

The
Book of the Foundation
of the
Priory Church of St Bartholomew
West Smithfield, London



Rendered into Modern English from the British Museum manuscript numbered *Vespasian B. IX*
by Mr. Humphrey H. King and Mr. William Barnard

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PREFACE

THE Book of the Foundation of St. Bartholomew's Priory and Hospital by Rahere in the year 1123 is in the Cottonian Collection in the British Museum numbered Vespasian B. IX.

The text is in Latin with a translation in Middle English of about the time of Chaucer. The Latin version is a transcript from an earlier copy which no longer exists. The transcript was probably made at the same time as the Middle English translation, at the instance of Roger Walden when he was in retirement during the years 1400-1404.

The original Latin version was written, as we learn from the MS., by one of the canons of the monastery, and finished by him after the death of Rahere's successor, Prior Thomas, in 1174.

The evidence as regards the date of the Latin and English versions has been fully set out by the late Sir Norman Moore in his introduction to the M.E. translation which he published in 1886.

The book is divided into two parts. The first part describes Rahere's conversion and his founding of the priory and hospital, and is printed in extenso in Latin in Caley and Ellis's edition of Dugdale's Monasticon, and also some of the miracles which occurred in Rahere's lifetime. The second part gives a further account of Rahere's life after conversion and of his death, also an account of Rahere's successor, Prior Thomas, and of the miracles during his Priorate. This translation of the Book of the Foundation into Modern English is offered as a convenience to those who may not have the time to read the Middle English version.

E. A. WEBB.

BOOK I

CHAPTER I: First it is to show who was the founder of our holy Places and how by grace he was first prior of our priory and for how long he so continued

RAHERE of pious memory founded this church in honour of the most blessed Bartholomew the Apostle, and gathered together religious men who should serve God there, after the rule of the most holy father Augustin, and ruled over them for twenty-two years, filling the office and dignity of prior. Having but slightly applied himself to the knowledge of liberal arts, but -- that which is more eminent than all knowledge -- being endowed with purity of conscience, he strove towards God with devotion, towards his brethren with humility, and towards his foes with a certain goodwill. And the proved sincerity of his mind, the conspicuous honour and probity of his conduct, his remarkable assiduity in divine service, and his prudent care in administering temporal business were worthy of praise. In feasts he was sober, a remarkable follower of hospitality, timely recognizing, patiently aiding and effectively dealing with the tribulations of the wretched and the necessities of the poor. Not elated in prosperity, patient in adversity, and if any misfortune occurred to him he sat beneath the shadow of his patron whom he venerated and whom he embraced with all his soul, and by whose help he was safe in all dangers. Thus, providing with all humility and the greatest diligence all things necessary for the flock subject to him, he daily increased in favour with God and man -- adding for his place reverence, for his friends gladness, for the malicious pain, for those who came after him glory. And such indeed was his life after his conversion.

But of what kind he was before and in what order he laid the foundations of this most holy Temple, let us show in a few words as they testified to us who saw him and took part in his works and conversations, of whom some have fallen asleep in Christ, some are alive to this day and are witnesses of those things we are about to relate.

CHAPTER II: The life he led before his conversion

THIS man, sprung of humble lineage, when he reached the flower of youth began to haunt the household of nobles and the palaces of princes. Sewing pillows upon all elbows (Ezek. xiii. 18), he drew to friendship with himself those whom he had soothed with jokes and flatterings. And, not content with this, he approached the king's palace with some frequency and resorted to the tumults of that tumultuous court and with jocular flattery desired to attract to himself with ease the hearts of many. There he made it his business all day long to attend spectacles, banquets, jests and the rest of the trifles of the court, and, with shameless face betaking himself to the suite -- now of the king, now of the nobles -- he assiduously employed a complaisance that should please them and obtain with greater ease anything that it pleased him to seek. By these means he was well known to, intimate with, and a comrade of the king and of the great men of the court.

This kind of life he had chosen at first and thus he spent his youth. But God, that beholds and pities all men, who cast out seven devils from Mary Magdalene, who gave the keys of

the Kingdom of Heaven to a fisherman, mercifully converted this man also from the error of his way and added to him when converted many gifts of virtues; since God chooses the foolish and weak of this world that he may confound the strong.

CHAPTER III: How, being converted, he came to Rome

THIS man, therefore, by God's grace in time repenting of his faults and proposing to halve his days, that he might obtain full plenary and a perfect pardon of all his sins, determined to go to the holy Roman Court, desiring in so laborious a journey to do fruits meet to repentance. And in no way with slothful spirit putting off for time and years this frame of mind inspired from heaven, but constantly carrying out the good work conceived with pious longing, he set off upon his journey and, God directing his steps, arrived safely whither he had purposed. And there, at the places of the martyrdoms of the most blessed apostles Peter and Paul, deploring his misdeeds and recalling to memory the sins and ignorances of his youth, he prayed that remission of them should be granted him by the Lord, promising that he would do nothing of like nature in the future but, having renounced these, would devoutly obey His will. Those two brilliant luminaries of heaven [Sts. Peter and Paul], two men of mercy, he set as mediators between himself and the governor of the whole earth, that he would avoid his past follies and pay assiduous attention to his promises.

In the meantime, while he sojourned there, he began to be vexed with a grievous sickness and, his pains gradually increasing, he was brought to extremity. And he, fearing that he had not yet given satisfaction to God for his misdeeds -- and wondering whether, therefore, in order to avenge his crimes, the final hour of his death was upon him among outlandish people -- poured out his heart like water in the sight of God and, all breaking out into tears, he vowed a vow that if -- having obtained health -- it should be allowed him to return to his own country, he would erect a hospital for the restoration of poor men and, as far as he could, would minister to the necessities of the poor gathered together in that place. And not long after, the benign and merciful Lord -- who saw the tears of Hezekiah, who rewarded the importunity of the woman of Canaan with the benefit of His pity -- mercifully looked upon him also as he wept and approved his vow by granting him the health that he desired. And he, gaining strength after his weakness, and having become whole, prepared to return to his home ready to perform the vow he had made.

CHAPTER IV: Of the vision which he saw in his journey, and of the apostle's command

WHILST he was accomplishing his journey, on a certain night he saw a vision, full at once of terror and sweetness. For, when after sweats by day he was refreshing his limbs with rest, it seemed to him that he was borne on high by a certain beast having four feet [not 8 as in the Middle English version] and two wings, and that he was set by it in a very high place. And when from such a height he bent down the glance of his eyes to the depths, he discovered a horrible pit to be beneath him, the terrible vision of which struck the beholder with both fear and horror at once, for its depth baffled all human view. He, therefore, conscious in himself of his sins, thinking that he would forthwith fall into so vast a precipice, as it seemed to him, shuddered, and began to give forth lusty cries from his mouth and, as he was thus fearful and crying aloud with fear, one was beside him bearing royal majesty in his countenance, of wonderful beauty and imperial authority and, with his look fixed upon him,

spake good words -- words of consolation, bringing a good message, as if he spake in these words --

"Oh, man -- says he -- what and how much allegiance would you pay to him who should help you in such a mortal crisis?"

and when he replied thereto that he would most diligently repay whatever heart, whatever strength were his for the thanking of his deliverer; he continued --

"I am Bartholomew, an apostle of Jesus Christ, who have come to help thee in thy straits, and to unlock for thee the secrets of the heavenly mystery; for thou shalt know that I -- by the will and command of all the High Trinity, and with the common favour and counsel of the court of heaven -- have chosen a spot in a suburb of London at Smithfield where, in my name, thou shalt found a church, and there shall be the House of God, the tabernacle of the Lamb, the temple of the Holy Ghost. This spiritual house the Almighty Lord shall inhabit, sanctify, glorify, and preserve unspotted for ever and ever. And His eyes shall be opened and His ears directed toward that house night and day [Kings viii 29] -- that he who asketh may receive, he who seeketh may find, he who knocketh may enter [Chron. vi 20, 40]. For everyone who being converted and penitent shall pray in this place shall be heard in heaven, or, seeking with a perfect heart help from any tribulation, without doubt shall obtain it; to those who knock with pious longing at the door of the Spouse attendant angels shall open the gates of heaven, receiving and offering to God the prayers and vows of a faithful people. Therefore, let thy hands be strengthened, and having faith in the Lord act manfully. Nor doubt at all with anxious mind concerning the expenses of this building; merely apply diligence; mine it shall be to provide the costs necessary for directing and completing the fabric of this work, and to proclaim the place itself acceptable to God and myself with very manifest signs and tokens, and to protect thee incessantly beneath the shadow of my wings. Of this work know that thou art minister and I the master. Do thou employ diligent service, I will perform the office of master and patron."

At these words the vision disappeared.

CHAPTER V: What he pondered with himself concerning the vision

WHEN he awoke he began to revolve with sagacious mind those things which he had seen and for some time to have a doubtful opinion in his wavering mind -- namely, whether they should be taken for a fantastic illusion, which is wont to happen to men at times in their slumbers, or for a heavenly oracle, of which he judged himself scarcely worthy. There were contending in the faithful man's heart humility and fear, and it was uncertain to which he should rather give credence. For as a humble man he desired to remain hid and not to presume himself to things higher than he understood. As a fearful man he dreaded to neglect the apostle's precepts, and by so neglecting to be held not humble but proud at the strict weighing of the supreme Judge. His fear, being furnished with the more worthy convictions and stronger suggestions, gained the victory and, accompanied by the grace of the good deed proposed to be done, raised the humble, comforted the faint-hearted, and strengthened this

faltering man with firm step in his happy purpose. As the same, therefore, who had formerly instructed him by a nightly vision was now more inwardly teaching him, as we believe, by his unction, he determined to perform his commands; especially since he himself had been enjoined merely to use diligence, whilst all the rest was the province of the teacher now to ordain.

