

Then where its only due
O no my God, but rather lett
This folly bee to me
A meanes to vrge my sinfull Soule
To loue more feruently. 40

[fol. 2r] And henceforth lett me draw no breath,
But to aspire by loue
To thee my God and all my good
By whome I liue and moue³
No Stagg in chace so thirsty is, 45
Or greedy of sweet spring,⁴
As is my Soule of thee my God
whilst here I sighing sing.

My Soule where is thy loue & Lord
Since him thou canst not find⁵ 50
O cheare vp heart, be comforted,
For he is in thy Mynde
To him relation one may haue
As often as hee goes
Into the closett⁶ of his heart, 55
His greiues for to disclose.

As sillie Lambs fron rauening wooleues
For helpe to sheepheards flie⁷
Soe shall my soule in euery case
For helpe and Counsell hie 60
To thee my God by humble prayer
In hope and confidence
That thou my Lord wilt succour me
And bee my Soules defence.

³ “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).

⁴ “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).

⁵ “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).

⁶ “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).

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

[fol. 2v]	For seeing that my God is rich How cane I say I'me poore He is more mine then I my owne what cane I wish for more And in his Majesty and power Much more I will reioyce Then if of all in heauen and Earth I had <i>command</i> and choice	65 70
	O I desire no tounge nor penne But to extoll his praise In w ^{ch} Excesse Ile mealt away Ten thousand thousand wayes And as one that is sicke w th loue ⁸ Ingrafts in euery Tree The Names and praise of them they loue So shall it bee with mee	75 80
	Which to attempt if it seeme much To those that that it espie, Saying, 'tis only for the Iust To thee for help to flie, What then becomes of sinners poore Or to whome shall they goe If not to thee? Ah, pittie vs For wee may loue alsoe	85
[fol. 3r]	Iesus did Publicans ⁹ receiue Nor yet did he disdaine Harlots ¹⁰ and Theiues y ^t begged help ¶ Since ^{which} who cane complaine Or feare y ^t he will them reiect When they their syns repent And flie vnto his mercie sweet Whose heart doeth soone relent	90 95
	When wee w th teares besheeche him to Forgiue our sins soe many	

⁸ “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).

⁹ “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).

¹⁰ “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 giue such grace & strenght henceforth As not to yeald to anie My God one thing alone thou knos't, I feare and apprehend Which is my Lord for to displease Whose mercies haue no Ende.	100
	From all y ^t doeth displease thy Eyes Be pleasd to sett me ffree For Nothing else in heauen or Earth Doe I desire but thee And lett me rather death imbrace Then thee my God offend Or in my heart to leaue a place For any other ffriend	105 110
[fol. 3v]	Nothing would greiue my Soule so much As in me to perceiue That th' affection to the world Should me of thine bereaue I know thou must possesse allone Or else wee are not thine In manner such as wee should be If light to vs doe shine	115 120
	As thou desirest it should doe By grace w th in our hearts. And all the helps that thou hast g'in And dayly yet imparts To vs intended were by thee That wee might liue alone To thee our God, who fillles pure Soules W th ioyes that are vnknowne	125
	And woe ^{to} them a Thousand tymes Who int'rest haue in anye Or haue deuided hearts to thee After thy guifts so many For thou hast purchaced our loue Att to to deare a rate To haue a partner in our heart Which Iustly thou do'st hate.	130 135
[fol. 4r]	O this thy wrong makes Angells blush O make it farr from me Since I am both body and soule	

Consecrated to thee	140
And I will also grieue w th them, To see thee haue such wrong From soules culd out by thee thy selfe To sing w th them the song	
Of loue and praise to thee our God And euen in this place Thee to contemplate in our maner O sweet and happie grace. If wee would die vnto our selues And all things els but thee	145
It would be Naturall to our Soules For to ascend and bee	150
Vnited to our Centure deare To w ^{ch} our Soule would hye Being as proper then for vs As fire vpwards to flie. O lett vs Therefore loue my God For loue perteines to him And lett our Soules seeke Nothing Else, But in thy loue to swimme	155
[fol. 4v] Till we absorpt by his sweet loue Returne from whence we came Where we shall melt into y ^t loue W ^{ch} ioyeth me to Name And neuer cane I it to much Speake of, or it desire Since that my God who's loue it selfe Doeth only loue require.	160
Come Therefore all and lett vs loue And w th a pure aspect Regard our God In all wee doe And he will vs protect. O that all things vppon the Earth Ecchoed w th thy praise My euerlasting glorious God The Auncient of dayes ¹¹	165
	170
	175

¹¹ "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).

