

**The Project Gutenberg eBook of A Ryght Profytable Treatyse
Compendiously Drawen Out Of Many and Dyvers Wrytynges Of Holy
Men, by Thomas Betson**

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: A Ryght Profytable Treatyse Compendiously Drawen Out Of Many and Dyvers Wrytynges Of Holy Men

Author: Thomas Betson

Release date: October 2, 2005 [EBook #16779]
Most recently updated: December 12, 2020

Language: English

Credits: Produced by Louise Hope, Internet Archive/Canadian Libraries, Robert Cicconetti and the Online Distributed Proofreading Team at <https://www.pgdp.net>

*** START OF THE PROJECT GUTENBERG EBOOK A RYGHY PROFYTABLE
TREATYSE COMPENDIOUSLY DRAWEN OUT OF MANY AND DYVERS WRITYNGES
OF HOLY MEN ***

The original text labeled the recto (odd) pages of the first three leaves of each 12-page signature. These will appear in the margin as a i, a ii, a iii...
A few typographical errors have been corrected. They have been marked in the text with popups.

A
ryght profytable treatyse
compendiously drawen out of many
and dyvers wrytynges
of holy men
by
Thomas Betson

Printed in Caxton's house
by Wynkyn de Worde
about 1500

Cambridge
at the University Press
1905



The tract here reprinted is one of twenty-six formerly bound together in a remarkable volume (AB. 4. 58) which was presented to the University in 1715 by King George the First together with the rest of the Library of John Moore, Bishop of Ely.

The name of the author is only known from the colophon. It will be seen from the facsimile that the fourth letter of the name is not certainly an s. Herbert (p. 204) on the information of W. Cole gives the name as Betton: but it seems probable that we are right in reading it as Betson. Mr Bernard W. Henderson, who has very kindly examined the copy in the Library of Exeter College, Oxford, and Mr F. Madan, to whom he has shown it, are decidedly of opinion that the letter is a blurred s.

The date of printing is fixed by competent authorities as 1500, on the evidence of the states of the printer's mark and of the cut of the Crucifixion.

FRANCIS JENKINSON

This facsimile has been taken from the original in the Library of the University of Cambridge.

I certify that I have printed 250 copies only of this facsimile, that the impressions have been rubbed off the plates and the negatives destroyed.

P. DUJARDIN



a. ij.

¶ Here begynneth a ryght profytable treatyse cōpendiously drawn out of many & dyuers wrytynges of holy men / to dyspose men to be vertuously occupied in theyr myndes & prayers. And declared the Pater noster. Aue. & Credo. in our moder tonge

with many other deuoute prayers in lyke wyse medefull to religyous people as to the laye people with many other moost holsomest Instruccyons / as here after it shall folowe.

¶ The famous doctour Iohan gerson Chaüceler of Parys / takynge his groüde of holy scripture. & accordynge with all other doctours sayth thus.



Vre moost mercyfull fad^r lord god knowyng our freelte & redynes to all syⁿnes. is euer redy duryng this wretched & mortall lyf / by many & dyuers ways to forgyue vs our trespase / & to graüte & gyue vs his grace / yf so be that truly we ordeyne vnto hym these treuthes folowynge sayd & done with all our herte. The fyrst / thou shalt saye. Blessyd lorde I knowleche y^t I haue synned ayenst thy goodnes thus and thus Rehersynge thy synnes. And I am dyspleaseth therwith by reason of the whiche I do penaunce & wyll do. For I knowe well that I haue greued the & broken thy cōmaüdementes. In the whiche thou only ought to be worshypped. The seconde saye this treuthe. Good lorde I haue good purpose & desyre with thyn helpe to be ryght ware hereafter that I fall not in to synne / & I entende to flee the occasions after y^e possibilyte of my power. The thyrde is this. Mercyful lorde I haue a good wyll to make an hole confessyon of all my synnes whan place & tyme cōuenient may be had acordynge to thy cōmaüdement & all holy chirche. These thre treuthes who soeuer sayth w^t his herte vnfaynyngly in what place y^t euer it be / he may be sure y^t he is in y^e state of helth & grace & he shal haue euer lastynge lyf though he had done all the synnes of the worlde. And yf he decessed w^tout any other confession for lacke of a preest. as slepyng sodayn deth he sholde be saue suffrynge afore harde payne of purgatory / wherfor it is a good coüsel y^t euery crysten man ones or twyes a daye erly or late / or els at lest on holy dayes examyne his conscyence & remêbre yf he may w^t al his herte vnfaynyngly say these thre treuthes / & yf he do he may be sure y^t he is in y^e state of grace. And yf he may not. but is in wyll to synne ayen & to haue his delectacion w^t dede / & wyll not flee the occasyons of mortall synnes & so drowned wyl not aryse. as vsurers. fals marchaüts or y^t desyren vengeaüce w^t suche other suche may be certayne y^t the pope may not assoyle them Not for thy holsom coüsell is y^t suche praye & gyue almesse & do other good dedes after theyr power y^t god the father may lyghten theyr hertes. & the sooner torne them to goodnes. Amen.

a. iij.

¶ This Pater noster / taught our lorde his dyscyples / and all people by his gospell.

Hader our that art in heuens / halowed be thy name. Thy kyngdom come to y^e. Thy wyll be do as in heuen so in erthe. Our eche dayly brede gyue vs to daye.

And forgyue vs our dettes ryght as we forgyue to our dettours. And lede vs not in to temptacyon. But delyuer vs from euyll Amen / that is to saye. So be it.

¶ This is the Aue maria / that Gabryell sayd salutynge our blessyd lady / & it is the gospell.

DEyll Mary full of grace / the lorde is with the / blessyd be thou amonge wymen / & blessyd be the fruyte of thy wombe Ihesus. Amen.

¶ These ben the artycles of our Crede / and oure byleue / that who is baptysed and trusteth in hem shall be saued.