Truly by dreams we read that more than once many secrets of the Divine Will have come to the knowledge of men in the course both of the Old and New Testament, whereof let it suffice to bring forward one proof from each. Holy Daniel by a dream learns the king's dream and by God's revelation knows the interpretation thereof. The just Joseph is warned in sleep not to fear to take Mary his wife and, the moment of persecution being at hand, to flee into Egypt, and, when the author of the persecution was dead, he is bidden by an angel to return to Judea. And so we must believe that visions fashioned in times of night do not always foretell a case of deceit, but sometimes are pregnant with heavenly mystery and worthy of faith and wonder. By these and many proofs of Holy Scripture are we taught. To have a perfect knowledge of these I think to be a matter not of human wit but of divine bounty, and so let us leave it to inspiration [of the Holy Spirit] [in the Middle English version, not the Latin] as it is ordained.

CHAPTER VI: Exposition of the same vision

BUT if it be enquired what was portended by the vision of the feathered beast, what by the horrible pit, what by the setting of the man on high, I will express in few words what I think on these. The beast I deem to have signified the devil, which in Ezekiel is mysteriously called the "great Eagle", both on account of the dignity of its heavenly nature and on account of the greatness of its spiritual iniquity. Who both there is said to have great wings and here also is said to have appeared to have had wings, so that, swollen with the pride of his exaltation, and striving to rise on high, he desired to be like God, and proudly raised up man by guileful promise against his Maker, through which mighty sin he ceases at no time and no hour to tempt the whole human race, to involve greater numbers, and to devote many with himself to eternal fire. His four feet I deem to be either the four winds of which mention is made in Zechariah, or the four kinds of temptations which the psalmist enumerates, or else the four vices of which Joel the Prophet speaks [Joel i, 4] saying --

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten",

by the palmerworm signifying lust; by the locust, vain-glory; by the cankerworm, gluttony; and by the caterpillar anger and fury.

Moreover, Zechariah [Zech i 18] makes mention of the four winds, saying --

"And I lifted up my eyes and saw, and beheld four horns. And I said to the angel that talked with me -- 'What be these?' And he said to me -- 'These are the horns which have disquieted Judah and Israel and Jerusalem'."

By these four winds are signified the four passions of the soul; to wit, fear and sadness, love and gladness, which entirely dissipate quiet of mind, and

'Cloudy the mind is
Bound with a bridle
Where they are ruling.'

Of the four kinds of temptation, David [Ps. xci 5] says -- speaking of the righteous man --

'Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, for the pestilence that walketh in darkness, nor for the destruction and evil spirit at noonday.'

The first temptation is light and hidden; the second light and open; the third heavy and hidden; the fourth heavy and open. By these and the aforesaid methods that matchless enemy of mankind presses us down to the earth as if with his feet and, when we are laid low, violently binds us to himself with the cruel claws of his malice. Further, those who of their own accord cleave to him he compels to rush on from vice to vice, from bad to worse, until, their iniquities being fulfilled -- they having been, as it were, carried to the highest summit of all impiety -- by the vengeance of God they fall back to the bottom of the pit, that is, they fall headlong into the bottomless hell, wretched, and of all the wretches the most wretched. By this vision, therefore, I think it was signified to the man that he should prudently consider the manifold snares of our subtle enemy, and wholesomely beware lest swallowed up by a vast precipice he perish wretchedly. But because a man's way is not his own, nor is it for a man to direct his own steps, there has been added the consolation of heavenly mercy, and there has been granted him no small opportunity to acquire virtue, so that divine assistance should be the more readily granted according as he should more carefully fulfil the apostolic command.

I consider that this wise man understood these things through that which was shown him, and that they in nowise escaped from him he has shown forth both by his deed and by his word.

CHAPTER VII: How, after gaining the king's favour, he fulfilled both the vow and the precept

THEREFORE, the remainder of his journey being accomplished, he came to London, and was received with much joy by his acquaintances and friends. With whom and with some barons of London in intimate converse about these things which were revolving in his mind, he narrated what things were done concerning him by the way, and took counsel as to what would be meet to be done thereon. And from them he received the answer that nothing of what he desired could be effected by him without consulting the king, especially because the place divinely shown to him was contained within the king's market, on which it was lawful neither for the princes themselves nor for the wardens of their own authority to encroach to any extent whatever, much less to allot it to a religious purpose of this kind. And, using their counsel, he betook himself at an opportune time to the king and, in the presence of Bishop

Richard, whom he had won over to himself as a supporter, he effectually explained his business, and humbly besought to be allowed to bring his purpose to performance. Forthwith He, in whose hand he was, inclined the king's heart to his desire, nor could prayers be ineffective whose author was the apostle, whose hearer was God. So his saying was pleasing in the eyes of the king and, considering the man's wish to be very good, and as he was of a prudent mind, he bestowed his royal favour upon his petitioner, and graciously gave him authority to carry out his proposals. And he, having obtained of the king's majesty the title of the possession he desired, and omitting no care or diligence, very gladly began to carry out his double work of piety; one for the vow which he had made; the other as had been appointed to him by precept. When, therefore, matters succeeded prosperously and all things that were necessary flowed to his hand-according to the apostle's word-he forthwith began to build the church with suitable stone blocks in courses, and the hospital house a little farther removed from the church.

Now the church was founded, as we have received of our elders, in the month of March, in the Name of our Lord Jesus Christ, in memory of the most blessed apostle Bartholomew, in the one thousand one hundred and twenty-third year from the Incarnation of the same Lord our Saviour, while the most holy Pope Calixtus the Second ruled the citadel of the high pontificate, William, Archbishop of Canterbury, presided over the Church of England, and Richard was Bishop of London, who of due right hallowed that place on the east side of the said field, and dedicated with episcopal authority what was at that time a very small cemetery, in the reign of the younger son of William the Bastard, first King of the English in the North, Henry the First, in the thirtieth and about a third year of his reign [December 5, 1129] to the praise and glory of the Most High and Undivided Trinity, to whom be blessing and thanksgiving, honour and dominion, for ever and ever. Amen.

CHAPTER VIII: What was revealed to King Edward the Confessor concerning this place

HERE we ought by no means to keep silent that by the relation of our elders we find this place divinely shown as a place of prayer long before that time to the glorious King Edward the Confessor, son of King Ethelred, brother of Saint Edward the Martyr, of whom they say they had heard many good things to be declared in their own times. For this most blessed king, when he shone in the Church of God with manifold beauty of virtues and-as the book of his deeds says-when he was conspicuous as a religious and full of the spirit of prophecy, being illumined by the Holy Spirit, looked with the eyes of his mind upon things remote as being present, and future things as existing. And he, on a certain night, while his eyes were taking sleep-his heart awake to God-was forewarned of this place by a divine oracle given to him that God had chosen it to place His Name there, and to show it renowned and venerable to Christian people. Whereupon the same most holy king, rising in the morning, came to the place which God had shown him, and to those standing by explained the vision made to him at night, and foretold that that place should be great before God and all people. And with how great strength of truth his remarkable prophecies were supported, the issue of affairs has for ever proved, and every faithful man shall be able to see here more clearly than the day.

CHAPTER IX: What three men of Greece foretold of this place

IT was said also that three men from Greece, sprung of noble lineage, having gone forth from their country and kindred and having entered for the Lord's sake upon the labour of a holy pilgrimage, when with devout souls they had oft besought the protection of saints in many places in the world as they travelled round, having passed over the sea entered England, desiring to visit the bodies of saints resting there, and by their merits and prayers to preserve themselves in the last account, and coming to London they approached this place, and there, prostrate on the ground, worshipped God, and in the face of those who were there present at the same time and who were regarding them as simple and ignorant folk, began to prophesy wonderful things of this place, saying –

'Wonder not ye, that we here worship God, where the Supreme Creator of all things will build a temple most pleasing to Himself, and its fame shall reach from the rising of the sun to the going down thereof.'

CHAPTER X: Of the cleansing of the place

Now that place, however, before its cleansing, holding forth no hope of offering anything good, was very foul and, like a marsh, at almost all times abounded with filth and muddy water. And the part which was above the water was allotted to the hanging of thieves and the punishment of others who had been condemned by judicial authority.

When, however, Rahere had devoted his energies to the purging of the place and had decided to put his hand to the sacred building, not being ignorant of the wiles of Satan, he made himself a fool because he was constrained [Latin: *quia coactus*] to do so, and outwardly putting on the look of a simpleton he began for a time to hide the secret of his soul, and to do his work more wisely the more he did it secretly. At length, with wonderful skill in games, he won to himself bands of children and servants, and by their help he easily began to collect together stones and other things which should be profitable for his building. And he himself played with them and became in his own eyes even more vile from day to day in order only that he might in so much please the apostle of Christ, to whom he approved himself. And, helped by his grace, when those things which seemed necessary had been prepared, he raised up an immense fabric, and now he began openly to be called not foolish, as was being thought, but truly wise, as was being concealed.

And therefore, comforted in marvellous wise by the Holy Spirit and imbued with the knowledge of the truth, he spoke the Word of God faithfully through God's churches and consistently exhorted a multitude, both of clerics and laymen, to pursue those things that are of charity and almsdoing. Wherever he proclaimed his sermon it was in such a manner that now, by invoking gladness, he compelled all to applaud him, and at another time, by his unrestrained sadness, compelled almost all to sighs and tears.