	And I doe wish w th all my soule Perpetually to sing But seeing this I cannot doe My sighes to heauen shall ring:	180
	Yea if I writt out all the Sea yet can I not expresse The ioye and comforte I doe feele In what thou dost possesse	
[fol. 5r]	No guifts or grace, or comfort here How great so ere they be Can satiate my longing Soule Whilst I possesse not thee For thou ^{art} all my hearts desire Yea all that I doe craue	185 190
	In heauen or Earth, yea now or euer Th'art all my soule would haue	
	And I doe wish w th all my soule That To thee I could pray W th all my heart and all my strength Ten thousand tymes a day. Lett people, tribes, and tongs confesse ¹² <small>Vnto thy Maiesty,</small>	195
	And lett vs neuer cease to sing Unto thy Maiestie Sanctus, sanctus ¹³ to thee	200
	Who Who be ador'd by Auncients all Whose crownes lie att thy feet As Iustice doeth require they should And as it is most meet And wee inuited by thy Saints And Angells thee to praise Will ioyne w th them w th voices high Our Soules by loue to raise	205
[fol. 5v]	To thee, of whome Ile neuer craue Whilst this my Soule hath breath But that I may vnited bee	210

¹² "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).

¹³ "Holy, holy"; a reference to a hymn sung during the Mass.

To thee in life and death.
My God my loue and uerie life
My glorie and my crowne
My light shall only tend to this 215
To ioye in thy renowne.

O lett me as the siluer streames
Into the Ocean glide
Melt into that vast Sea of loue
Which into thee doeth slide! 220
The little Birds doe chirp and sing
And neuer weary bee
Of praising my creatour deare
And I scarce thinke on thee

But what I cannot by my selfe 225
Accomplish in this kinde
Ile begge of thy celestiall Court
Who to this is assign'd
By thy all liueing loueing selfe
To whome all loue is due 230
To whome my heart hath bin most false
Or rather neuer true

[fol. 6r] The w^{ch} remembring my poore Soule
Doeth euen faile and fainte
As anie would, that here should finde 235
Me out my sins to paint
But thou thy selfe doeth say to vs
Thou wilt not sinners death
But that wee do conuert and liue¹⁴
Euen while ^{our} Soules haue breath 240

And no more then to cease to bee
No more canst thou refuse
To pardon humble penitents
That doe them selves accuse
Being no person thou excepts 245
All haueing cost the deare
Yea euen thy one¹⁵ life it selfe
How can I therefore feare

¹⁴ "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?" (Ezechiel 33:11, Douay-Rheims Bible).

¹⁵ own

	If euer yet thou hadst disdain'd Sinners that fleadd to thee	250
	Then had I little cause of hope But this none yet did see For if they doe returne to thee Thy heart thou wilt not close As wittnes cane my wretched Soule That was so like to losse	255
[fol. 6v]	All grace and goodnes (if thou hadst Not w th thy help preuented) By sins that would by bloody teares Be while I liue lamented If I as gratfull were to thee As thou deseruest I should Or as a nother in my case Vnto thy mercie would	260
	And all that time thou liuedst here Thou many wayes didst show That none should be refused by thee Who didst w th mercie flow And this my wicked heart did finde Who after sins so manie Haue found much fauour in thy Eyes W th out deserueing anie	265 270
	O blessed euer be my God For this preuenting grace ¹⁶ Which I vnwort ^h y haue receiued In this most happie place I fledd from thee by many Sinnes And thou didst follow me As if my miserie would haue caus'd Some detriment to thee	275 280
[fol. 7r]	How cane this chuse but wound my heart When I remember it And ever serve to humble me Whilst att thy feet I sitt ¹⁷ From whence my Lord & my God & all Permitt me not to rise	285

¹⁶ A reference to the doctrine of prevenient grace, in which God's grace occurs before a human being takes any action.

¹⁷ "And she had a sister called Mary, who sitting also at the Lord's feet, heard his word" (Luke 10:39, Douay-Rheims Bible).