IByleue in god fad^r almyghty shaper of heuen & erthe. And in Ihesu cryste his loonly sone our lorde / the whiche is conceyued of the holy goost / borne of Mary the mayde / suffred payne & passyon vnd^r Ponce Pylate. Crucefyed / deed / & buryed / he lyghted downe to helles. The .iij. daye he arose frō deth to lyue. He flied vp in to heuens. He sytteth at the ryght syde of god the fad^r almyghty From thens he is to come to deme both quycke & deed. I trowe in y^e holy goost / holy chirche vnyuersall / comunynge of sayntes / forgyuenes of synnes ayen rysynge of flesshe / & euerlastynge lyf. Amen. Hope is truste by the mercy of god to be saued. And it standeth in the grace of our lorde & our good werkes. ¶ Charyte is the ende & the perfeccion of all the cōmaüdementes of god / and it standeth in the loue of god aboute all thynges / & thy neyghbour as thy self

¶ These ben the seuen vertues ayenst the seuen vyces.

¶ Mekenes ayenst pryde.

¶ As in boostynge / despysynge / scornynge / hyghe herte / fayrnes / connyng / strengthe / vertue / pryde of kynne / vayne glory / dispyte of other / ypocresy.

¶ Pacyence ayenst Wrathe.

¶ As fyghtynge / chydynge / hurtyng / betyng / warryeng / cursynge / grutchynge / desyre of vengeaüce cruelnes &c.

¶ Charyte ayenst Enuye.

¶ As gladde of an other euyll fare / & to be heuy & sory of theyr welfare / bachytyng

/ sowynge of dyscorde / scornynge / and suche other.

¶ Largenes ayenst Couetyse & Auaryce.

¶ In wynnyng / in byenge / in sellynge / in metyⁿge / in waynge / gyle / trechery / sacrylege / symony / vsury / theft / receyuyⁿge of stolen goodes / wronge withholdynge of ony dute to the the chirche &c.

¶ Good occupacyon ayenst Slouth.

¶ As ydelnes / delyte in slepe / neclygent to cōne y^e lawes of god / vnlusty to y^e seruyce of god / myspendynge of tyme / dyspayre / wanhope & suche other.

¶ Abstynence ayenst Glotony.

¶ As in moche etynge & drynkyng / brekyng of faste / desyryng of delycate metes & drynkes &c. ¶ These ben the fyue goostly wyttes. Mynde / reason / wyll / ymagynacyon / vnderstandynge. ¶ These ben the fyue bodely wyttes. Herynge seyng / smellyng / tastynge / and touchynge.

¶ Chastyte ayenst Lechery.

¶ As in thought / wyll / werke / in syght / in felyng in p^roouokynge / or synne ayenst kynde w^t many other ¶ The .vij. goostly dedes of mercy. Teche / couēsel chastyte / comforte / forgyue / suffre / & praye for thy enemyes. ¶ The .vij. bodely dedes of mercy. Fede the hongry / gyue drynke to the thursty / clothe the naked / herborowe the herbourles / comforte the seke / vvyte prysoners / burye the deed.

¶ These folowynge ben the .vij. gyftes of the holy goost / that euery man sholde desyre to haue and kepe. Wysdome / counsell / knowynge / pyte / vnderstandynge / strength / and drede of god.

¶ These folowynge be the .iiij. cardynall vertues ¶ Temperaūce. Is a meane betwix to moche & to lytell / & it standeth in takynge suffycyently y^t nedeth & in refusynge y^t is to moche or to lytel vtterly

¶ Ryghtwysnes / is a paynge of a dute to eche thyⁿge y^t it duly longeth vnto / as to god praysynge & thākynge / to thy neyghbour loue & charyte / & to thyself besynes to fulfyl goddes wyl & his cōmaūdement^{es}

¶ Prudence or Wysdome. Is a vertue y^t departeth good from euyl / & it standeth in chesyng good & refusynge euyl.

¶ Strength maketh ony myghty and hardy to do grete thynges for the loue of god & in suffryng pacyently aduersyte / and mekely takynge prosperyte.

¶ These ben the .vij. sacramentes of holy cherche Baptysme / wedloke / the sacrament of y^e awter / cōfirmacōn / ordre / penaūce / & the last enoyntyng. ¶ Here folowen the .x. cōmaūdement^{es} ¶ Worshyp no fals god. In whiche is forboden wytchecraft / enchaūtement^{es} / mawmentry / redyng of dremes / & al mysbyleue & such other. ¶ Take not his name in vayn. In which is forboden all heresyces / forsweryng of all mysmenyng / vnworshyp of god / takyⁿge his name iⁿ vayn & other.

¶ Halowe y^e holydays herynge deuoutly thy seruyce / kepyng y^e out of dedely syⁿe / & visyte y^e poore / & helpe to acorde them y^t ben at debate & suche other. ¶ Worshyp thy fad^r & thy moder. God thy fad^r holy chirche thy mod^r / thy goostly fad^rs / thy flesshly fader & mod^r / & people of age / & prelates of holy chirche. ¶ Slee no man w^t hande smytyng / nor w^t thy mouth in bachytyng with herte cursynge / ne wyll ony euyl or vengeaūce. ¶ Do no lechery. In this is forboden all spousebreche w^t bodely dede or goostly / & all wylfull polucōns or prouokynge to y^e same. ¶ Do no theft. as iⁿ stelyng / wronge getyng / trechery / oker / dysherytage of heyres. wronge amercymēt^{es}. fals mesure wrong purchasyng ¶ Bere no fals wytnes / in this is forboden fals byenge / bachytyng / fals accusyng and all such other. ¶ Desyre not thy neyghbours wyf. In this is not only forboden the dede doynge but also the desyre & wyll of herte. ¶ Desyre not thy neyghbours thyng / as house / londe / beest / seruaunt nor ony thyng that is his.

¶ These .vij. thynges folowynge sholde we haue euer in our mynde.

AHe synnes y^t we dayly do. The short tyme that we shall abyde here. The vncertayne of the daye of our deth. The vnstabilenes & fraylte of vs. The strayte & ferefull Iugement of god. The bytter & vnspekable paynes ordeyned for synnes. The euerlastynge losse of eternall glorye. ¶ Here foloweth a short remēbraūce for confessyon to al peple / & in especyal to al religious folke.