He himself, however, persevering with unchanged countenance and mind, brought forth sound doctrine and that faithful sermon which is according to God, and in his teaching he was irreproachable, teaching those things which the Holy Spirit by the apostles and apostolic expounders had handed down to its church to be held immovably. Furthermore, his life

accorded with his tongue, his deed with his sermon, and so in the Sacrifice of God he twisted back the bill of the turtle-dove to its own wings lest, preaching to others, he should himself be found a castaway.

From this time all men were greatly astonished both at the novelty of the rising fabric and at the founder of the new work. For who would believe that that place could be purged with so sudden a cleansing, and the tokens of the adorable Cross be raised there where a short time ago were standing the horrible gibbets of thieves? Who would not be astonished that a remarkable building of piety should there be built to be a safe sanctuary to those that fled thereto, where of old was fixed the common place [*officina*] of the condemned and the general punishment of the wretched had been inflicted? Who would not marvel that there should be haunted the mystery of the Lord's Body and Holy Blood where formerly was poured the blood of guilty men? Whose heart would easily admit that a man of such kind -- neither remarkable by gentility of proud blood, nor sufficiently endowed with knowledge of letters human or divine -- should undertake so prudently so excellent and magnificent a work and, having undertaken it, should carry it on from day to day with such happy progress? This is the change of the hand of the Highest. These are Thy works, O Christ, who with excellent virtue and singular piety makest of the unclean clean, chooseth the weak of the world and confoundest the strong, and callest what is not as if it is, who madest Golgotha -- a place of public abomination -- a sanctuary of prayer and a solemn token of devotion.

CHAPTER XL: Of the animosities of the adversary party, and the privileges of the Church

So as time went on the clerics who were to live under regular rule were shortly brought together in that place, Rahere holding the office of prior and abundantly ministering necessities to them, not indeed from fixed revenues but from the offerings of the faithful. And not long after, lo, the thing he feared befell him, and what he dreaded happened to him; to some he became the odour of life unto life, to others the odour of death unto death. For some said 'he is a deceiver', because in the net of the great fisherman evil fish are mixed with good until the hour of the last Judgement; those of his household became his foes and there arose against him wicked men-but wickedness deceives itself. Therefore, stimulated by envy, some secretly -- many even openly -- ceased not to rage against the man of God and to disparage the place itself and the prelate thereof, to bring calumnious charges, to terrify with threats, to take away what goods they could, to oppress with baseness, to weary with wrong, to provoke with abuse and to beset with feigned friendships. Some of these broke out into such bold madness and mad boldness that they entered into an alliance of wicked conspiracy among themselves, as to on which set day and at which place they might deceive him with guile and subtlety and admit to their Council the man of God, and when present might take him by stealth from the path of life and thus altogether destroy his memory from the earth. But there is no wisdom [Eccles ix 10], no knowledge, no device against the Lord on whom he was casting his thought, and in whom, with His apostle, he put his strength. So He, who was his Hope, became his Strength and for his sake overcame his foes. Meantime, while the day appointed for the destruction of the innocent is awaited, one of them who was a partaker in this great treason, and in his guilt shuddering at the unheard of sin, before the hour of the impending danger fully disclosed to the servant of God the substance of the whole plan. He thereupon gave thanks to God and to his patron, that the secrets of his foes

were not hid from him and, by the help of his piety, he had escaped the death prepared for him.

For these and similar reasons that came to light, again he approached the king and with lamentable complaint urged how with false reproaches he was disgraced, and how the outbreak of scorn tried him; and prayed that he would deign to protect his person and the place appointed him by royal bounty. He also suggested to him that he could look for no reward of God who began a good work and did not bring what he had begun to its proper completion. Wherefore, by the bowels of Christ's pity on which he trusted, by the might of his dignity, by the eminence of his power, let him open to the desolate his heart of pity, let him honour God in his servants, let him restrain the yelping madness of the faithless, and thus, combining better issues with good beginnings, build for himself an eternal mansion in heaven, while he respected the House of God on earth. And so the king, marvelling at the man's prudence and constancy, answered that he granted his just and necessary petitions, and pledged himself to be thenceforward the guardian and defender of him and his. Therefore, he presented the church, and all things belonging thereto, with the same liberties with which his crown and the freest church in England were possessed, and granted to it the customary rights; and he decreed that it should be free from all earthly service, jurisdiction, and submission, and gave very sharp sentence against the conspirators. These and many other tokens of liberties he granted to the prior and to those serving under him and to the aforesaid church, and confirmed them by his charter under a seal, adjuring all his heirs and successors in the Name of the Holy Trinity that they should uphold and defend this place with their royal authority, and should grant and confirm the liberties gained by him. Satisfied with such privilege, he joyfully came out from before the face of the king. And coming to his own people he made known what he had obtained of the king's majesty, to some that they might rejoice with him, to others that they might be afeared. Also the same venerable man had purposed to lay a complaint of his misfortunes before the Apostolic Chair and, God's grace helping him, to bring back therefrom writings which should profit himself and those who should come after him. But various hindrances arising on this side and on that, and at length the moment of death threatening him, he was not able to fulfil what he wished, and so deserved praise only for his good intention. But after his decease, three men of the same society (whose memory be blessed) went to the heads of the See of Rome, each to one, and by the three grants which they brought back thence from three pontiffs, namely the Saints Anastasius, Adrian, and Alexander, they rendered this church glorious with this triple dowry and defended it against hostile attacks as it were with an impenetrable shield. Behold, the prophecy of the most blessed king and confessor Edward, so long time before foretold of this place, is now at length seen to be in great part fulfilled. For behold, this church holy and beloved of God shines forth with manifold glory, endowed and founded by heavenly promise, exalted with exceeding many grants from most famous men, and for a crown of praise and glory dowered with many relics of saints and beautified with very numerous signs of heavenly virtues.

CHAPTER XII: Of light sent from heaven

WHEN then in the beginning there was built in the aforesaid place an oratory of the blessed apostle, many and innumerable tokens of miracles were performed, but on account of their abundance they were neglected and were handed down to memory by scarcely anyone.

Wherefore but a few, of those which have been performed in these latter days and have been made known to us by sight rather than by hearing, we will faithfully describe as they occur to our memory.

And so at the beginning of the erection of the fabric our elders say that as a certain day was drawing towards evening, when the darkness of night was already at hand, a light sent from heaven gleamed over the church and remained over it for the space of an hour, and was seen by them and many others. Which afterwards, returning on high, thenceforth appeared to none, and in a moment vanished from the eyes of the beholders. Moreover, of how great love, pity, and heavenly grace this was a token was manifestly showed to all by the multitude of signs which afterwards appeared there.

CHAPTER XIII. Of Wolmer, crippled and there healed

A CERTAIN sick man, Wolmer by name, oppressed with a grievous and long-standing disease, appeared wretched and pitiable to all that beheld him, for his feet hung destitute of natural vigour, his legs clave to his thighs, part of his fingers was twisted back to his hand. Supporting himself as best he could on two little stools he dragged behind him the heavy weight of his body. Domestic poverty followed to increase his trouble, so that, to a man who had strength neither to work nor to walk, the necessaries for a livelihood were wanting, and the double misery both of poverty and sickness affected him. And this calamity became the more grievous the longer it continued. For he was oppressed for about thirty years by this so great weakness and, either creeping somehow or other himself, or carried by the help of others, he used to sit in the church of the blessed apostle Paul in London, there asking alms of those that entered. Which having been done, now the acceptable time and year of blessing had come in which Rahere had laid the foundations of his most holy temple, and the fame of the new work -- as it were a most pleasant odour -- was spread abroad by the lips of all the people, so that it could in no wise escape him. And he, beside himself with a divine inspiration, conceived a pious longing in his mind to be carried to that place, to implore there divine help. And, having been carried thither by his friends in a basket, he fell prostrate before the altar, and offered up his humble prayers to heaven, urging upon the high and dreadful Judge the glorious merits of the blessed apostle, by which he might merit to obtain both forgiveness of his sins and health of body. And without delay that fount of pity which is open to cleanse the menstruous woman and the sinner, was present at his calling and made a stream of health and grace to flow forth from itself. Forthwith, the crookedness of his whole body being little by little loosened, his limbs -- hitherto condemned to earth -- stretch themselves upwards, and now, being set in their natural order, he was seen to go forth as a new man.

Hereupon what a great cry from those present was raised to the stars, what tears were shed for joy, what praises were offered to the Lord for so amazing a miracle, can be better conceived by a devout mind than expressed in words. The matter was forthwith published through the whole city and by its widespread report greatly kindled men of both orders, clerics and laymen. Thereupon noble matrons of the city watched there with nightly vigils, clergy and people rushing in crowds with great devotion of mind and readiness of heart thronged the place, and by their constant visitation made it and its founder famous.

CHAPTERXIV: Of the antiphoner

A CERTAIN man had removed secretly from the church a book which we call an antiphoner, which -- and because there was not at that time a large number of books in the place -- was necessary to those that should sing in the church. When, therefore, it was anxiously sought and not found at all, it was told to Rahere the prior what had happened concerning the book, who with quiet mind bore such a loss calmly enough. At night, however, when in his accustomed manner he had given himself to sleep in his chamber, lo, the glorious apostle of God, Bartholomew, appeared and addressing the prior, said -- "Tell me, Rahere, what is that for the loss of which ye thus complain when I am nigh." And he replied -- "My lord, the clerks had that in which to the honour of God and of thee they were wont to sing in the holy temple of thy glory, and now whether it is hidden somewhere, or by chance removed by some thief they know not." "At early morning" [literally "at the top of the morning"] -- quoth he -- "bid thy horse be saddled and hastily enter the city and when thou comest to the Jews' street [the Old Jewry] spare thy spurs, loose thy reins, and leave thy horse to my guidance, then into whatsoever house thy horse shall of his own accord set his foot, in the same house, taught by me, know well without any doubt is held the book of which thou hast spoken and, doubting nothing, shrewdly and firmly inquire."

