not in all obey.</i>	
	<i>We must submit ourselves to him</i>	
	<i>And be of cheerful heart,</i>	
	<i>For he expecteth much of them</i>	35
	<i>Who be of Mary's part.¹⁰⁵</i>	
	<i>For she must bear a censure hard</i>	
	<i>From all without exception;</i>	
[7]	<i>But thou, O Lord, wilt her excuse,</i>	
	<i>Who art her soul's election.</i>	40
	<i>If she will patiently sustain,</i>	

¹⁰¹ "Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me" (John 14:6, Douay-Rheims Bible).

¹⁰² Never.

¹⁰³ Accompany.

¹⁰⁴ Soever.

¹⁰⁵ Within the convent, the "better part" references the contemplative life of the cloister as opposed to the active life of the world associated with Mary's sister, Martha: "Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things: But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her" (Luke 10:38-42, Douay-Rheims Bible).

And be to thee attent,¹⁰⁶
Thou favorably wilt judge of her,
Who know'st her heart's intent.
For all but thou, as well she sees, 45
May err concerning her;
They only judge as they conceive,
But thou canst never err.
Complain not therefore, loving soul,
If thou wilt be of those, 50
Who love their God more than themselves
And Mary's part have chose.
If all thou dost be taken ill
By those of high perfection,
And further if thou be accused 55
To be of some great faction,
Our Lord will answer all for thee,
If thou wilt hold thy peace,
And from contentions, and complaints
Wilt patiently surcease,¹⁰⁷ 60
Leaving all care unto thy God,
And only him intend;
Yet what is ill, reform in thee,
And this will all amend.
As far as he doth think it good, 65
Who is most just and wise,
He will thee by afflictions purge,
From what displease his eyes.
Wilt thou of all that love thy God,
From suff'ring be exempt? 70
O no, but bless, as others do,
Thy God, and live content!
Amidst the various accidents,
That do to thee befall,
Commit thyself and all to God 75
Who seeks our good in all.
Thyself art blind and cannot judge
What is the best for thee;
But he doth pierce into all things,
How hid soe'er¹⁰⁸ they be. 80
My heart shall only this desire:
That thou my Lord dispose,
Even as thou pleasest in all things,

¹⁰⁶ Attentive.

¹⁰⁷ Stop.

¹⁰⁸ Soever.

Till these mine eyes thou close
By death, which I so much desire, 85
Because it will procure
Me to enjoy my God, my all,
Where I shall be secure
That none from me can take my Lord;
But for eternity, 90
I shall enjoy my only good,
And to him ever be
[9] *United by a knot of Love,*
Which nothing shall untie,
But will remain, as permanent 95
As his Divinity.
O happy hour, when wilt thou come
And set my Spirit free,
That I may love and praise my God
For perpetuity, 100
Contemplating his glorious face
With all that him adore,
Singing with them his sweetest praise,
For ever, and ever more!

And in this way do not think much (Baker's *Life*, Stanbrook)¹⁰⁹

[566] And in this way do not think much,
That thou must much endure;
No, though it be from holy men,
For God doth this procure:

[567] That thou may'st seek himself alone 5
And put thy trust in him,
And not in any creatures living
How good so'ere they seem.

For suffering by the means of th'ill
Will little thee advance; 10
But to be censured by the good
Goes near to thee perchance.

My heart shall only this desire (Baker's *Life*, Ampleforth)¹¹⁰

¹⁰⁹ This poem is a fragment from "Of Suffering and Bearing the Cross," lines 17-28.

¹¹⁰ This poem is a fragment from "Of Suffering and Bearing the Cross," lines 81-104.

- [575] My heart shall only this desire:
That thou, my Lord, dispose
Even as thou pleasest in all things,
Till these my eyes thou close
By death, which I so much desire, 5
Because it will procure
Me to enjoy my God and all
Where I shall be secure
That none from me can take my Lord,
But for eternity 10
I shall enjoy my only good,
And to him ever be
- [576] United by a knot of love
Which nothing shall untie,
But will remain as permanent 15
As his Divinity.
O happy hour, when will thou come
And set my spirit free,
That I may love and praise my God
For perpetuity, 20
Contemplating his glorious face
With all that him adore,
Singing with them his sweetest praise
For ever and ever more. Amen.