SEldom shalt y^u fynde tyme in all the yere in whiche y^u shalt not haue cause to shryue the of some of these folowynge / that is to wete of hasty or neclygence sayng y^e seruyce of god / or of lesyng of tyme / or els of vayne thought or of vndue reuerence to god or to our lady or his saynt or to y^e other y^t ben thy souerayns. Or in forgetyng god & his dayly benefayt. & not thankynge hy^m for his creacion & his redempcōn. & y^t he gaf the y^t mynde to dyspose the better than other ben w^t suche other. And also not thankynge hy^m for thy dayly sustenaunce / clothynge & helth of thy body & for remissyon of thy synnes / for thyn enherytaūce of heuen w^t other Innumerable. Also remēbre thy wode wordes or noysom / or els fals Iugementes in thy mynde / or fals suspycōn. Also of ony mouynge to wrath or to vayne heynes or vayne gladnes. Also serche in thy mynde yf y^u haue well spendyd y^e

daye & nyght without synne / as yf y^u haue prayed or rede to lytell with suche other. Also yf y^u haue past thy boûdes in wordes or in etynge or drynkyng / slepyng or laughyng with suche other. Also remembre how y^u haste kepte the maundementes of thy souerayne / chastyte / pouerte / sylence in places & houres accordyng as y^u art called for to do. Also yf any persone in worde sygne or dede y^u haste offended & gyuen any cause or occasyon of greuaûce. Remembre also yf y^u hast ouerskypped in the seruyce of god any wordes / verses / or any Inclynacyons & suche other. And of the waueryng of thy mynde / thyn eyen / & other vnmanerly behauour of all thy body. Also of thy vn honest & noysom thoughtes / that y^u sholde miyghtly resyst not taryng with them by thy wyll. Serche also yf y^u haue grutched for mete or drynke or other necessaryes for bycause they were not gyue to the after thy pleasyr. Loke also yf y^u haue synned in moche takyng of mete & drynke / or any other necessaryes more than nede requyred &c.

¶ Saynt Bernarde to a newe begynner in relygyon.

EF y^u entende to please god & woldest obteyne grace to fulfill the same two thyng^{es} ben to the necessary. Fyrst thou must withdrawe thy mynde from all transytory & erthely thynges as who saye y^u carest as lytell for them as there were none suche thynges. The seconde is y^t y^u gyue thyself to god / that y^u saye nor do any thyng / but that only that y^u verely byleuest sholde please god And in this wyse folowyng y^u mayst gete grace for the fyrst. In all thynges counte thyself vyle & symple / and as nothyng in regarde of vertue / & byleue all other to be good & better than thyself / & so shalt thou moost please god. What soeuer y^u here or see of any relygyous persone or of any other good persones / thynke always that all is done & sayd for good entent though they seme y^e contrary / for oft man by suspycyon is begyled. Dyspleaseth no creature / & vtter no langage to laude of thyself / though it were to thy moost famylyer & beloued felowe / studye euer more to kepe more preuy thy vertue than thy vyce / speke neuer euyl of any man or woman though it be neuer so true / & open it not without it be in confessyon & y^t whan y^u can not elles shewe clerely thyn owne confessyon. Be more gladde to gyue thyn eere whan any man is prayed / than whan any persone is dysprayed / Whan y^u spekest haue fewe wordes / true / & sadde & euer of god / yf any worldely persone speke w^t y^e and purpose or vtter vayne wordes / as soone as y^u mayst breke out of suche comunycacôn & talkyng & talke of god & of his vertues / or elles departe & gyue y^e to some goodly & goostly occupacôn. What soeuer befall the or any other of thy frendes gyue no charge of it / yf it be prosperyte reioyse not therof / yf it be trouble or aduersyte be not sory for it. But take or acompte all suche thyngs as nought & euer prayse & thanke god / gyue charge as moche as y^u mayst to y^e wele & prosperyte of thy soule flee places of moche speche as moche as y^u canst. For it is moche bet^{ter} one to kepe his tonge than to speke. After complyn speke no worde tyl the masse be done the next daye folowyng without a grete cause requyre. Whan y^u seest any thyng y^t dyspleaseth the / see yf the faute be in thyself & than haue compassyon / yf it be not / thynke that it may be & so lete all thynges be to the as it were in a glasse to see thyself. Grutche not ayenst any persone without thou see that y^u may profyte what soeuer cause y^u haue. Afferme neyther denye nothyng ouerthwartly / but lete thy nay or ye or thy doubte be powdred euer with salt / that is to saye / lete hem be spokan with discrecion & pacyence. Be euermore ware of mockyng & of scornynge. Yf y^u be lyght of contenaûce see it be but selde / haue thy comunicacion but w^t fewe persones & shortly behaue thyself so in all thy sayenge that y^u speke not rather in a doubte than men sholde take auctoryte or groûde of thy sayenge. The seconde y^u mayst obteyne in this wyse. Gyue thyself with grete deuocyon to praye & lete thyn herte agree with y^t y^u sayest both daye & nyght. Remembre also dilygentely that thou ymagyne the state of them / in whose remembraûce y^u makest thy prayer. These thre haue always in thy mynde / what y^u were / what y^u art / & what y^u shalt be. By reason of thy body / y^u were foule slyme of the erthe / & now thy body is the hous of fylte & derte / & hereafter it shall be wormes mete. Also ymagyne y^e paynes of them y^t ben in helle & how that payne shall neuer haue ende / & how they suffre all these paynes for a lytell delectacôn & pleasyr in synne. Also ymagyne the loye of paradyse / & how that shal neuer be fynysshed & how shortly and soone it may be gotten. Than thynke what sorowe & waylyng may be to them y^t for so lytell a thyng here haue lost so grete loye contynuell. And whan y^u hast any thyng that doth dyspleaseth the / or elles y^u dredest to haue it / thynke & yf y^u were in helle y^u sholdest haue that / & all that y^u woldest not haue / & so shalt y^u suffre all thyng for crystus sake & his loue. Also whan y^u hast any thyng that pleaseth the / or elles that y^u desyrest to haue / thynke & yf thou were in paradyse y^u sholdest haue it & all other thynges that thou woldest desyre. Also whan there falleth any fest of any saynt thynke on hy^m what payne he suffred here for goddes sake & how shorte his payne was. Than thynke how grete loye he hath in heuen for that whiche is euerlastyng. And soo thou mayst thynke that the trybulacion or tourmentyng of the good men is soone gone. And in lyke wyse the loye of euyl men fadeth anone. but good men with theyr