And saying no more than this in a moment he disappeared. But Rahere, when it was light, leaping from his couch carefully followed the commands which had been given him and, speaking peaceably with the enemies of peace, found the book which he sought, took it, and carried it home.

CHAPTERXV: Of a woman healed

A CERTAIN woman's tongue had so swollen that she could not shut her mouth at all, and with gaping jaws could in no wise hide the swelling. She was brought by her friends to the aforesaid church and presented to Rahere the prior. He -- as he was a man of much mercy -- having kindly compassion on her pain, offered a prayer for her to God and to his patron; then, revolving his relics, he dipped that which he had of our Lord's Cross in water and straightway washed the tongue of the patient therewith, and pointed upon it with the same tree (i. e. the portion of the cross) of life the sign of the cross. In the same hour all the swelling was allayed and the woman, glad and whole, returned to her own.

CHAPTERXVI: Of a certain rich man

IT is related also that a certain very rich man, dwelling in a certain country place, came to the same church and, delighted with the pleasantness of the place and with the solemn office of divine worship which he saw there continually and devoutly done, said to Rahere the prior --

"Many good things, my lord, I have known by common report of the virtues of this place; now have I been privileged to see with my own eyes, and therefore I have purposed in my mind that to the blessed Bartholomew, patron of this place, I shall commit myself and all mine from this day, and submit myself wholly to his service

and call him everywhere my lord and honour his clerks of my substance as he shall inspire me."

"Well," (says Rahere) "hast thou purposed, assuredly thou hast chosen for thyself and thy affairs a discreet guardian whom, if -- as thou dost promise -- thou shalt serve faithfully, doubtless through him thou shalt obtain blessing from God."

At these words the man departed, and not long after there happened a thing wonderful and worthy to be told. On a certain day as he sits at table it is told him by his servants that his kitchen is suddenly in flames and is being destroyed with the fury of the fire, and he is prayed to come hastily and not delay to bring help to his house which is already perishing and at the point of falling. And as they were astounded and terrified with excessive fear, the father of the family is said to have thus answered --

"Have I not some time since committed myself and all my goods to the blessed apostle Bartholomew, and appointed him the guardian of my life, and of those things that belong to me? If, therefore, it pleases him to preserve his own he will in no wise need the trifle of our help to preserve all things safe and unimpaired for the solace of his servants. If his will desire it, his power can do it. If, however, a glance of anger from above inflicts a penalty worthy of our deserts, what or how much can an effort of care on our part prevail to effect in resisting that? So, while he sustains us, let none of us move a hand; let us abide in silence and in hope, the salvation of God and the might of our protector."

The words were yet in the speaker's mouth when, at the naming of the glorious apostle, the very fire seemed to suffer violence and the balls of flame which it had thrown upwards wholly stopped and it was confined within fixed limits. And when this had been reported to the father of the family, he said --

"You see how great is the power of faith and how eminently appeareth the power of the apostolic virtue. When would the raging flame yield to our strength which has been in a moment extinguished by an apostle of God? To him therefore be thanks returned by us and may he deign to guard us as now henceforth and for ever."

CHAPTER XVII: Of the seamen in peril

CERTAIN men departing from the king's city of London had come to the remote ends of the world, and after some time were preparing to return to London with all their goods. And when they had entrusted themselves to the waves of the sea and with the blowing of the south-west wind were making, tended with a swift course, for the desired haven, lo, they beheld from afar, as it were two furlongs away, the high peaks of projecting rocks through which they must pass if they determined to proceed farther. Therefore the shipmaster, looking forward, declared that a great peril threatened them in that the ship, if dashed upon the rocks, would be broken in pieces, the merchandise would perish, and for the crew there would be no hope of escape. Nevertheless, he exhorted them to trust in the divine mercy, to offer their humble prayers to Him to whom nothing is impossible, nothing is difficult. At which the men of London said "What do we with little faith fear who have the good Bartholomew, the accomplisher of so great marvels, set nigh to us in London? To him, then,

let us prostrate ourselves in prayer, to him let us offer our vows with all confidence who shows to foreigners so great and so famous benefits; he will not hide the bowels of his mercy from his fellow citizens." To him then with one mind, prostrating themselves, they prayed; rising up after their prayer, and looking forth this way and that they perceive that after their supplication they have been carried past the danger by as great a space as that by which before their prayer they seemed to have approached it. Joyful, therefore, straightway as they landed they betook themselves to the church of the glorious apostle, and offered two wax tapers of immense size for their vow.

CHAPTER XVIII: Of a certain youth

THERE was a certain youth, by name Osbern, whose right hand clave to his left shoulder, but his head lay immovable, pressed down upon his hand, and neither his hand from his shoulder, nor his head from his hand could be severed. He, coming before the altar of the most blessed apostle Bartholomew, and with tearful sighs asking that his mercy should come upon him, deserved to be heard and to be answered. When, having attained the freedom of his limbs, he, with those that stood by, with worthy praises extolled God who is wondrous in His saints.

CHAPTER XIX: Of a crippled woman

A CERTAIN woman in the parish of St. John at London (St. John Zachary), enfeebled with long sickness, continually kept her bed and, despairing of health, was only awaiting her last hour. She, having heard from her neighbours what and how great wonders were done by the power of God in the church of the blessed apostle, and being filled with the strength of unconquerable faith in good hope, asked that she should be carried thither. And being brought there she proved by experience the truth of what she had heard, and felt it to her profit and obtained the answer to her prayer by the free gift of our Lord Jesus Christ, the author of our faith, who heals the broken-hearted and binds up their sorrow.

CHAPTER XX: Of a boy blind from birth

A CERTAIN boy blind from birth, with one directing his steps and his father and mother accompanying him, was brought to the solemnity of the glorious apostle. And as he entered the church he fell to the earth and there awhile began to turn himself now this way, now that. Without delay, beneath the hand of the Heavenly Physician, who lighteth every man as he cometh into this world -- in whose light we all see light -- the inborn darkness fled away, and while blood flowed down from his eyes over his cheeks, the light of his two eyes was not wholly restored to him but [light] then for the first time was conferred on the boy. With eyes opened he knew the parents whom he had never seen, and called all things severally by their proper names.

CHAPTER XXI: Of Wymonde that was dumb

A CERTAIN youth by name Wymonde, who was cared for for some time in the court of Eustace de Brock, was known by all who knew him to have been dumb. He, bearing ill

enough the loss of his tongue, and presuming on the mercy of God and the merits of the apostle, betook himself to the said church, and, keeping continuous and devoted vigils there, deserved to obtain what he asked in faith. For on a certain day, after Compline, the bridle of his tongue was loosed, and with a loud voice he magnified the virtue of the apostle, blessing Christ and the power and wisdom of God, who openeth the dumb mouth and maketh eloquent the tongues of infants.

CHAPTER XXII: Of Godric the butcher

Now when the plantation which the heavenly Father had planted -- to wit the aforesaid church -- rose higher, and the fame of the virtue of the apostle resounded everywhere among the neighbours, Rahere joined to himself a certain old man, Alfune by name, in whom there seemed to be seriousness with age, and, with seriousness, the wisdom of age. The same old man not long before had built the church of St. Giles at the gate of the City which is called in the English tongue Cripplegate, but in Latin *Porta Contractorum*, and had brought that good work to a happy conclusion. Thinking then that this man would be useful to him, he appointed him his colleague and with his counsel and help arranged and perfected what was to be done.

It was the custom of the said Alfune, with officers of the church, to go about the City and neighbourhood of the church and busily to seek necessaries for the relief of the poor who lay in the hospital and of those who were hired for building the church [literally *Basilica*, i.e. a metropolitan church or cathedral], and faithfully to bring home what was entrusted to him and to divide it amongst them as each had need.

There was then a certain butcher, Godric by name, a man of excessive sternness and of a mind niggardly beyond what was becoming, who was wont not only to give nothing to those that asked of him, but even to insult them with scornful words. Now it happened on a certain day that while the said Alfune went round to the butchers one by one, he came to this man also after the others and, as according to the apostle it is fitting to make good and honourable suggestions in season and out of season, he persistently urged him -- unwilling to give anything -- that he should not let him go empty-handed. And when the old man perceived that neither by fear, nor for love of God, nor indeed by human feeling of shame, could the obstinacy of his hardened heart be softened, even a little, from its rigour, he broke out into these words --

"Oh, thou unhappy man! How art thou ungrateful to the Giver of all good things and art not willing to share the gifts of the heavenly goodness with the poor of Christ? I beseech thee, wretch, lay aside the obstinacy of thy unfaithful heart, and now at this present time make trial of the virtue of the glorious apostle, trusting in whom I promise thee that of whatsoever heap thou affordest me a portion of flesh, the same heap shall be sold sooner than the others, and thou shalt lose nothing of its price."