Renowned More whose bloody Fate (1658)

Renowned *More*,¹¹¹ whose bloody Fate
England ne'er¹¹² yet could expiate,
Such was thy constant *Faith*, so much
Thy *Hope*, thy *Charity* was such
As made thee twice a Martyr prove,¹¹³ 5
Of *Faith* in Death, in Life of *Love*!
View here thy Grandchild's broken *Heart*
Wounded with a *Seraphic*¹¹⁴ *Dart*,
Who while she lived mortals among
Thus, to her *Spouse Divine*, she sung, 10
*Mirror*¹¹⁵ of *Beauty in Whose Face*

¹¹¹ Thomas More (1478-1535), the great-great grandfather of Gertrude More and a well-known author, politician, and saint executed under Henry VIII.

¹¹² Never.

¹¹³ Marginal note: Sir Thom[as] More.

¹¹⁴ Angelic.

¹¹⁵ The italics from this line onward may indicate that the remainder of the poem was written by Gertrude More herself.

*The essence lives of every Grace!
True luster¹¹⁶ dwells in thy sole sphere,
Those glimmerings that sometimes appear
In this dark vale, this gloomy night, 15
Are shadows tipped with glowworm light.
Show me thy radiant parts above,
Where Angels unconsumed move,
Where amorous¹¹⁷ fire maintains their lives,
As man, by breathing Air, survives. 20
But, if perchance¹¹⁸ the mortal eye
That views thy dazzling looks must die,
With blind faith here I'll kiss them & desire
To feel the heat, before I see the fire.*

Intercessory Poetry

To our Blessed Lady, the Advocate of Sinners (Bodleian)

[fol. 10v] All hail, O Virgin crowned with stars,
And moon under thy feet;¹¹⁹
Obtain us pardon of our sins
Of Christ, our Savior sweet;
For though th'art¹²⁰ Mother of my God 5
Yet thy humility
Disdaineth not this simple wretch,
That flies for help to thee.

Thou knowest thou art more dear to me 10
Than any can express,
And that I do congratulate
With joy thy happiness;

[f. 11r] Thou who art Queen of heaven & earth,
Thy helping hand me lend 15
That I may love & praise my God,
And have a happy end.

And though my sins me terrify,
Yet, hoping still in thee, 20
I find my soul refreshed much

¹¹⁶ Soft glow.

¹¹⁷ Loving.

¹¹⁸ Perhaps.

¹¹⁹ "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apocalypse 12:1, Douay-Rheims Bible).

¹²⁰ Thou art.

When to thee I do fly;
For thou most willingly to God
Petitions dost present,
And dost obtain much grace for us 25
In this our banishment.

The honor and the glorious praise
By all be given thee,
Which Jesus, thy beloved son, 30
Ordain'd eternally
For thee, whom he exalts in heaven
Above the angels all,
And whom we sinners find a Mother
When unto thee we call. 35

O Mater Dei, memento mei.¹²¹
Amen.

To Our Blessed Lady, the Advocate of Sinners (1658)

[279] All hail, *O Virgin*, crowned with stars,
and Moon under thy feet;¹²²
Obtain us pardon of our sins
of *Christ* our *Savior* sweet.

[280] For though thou art Mother of my *God*, 5
yet thy Humility
Disdaineth not this simple wretch
that flies for help to thee.
Thou knowest thou art more dear to me
than any can express, 10
And that I do congratulate
with joy thy happiness;
Who art the Queen of Heaven and earth,
thy helping hand me lend,
That I may *love* and praise my *God*, 15
and have a happy end.
And though my sins me terrify,
yet hoping still in thee,
I find my soul refreshed much
when I unto thee fly. 20
For thou most willingly to *God*
petitions dost present,

¹²¹ "O Mother of God, remember me."

¹²² "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apocalypse 12:1, Douay-Rheims Bible).

And dost obtain much grace for us
in this our banishment.
The honor and the glorious praise 25
by all be given to thee,
Which *Jesus thy* beloved Son
ordained eternally
For thee, whom he exalts¹²³ in heaven
above the Angels all, 30
And whom we find a Patroness,
when unto thee we call.

Amen.

