

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 Stagge 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 wth 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 185
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 190
In heauen or Earth, yea now or euer
Th'art all my soule would haue
- And I doe wish wth all my soule
That To thee I could pray
Wth all my heart and all my strength 195
Ten thousand tymes a day.
Lett people, tribes, and tongs confesse¹²
Vnto thy Maiesty,
- And lett vs neuer cease to sing
~~Unto thy Maiestie~~
Sanctus, sanctus¹³ 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 205
And Angells thee to praise
Will ioyne wth them wth voices high
Our Soules by loue to raise
- [fol. 5v] To thee, of whome Ile neuer craue
Whilst this my Soule hath breath 210
But that I may vnited bee

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 To ioye in thy renowne.	215
	O lett me as the siluer streames Into the Ocean glide Melt into that vast Sea of loue Which into thee doeth slide! The little Birds doe chirp and sing And neuer weary bee Of praising my creatour deare And I scarce thinke on thee	220
	But what I cannot by my selfe 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 To whome my heart hath bin most false Or rather neuer true	225 230
[fol. 6r]	The w ^{ch} remembring my poore Soule Doeth euen faile and fainte As anie would, that here should finde 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 liue ¹⁴ Euen while ^{our} Soules haue breath	235 240
	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 All haueing cost the deare Yea euen thy one ¹⁵ life it selfe How can I therefore feare	245

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 290
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 295
Iustly more loue for thee

To those y^t most advanc'd my loue
And my desire of thee
These by respect thou doest exact 300
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

[fol. 7v] Them, w^{ch} were but thy instruments 305
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 310
And second it wth thy sweet grace
The glorie be to thee.
Amen.