What need for many words? He, moved not by the instinct of charity, but overcome by the importunity of the asker, drew out a single piece of food from the cheaper heap and threw it at the priests and, calling them vagrants, bade them depart from him speedily. Alfune replied

that he would not go away until his saying was fulfilled. Straightway, a certain citizen came up who, desiring to obtain meat for himself and his family, bought -- at the desire of the seller -- that heap of which Alfune had before spoken, and carried off his purchase with him. And when this thing was reported through the meat market, it was held -- as was fitting -- to be a remarkable miracle. Thenceforth they began to be more ready and more fervent in the giving of alms, and to strive to anticipate each other in giving, but especially he, the hardness of whose faithless heart the virtue of Christ, who even promised that a cup of cold water given in the name of His disciple should not lack its reward, turned to piety.

CHAPTER XXIII: Of Eden, the wife of Edred

AT another time the same Alfune was seeking what was needed for making ale from the matrons living around, going about to the houses of each. But when he was attending to this collection in the parish of St. Giles in London, he came to a devout matron, by name Eden, wife of Edred, who, loving Christ's apostle with marvellous affection, used either to bring or send her alms to his church. Coming to her, Alfune prayed that she should impart to him for God's sake somewhat of the blessing given her by the Lord. And she replied that she had but seven sieves full of malt, and if she took any from them she could not finish the beer which she was mixing. 'Forsooth,' says she, 'though I be sure to have damage, yet I will more willingly bear the loss of my ale than that ye should depart empty from me without fruit of my alms.' So saying, she measured one sieveful and gave it to the servants, and when they had departed she began to measure what was left and, wonderful to relate, found seven measures. And thinking that she had made an error in counting, she began to count again and then found eight. Counting the third time she found nine, and measuring a fourth time found ten. So that she, who had studied to fulfil the charity which is the fulfilling of the law, had ten as her reward from Him that is righteous to repay. And she immediately had carried to the aforesaid church both the excess and what was left, and told everywhere the tale of the marvellous increase, blessing God who by His saints works signs and wonders to whom power is at hand at His will.

CHAPTER XXIV: Of Godena, the cripple

A CERTAIN woman named Godena had her legs so twisted back to her thighs that she could never stand upright, but by the continual habit of sitting led a tedious life in sorrow and tears. She, being brought on a time to the church of the most blessed apostle, begged the boon of perfect health, and obtained it by the gift of our Lord Jesus Christ, who looseth the fettered, raiseth the oppressed, and directeth the righteous.

CHAPTER XXV: Of a man who could not sleep

A CERTAIN man very well known at Norwich, at a time when he had lost blood, and did not take care of himself as was expedient, had lost the repose of sleep. Now, how grateful and how necessary that is to man it is not necessary to set forth. It indeed lightens the sweat of the day, and after labour refreshes a man for labour, and keeps whole and sound the nature not only of men but also of beasts. This poor man, lacking this, had passed sleepless nights for about seven years. Forthwith his sinews were contracted with horrible leanness, his face was rough and wrinkled, and the bones of his body were exposed, so that they could

be counted by those who beheld him. On the top of his trouble there came upon him poverty, so that he, formerly endowed with friends and money, but now destitute of both, was given up to complete idleness, and could provide neither for himself nor his household.

But in the seventh year of his misfortune, when the relics of the church of St. Bartholomew had been brought and deposited in the oratory of St. Nicholas at Yarmouth, he came devoutly to these relics and, humbly prostrating himself, asked and sought a remedy, and found it. He knocked and our porter opened to him, and God gloriously showed towards him the bowels of His mercy. For, when lying on the ground he had multiplied his prayers, he began to sleep, and after he had slept for some time he arose whole and returned to his own, giving thanks to God, who both striketh dead, smiteth, and healeth.

CHAPTER XXVI: Of a dumb boy

ALSO a boy who for a long time had been dumb, to the praise of the glorious apostle the goodness of God opened his mouth and tongue, and thenceforward he spoke aright.

CHAPTER XXVII: Of Nicholas

A CERTAIN boy of fair form, by name Nicholas, had his leg so stretched to the upper parts of his thigh that he could by no means stretch it out or draw it to him, inasmuch as the sinews had wasted away and always lacked lissomness, so, leaning on a staff, he used it in place of a foot. This boy, coming to the church of the most blessed apostle Bartholomew, experienced how pleasant the Lord is to all men and that His mercies are over all His works. By the merits of which glorious apostle the warmth of life is poured into his withered limbs, and forthwith complete health follows. And he, staying there some time, served the canons of the church in their kitchen, and for the bodily health that he had received he repaid the gift by service.

CHAPTER XXVIII: Of Adwyn the carpenter

ANOTHER man, named Adwyn, lived in a town which is called Dunwich on the sea-shore, who was so crippled that he had not the free use either of feet or hands. Indeed, with his calves cleaving to his thighs he could not walk at all, and with his hands bent backward he could do no work; he could scarcely carry food to his mouth with just the tip of his fingers, which, too, the stiffness of his sinews had crippled. In such grievous sickness he had already passed the years of his youth, and had attained to man's estate, but was not yet in control of his limbs. When the story of the miracles of the most blessed apostle reached him he began to raise his sorrowful spirit with a better hope and to promise himself that he would have health if he should be carried thither.

Therefore, because he was far from the said church, he paid the passage money and was set on a ship and, being carried to the church, was set in the hospital of the poor and supported there some time of the alms of the said church. Meanwhile, by the virtue of the apostle he began to revive and his longed-for health began to return bit by bit. And so at first, bent though he was, he made with his hands little things such as distaffs, weights [probably used to weigh bundles of wool for spinning], and other girls' gear. Next, as his steps grew stronger

and his limbs enjoyed their natural vigour, he followed the more important works of those who cut logs with axe and hatchet, and not long after practised the craft of carpentry in the same church and throughout the City of London as he had been taught as a boy, blessing God whose eyes are on them that fear Him and on those who hope in His mercy.

CHAPTER XXIX: Of a certain man that was dropsical

A CERTAIN dropsical man, that took his surname from his plight, being quite unable to hide the inward grief of his mind, exposed his wretchedness to the sight of all beholders. For moisture beneath his skin had caused a swelling tumour and the disease which lurked within showed outwardly by his swollen belly. He, being brought to the church of the most blessed apostle Bartholomew, after rolling himself writhing on the pavement in different directions through the greatness of his pain, at length in the sight of all discharged the deadly poison, and with his inwards thus purged of the deadly plague returned sound to his home.

BOOK II

PROLOGUE

As we confess to the Lord and we undertake to narrate His marvels in so far as He shall grant that we finish (who granted that we should begin), there cometh to our mind one practice to be told of which took the place of many, so that, this being established, both by ocular demonstration and the evidence of all men, we may pass more freely to other things done with like virtue and equal power. For hitherto we have written examples of miracles which were done in the days of Rahere of good memory, founder of this place, to the praise of God and the stimulation of holiness. We have now to deal with those also which we have seen and heard of, which were done in the times of the said prior's successors. While the said thankfully remembered prior still survived, who built up the fabric of this precious work on the foundation of the apostles and prophets, because the beginnings of great things need greater help, a frequent supply of ministering grace was then especially ready at hand. Thence it happened that from those whom the heavenly Father attracted, as they consecrated their courses to the odour of his ointments, by the freshening devotion of those that came together, there was a new festival also of offerings and gifts in money, in household goods, in corn also and movables, besides a great multitude of men that were sick, withered, blind, dumb, and deaf, who continually grew well in this place, a pleasant feast. For this reason, the day of his nativity in heaven being known, was celebrated on earth with great dancing, and hence as the crowds thronged for various causes those of them who remain at the present day tell us that the sick also thrust together, as if awaiting the moving of the water that they might be the first to take the grace that was wont to be bestowed on them at a fixed place and time. And this is, as we said above, the one festival which took the place of many, or the many things which made the one festival; for as the blessed Kingdom of Israel was all, as it were, one prophecy concerning Christ and His Church, so all these things which have been told, or should be told, relate to the accumulation of the proof of this, that the Lord is verily in that place. And, although there is no place without Him, who is not confined by space, and is not anywhere for the sake of the place but for the sake of a man -- wherefore it should be attributed both to the man and the place -- yet no one is so privy to the secrets of Christ that he can belittle the reverence due to the holy place which has been consecrated to godly exercises for the healing of souls; where is the keeping of the holy things, the dispensation of the Sacraments, and -- greatest thing of all -- the presence of the Body of Christ, together also with experience of His virtues, with the great office of the English service and devotion to the attentive worship of all saints. Awful, therefore, is this place to him that understands, here is nothing else but the house of God and the gate of heaven to him that believes.

For those who understand not these things by faith, or believe them not by charity, scoff at our sabbaths and pollute the sacred things which cleanse others, so that they think our piety is complaining, transfiguring themselves into an angel of light; until the consummation of sins, antichrist shall have come, by whom the earth shall be given over to the wicked and holy things be trodden under foot, that those things may be open which are now in a hidden den of thieves. Moreover, the spiritual sanctuary which in like manner is constructed here of

living stones shall be transferred to a building to remain unimpaired to the Kingdom everlasting. And as in an earthly empire it is unseemly and suspected for any except a single person to make war in his own name, so we have one of those whom the Lord has appointed princes over all the earth; we have, I say, the doer of marvels, our patron and leader Saint Bartholomew whom, by the grace which he received abundantly from Christ, we beseech that with his mighty authority which commends His Master's virtue, he may not only lead us to follow him, but also draw us and even hedge our paths with thorns lest we go after the lusts of the flesh, and that he compel us by the whip. of his fatherly chastisement to enter the Supper of the Lamb and His eternal marriage, who takes away the sins of the world. Which thing may He vouchsafe to grant us who liveth and reigneth for ever and ever. Amen.

