



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 moue<sup>3</sup>  
No Stag in chace so thirsty is, 45  
Or greedy of sweet spring,<sup>4</sup>  
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 find<sup>5</sup> 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 closett<sup>6</sup> of his heart, 55  
His greiues for to disclose.

As sillie Lambs fron rauening wooleues  
For helpe to sheepheards flie<sup>7</sup>  
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.

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<sup>3</sup> “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).

<sup>4</sup> “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).

<sup>5</sup> “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).

<sup>6</sup> “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).

<sup>7</sup> “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<br>How cane I say I'me poore<br>He is more mine then I my owne<br>what cane I wish for more<br>And in his Majesty and power<br>Much more I will reioyce<br>Then if of all in heauen and Earth<br>I had <i>command</i> and choice  | 65<br><br><br><br><br>70 |
|           | O I desire no tounge nor penne<br>But to extoll his praise<br>In w <sup>ch</sup> Excesse Ile mealt away<br>Ten thousand thousand wayes<br>And as one that is sicke w <sup>th</sup> loue <sup>8</sup><br>Ingrafts in euery Tree<br>The Names and praise of them they loue<br>So shall it bee with mee                                 | 75<br><br><br><br><br>80 |
|           | Which to attempt if it seeme much<br>To those that <del>that</del> it espie,<br>Saying, 'tis only for the Iust<br>To thee for help to flie,<br>What then becomes of sinners poore<br>Or to whome shall they goe<br>If not to thee? Ah, pittie vs<br>For wee may loue alsoe   | 85                       |
| [fol. 3r] | Iesus did Publicans <sup>9</sup> receiue<br>Nor yet did he disdaine<br>Harlots <sup>10</sup> and Theiues y <sup>t</sup> begged help<br>¶ Since <sup>which</sup> who cane complaine<br>Or feare y <sup>t</sup> he will them reiect<br>When they their syns repent<br>And flie vnto his mercie sweet<br>Whose heart doeth soone relent | 90<br><br><br><br><br>95 |
|           | When wee w <sup>th</sup> teares besheeche him to<br>Forgiue our sins soe many  |                          |

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<sup>8</sup> “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).

<sup>9</sup> “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).

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

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

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<sup>11</sup> "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 <sup>th</sup> all my soule<br>Perpetually to sing<br>But seeing this I cannot doe<br>My sighes to heauen shall ring:   | 180                        |
|           | Yea if I writt out all the Sea<br>yet can I not expresse<br>The ioye and comforte I doe feele<br>In what thou dost possesse   |                            |
| [fol. 5r] | No guifts or grace, or comfort here<br>How great so ere they be<br>Can satiate my longing Soule<br>Whilst I possesse not thee<br>For thou <sup>art</sup> all my hearts desire<br>Yea all that I doe craue   | 185<br><br><br><br><br>190 |
|           | In heauen or Earth, yea now or euer<br>Th'art all my soule would haue   |                            |
|           | And I doe wish w <sup>th</sup> all my soule<br>That To thee I could pray<br>W <sup>th</sup> all my heart and all my strength<br>Ten thousand tymes a day.<br>Lett people, tribes, and tongs confesse <sup>12</sup><br><small>Vnto thy Maiesty,</small>  | 195                        |
|           | And lett vs neuer cease to sing<br><del>Unto thy Maiestie</del><br>Sanctus, sanctus <sup>13</sup> to thee   | 200                        |
|           | <del>Who</del><br>Who be ador'd by Auncients all<br>Whose crownes lie att thy feet<br>As Iustice doeth require they should<br>And as it is most meet<br>And wee inuited by thy Saints<br>And Angells thee to praise<br>Will ioyne w <sup>th</sup> them w <sup>th</sup> voices high<br>Our Soules by loue to raise | 205                        |
| [fol. 5v] | To thee, of whome Ile neuer craue<br>Whilst this my Soule hath breath<br>But that I may vnited bee  | 210                        |

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<sup>12</sup> "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).