	Till I doe loue thee as thou wouldst, The w ^{ch} doeth all comprise	
	For as thou knowest all other loues But thine I doe defie And lett this loue by thy sweett grace Possesse me totallie. All others for thy sake I loue With equall charitie Onely where obligation claimes Iustly more loue for thee	290 295
	To those y ^t most advanc'd my loue And my desire of thee These by respect thou doest exact Should be esteemed by mee, Yet not so much as to forgett or weaken this thy loue Which by thy law & will most iust I should prefere aboue	 300
[fol. 7v]	Them, w ^{ch} were but thy instruments And therefore it would seeme Very absurd, if I should them More then thy self esteeme Who didst by them thy counsell giue W ^{ch} was so good for me And second it w th thy sweet grace The glorie be to thee. Amen.	305 310

All things, desires, and loues are vaine¹⁸ (1658)

[46]	<i>All things, desires, and loues are vaine, But only that which tends To God alone our cheifest good, And all things ells transcends. My soul therefor by this sweet Loue shall day, and night aspire, And rest in God, (all things above) My Loue, and lifes desire. And while I liue, Ile neuer cease</i>	5
------	--	---

¹⁸ This poem is a fragment of "Amor Ordinem Nescit," lines 9-72, 101-200.

	<i>To languish for his Loue,</i>	10
	<i>Breathing, and sighing after him,</i>	
	<i>Till he my life remoue.</i>	
	<i>For since I am not where I loue,</i>	
	<i>How can I comfort find,</i>	
	<i>But only in the song of Loue</i>	15
	<i>By Loue to me assign'd?</i>	
	<i>And where so ere this word¹⁹ is writt,</i>	
	<i>It yeilds a siluer sound;</i>	
	<i>But if that word I misse in it</i>	
	<i>Me thinks I want my ground.</i>	20
	<i>Nothing so simple can be pennd</i>	
	<i>If it but treat of Loue,</i>	
	<i>But that it serueth in some sort</i>	
	<i>My sadnes to remoue.</i>	
	<i>And shall my soul by senselesse loue,</i>	25
	<i>Which yet is neuer true,</i>	
	<i>Bestow more loue where it is lost,</i>	
[47]	<i>Then where't is only due?</i>	
	<i>O no my God, but rather lett</i>	
	<i>Such folly be to me</i>	30
	<i>A meanes to vrge my sinnefull soul</i>	
	<i>To Loue more fernently!</i>	
	<i>And hencefoth lett me draw no breath,</i>	
	<i>But to aspire by Loue</i>	
	<i>To thee my God, and all my good</i>	35
	<i>By whom I liue and moue.²⁰</i>	
	<i>No Stagge in chace so thirsty is,</i>	
	<i>Or greedy of sweet spring,</i>	
	<i>As is my soul of thee my God</i>	
	<i>While I here sighing sing.²¹</i>	40
	<i>My soul where is thy Loue, and Lord,</i>	
	<i>Since him thou canst not find?²²</i>	
	<i>O cheere vp hart, be comforted,</i>	
	<i>For he is in thy mind!</i>	
	<i>To him relation thou maist haue,</i>	45
	<i>As often as thou goes</i>	

¹⁹ In the 1658 edition, "love" is printed above "word."

²⁰ "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).

²¹ "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).

²² "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).

	<i>Into the closett²³ of thy hart, Thy griefs for to disclose. As silly Lambes from rauening Woolues For help to Sheapheards fly,²⁴</i>	50
	<i>So shall my soul in every case For help, and counsell hye, To thee my God by humble Prayer, In hope, and confidence,</i>	
[48]	<i>That thou my Lord wiltt succour me, And be my soules defence. And seeing that my God is rich How can I say, I'm poore? And hee more myne, then I myne owne: What can I wish for more?</i>	55 60
	<i>And in his Maiesty, and power, Much more I will reioice, Then if of all in heaven, and earth I had commaund, and choice. My God one thing alone thou know'st I feare and apprehend, Which is my Lord for to displease, Whose mercies haue no end. From all that doth displease thyne eyes, Be pleas'd to sett me free,</i>	65 70
	<i>For nothing ells in heauen, or earth, Do I desire but thee. And lett me rather death embrace, Then thee my God offend, Or in my hart to giue thy place To any other freind.</i>	75
	<i>Nothing would greiue my soul so much, As in me to perceauē Any affection in the world That thine would me bereaue.</i>	80
[49]	<i>I know thou must possesse alone, Or els we are not thine, In such good plight as we should be, If light to vs did shine, As thou desirest it should do By grace our soules within; For which are all the helps we haue</i>	85

²³ "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).