b ij

trybulacyon here geteth eternall glorye. And euyl men with theyr ouermoche Ioye here geteth euerlastynge payne. Furthermore whan y^u art accombred w^t slouth & lackest deuocōn / take this wrytynge & ymagyne dilygently all these thynges rehersed. Than thynke of the tyme y^t y^u lesest in vayne ydelnes / & thynke y^t they that ben in helle wolde gyue all the worlde for so moche tyme to redeme theyr synnes yf they myght haue it. Whan y^u hast ony trouble / thynke that they y^t ben in paradyse shall neuer haue suche trouble. And whan y^u hast ony spirytuell consolacyon or comfote / thynke y^t they that ben in helle shall euer lacke that. Whan thou goost to bedde or to thy rest / thynke what y^u hast thought / what y^u hast sayd / what y^u hast done that daye. And how prouffyttable y^u haste spende thy tyme / the whiche was gyuen the to spende it vertuously / to obteyne euerlastynge lyf. Yf y^u haue spended it well / gyue praysynge to god. And yf y^u haue spended it euyl / wepe & be sory for it. And the next daye yf thou may / dyfferre not to be confessed. Yf y^u haue sayd or done ony thyng that greueth thy conscyence sore / ete no mete vntyll y^u be shryuen & y^u mayst. Now for a conclusyon / ymagyne in thy mynde two cytees / one full of trouble & mysery whiche is helle / an other full of Ioye and comfote whiche is paradyse. And how to one of these two ye must nedes come. Than thynke in thyself what thyng sholde cause the to do euyl / or what thyng sholde drawe the fro god. And I trowe y^u shalt fynde none suche. I am certayne yf thou kepe well all these y^t ben wryten here. The holy goost wyll be with the & teche y^e to kepe them parfytly. Wherefore kepe well all these preceptes & cōmaūdementes & leue none behynde. Rede them twyes in the weke / on wensdaye & saterdaye. And as y^u fyndest thou hast done as it is wryten. Gyue praysynge to god / whiche is euer pyteous & mercyfull in worlde withouten ende Amen.

CA deuoute prayer for relygyous people / or for theym that entre in to relygyon. Remembrynge the termes / and to do theym in dede.

|

IHesu my maker & sauour to thy wyll and ordynaūce I commytte me euery houre. Besechyng the entyerly for grace & mercy / so that I may be one of them that shall be saued. Teche me good lorde thy commaundementes to fulfille / and to do that I come fore / eschewynge all euyl. Gyue me grace to loue the and to drede the aboue all thyng. Remembrynge thy grete benefettes / and euer to gyue the thankyng. And to kepe euer charyte / obedyence / pacyence / sylence / with humylyte / demynge euer the best / saye well / telle the trouthe / and neuer to lye. Lothe to offende / sory for my synne / and to helpe whan nede is / & to serue the euer deuoutly with mekenes to haue mede. Of y^e trespasses of other to haue compassyon / w^t good cōsell example & frendely consolacyon / & to do after good prechyng & holy saynt^{es} lyues / kepyng my tonge & conscyence clene & to flee bachytyng & stryues / & to gyue none occasyon of greuaūce neuer grutchyng / & flee ydelnes / & to praye for the deed & quycke alway be my besynes Takyng hede to my charges / & do to them with good wyll / gladde to be correcte of eche creature / & to leue myn owne wyll. And euer to be ware to excuse my syⁿe / & to trust in myn owne wytte. Remêbryng y^t I come to relygyon for to do penaūce for synne / & repugne ayenst it / & to crye for mercy to the Ihesu & to thy moder Mary. In whome I trust & shall serue / & neuer for to varye Amen.

bc D^{omin}e fiat voluntas tua.

bc Sicut in celo et in terra.

Acciones n^{ost}ras quesum^{us} d^{omin}e aspirando p^{re}ueni et adiuuando p^{ro}sequere. Oratio vt cūcta n^{ost}ra operatio a te semp^{er} incipiat. et p^{er} te cepta finia^{tur}. Per c^hristum d^{ominu}m nostrū Amen.

CThis prayer folowynge is good for them that vnderstande not theyr seruyce in latyne. in syngynge. or sayenge. or that lacke deuocyon in tyme of theyr sayd seruyce. and wolde haue it.

b iij

Blessyd Ihesu cryst our lorde god & sauour whiche I knowe well come in to this worlde not for them that were Iuste & ryghtfull / but for synners to redeme them by thy deth & shedyng of thy precyous blood. Now mercyfull & pyteous. lord Iesu cryste forgyue me & haue mercy of me after thy grete mercyes / & for thy crosse & bytter passyon. For I am a synner / & haue greuously erred & offended the. Not for thy swete Ihesu. I byleue in the / & neuer denyed the nor shall. Attende & beholde good lorde Iesu my fayth & Intencyon / the vertue of the wordes of holy prayers y^t I haue sayd / songe / or shall / & beholde not myn Inhabylyte & Ignoraunce. Waueryng of mynde & neclygence. But graût of thy grete goodnes / that the prayers w^t all other good dedes done by me / or to be done may graciously profyte me. And them that I am bounde to praye for / or that haue nede of prayer / Whether they be lyuynge or deed / to thencreace of thy mercyes laude & glorye & worship of thy blessyd moder Mary & all sayntes Amen.

CThankynges to our lord god for his dayly gyftes & benefaytes / & is called. Deo gracias.