<sup>13</sup> "Holy, holy"; a reference to a hymn sung during the Mass.

|           |   |            |
|-----------|---|------------|
|           | To thee in life and death.<br>My God my loue and uerie life<br>My glorie and my crowne<br>My light shall only tend to this<br>To ioye in thy renowne.   | 215        |
|           | O lett me as the siluer streames<br>Into the Ocean glide<br>Melt into that vast Sea of loue<br>Which into thee doeth slide!<br>The little Birds doe chirp and sing<br>And neuer weary bee<br>Of praising my creatour deare<br>And I scarce thinke on thee   | 220        |
|           | But what I cannot by my selfe<br>Accomplish in this kinde<br>Ile begge of thy celestiall Court<br>Who to this is assign'd<br>By thy all liueing loueing selfe<br>To whome all loue is due<br>To whome my heart hath bin most false<br>Or rather neuer true  | 225<br>230 |
| [fol. 6r] | The w <sup>ch</sup> remembring my poore Soule<br>Doeth euen faile and fainte<br>As anie would, that here should finde<br>Me out my sins to paint<br>But thou thy selfe doeth say to vs<br>Thou wilt not sinners death<br>But that wee do conuert and liue <sup>14</sup><br>Euen while <sup>our</sup> Soules haue breath | 235<br>240 |
|           | And no more then to cease to bee<br>No more canst thou refuse<br>To pardon humble penitents<br>That doe them selves accuse<br>Being no person thou excepts<br>All haueing cost the deare<br>Yea euen thy one <sup>15</sup> life it selfe<br>How can I therefore feare   | 245        |

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<sup>14</sup> "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).

<sup>15</sup> own

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

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

<sup>17</sup> "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,<br>The w <sup>ch</sup> doeth all comprise  |            |
|           | For as thou knowest all other loues<br>But thine I doe defie<br>And lett this loue by thy sweett grace<br>Possesse me totallie.<br>All others for thy sake I loue<br>With equall charitie<br>Onely where obligation claimes<br>Iustly more loue for thee   | 290<br>295 |
|           | To those y <sup>t</sup> most advanc'd my loue<br>And my desire of thee<br>These by respect thou doest exact<br>Should be esteemed by mee,<br>Yet not so much as to forgett<br>or weaken this thy loue<br>Which by thy law & will most iust<br>I should prefere aboue   | 300        |
| [fol. 7v] | Them, w <sup>ch</sup> were but thy instruments<br>And therefore it would seeme<br>Very absurd, if I should them<br>More then thy self esteeme<br>Who didst by them thy counsell giue<br>W <sup>ch</sup> was so good for me<br>And second it w <sup>th</sup> thy sweet grace<br>The glorie be to thee.<br>Amen. | 305<br>310 |

All things, desires, and loues are vaine<sup>18</sup> (1658)

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

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<sup>18</sup> 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 word<sup>19</sup> 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.<sup>20</sup></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.<sup>21</sup></i>           | 40 |
|      | <i>My soul where is thy Loue, and Lord,</i>              |    |
|      | <i>Since him thou canst not find?<sup>22</sup></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>                             |    |

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<sup>19</sup> In the 1658 edition, "love" is printed above "word."

<sup>20</sup> "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).

<sup>21</sup> "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).

<sup>22</sup> "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 closett<sup>23</sup> of thy hart,<br/>Thy griefs for to disclose.<br/>As silly Lambes from rauening Woolues<br/>For help to Sheapheards fly,<sup>24</sup></i>   | 50       |
|      | <i>So shall my soul in every case<br/>For help, and counsell hye,<br/>To thee my God by humble Prayer,<br/>In hope, and confidence,</i>   |          |
| [48] | <i>That thou my Lord wilt succour me,<br/>And be my soules defence.<br/>And seeing that my God is rich<br/>How can I say, I'm poore?<br/>And hee more myne, then I myne owne:<br/>What can I wish for more?</i>   | 55<br>60 |
|      | <i>And in his Maiesty, and power,<br/>Much more I will reioice,<br/>Then if of all in heaven, and earth<br/>I had commaund, and choice.<br/>My God one thing alone thou know'st<br/>I feare and apprehend,<br/>Which is my Lord for to displease,<br/>Whose mercies haue no end.<br/>From all that doth displease thyne eyes,<br/>Be pleas'd to sett me free,</i> | 65<br>70 |
|      | <i>For nothing ells in heauen, or earth,<br/>Do I desire but thee.<br/>And lett me rather death embrace,<br/>Then thee my God offend,<br/>Or in my hart to giue thy place<br/>To any other freind.</i>  | 75       |
|      | <i>Nothing would greiue my soul so much,<br/>As in me to perceauē<br/>Any affection in the world<br/>That thine would me bereaue.</i>   | 80       |
| [49] | <i>I know thou must possesse alone,<br/>Or els we are not thine,<br/>In such good plight as we should be,<br/>If light to vs did shine,<br/>As thou desirest it should do<br/>By grace our soules within;<br/>For which are all the helps we haue</i>   | 85       |

<sup>23</sup> "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).