²⁴ "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15, Douay-Rheims Bible).

	<i>Intended, and haue been Imparted, and bestowed by thee, That we might liue alone</i>	90
	<i>To thee who satiat'st pure soules With ioyes that that are vnknown. And wo to them a thousand times, Who interest haue in any,²⁵</i>	
	<i>Or haue deuided harts to thee, After thy gifts so many. For thou hast purchased our loue At too too deare a rate, To haue a partner in our hart, Which iustly thou dost hate.</i>	95 100
	<i>O this thy wrong makes Angells blush O make it farre from me Since that I am both body and soul All consecrate to thee! And I also will greiue with them, To see thee haue such wrong From soules selected by thy self To sing with them the song</i>	105
[50]	<i>Of Loue, and praise to thee, O God, And euen in this place To Contemplate thee, as we may, O sweet and happy grace! If we woud dy vnto our selues And all things ells but thee, It would be naturall to our soules For to ascend, and be Vnited to our Center deare, To which our soules would hy, Being as proper then to vs, As fire to upwards fly.</i>	110 120
	<i>O lett vs therefor loue my God, For Loue pertaines to him, And lett our soules seek nothing ells, But in this Loue to swimme, Till we absorpt by his sweet Loue Return from whom we came, Where we shall melt into that Loue, Which ioyeth me to name. And neuer can I it too much Speak of, or it desire,</i>	125
	<i>Since that my God, who's Loue it selfe,</i>	130

²⁵ The text has a manicule pointing to this line.

- Doth only Loue require.
Come therfor all, and lett vs loue
And with a pure aspect,
Regard our God in all we do,* 135
[51] *And he will vs protect.
O that all things vpon the earth,
Re-ecchoed with thy praise
My everlasting glorious God,
The Ancient of dayes!²⁶* 140
*And it I wish with all my soul
Incessantly to sing;
But seeing this I cannot do,
My sighes to heauen shall ring;*
Yea if I writ out all the sea, 145
*Yet could I not expresse
The ioy, and comfort I do feele
In what thou dost possesse.
No gifts, or grace, nor comforts heere
How great so ere they be,* 150
*Can satiat my longing soul,
While I possesse not thee.
For thou art all my harts desire,
Yea all that I do craue,
In earth, or heauen now, and euer* 155
*Thou art all that I would haue.
And I do wish with all my soul,
That to thee I could pray,
With all my hart, and all my strength
Ten thowsand times a day.* 160
*Lett peoples, tribes, and tongues confesse²⁷
Vnto thy Maiesty;*
[52] *And lett vs neuer cease to sing
Sanctus, Sanctus²⁸ to thee.*

My God to thee I dedicate²⁹ (1658)

- [277] My God to *thee* I dedicate
This *simple* work of mine,

²⁶ "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).

²⁷ "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).

²⁸ "Holy, holy"; a reference to a hymn sung during the Mass.

²⁹ This poem is a fragment of "Amor Ordinem Nescit," lines 1-8, 73-80.

be while I live lamented,
If I as grateful were to *thee*, 25
as *thou* deseruest I should,
Or as another in my case
vnto *thy* mercy would.
But *thou* whiles that thou liuedst heer,
by tokens plain didst shew, 30
That none should be refused by *thee*,
who dost in mercy flow.
And that my wicked hart did proue,
[287] who after sins so many
Hath found much fauour in *thine* eys, 35
without deseruing any.
O blessed euer be my *God*,
for this preuenting grace,³³
Which I vnworthy have receaud
in this most happy place. 40
I fled from *thee* by many sins,
and *thou* didst follow me,
As if my ruin would haue causd
some detriment to *thee*.
How can this choose but wound my hart, 45
when I remember it,
And ever serue to humble me,
while at *thy* feet I sit?³⁴
From whence my *Lord*, my *God*, and al,
permit me not to rise, 50
til I do *love thee* as thou wouldst,
the which doth al comprise.

And that my wicked heart did proue³⁵ (Baker's *Life*, Stanbrook)

[238] And that my wicked heart did proue
who after sinnes so manie,
hath founde such fauour in thy eyes
without deseruing anie.

O blessed euer be my God 5

³³ A reference to the doctrine of prevenient grace, in which God's grace occurs before a human being takes any action.

³⁴ "And she had a sister called Mary, who sitting also at the Lord's feet, heard his word" (Luke 10:39, Douay-Rheims Bible).