Almighty & euerlastyng lorde god Ihesu cryst. I worshyp the. I gloryfye the. I thanke the now & euer shall for the makynge of me to thy symylytude / gyuyng to me with angelles wytte / reason & vnderstandynge / and haste redemed me with grete paynes vnto deth / shedyng thy precyous blood plenteously for me / & dayly defendest me frō myn enemyes goostly & bodely / preseruyng me to this tyme by thy grace / both slepyng & wakyng from dyuers perylles & dethys that other hath fallen in & perysshed. And ouer these y^u hast endowed me with thyn holy cōmaundementes & newe lawes of grace & pyte / with holy sacramentes of the chirche. And moost in especyall gyuyng vs thy blessyd body & blood for destruccion of our synnes encrease of vertue & grace / and synguler comforte to all that ben on lyue and deed. And besydes these thou hast ordeyned angelles / & all other thy creature bothe of heuen & erthe / as sonne and mone / fysshe & foule / beest and fruyte / with all other Innumerable to serue me. And to the entente that I sholde loue & serue agayne with all myn herte deuoutly. And also hast pyteously suffred me whan I haue synned. Not takynge me thenne to thy strayte iugement to my dampnacyon perpetuell. Also I loue the / and thanke the in moost especyall for that thou hast made me heyre & partener of thy blysse in heuen perpetuelly / where I trust to see the face to face with the fader and the holy goost in eternall peas and glorye Amen

¶ For these blessyd Ihesu & other thy benefytes & gyftes Infynyte I thanke the with all my herte / & I desyre euer to serue the / to loue the / to worshyp the / & magnifye the here / and in the worldes duryng withouten ende. Amen.

¶ A prayer full profytable to them that shal saye masse / & here masse / or to them that shall be houseled & comunyed / and besyde for all other that ben on lyue or deed.

Ihesu my lorde god / my loue & oonly comforte / the whiche as preest moost hyghe & synguler bysshop offered thyself to god thy fader / an hoste & sacrefyce moost clene & vndefouled on the crosse for our gylte & redempcyon / & hath gyuen it vnto vs / & lefte it in remēbraūce of thy grete charyte / deth / & passyon / and therwith hast cōmaunded vs to ete / & cōmone this glorious sacrament of thy blessyd body ymade wonderfully by the vertue of the holy goost for our dayly helth / freelte / & transgressyon. wherfore blessyd Iesu / to the be laude and praysyng worlde withouten end. Amen. ¶ And for as moche that by the holy ordynance the consecracyon therof & offeryng vp to thy hyghe mageste for the quycke and deed oonly belongeth to the order of preesthode. For thy good lorde of thy grete pyte & grace. Make thy seruaūt or seruaūtes. ¶ here name ye whom ye wyll that shall saye masse. N. and all other preestes clene in body and soule. And delyuer them of all vnclene / wycked vayne / and noysom thoughtes / and strengthe them ayenst all theyr enemyes / and vs also with thy glorious angelles / and confounde all suche that pursuen them and vs / and wolde make vs to perysshe fynally. ¶ Ihesu kyng of virgyns / & louer of chastyte. Remembre how frele that our substaūce & nature is / & be mercyfull vnto them & vs as fader / lorde / & god / after thy grete mercy & for thy bytter passyon. For to the is oonly appropred to be mercyfull / without whiche no creature may be sauēd. Beholde swete Ihesu that our wyll is to worshyp the / & prayse the in the best maner that we can or may / and lyke as y^u haste begonne with vs here / so make vs to contynue in thyn laude & seruyce euerlastyng. And where it is so that they knowleche themself vnable to do this heuenly mystery. For thy good lorde Ihesu / by thy grace make them able / the whiche of synners haste made full often and dayly makest holy sayntes. And gyue them also thy drede & clenness of herte with the ryuer of teeres in all spirytuell consolacyon. Make them to fele & vnderstande the swetnes of thy blessyd presence / & the grete attendaunce of thy holy angelles about hem at theyr celebracyons. Receyue mercyfull Ihesu this hyghe & holy sacryfyce to the comfort of all y^t ben on lyue & deed / & wouchesauf this daye y^t it be to vs & to all them a synguler refresshyng & feest / that we so releued w^t this brede of lyue & lambe Inmaculate / borne of the blessyd virgyn Mary may Ioye in thy laude & glorye eternally. Thou saydest by thy holy mouth. The brede y^t I shall gyve / my body it is / for the lyf of the worlde. Who that eteth me / he shal lyue for me / & he abyde in me / & I in hym. I am the brede of lyf that came downe from heuen. He that eteth of this brede shall lyue without ende. Now swete brede of lyfe make both them & vs fele thy swetnes & loue forsakyng all vanytees. Come in to our soules / & clense vs goostly & bodely / sanctefye vs Inwarde & outwarde / & be a contynuell defence of soule & body / so that we may come to thy kyngdome / there to be fedde of the with a meruaylous & vnspekable sacyete. Where after we shall neuer haue hongre ne thurst / seyng the than / not as we now do / in mysteryes & of ferre home / but thenne shall we see the face to face in glorye with thy fader in vnyte of the holy goost by all worldes Amen.

¶ Pater noster. Aue maria.

¶ Here foloweth a prayer to all sayntes / examyned and pardoned.

☩ Ad sanctam mariã.
Gaudere mater saluatoris
 felix fide flos decoris
 Mundique solacium
 Nunc letare celi choris
 In hoc festo & languoris
 Nostri sis remedium

☩ Ad sanctos angelos.
 Gaude michael in hac die
 Gabriel raphaelque messie
 Angelo ordine
 Vos precamur nobis pie
 Sitis causa melodie
 Supra celi cardines

☩ Ad Patriarchas
 et prophetas.
 Gaude ventre prosecretus
 O baptista mire natus
 Sacer degens seculo
 Patriarchis sociatus
 Et prophetis vite flatus
 Fac finire iubilo

☩ Ad Apostolos et
 euangelistas.
 Gaude petre cum sodali
 Paulo. cristo speciali
 Lucens orbis climata

Et caterna generali
 Vestra sita loco tali
 Nos cum eis adiuua
 ☩ Ad martires.
 Gaude thoma spes angolorum
 Et georgi tutor horum
 Cum Edwardo nobili
 Tu laurenti rege loro
 Vt tuamur poli chorum
 Cum fauore stephani

☩ Ad. s. confessores.
 Gaude presul o martine
 Nicholae. hugo. line.
 Posce nobis gratiam
 Erkenwalde que birine
 Iam cum tuis augustine
 Da supremo gloriam

☩ An. s. virgines.
 Gaude virgo katherina
 Margareta. magdalena
 Cum brigitta. brigida
 Anna. fides. et cristina
 Nos seruando nunc diuina
 Gens celorum iubila

☩. Letamini in domino.
 ☩. Et gloriamini.