<sup>24</sup> "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<br/>Imparted, and bestowed by thee,<br/>That we might liue alone</i>   | 90   |
|      | <i>To thee who satiat'st pure soules<br/>With ioyes that that are vnknown.<br/>And wo to them a thousand times,<br/>Who interest haue in any,<sup>25</sup></i>  |  |
|      | <i>Or haue deuided harts to thee,<br/>After thy gifts so many.<br/>For thou hast purchased our loue<br/>At too too deare a rate,<br/>To haue a partner in our hart,<br/>Which iustly thou dost hate.</i>  | 95<br><br><br><br><br>100                      |
|      | <i>O this thy wrong makes Angells blush<br/>O make it farre from me<br/>Since that I am both body and soul<br/>All consecrate to thee!<br/>And I also will greiue with them,<br/>To see thee haue such wrong<br/>From soules selected by thy self<br/>To sing with them the song</i>  | 105  |
| [50] | <i>Of Loue, and praise to thee, O God,<br/>And euen in this place<br/>To Contemplate thee, as we may,<br/>O sweet and happy grace!<br/>If we woud dy vnto our selues<br/>And all things ells but thee,<br/>It would be naturall to our soules<br/>For to ascend, and be<br/>Vnited to our Center deare,<br/>To which our soules would hy,<br/>Being as proper then to vs,<br/>As fire to upwards fly.</i> | 110<br><br><br><br><br><br><br><br><br><br>120 |
|      | <i>O lett vs therefor loue my God,<br/>For Loue pertaines to him,<br/>And lett our soules seek nothing ells,<br/>But in this Loue to swimme,<br/>Till we absorpt by his sweet Loue<br/>Return from whom we came,<br/>Where we shall melt into that Loue,<br/>Which ioyeth me to name.<br/>And neuer can I it too much<br/>Speak of, or it desire,</i>   | 125  |
|      | <i>Since that my God, who's Loue it selfe,</i>  | 130  |

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<sup>25</sup> 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!<sup>26</sup>* 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 confesse<sup>27</sup>  
Vnto thy Maiesty;  
And lett vs neuer cease to sing  
Sanctus, Sanctus<sup>28</sup> to thee.* [52]

My God to thee I dedicate<sup>29</sup> (1658)

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

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<sup>26</sup> "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).

<sup>27</sup> "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).

<sup>28</sup> "Holy, holy"; a reference to a hymn sung during the Mass.

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





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

O I desire no tongue or penne<sup>37</sup> (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; 15  
for loue<sup>s</sup> pertaines to him,  
And lett our soules seek nothing ells  
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 20  
which ioieth me to name:

O lette me as the siluer streams<sup>38</sup> (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

---

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

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

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

And in whats'ere that worde is writte<sup>39</sup> (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 loue<sup>40</sup> (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 is<sup>41</sup> (Baker's *Life*, Ampleforth)

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

For since I am not where I loue<sup>43</sup> (Baker's *Life*, Ampleforth)

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

---

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

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

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

<sup>42</sup> "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).

<sup>43</sup> 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 sinnes<sup>44</sup> (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?<sup>45</sup>

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 thee<sup>46</sup> (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.

---

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

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

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

My soule where is thy Loue and Lorde<sup>47</sup> (Baker's *Life*, Ampleforth)

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

To him relation thow maiest haue 5  
as often as thow goes  
Into the Closet<sup>48</sup> 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 Crosse<sup>49</sup> my Lord  
Thereby to follow thee

This is the way the trueth y<sup>e</sup> life<sup>50</sup>  
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<sup>waie</sup> doe not thinke it much  
If thou doest here endure  
Suffering euen by S<sup>ts</sup> themselves  
For God doeth this procure 20  
That thou maist seeke him selfe alone

---

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

<sup>48</sup> "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).

<sup>49</sup> "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).