Also Another

As we learn from worldly writings -- as it were from the spoils of the Egyptians -- that the part of a heedless man is to be ignorant of the beginnings of his affairs and to be careless of their conclusions, it appears exceedingly blameworthy in us, whose special business is that of words, not to know the foundations and the reason of those things which we worship. For Moses, who first taught us to spoil the Egyptians, taught how, when those who come after us ask about the meaning of our sacred things, we ought to explain to them their religion.

So then, after twenty-two years and six months of his priorate, on the twentieth day of September, the seventh month, he who founded this house (Rahere) to the praise and honour of the Name of Christ, left this habitation of clay and entered the home everlasting, that in his Father's house he might be crowned in His mercy and compassion. And as eternal salvation cannot come from works without charity without which other good things profit nothing -- and as charity cannot be had without the other good things by which a man is made good, we rightly have this hope concerning him, who lacked nothing of the things that belong to grace which we especially seek in those who are departing this life, such as the communion of the faith of Christ and the partaking of His Sacraments, and especially the visible penitence of a contrite heart. For in these surroundings we believe he died, and concerning him we trust and hope for the help, beyond our deserts, of our powerful patron, to whom he left a little flock of thirteen canons, as it were a handful of sheep, with a few lands and very slender rents, yet with plentiful oblations of the altar and the support of the neighbouring populous city. Moreover, they flourish even now with less fruit than at that time, and so also do the aforesaid workings of miracles, in like manner as frequent watering is withdrawn from a plant which has struck root.

So when the space of a year had rolled by, there followed in the priorate of this new foundation -- through Robert, Bishop of London -- Thomas, one of the canons of the church of St. Osyth, in the year of our Lord 1144 in the seventh indiction, in the reign of Stephen, son of Stephen Earl of Blois, who promoted Theobald of Bec to be Archbishop of Canterbury. This Thomas, as we have proved for all, was good company, of social cheeriness, of great eloquence and varied knowledge, learned in philosophy and in sacred books; whence also he had the power of readily uttering metrically whatsoever he attempted, and his practice was on every solemnity, as occasion demanded, to dispense the Word of God to the people, and as crowds collected for that purpose He that gave him this inward

grace added to him outward glory. He was our prior with humility for about thirty years, and being about a hundred years old, with his senses unimpaired, he was laid beside his fathers with all Christian solemnity belonging to the grace of Christ, in the year of our Lord one thousand one hundred and seventy-four, the fifteenth year of the papacy of the blessed Alexander the Third, the twentieth year of the coronation of the most invincible king of the English Henry the Second, on the seventeenth day of the month of January, in the very year of the election of our lord Richard Archbishop of Canterbury, in the presence of the brethren set there and praying, whom the grace of God had increased from the aforesaid small number to thirty-five, with a corresponding increase of temporal possessions, which the Giver of all good things promised should be added to those who seek the Kingdom of God. In his time also the plant of this apostolic vine grew in glory and grace before God and before men, and the curtains of our tabernacles were extended with more ample buildings to the praise and glory of our Lord Jesus Christ, to whom is honour and glory for ever and ever. Amen.

BOOK II – CHAPTER I: Of a girl deaf and dumb, blind and crippled

IN the year 1148 from the Incarnation of our Lord, and 12 from the death of Henry the First, king of the English, when the sun's golden orbit had brought back to us the much-desired joys of festal celebration with a new festival of the blessed apostle, new miracles shone forth. Sick men, oppressed with divers diseases, lay prostrate in the church -- while the lamps glowed redly on all sides -- beseeching the divine clemency and praying for the presence of the blessed Bartholomew. Nor, in truth, was the mercy of God far from them, who is always present at the prayer of those that devoutly ask Him. For one man rejoices with a cry of jubilation that he has received remedy of his aching head, another the restoration of his lost walking powers. Here a man rejoices free from ringing in the ears, there one from ulceration of the limbs; here one who has lost soreness of his eyes and received clearness of vision; many rejoice that they are soothed from the distress of fevers, and thunder praises to the honour and glory of the apostle.

While on every side there was given by all the people applause for such things, far off, in the left end of the church, there was heard by certain persons weeping and wailing, where lay a girl deaf and dumb and deprived of the light of both eyes, and crippled with legs bent backward, whose weeping parents lay clinging to the pavement and ceased not from prayer until the clerk should finish all things which were rightly expedient at so great a festival. So it pleased the Divine Goodness to condescend to their petition and that His creature should not longer be vexed by power of evil, but should be fully and perfectly delivered from every bond of sickness. When, therefore, the canons were chanting the second vespers, the maiden began to be tortured more grievously and to be vexed more hardly than she was wont, foaming at the mouth, smiting her breast, dashing her head upon the ground, but when they came to the hymn of Mary the Most Blessed Mother of God, at the incensing of the altars, the aforesaid girl began to cry with a shrill voice and to stretch her limbs with a supreme effort. And soon thankfully leaping forth, and wiping her eyes, now new and clear, with the linen cloth with which she was clad, with firm step and repaired hearing, and with the pleasure of sight restored, she ran to the table of the holy altar, stretching out both hands to the stars. So she, who a little before had been deaf and dumb, now joyfully called aloud in

praise of God, and assured her parents, as they wept copiously for joy, that she was free of all her sickness.

BOOK II – CHAPTER II: Of a man (in the Latin, *de puero*) released from bonds

IT happened upon a time that a certain poor man came to London for the sake of buying victuals. His wife was wont also to come often from the country to the city to sustain their poor life and to receive from the matrons of the city the price of her labour for spinning work which she had sold. And this poor man with his wife was accustomed each year to visit the portals of the blessed Bartholomew with his offering, and humbly to commit himself to the protection of the holy relics of the same church. But that old serpent, the enemy of all the human race, who is ever ready to devour, or at least to disturb, the peace of the faithful, grudging the tranquillity and clean poverty of these two, suggested to a certain agent of his villainy that he should lay a trap for this poor man. So that crafty Alured the crier (for that was his name) rose early in the morning and lay in wait like a lion to seize the poor man. And without delay the innocent man met the robber, and the rascal seized the skirt of his cloak and, bawling out a horrible charge of lewdness, accused him of theft and struck him with his fist, saying wickedly -- "Where be thy goods the toll of which by robbery and often deceiving the sheriff's officers, thou hast a thousand times evaded and thieved?" While the poor man is preparing to answer, there run up several who are privy to the same trick, and accuse the innocent man and strike him, and kick him, bind him with thongs, and take him captive. Now when they had come to the house of the crier -- nay, rather of the liar -- they bind him with fetters and beat him with scourges, requiring of him, what he had not, a great sum of money. At length, wearied with flogging, they put upon his neck an iron contrivance, a collar of immense weight, and a chain fixed from the other side of the inner court through the middle of the wall that they might keep him more safely, and when they had girded him with it they fastened it firmly with a peg. Thus the poor wretch, without help and without mercy, spent some days in tears and sighs, in cold and grief. On a sabbath, however, when, as their custom was, the canons of St. Bartholomew's church, before dawn -- matins being finished - - were singing *Te Deum Laudamus*, and a peal of bells was rung, the aforesaid poor man who was confined in bonds, hearing the sound of the bells and the strain of the hymns -- for the house in which he was tortured was almost adjoining the church -- began with devout mind and lamentable voice to cry out and, as well as he knew and could, to call upon St. Bartholomew. And when he had so done earnestly and often he gained the object of his pious prayer, and presently felt himself no longer burdened with his irons as before. So, raising his hands and arms he discovered that he was loosed, and leaping forth with all the iron contrivance came to the door and found it open. And as he was carrying the huge chain and collar of iron, and fetters of immense weight and was making a great noise, the said Alured -- being wakened -- leapt from his bed, and followed him at a swift pace. But soon, as he came out and saw him fleeing by the light of the moon, he wished to pursue, and wished to cry out, but by the will of God he could neither stir a step nor utter a sound.

Thus the poor man, escaping by the good Bartholomew and entering his church with great joy, prostrated himself before the holy altar of the apostle, by whose protection he confessed and rejoiced that his freedom had been gained, and, returning thanks to God and to him, he related to those who stood by the tale of the benefit conferred upon him from heaven.