Oratio.

Accede quesumus omnipotentes deus. vt intercessio sancte dei genitricis
 marie sancta que omnium celestium virtutum. et beatorum patriarcharum.
 prophetarum. apostolorum. euangelistarum. martirum. confessorum. atque
 virginum. et omnium electorum tuorum nos vbiue letificet. vt dum eorum merita
 recolimus patrocinia sentiamus. Per eundem christum dominum nostrum. Amen.

☩ Here folowen the seven degrees of humylyte.

- ☩ Caste thy syght downwarde / and shewe mekenesse / bothe in thy herte and body.
- ☩ Beware of hygge speche & clamorous / and see that thy wordes be fewe well sette
& resonable. Be not lyght for to laugh / but vse euer sadnesse.
- ☩ Be styll & kepe sylence / tyll nede requyre that answere must be hadde. Kepe
well the comyn rule as the holy place hath vsed.
- ☩ Thynke the moost vylest of all other / & so pronouce thyself. Knowlege the
vnworthy & not profytable to any thyng / & to byleue in dede.
- ☩ Make ofte confessyon of thy synnes / and that with greate contrycyon. Kepe
pacyence in thy obedyence at all thy paynes & trouble.
- ☩ To all people be thou subgette for thy maysters sake / thyn owne wyll forsake it /
and loue it in no wyse.
- ☩ And euer kepe the from synne / for fere of hym aboue. Amen.

☩ Here folowen the seven degrees of obedyence.

- ☩ The fyrste is to do that is commaunded of thy souereyne without grutchynge.
- ☩ The seconde is to make none excepcyon / neyther of the tyme / neyther of the dede
that is to be done.
- ☩ The thyrde is to be gladde & cherefull in thy herte to do suche dedes commaunded
without any copulcyon / settinge a side all beestly condycyons.
- ☩ The fourth is to be quycke in suche dede doynge & leuyng all other occupacyons
for that tyme or any maner of excuse.
- ☩ The fyfthe is to do suche thynges with all thy myght and power / thynkyng that
thy rewarde shall be grete.
- ☩ The sixte is to do them also with al mekenesse bothe in spyryte and gesture.
- ☩ The seuenth is to contynue suche obedyence for the ende of thy lyf / euer
folowyng thy mayster Ihesu cryste / that was moost obedyent for thy synne vnto
deth Amen.
- ☩ The seven degrees of pacyence thou mayst beholde here.
- ☩ To euyl done to the or aduersyte / make no resystence. ☩ Do no euyl for euyl / ne
gyue an euyl answere. ☩ Loue thyn enmye / & do good for euyl to hym in
recompence. ☩ Grutche not ayenst aduersyte / but take it as swete as encence. ☩
Accopt it for best medycyne / and be gladde in thy payne. ☩ Thanke god therefore / &

loke for more with all benyuolence. ¶ And whan thou hast no grutchynge in these / thenne meyst thou be fayne.

¶ The .xv. degrees of charyte.

c i ¶ These make parfyte charyte after Poules epystle. ¶ Be pacyente contynuelly for ony aduersyte. ¶ Lyberall to the nedy / & do good for euyll. ¶ Of other mènes welfare. enuye not ne be heuy ¶ Lette not by thy crokednesse good werkes to multeplye. ¶ Swelle not inwarde by malyce yf thy nyghbour prospere. ¶ Loue to be in lowe degree / & loth to be hye. ¶ To labour for other as thyself do thy vtter deuour. ¶ Be not moued for ony cause to vègeaûce or to yre. ¶ Thynke none euyll to another for ony prouocacyon. ¶ Ioye thou not in wyckednesse but sorowe y^u rather. ¶ Be gladde in trought & ryghtwysnesse & hate dyssymulacyon. ¶ For suche ryght bere aduersyte or ony trybulacõn. ¶ To y^t the chirche techeth the put ful credulyte. ¶ That god hath promysed trust it well without defalcatyon. ¶ In hope abydyng his rewarde and euerlastyng glorie. Amen.

¶ A lytell Instruccõn for them that shall entre in to religyon / drawn out of the longe rule of say^{nt} Iherom that he wrote to saynt Eustochiû &c.