³⁵ This poem is a fragment of "Amor Ordinem Nescit," lines 269-276.

for his preuenting Grace,³⁶
which I vnworthie haue receau'd
in this most happie place.

O I desire no tongue or penne³⁷ (Baker's *Life*, Ampleforth)

- [359] O I desire no tongue nor penne
but to extoll his praise;
In which excesse I'le melt awaie
ten Thousand waies
- [360] If we would die vnto our selues 5
and all things ells but thee,
It would be naturall to our soules
for to ascende and be,
- Vnited to our Center deare 10
to which our soules would hie,
Being as proper then to us,
as fire to vpward flie.
- O lette vs therefore loue my God;
for loue^s pertaines to him,
And lett our soules seek nothing ells 15
but in this love to swimme;
- Till we absorpt by his sweet loue
returne from whome we camme
Where we shall melt into that loue
which ioieth me to name: 20

O lette me as the siluer streams³⁸ (Baker's *Life*, Ampleforth)

- [360] O lette me as the siluer streames
into the Ocean glide:
Be melt into that Sea of loue
which into thee doth slide

³⁶ A reference to the doctrine of prevenient grace, in which God's grace occurs before a human being takes any action.

³⁷ This poem is a fragment of "Amor Ordinem Nescit," lines 73-76, 151-164.

³⁸ This poem is a fragment of "Amor Ordinem Nescit," lines 217-220.

And in whats'ere that worde is writte³⁹ (Baker's *Life*, Ampleforth)

[368] And in whats'ere that worde is writte,
it yealds a siluer sounde;
But if that worde I misse in it,
me thinkes I want my grounde

Nothing so simple can be penn'd, 5
if it but treate of love,
But that is serueth in some sorte
my sadness to remoue.

And shall my soule by senseless loue⁴⁰ (Baker's *Life*, Ampleforth)

[369] And shall my soule by senseless loue
which yet is neuer true
Bestow more loue where it is lost,
then where't is onlie due

No, no, my God but rather lette 5
such follie be to me,
A meanes to vrge my sinnefull soule
to loue more feruentlie.

No Stagge in chase so thirstie is⁴¹ (Baker's *Life*, Ampleforth)

[375] No Stagge in chase so thirstie is
or greedie of sweet spring,⁴²
As is my soule of thee, My God,
while I heere sighing sing.

For since I am not where I loue⁴³ (Baker's *Life*, Ampleforth)

[388] For since I am not where I loue
how can I confort finde

³⁹ This poem is a fragment of "Amor Ordinem Nescit," lines 25-32.

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

⁴¹ This poem is a fragment of "Amor Ordinem Nescit," lines 45-48.

⁴² "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).

⁴³ This poem is a fragment of "Amor Ordinem Nescit," lines 21-28.

But onlie in the Song of Loue
by loue to me assign'd

And in whats-ere that worde is writte 5
it yealds a siluer sounde.
But if that worde I misse in it
me thinks I want my grounde.

I fledde from thee by manie sinnes⁴⁴ (Baker's *Life*, Ampleforth)

[402] I fledde from thee by manie sinnes
And thou didst follow me,
As if my ruin would have caus'd
some detriment to thee.

How can this chuse but wounde my heart 5
when I remember it,
And euer serue to humble me
while at thy feet I sitte?⁴⁵

From whence my lorde, my God and all
permitte me not to rise 10
Till I do loue thee as thou would'st
The which doth all comprise.

For if they do retorne to thee⁴⁶ (Baker's *Life*, Ampleforth)

[403] For if they do retorne to thee
thy heart thou willt not close,
As wittnes can my wretched soule
which was so like to loose

All grace and goodness (if thou hadst 5
not me with helpe prevented)
By sinnes that would with blouddie teares
be while I liue lamented.

⁴⁴ This poem is a fragment of "Amor Ordinem Nescit," lines 277-288.

⁴⁵ "And she had a sister called Mary, who sitting also at the Lord's feet, heard his word" (Luke 10:39, Douay-Rheims Bible).

⁴⁶ This poem is a fragment of "Amor Ordinem Nescit," lines 253-260.

My soule where is thy Loue and Lorde⁴⁷ (Baker's *Life*, Ampleforth)

[412] My soule where is thy Loue and Lorde
seeing him thow canst not finde?
O cheere vp heart, be conforted
for he is in thy minde

To him relation thow maiest haue 5
as often as thow goes
Into the Closet⁴⁸ of thy heart
thy greefes for to disclose.