BOOK II – CHAPTER III: Of sailors in peril

CERTAIN merchants, when their ships were laden with divers household goods in the hope of profit, committed themselves to the fickle winds and uncertain sea, making for London to layout their merchandise with advantage. But when they had started from the shore of Flanders and were ploughing the seas with swift course, lo, the sun's ray was overspread with black clouds, the face of the sky was changed, the air resounded horribly with storm and thunder, and all the elements portended an early death for the wretched sailors. And though, shortly before, eleven craft had loosed forth with joy from the haven of the calm harbour, by an unfortunate chance and lamentable mishap, in a short time they were thrown apart from each other by the fury of the winds. There was among the others which were in peril one big ship [*terrimis*] which was struck with such violence of contrary wind as to be caught by the dark sand-banks so that it was almost -- as far as a man may tell -- held in the sand below up to its middle band. Here, however, among those wailing and distrusting, one man more advanced in age, offering to God the sacrifice of a contrite and humble heart, said --

"I address you, Oh, ye my faithful partners of old in labour performed and extreme peril, hitherto the goodness of heaven has been favourable to us, let us not be unthankful for the past benefits of our Creator; let us join in praising our Maker for the gifts of His abundant grace which we have received, and let us support with equanimity these evils which we endure justly as required by the merits of our life. Now already, as ye see, the day of our judgement is at hand. Lo, already we are come -- willing or unwilling -- by our sins to the goal of all flesh. Nevertheless, O my men, have confidence, hope still remains; still there is room for pardon, and God is powerful to deliver us from the ills that threaten us. No counsels bind Him; no shortness of time keeps Him away from those who call upon Him in truth, the will of whose divinity precedes in eternity, surpasses in dignity and excels in power every creature. Let us confess to Him our sins; let us show the nakedness of our manhood; now, at all events, let us begin to blush for the wickedness of our shameful conversation. Let us call upon the citizens of the court of heaven; let us earnestly demand the help of the Blessed Mary Mother of God that she may reconcile to us the King of Eternal Glory. There is yet a little space; hear me, I beg, with one mind; for if ye hear me patiently, immediately there will open for us a way of safety, a harbour of happiness, a door of escape. Oft have I heard of one special saint, a chief in heaven. I have heard of St. Bartholomew, that among the knights of the King above he is easily entreated and readily condescends to the suits of them that ask; let us then offer our vows to so great a patron, so that he may deign by his own glorious prayers to free us our vessel and our merchandise from this shipwreck; let us stretch our hands to the stars and vow with the most cheerful devotion that after we shall have come, as we purpose, to London, we will at our joint cost bear a little silver ship, after the form of our vessel, to the church of St. Bartholomew to the honour of that saint and in memory of our deliverance."

Scarcely had he ceased to speak, when all with one accord raised their hands on high and made their vows and called upon St. Bartholomew. And not indeed in vain. For while they all beheld and awaited the hour of imminent death, the most blessed Bartholomew was at

hand to help, drawing the prow with his holy hand. And he, walking with firm step on the surface of the sea, pushed the boat from the sand.bank to where it could freely float.

Then at last all were glad and, a favourable breeze blowing, they rejoiced to have arrived at the harbour of the desired city. And so, disembarking from the ship, they bore rejoicing to the church of the blessed apostle a little boat fashioned out of silver, and summoning the prior and some of the canons they related to them the whole story in order, giving thanks to Almighty God and His glorious apostle the noble martyr Bartholomew.

BOOK TWO – CHAPTER IV: Of the Oratory of the Blessed Mary

IN the east part of the same church is an oratory and it is an altar hallowed to the honour of the most blessed and perpetual Virgin Mary. Now, there was in the congregation of the brethren one Hubert by name, of distinguished birth, versed in liberal knowledge, of advanced years and of wonderful gentleness, who in his old age had left all for Christ and, escaping naked from the wreckage of this world, had assumed the habit of holy religion, which by his pious character he adorned conspicuously.

Being admitted to that order of brethren, he had directed all his zeal to loving God, and assiduously spent his time in prayer and reading, and excelled in justice and truth many to whom he was inferior in rank.

This man used often to prostrate himself in the said oratory before the holy altar, and to offer himself a living sacrifice for a sweet savour to God and His most sweet Mother. As he once prayed in this place there appeared to him the Mother of Mercy and with honeyed lips she spake as follows:

"The canons of this church" (said she) "thy brethren, my loved ones, used formerly in this place -- hallowed to my name -- to pay me the service of a Mass and rendered the devoted obedience of pious reverence. As carelessness has now crept over them, charity has cooled, so neither is the holy mystery of my Son observed here, nor are the wonted celebrations of praise offered to me by them. Wherefore from the high portal of the heavens by the consent of my Son I have hither descended to render thanks for the service of honour which has been paid, to charge and requite for neglect and to admonish my dear ones for their health. For here will I receive their prayers and vows and will grant them mercy and blessing for ever."

So spake she and vanished from his sight as he beheld her. He repeated openly what he had heard, and rendered them by such a story more ready and fervent in serving the Mother of the Lord. Oh! of what reverence is that most hallowed place worthy; with what pious and sweet affection is it to be worshipped, where the noble Queen of Heaven, the Lady of the world, the Mother and Bride of the Everlasting King deigned to show her presence and mercifully to arouse, with gentle exhortation, the slackness of her servants to a readier praise of her name.

BOOK TWO – CHAPTER V: Of a certain clerk

IT happened once in a town which is called Enfield that the animals perished of a dire and sudden pestilence, which pestilence, either spreading from the tainting of the air, or -- as we rather believe -- inflicted from heaven for a reproof of men, had brought great losses also upon the inhabitants in adjoining villages. There was among them a certain clerk, a lover of equity and truth, who by like misfortune had suffered a similar loss. In fact, nine oxen of his had already died by contagion of that dire pestilence and his one heifer alone remaining lay on the threshold awaiting a like fate to the rest. And when the clerk considered the matter, he said --

"Behold! as our sins require, the severity of heavenly wrath has come upon us, and the animals which were created for the use of men perish on all sides by a sudden death. It remains for us to give thanks between our scourgings, in that the Lord has given and the Lord has taken away, as it pleased the Lord so it has been done, blessed be the Name of the Lord. But in order that the Lord may turn away His overflowing scourge from us, and this pestilence may no more in future touch our boundaries, I devote the heifer, which alone is still left to me, if it survive, to be sent to the church of the most blessed apostle Bartholomew, so that by his glorious prayers the aspect of divine indignation may be averted from us. But if it also die, I will have the price of its hide and flesh, when sold, sent to the same church."

Meanwhile a dealer was at hand with whom the said clerk, thinking the heifer could not escape the peril of death, began to treat for its sale, desiring to receive the price for it. And while they were debating together, the heifer arose sound and began to eat of the hay that was set beside her. Which when the clerk perceived he straightway paid his vow and sent off the heifer to the aforesaid church, being made more eager by hope because the Lord by the merits of the glorious apostle had accepted his vow and his prayer.

BOOK II – CHAPTER VI: Of a calf marked from heaven in both ears

A CERTAIN woman, dwelling beside the Castle of Munfichet [Near Blackfriars, destroyed 1276], led a holy life, and though bound in the bond of wedlock -- as we have been told -- had given her mind to continence, and by prayers and fastings busied herself in pleasing God. She had a cow in calf, which with swelling womb drew near to the birth. And when the time was at hand at which the young should come to birth, the cow began to be tortured with internal pains and to be grievously afflicted with dire pain in its vitals, so that it was now believed to be about to die. And the godly woman, seeing this, said to her servants --

"If the glorious apostle of God, Bartholomew, with his wonted pity shall restore our cow to us sound, we will mark with a cut ear the calf we shall now get from her, and we will diligently nourish it, and when it is weaned will carry it to his church."

And forthwith, as they all approved her words, the pain was lessened and the womb being eased the calf came forth, and there happened a thing marvellous and very amazing by its novelty. For the calf which had just come to the light had the points of its ears cut when it left its mother's womb; and the mark which the woman had said she would make in one of

its ears appeared made in both; and it was clear that they had been cut, for though they showed no wound a scar was on them. But by what agent or instrument they were cut we leave to him who searches the deep secrets of God, to whom nothing is impossible. All who were present marvelled, and the hearts of all were struck with immense amazement. So this woman, worthy of God, brought up the calf, bearing in itself clear tokens of a heavenly mark, and, bringing it with her in due time to the church of the apostle, paid her vow, blessing God, who does great and inscrutable things without number, whose virtue is great and of whose wisdom there is no reckoning.

BOOK TWO – CHAPTER VII: The miracle of a fragment of bread

SOME sailors at Sandwich were joyfully ploughing the uncertain seas with a prosperous course. And as they were making for the open sea, lo, the fury of the winds -- which had before been calmed -- was aroused and various clouds, heralds of the coming storm, raced different ways in the sky. The swelling sea, boiling as the crest of the waves arose, lifted itself on high and drove the ship now this way and now that. The steersman knew not where he had come to, or whither to turn, in that the greatness of the danger induced stupor of mind and loss of skill. The waves leapt up and drove, rather than carried, the unfortunate mariners out of their course, and at length overwhelmed and engulfed them. Then one of them clung to the floating mast and, striving with all his strength, climbed a spar and sat thereon; and sitting there, being somewhat come to himself, he ceased not to ply the ears of divine pity, and prayed Bartholomew, the apostle of the most blessed Christ, to stand by him that by some means he might escape so great a danger, and after he had persisted for some long time and saw no help for himself at hand --

"Oh, glorious apostle of Christ, Bartholomew," (said he) "how often have I called upon thee in a moment of such dire need, and have not deserved to be heard. Now, therefore, when nothing remains for me but death, intercede in thy clemency for my sins that, though I deserve not to be delivered from these perils, yet I may not be appointed to everlasting flames; so that, whatever is denied me in my present wretched state, may in future by the intervention of thy merits be made good to me."

As he so spoke, lo, there stood beside him the glorious apostle of God, with glad face and calm countenance, and at his will the wrath of the wind was restrained, the fury of the swelling sea was stilled, clearness was restored to the sky and calmness to the sea. And coming nearer to the man he cried --

"The tearful sighs of thy heart' (said he) 'sounded in my ears; I did not refuse to bring thee help, but delayed. So now, as a bearer of good tidings and to give thee the gift of the safety thou desirest am I come, in that the merciful and pitying Lord hath granted thee life, and behold, there shall come a ship from Dover which shall pick thee up and restore thee joyful and safe to thy friends."

So saying, he offered him a piece of bread, and at that instant vanished from his sight. Straightway a ship with men from Dover was at hand in which he was taken up by the sailors according to the apostle's word, and came whole and glad to his home. He faithfully related and published everywhere the pity which the glorious apostle had magnificently

shown towards him, and in confirmation of the heavenly benefit showed the portion of bread given him by the apostle, magnifying God who set a bound to the sea and who did all things whatsoever He willed.