| ¶ **T**houe god aboue all thyng / & thy neyghbour as thyself. In these two is fulfilled all y^e lawe & cõmaûdementes of god & parfyte charyte w^tout whiche can noman or woman be relygyous & come to heuen / & the whiche had among them they make theyr place or monastery a paradise in erthe & themself professed therin angelles full pleasaût vnto god. Wherfor amonge y^e spouses of god ben one wyll / one comfort / one heynes Remembryng y^t he is prynce of peas & charyte. in whom they shalbe wedded vnto. Forsake y^e desyre of tēporall goodes / for better it is to be ryche with other in the worlde than to be poore in a monasterye & to haue a desyre to haue god. Blessyd be they sayth our lorde y^t ben poore in spyryte &c. ¶ The more noble y^t ye ben & come of worshypfull lynage y^e more ye shal meke your self / & euer be gladde of poore & vyle habyte or clothyng / beware of obstentacyon & pryde or to desyre to be better arayed than an other syster is. And remembre y^t ye shall be professed & wedde elyke to one spouse Ihesu cryste in one wyl & vowe / whiche loue none suche syngularyte / pompe & vayne glorie. For in his court shall not a kynges doughter haue prerogatyf afore an other in lower degree borne. Goostly lyf requyreth no dignyte temporall / though all ye be neuer so meke / yet your spouse was & is moche more meker. See in your mynde how y^t say^{nt} Peter was a poore fyssher / and Bartylmew a noble man of byrth. Netheles Peter was preferred & made prynce of Bartylmew & of all the worlde. Beware of grutchyng y^t whiche gretly dyspleaseth god. Commende neuer your self of ony goodes gyuen or to be gyuen of you or by yours to y^e monasterye or els where / but euer lerne & vse you to take y^e crosse & to folowe your spouse in penaûce / & do that ye come for / keypyng obedyence / pacyence / mekenesse / sylence / prayer / fastyng / & suche other as your relygyon wyll gyue you Instruccyon. And in ony wyse shewe mekenesse in your langage / countenaûce & all other behauour / & in especyall to your heed & souerayne / the whiche representeth cryste your spouse / & that in all obedyence / drede / loue / & reuerence. Neuer disputyng of theyr wyll or of other that be your souerayns / but thynke y^t all is ryghtfull y^t they do / presume not to correcte theyr Iugementes. For as by example yf eche man sholde haue the guydyng of a shyppe y^t they be within / it sholde neuer prospere ne come to the hauen y^t it desyred. And as ye be professed deed to the worlde so be ye deed in other mennes dedes. ¶ Also remêbre that ye must forsake your owne wyll & offre it vp & gyue it to god & to them that shall be your souerayne & heed for euer more. Enforce eche one of you that shall come to religyon to passe an other in obedyence / for than doubtles ye shall please god A true obedyencer that hath vtterly forsaken his owne wyll / knowe not ony thyng harde to do y^t is cõmaûded of theyr souerayne ne ony thyng vnryghtfull. ¶ Beware of ydelnes the whiche is moder of all synne & vnclennesse / so that by your offyce that ye be called to / or by prayer / redyng / wrytyng / sewyng / or other handewerkes doynge / ye may make your bodyes dayly wery & crucyfied. And therby make your spyrytes the more quycke and apte to the seruyce of our lorde in confusyon of your enemye and encrease of glorie. ¶ Beware to be Inquysytyf / or to muse on hyghe maters and subtyll. And leue them to worldely people / and to clerkes / for otymes the letter may hurte you Thynke euer y^t ye had leuer dye than ones to passe the clausures or boûdes of your monasterye. Yf ye haue a faythfull & a Iuste frende / to whom ye may open y^e secretes of your herte / than ye haue a grete tresour / for otymes one shall be deceyued & seldome can iuge the trowth in his owne maters so well as other. Knowe your owne synnes & wayle them & medle w^t none other. Beware euer of detraccion & flee it as it were a venemous serpent / y^t the speker therof be your contaûce & departyng from them may be ashamed / & therwith lothe for euer so to speke or do. Moreouer yf ye wyll see your spouse Ihesu cryst in your mynde by contemplacõn euer kepe your sylence. For saynt Ierom sawe many in Egypt amonge holy faders that .vij. yeres togyder spake not owne worde / but only to god & to his saynt. Yf the caas be so y^t ye must speke / lete it be in all

c ij

peas & charyte & w^t fewe wordes. Remembrynge y^t your spouse loueth no voyde claterynge / but wolde be w^t you alone in all quyettesse in your soules. Wherefore be ye aferde to dysplease hym or to dryue hym out from you w^t stryues or debate / sclaudres / othes / and suche other / ¶ Saynt Iames coûselleth eche man to refrayne his tonge / sayenge that lyf & deth ben in the power of y^e same tonge / wrytynge thus. Who that refrayneth his tonge he shalbe blessyd in all dedes &c. Knowleche your self at all tymes carayne and erthe / & the glory therof is as a floure in the medowe. Absteyne you as pylgryms from all desyres of y^e flesshe / the whiche dayly bataylleth ayenst the soule. Absteyne also from lyes at all tymes / as ye wolde from helle / for them in no wyse loueth Ihesus your spouse. And also beware to mayntene or botrace suthe lyes whiche is abhomynable in the syght of god. Yf there come ony straûger vnto you / lete hym knowe by your heuently talkyng & behauour y^t ye be a well taught spouse of cryste & y^t they may glorefye in you & for you & be amended by you. Bere y^e wordes of saynt Ierom in your mynde that sayth thus. Truste me verely y^t theris no thynge more peryllous to a man. than is a woman / & to a woman no thynge more contagious than is a man / for eyther of them is chaff & eyther is fyre. And note this for a truth / y^t preuy talkyng lacketh no suspycyon. That thynge is not lefull to be seen / y^t is not lefull to be desyred. More than ony man can suppose or wryte / y^e deuyll reioyseth whan memorye of o man is fixed & had in a womânes herte. There is no venym in the worlde so noysom to woman as is affeccõn towarde man of what soeuer cause it procede or growe. Ye may see y^t the desyre of worldly wymen is euer in vesture / golde / precyous stones / & ornament outwarde of the body / & therin they put theyr glorye & felycyte. In so moche y^t it suffyseth not them theyr luste gyuen by nature only / but they seke occasyon & craft by the sayd premysses to encrease theyr sayd luste & desyres to theyr grete dampnacõn / beware ther fore of ony costely habyte or suche vanytees &c. Certainly sayth the sayd saynt Ierom / y^e pryncypall desyre is of suche wymen y^t men sholde fest theyr eyen in y^e faces of them by the prouocacõn & syght of theyr precyous arraye. But they sholde cõsider though nature hath gyuen to golde / & suthe other a precyosyte wherby they ben praysed / what is y^t to the vyle carkas y^t it hangeth vpon / the whiche is but a sachell of dounge brought forth of vnclene seed & fynally shall be wormes mete.

¶ The wordes of saynt Ierom.