Of Suffering and Bearing the Crosse (Bodleian)

[fol. 7v] Oh can that soule that loues her God
For very shame complaine
To any other then him selfe
of what she doeth sustaine
Noe way to him was euer found 5
or euer shall there be
But takeing up thy Crosse⁴⁹ my Lord
Thereby to follow thee

This is the way the trueth y^e life⁵⁰
which leadeth vnto heauen 10
[fol. 8r] None is secure but only this
Though it seeme nere so eauen
Those that doe walke this happie path
Iesus doeth company
But those that goe another way 15
will Erre most shamfully

In this waie^{waie} doe not thinke it much
If thou doest here endure
Suffering euen by S^{ts} themselves
For God doeth this procure 20
That thou maist seeke him selfe alone

⁴⁷ This poem is a fragment of "Amor Ordinem Nescit," lines 49-56.

⁴⁸ "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).

⁴⁹ "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).

⁵⁰ "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).

And putt thy trust in him
And not in any creature ~~being~~ living
How good soere they seeme

For suffering by the meanes of ill 25
Would little thee aduance
But to be censured by the good
Goes nere to thee p^rchance;

Alas we shew but little loue
If wee must chuse w^{ch} way 30
Our Lord shall trie our loue to him
And not in all obey.

[fol. 8v] Wee must submitt our selues to him
And be of chearfull heart
For he expecteth much of her 35
That he giues Maries part⁵¹
For she must beare a censure hard
From all wthout exception,
Yet thou o Lord wilt hir excuse
Who art her soules Election 40

If she will patiently sustaine
And be to the attent
Thou fauourably wilt Iudge of her
Who knowes her harts Intent.
For all but thee, as well she sees 45
May erre concerning her.
They onely iudge as they conceiue,
But thou dost see more farre

Cumplaine not therefore louing soule
If thou wilt be of those 50
Who loues their God more ^{then} them selues
And Maries part haue chose
If all thou dost be taken ill
By those of high perfection

⁵¹ 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 farther if thou be accus'd To be of some great faction	55
[fol. 9r]	Or Lord will answer for thee, if Thou wilt but hold thy peace, And if that he doe thinke it good, If not content surcease Leaue all thy ^{care} to this thy God And him alone attend, Yet what is ill reforme in thee, And this will all amend	60
	As farre as he doeth thinke it good Who is most Iust and wise For by afflictions he doeth purge what doeth displease his Eyes. wilt thou of all that lou'st thy God From suffering be exempt O noe but bleasse as others doe Thy God and be content	65 70
	Amidst the seuerall accidents That doeth to the befall Committ thy selfe and all to God who seeks our good in all. Thy selfe art blind and canst not Iudge what is the best for thee	75
[fol. 9v]	But he doeth pierce into all things How hidden so eue 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, w ^{ch} I so much desire Because it will procure Me to enioye my God my all Where I shall be secure	85
	That none from ^{me} can take my Lord But for Eternitie I shall enioye my only good And to him euer be Vnited by a perfect loue w ^{ch} none can Interposse, Being by thee assured then	90 95

	That him I cannot losse.	
	O happy houre when wilt thou come And sett my spirit free That I may loue and praise my God W th all perpetually	100
[fol. 10r]	Contemplating his glorious face W th all y ^t him adore Singing w th them his swetest praise For euer euer more.	
	My God the summum bonum ⁵² is Yea all that's good ^{is} his, And those y ^t seeke himselfe alone of him shall neuer misse In thee my ^{God my} soule shall rest Not in created things	105 110
	For thou alone o Lord of lords True peace to spirit brings	
	All other things wisht or desire'd, How good so ere they be Cause perturbation to our heart Nor can wee rest in thee	115
	Whilst we doe pleasure take in them contrary to thy mynde And Nothing prospers we attempt whilst wee remain thus blinde	120
	O God the portion of my heart Be thou my Lord for euer In thee alone lett me haue part And lett noe thing vs seuer I doe inuite with all my soule All creatures thee to praise	125
[fol. 10v]	And begg of thy celestiall Host To supplie our delayes But praise thy selfe my blessed God Yea for them all and me	130
	For thou alone canst giue whats due Vnto thy Maiestie.	

⁵² "The highest good."