<sup>50</sup> "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<sup>r</sup>chance;

Alas we shew but little loue  
If wee must chuse w<sup>ch</sup> 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 part<sup>51</sup>  
For she must beare a censure hard  
From all w<sup>th</sup>out 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 <sup>then</sup> them selues  
And Maries part haue chose  
If all thou dost be taken ill  
By those of high perfection

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<sup>51</sup> 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<br>To be of some great faction   | 55       |
| [fol. 9r] | Or Lord will answer for thee, if<br>Thou wilt but hold thy peace,<br>And if that he doe thinke it good,<br>If not content surcease<br>Leaue all thy <sup>care</sup> to this thy God<br>And him alone attend,<br>Yet what is ill reforme in thee,<br>And this will all amend | 60       |
|           | As farre as he doeth thinke it good<br>Who is most Iust and wise<br>For by afflictions he doeth purge<br>what doeth displease his Eyes.<br>wilt thou of all that lou'st thy God<br>From suffering be exempt<br>O noe but bleasse as others doe<br>Thy God and be content    | 65<br>70 |
|           | Amidst the seuerall accidents<br>That doeth to the befall<br>Committ thy selfe and all to God<br>who seeks our good in all.<br>Thy selfe art blind and canst not Iudge<br>what is the best for thee   | 75       |
| [fol. 9v] | But he doeth pierce into all things<br>How hidden so eue they be.   | 80       |
|           | My heart shall only this desire<br>That thou my Lord dispose<br>Of all things as thou pleasest best<br>Till these my Eyes thou close<br>By death, w <sup>ch</sup> I so much desire<br>Because it will procure<br>Me to enioye my God my all<br>Where I shall be secure      | 85       |
|           | That none from <sup>me</sup> can take my Lord<br>But for Eternitie<br>I shall enioye my only good<br>And to him euer be<br>Vnited by a perfect loue<br>w <sup>ch</sup> none can Interposse,<br>Being by thee assured then   | 90<br>95 |

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

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<sup>52</sup> "The highest good."

O can that soule that loues her God (1658)<sup>53</sup>

- [5] *O can that soule that loues her God*  
*For very shame complaine*  
*To any other then himselfe*  
*Of what she doth sustaine!*  
*No way to her was euer found,* 5  
*Nor euer shall there be,*  
*But taking vp thy Crosse my Lord,<sup>54</sup>*  
*Thereby to follow thee.*  
*This is the Way, the Truth, the Life,<sup>55</sup>*  
*Which leadeth unto heauen,* 10  
*None is secure, but only this,*
- [6] *Though seeming nere so euen.*  
*Those that do walke this happy path,*  
*IESVS doth company;*  
*But those who go another way,* 15  
*Will erre most miserably.*  
*And in this way do not think much,*  
*That thou dost much endure;*  
*No, though it be from holy men;*  
*For God doth this procure,* 20  
*That thou maist seeke himselfe alone,*  
*And putt thy trust in him,*  
*And not in any creatures liuing,*  
*How good so ere they seeme.*  
*For suffring by the meanes of th'ill* 25  
*Will little thee aduance;*  
*But to be sensur'd by the good,*  
*Goes neere to thee perchance.*  
*Alas we shew but little loue,*  
*If we must choose which way,* 30  
*Our Lord must try our Loue to him,*  
*And not in all obey.*  
*We must submitt our selues to him,*  
*And be of cheerefull hart;*  
*For he expecteth much of them* 35

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<sup>53</sup> This poem is a fragment from "Of Suffering and Bearing the Crosse," lines 1-104.

<sup>54</sup> "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).

<sup>55</sup> "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).

|     |   |    |
|-----|---|----|
|     | <i>Who be of Maries part.</i> <sup>56</sup>   |    |
|     | <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 wilt 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 wilt 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 |

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<sup>56</sup> 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).

*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 75  
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. 80  
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, 85  
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, 90  
I shall enioy my only good,  
And to him euer be  
[9] Vnited by a knott of Loue,  
Which nothing shall vntiy,  
But will remayne, as permanent 95  
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, 100  
Contemplating his glorious face  
With all that him adore,  
Singing with them his sweetest prayse,  
For euer, and euer more!*

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

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

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



Renowned, *More*<sup>59</sup> 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;<sup>60</sup> 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*<sup>61</sup> 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.*

---

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

<sup>60</sup> Marginal note: Sir Thom. More.

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