O Thou moost vylest & worse than ony beest how shamefast sholdest y^e be in thy body yf thou woldest beholde thyself / y^t so in thyn arraye auaucest thyself. And this blessyd Ierom sayth. I take them for no relygyous wymen y^t ben cladde in costlyous araye or in a wanton & pynched habytes but he calleth them in latyn. Pessimas meretrices et storta. Wherefore desyre ye to go in vyle & vnshapely vesture. that wanton & dissolute persones may rather be prouoked to scorne & laughe at you than to thynke euyl or desyre you / for they say not trouthe that do ensure themselves with a glorye to kepe chastyte in a costely or ony shapely vesture / ye shal be called ladyes / for bycause that ye shall be spoused to the kyng of all kynges. Beware than & take hede with all mekenesse to your dygnyte / in lesse than your spouse be greued & make a deuorce & to departe from you. Yf that ye wyst & ones had tasted how swete your spouse were. ye sholde haue pleasyr ynough that passeth all worldly pleasyrs. This loye & pleasye had saynt Ierom & many other both of men & wymen / kepe the mansyon of your spouse clene / & garnyssh it with floures of vertue / and accompte your self moost vyle & outcaste of this worlde. Remembre also how in your baptyse ye forsoke the worlde / the enuye / and all theyr pryde & glory / the whiche now ye shall cõferme vnder y^e grettest othe that may be / & therwith receyue our lorde god in sacramêt in this your fyrste entrynge in to religyon. Beware also of vayne glory / lyftyng vp your vysage & voyce on hyghe as wymen done in the worlde. Rebukyng other or to speke of your noble blood or kynrede / for in the spousage and seruyce of god / the poorest mannes daughter lyuyng shall be egall & lyke to the grettest kynges daughter lyuyng in erthe. Ye muste forsake all suche worldely pompe & vanyte & take a newe & a more sure noble dignyte by your spouse Ihesu cryst that neuer shall haue ende / the poorest of you bryngeth more to the monastery / so that ye come with a meke herte and in wyll to forsake yf that ye hadde neuer so moche / than she that bryngeth moche with a proude herte / and therwith to other wolde haue it knowen. Beware euer that no foule worde or stryue be amonge you y^t ben deed folke in this worlde. But euer thynke y^t the trompe of the last daye of Iugement soundeth in your eeres / and calleth you sayenge. Ryse daughters Ryse / & come to your Iugement. Lete euer your mynde be with your spouse / and with your moder blessyd Marye / & the sayntes as often as ye synge or rede. Remembrynge y^t god is there present and seeth what ye do Lete none see you from the seruyce of god or vnoccupied. In redyng of prophetes epystles / gospelles / sayntes lyues / & other dedes of vertue doynge / hauynge euer bokes in your handes / studyenge or wrytyng / y^t people seyng you may saye. Beholde here the seruaût of god / & the lanternes of the worlde. Beware also of glotony whiche is moder of all vnclennesse & bocheres of

chastyte / & kepe your stomake rather voyd than to take to it superfluyte
wherthorough ye shall not nede to take medicynes for a digestyon. Vse curtesly to ete
& not gredely nor hastely / for therin may ye synne. It is wryten in the lyf of saynt
Benet y^t a religious woman w^t a gredenenes receyued a wycked spiryte in etynge of
letuse in y^e gardeyn. Also they y^t vse to dryⁿke wyne go not w^tout fyre î theyr bosom.
And euer beware of dronkenshyp / remenbrynge y^t abstynence & fastynge is a sure
medycyne for all sekens. And by them cometh grete vertue & grace. Not for thy
beware of vndiscrete abstynence / whiche myght cause you to haue payne here & in
tyme to come. Whan tyme is of redyng at your meles & repast or any other good
doctryne than beware of speche or laughynge / but take hede to y^e lecture. And
knocke pryuely your brestes & that yf ye may with fallynge of teeres / after your
meles reherce your lectures or some notabilytees of sermons or other holy thynges y^t
ye haue herde or seen afore. And whan ye praye be sory for the Ignoraûce of the
people & theyr synnes / & mynde the soules that ye be specyally boûde to praye for
with all other crysten soules. And yf ye wyl haue y^e swetenes of contemplacôn /
clense your herte from all worldly thynges. And be as ye were deed amonge them &
as ye were buryed in your sepulcre the whiche betokeneth your monastery / to the
tyme ye aryse & appere afore your spouse to haue your rewarde of his glory. Whan
ye shal go to your garden & seen the herber & grene trees smellynge y^e floures &
fruytes with theyr swetnesse / meruaylle the grete power of god in his creatures / &
thenne labour & engendre in your mynde / or talkynge of deuocôn & lyfte vp your
herte to heuen / & thynke verely y^t the maker of them that is your spouse in heuen is
vnspekable fayre / swete / delectable / and gloryous. But beware touche there
nothyng to a vayne vse or nycete of the worlde. After complyne kepe your tonge &
take you to prayer & contemplacion. And call to your mynde suche heuenly thynges
that ye haue herde or redde afore. See in ony wyse that ye kepe this poynt of goddes
lawe & of y^e lawe of nature. Do euer to an other as ye wolde be done vnto

¶ Deo gracias.

¶ Thyse short prayers folowynge taught our lorde saynt Brigytte. Saye ye them ofte
in the daye.

DOmîe ihesu christe. ego cognosco me graui^{ter} peccasse. Et libenter volo
emêdare p^{er} gr^{atiam} tuã Miserere mei p^{ro}pter amarã passionê tuã. D^{omin}e
ihesu christe. Redemisti nos in sanguîe tuo. Laus sit tibi p^{ro} amara passione
tua.

¶ Pater n^{oster}. Aue maria.

¶ Also vse for to saye dayly knelynge in remembraûce of the passyon of our lorde &
his fyue woûdes / & of the grete compassion of our blessyd lady .v. Pater noster / and
.v. Aue maria. & a Credo.

¶ Deus propicius esto michi peccatori. ihesu fili dei miserere mei et tocius populi
cristiani.

¶ Semper deo gracias.

¶ Praye for your broder Thomas Betton which for your soules y^t be come or shall
come in to relygyon / drewe and made the contentes of this lytell quayer &
exhortacion. necessary & nedefull to them that ben come & shall come to relygyon.

¶ Lerne to kepe your bokes clene &c.



Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE
THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™

works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you ‘AS-IS’, WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility:
www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.