*O Mater Dei,
Memento mei,¹²⁴ Amen.*

To our most Holy Father Saint Benedict (1658)

[281] Most glorious *Father*, in whose School¹²⁵
I live and hope to die,
God grant I may observe¹²⁶ thy *Rule*,
For in that all doth lie. 5
For no perfection can be named,
Which us it doth not teach.
O happy she, who in her soul,
The sense thereof doth reach!
But many praise Obedience
And thy humility, 10
And yet conceive¹²⁷ not as they should,
What either of them be.
The simple humble *loving* souls
Only the sense find out
Of any discreet, obedient *Rule*, 15
And these are void of doubt.
Yea, under shadow of thy wings
They up to heaven fly,
And taste here in this vale of tears
What perfect *peace* doth lie, 20
Hid in performance of thy *Rule*
That leadeth unto heaven;
[282] O happy souls who it perform,

¹²³ Praise; elevate in rank.

¹²⁴ "O Mother of God, remember me."

¹²⁵ A reference to the Prologue of the Benedictine Rule, which refers to the Benedictine monastery as a "school of God's service" (*Dominici schola servitii*).

¹²⁶ Obey.

¹²⁷ Understand.

The ways so sweet and even!
By Prayer and Patience it's fulfilled, 25
Charity, Obedience,
By seeking after *God* alone,
And giving none offense.
The more I look upon thy *Rule*,
The more in it I find; 30
O do to me the sense unfold,
For letter makes us blind!¹²⁸
And blessed, yea, a thousand times,
Be thou who it hast writ,
And thy sweet blessing give to them, 35
Who truly perform it.
For those are they which will conserve¹²⁹
This house in perfect *peace*,
Without which all we do is lost,
And all that's good will cease. 40
And praised be our glorious *God*,
Who gave to thee such grace,
Not only *him* thyself to seek,
But also out to trace
A way so easy and secure, 45
If we will but thee hear,¹³⁰
To have relation to our *God*,
Who is to us so near.
For at this thou dost chiefly aim:
That *God* our souls do teach. 50
O if we did truly obey,
He would by all things preach
His will to us by everything
That did to us befall;
And then as thou desir'st it should 55
He would be *all in all*-
O pray dear Father that he ever be,
our only *love* and all eternally. *Amen.*

O Glorious Saint whose heart did burn (1658)

[15] *O Glorious Saint*¹³¹ *whose heart did burn*
And flame with Love Divine,

¹²⁸ "Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth" (2 Corinthians 3:6, Douay-Rheims Bible).

¹²⁹ Protect.

¹³⁰ The Prologue to the Benedictine Rule begins with the word "hearken" (ausculta).

¹³¹ Saint Augustine.

*Remember me, most sinful wretch,¹³²
Who hunger-starved doth pine
For want of that which thou enjoyest 5
In such abundant measure.
It is my God that I do mean
My joy, and all my treasure.
Thy words, o Saint, are truly sweet
Because thou dost address 10
Them unto him who's only meet¹³³
Our miseries to redress.*

Doggerel Poetry

O Lord my God, to thee I do aspire (Bodleian)

[fol. 95v] O Lord my God, to thee I do aspire,
And only thee in soul I do desire;
No gift or grace, how great s'e'er¹³⁴ it be,
Can satiate¹³⁵ her, who nothing seeks but thee.

O let me rather death embrace (Bodleian)

[fol. 119v] O let me rather death embrace,
Before I thee¹³⁶ offend;
Or in my heart do leave a place
For any other friend.

From Multiplicity and dejection (Baker's *Life*, Ampleforth)

[393] From Multiplicity¹³⁷ and dejection¹³⁸
that would breed our souls' confusion,
defend us Lord with thy Benediction.¹³⁹

¹³² Unfortunate or miserable person.

¹³³ Fit.

¹³⁴ Soever.

¹³⁵ Satisfy.

¹³⁶ God.

¹³⁷ Spiritual distraction.

¹³⁸ Sadness.

¹³⁹ Blessing.

Deus meus impleat omne desiderium meum¹⁴⁰ (Baker's *Life*, Ampleforth)

[454]

For none but he
can satiate¹⁴¹ me.

In heart where love is seated,
nothing but love is treated.

¹⁴⁰ "May God fulfill all my desire."

¹⁴¹ Satisfy.