	<i>Who be of Maries part.</i> ⁵⁶	
	<i>For she must beare a censure hard</i>	
	<i>From all without exception;</i>	
[7]	<i>But thou, O Lord, wilt her excuse,</i>	
	<i>Who art her soules election.</i>	40
	<i>If she will patiently sustaine,</i>	
	<i>And be to thee attent,</i>	
	<i>Thou favourably willt iudge of her,</i>	
	<i>Who know'st her harts intent.</i>	
	<i>For all but thou, as well she sees,</i>	45
	<i>May erre concerning her;</i>	
	<i>They only iudge as they conceiue,</i>	
	<i>But thou canst neuer erre.</i>	
	<i>Complaine not therefor, louing soule,</i>	
	<i>If thou wiltt be of those,</i>	50
	<i>Who loue their God more then themselus</i>	
	<i>And Maries part haue chose.</i>	
	<i>If all thou dost be taken ill</i>	
	<i>By those of high perfection;</i>	
	<i>And further if thou be accus'd</i>	55
	<i>To be of some great faction,</i>	
	<i>Our Lord will answere all for thee,</i>	
	<i>If thou wiltt hold thy peace,</i>	
	<i>And from contentions, and complaints</i>	
	<i>Willt patiently surcease,</i>	60
	<i>Leauing all, care vnto thy God,</i>	
	<i>And only him intend;</i>	
	<i>Yet what is ill, reforme in thee,</i>	
	<i>And this will all amend.</i>	
	<i>As farre as he doth thinke it good,</i>	65
[8]	<i>Who is most iust, and wise,</i>	
	<i>He will thee by afflictions purge,</i>	
	<i>From what displease his eyes.</i>	
	<i>Willt thou of all that loue thy God,</i>	
	<i>From suffring be exempt?</i>	70

⁵⁶ 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).

	<i>O no, but blisse, as others do thy God, and liue content! Amidst the various accidents, That do to thee befall, Commit thy selfe, and all to God Who seekes our good in all. Thyselfe art blind, and cannot iudge What is the best for thee; But he doth pearce into all things, How hidd so ere they be. My hart shall only this desire, That thou my Lord dispose, Euen as thou pleasest in all things, Till these myne eys thou close By death, which I so much desire, Because it will procure Me to enioy my God, my all. Where I shall be secure That none from me can take my Lord; But for eternity, I shall enioy my only good, And to him euer be Vnited by a knott of Loue, Which nothing shall vntiy, But will remayne, as permanent As his Diuinity. O happy houre, when willt thou come, And set my Spirit free, That I may loue and prayse my God For perpetuity, Contemplating his glorious face With all that him adore, Singing with them his sweetest prayse, For euer, and euer more!</i>	75 80 85 90 95 100
[9]		

And in this way do not think much (Baker's *Life*, Stanbrook)⁵⁷

[566]	And in this waie do not thinke much, that thow must much endure; No, though it be from holie men,
-------	---

⁵⁷ This poem is a fragment from "Of Suffering and Bearing the Crosse," lines 17-28.

Renowned, *More*⁵⁹ whose bloody Fate
England neer yet could expiate,
Such was thy constant *Faith*, so much
Thy *Hope*, thy *Charity* was such;
As made thee twice a Martyr proue;⁶⁰ 5
Of *Faith* in Death, in Life of *Love*!
View heer thy Grandchilds broken *Hart*
Wounded with a *Seraphick Dart*.
Who while she liu'd mortals among
Thus to her *Spouse Divine* she sung. 10
*Mirrou*⁶¹ of *Beauty in Whose Face*
The essence liues of euery Grace!
True lustre dwels in thy sole spheare
Those glimmerings that sometimes appeare
In this dark vayl, this gloomy night 15
Are shadows tipt with glow worm light,
Shew me thy radiant parts aboue,
VWhere Angels unconsumed moue
VWhere amorous fire maintaines their lives
As man by breathing Air, suruiues. 20
But if perchance the mortal eye,
That views thy dazling looks must dye
VWith blind faith here ile kis them & desire
To feele the heat, before I see the fire.

⁵⁹ Thomas More (1478-1535), the great-great grandfather of Gertrude More and a well-known author, politician, and saint executed under Henry VIII.

⁶⁰ Marginal note: Sir Thom. More.

⁶¹ The italics from this line onward may indicate that the remainder of the poem was written by Gertrude More herself.