BOOK II – CHAPTER VIII: *Again a miracle done at sea*

AT another time also another miracle therelike happened. Merchants of Flanders had loaded their vessel with the wares they had collected and, obtaining the breeze they desired, had entrusted themselves to the uncertain sea, and, fearing no adversity, were making for London with favourable weather. When they had traversed already the mid part of the channel, behold, their joy is turned into grief, their happiness to wailing, life to death. For unexpectedly a most violent storm arose and the swelling waves of the sea, with unhappy omen, herald the instant approach of their final doom. Why prolong the story further? The winds raging and the waves increasing, both ship and crew are sinking to the bottom of the sea, and the ship is losing her cargo and the men their lives. One alone of them, clinging to a spar, bravely kept himself up with it for two days, and meanwhile, making use of his voice, he was praying that the unfailing mercy of Christ, through the merits of the most blessed apostle Bartholomew, might be with him in his last extremity. And when the utterance of his voice was being choked by the failing of his heart, behold, the glorious apostle of God, Bartholomew, stood before his eyes as he groaned and, gently cheering him, with outstretched hand took him from the waves and with dry steps set him at the Flemish port of Dykesmouth, and so disappeared. And so he, free from all peril, was in no way ungrateful to the apostle's power, but published what evil he had suffered and what mercy he had obtained by the apostle with true story, thanking God, in whom if a man hopes he is not confounded, upon whom if a man calls he is not despised.

BOOK II – CHAPTER IX: *Of a certain youth by name Robert*

A CERTAIN youth of comely person, Robert by name, brought up from boyhood among courtiers, was on his way from Northampton to London, when he happened to make passage through a very thick wood, in which he lay on the ground, being tired with his journey, so that, after being a little refreshed with light sleep he might, when he resumed his way, more briskly accomplish it. But, lo, while he sought rest he found toil, and while he meant to sooth his weary limbs with a little rest he was immeshed in the toils of his crafty foe. For sleep crept over him as he lay and took the sense from his mind and deprived his limbs of ordered movement. Verily, as he slept an ancient foe appeared to him, transformed into the appearance of a most beautiful woman, who seemed to sit at his side caressing his head. And when she had charmed him for some time with her baleful caresses, she put a little bird upon his mouth and thus disappeared. On being awaked, he was terrified at the unwonted vision, and the same hour he lost his wits and was deprived of the power of reason, and, knowing not what ought to be done and what left undone, under the influence of madness he ran wandering about, now this way and now that, and, not knowing what he was doing, rushed headlong whither the impulse of his cruel fury drove him. At last he was captured near London and brought to the church of the blessed apostle Bartholomew, and there, shortly recovering his wits, sojourned some time, blessing God who deigned to

bestow on His apostles the power of healing the sick, cleansing the lepers, and casting out devils.

BOOK II – CHAPTER X: Of a certain knight named William (evidently an error for “Randolphus”)

A CERTAIN knight, Ralph by name, of the family of William of Munfichet, while passing through Essex on his way to London, by the judgement of God on his journey was seized by a devil and, being rendered senseless, was brought to an evil frame of mind. Wherefore straightway he leapt raving from the horse whereon he had sat and rent his garments in pieces, scattered the coins he was carrying, and began to assault with stones those whom he met. And wandering about, at one time in the woods and at another on the hills, at times even by his impetuous onslaught on the crowds that came against him caused them danger or the fear of danger. He was at last taken, though resisting much, brought to the same church, and after passing two nights therein he became sane.

BOOK II – CHAPTER XI: Of a certain man's son

THERE was also in the town of Bernech [Barnack, in Northamptonshire] a certain man by name Spillman, who devoted his attention to agriculture and was wont to carry logs of timber to sell at London, and in consequence he was well known to many. This man had a boy who was ill with the grievous sickness of epilepsy. Now epilepsy is, as physicians tell us, a disease which compresses the lobes of the brain and hinders the natural functions, takes away sight, hearing, and the other senses of the body, and thus wears out the body itself with intense suffering. Labouring under this disease the boy was brought to the aforesaid church on the festival of the glorious apostle, and while the fourth lesson of his passion was being read [see Breviary, St. Bartholomew's Day] he recovered complete health of his limbs, approached to kiss the altar, and thus kindled those present not a little to praise God and the blessed apostle. Wherefore, not by the people only but also by the clergy, thanks were rendered to God in that He is good and His mercy endureth for ever.

BOOK II – CHAPTER XII: Of the daughter of Wymond the priest

A CERTAIN priest, Wymond by name, had many years governed the church of St. Martin which is situate in the corner of the road which leads to Westminster, and had received from the Bishop of London the deanery of the neighbouring churches for the discussion of ecclesiastical matters. This man, indulging unduly in lustful pleasures, and ever apt to go from bad to worse, and not restraining the lust of the flesh with the bridle of chastity, procured for himself a common strumpet, either for the works of the flesh or terrors of the night, and of her begat a daughter in unlawful intercourse. Whom loving with fatherly affection, when she reached childish years he set her to be instructed in letters, and later, when she was grown up and of a marriageable age, he committed her to a certain matron to establish a manly mind in her woman's heart, to keep her from the vices attendant on that age which makes it prone to fall, and to study to school her diligently in wholesome doctrine.

So the girl was carefully guarded, and educated with chaste discipline, and she began to be more learned than her teacher and to reveal a beauty and example of maidenly honour to the girls and others living about her. In fact, though the said maid was sought by many suitors, she could not be seduced by the crafty suggestion of any. She welcomed not the wheedling talk of panders, but, subduing and bravely trampling under the heel of virtue the pleasures of carnal enticement, remained unspotted. Her pure chastity the enemy of mankind grudged, and, wishing to overcome her purpose of modesty, took counsel and sought for new subtleties of injury, and devised and set on foot against the maid unheard of deceits. That the righteousness of divine justice permitted this we do not so much wonder at as shudder and deem it a terrible thing that it could happen in the sight of God. So that cunning serpent takes upon himself the form of a very beautiful youth, and, conspicuous as a nobleman of royal blood, with precious ornaments that obscured rather than adorned his person, thus he suddenly glided into the chamber in which the maiden sat alone. At sight of him the girl was smitten with sudden terror and marvelled in amazement whence he came and how he entered, but gazed upon the beauty of his countenance and the splendour of his attire with more simplicity than prudence.

That enemy of weak womanhood perceived her fear, wherefore drawing nearer he seated himself at her side and, discharging fearful venom from his deadly breast, at first comforted her timidity with the sweet poison of words. He then pressed her with prayers and promises to give her assent to wickedness. Meanwhile, whilst he was cunningly weaving the nooses of his machination, the maiden, little by little, recovered from her amazement, and acquiring some sort of confidence in speech, is said to have answered thus –

"It is not the part of a prudent man, or one that uses reason in his mind, so shamelessly to utter a desire of such a kind when formed in his heart, or to wish to act so unfittingly. First it were right that the splendour of thy birth should have been made known to my parents, then with the approval of my family and thine to make a legal contract of marriage, and that contract being made and strengthened by the solemn authority of the church's sanctification, mutually to render the debt of the flesh not in the heat of passion but only for the sake of generating offspring. Thou, striving in quite the contrary direction, makest no mention of God or man, but only passionately puttest first the heat of thy boastful mind, and prayest me to put aside respect for God and man and consent to thy so evil pleasure. But first tell me who thou art, and who witnessed thy admission hither; afterwards, concerning the other matters, use thou saner counsel."

To this the enemy replied --

"Why seekest thou here the order of reason, where we converse together only for our pleasure. Here pity is gain, religious scruple is but superstition. When it is a matter of wrecking chastity, no law or custom is to be regarded, but the reward of debauchery is alone to be considered. Whence and who I am, how I came, it is idle to ask, only let thy affection be joined to my petition and the swift result shall immediately follow the promise."

While they were conversing thus, and more to the same effect, the maid's nurse, coming upon them, wondered with whom she talked, for she heard the speaker's voice but saw no one except the maiden. At her approach the enemy vanished, but none the less, by no means forgetting his bold shamelessness, whenever he saw the girl alone he regularly used to meet the maid in the same manner of a wanton youth. But she, protecting herself with prayers and the sign of the cross, escaped all his pitfalls untouched. But on a certain day, while the girl was alone in her chamber, lo, the evil robber was there, more beautiful than his wont, more bright in attire, and at first he poured out prayers, then he added promises, but when these availed him nought he prepared to employ force. But the maiden, anticipating his boldness, filled the whole house with loud cries. Meanwhile, while the servants were running to her, the evil enemy -- as he departed -- smote the maiden, saying --

"Because thou wouldest not consent to me and receive somewhat of my gifts, now thou shalt feel what the hand of my enmity can do."

Forthwith, at the enemy's departure, the maiden, falling to the ground, afflicted in mind, was also tortured with dreadful suffering of body and, rolling backwards and forwards with inordinate movements of her limbs, she testified the internal pain she suffered. The servants running to her found her but half alive and filled the house with the tumult of their wailing. The neighbours came together, a crowd collected on all sides, and the hearts of all were filled with amazement and horror at the strangeness of what had happened. But when the maiden had been thus tortured for some long time, she at length, foaming at the mouth, after many sighs and regaining breath a little, told what had been done to her; how the evil enemy had appeared to her, with what promises he had tried to induce her to consent to his passion, and how on his departure-being confounded he had struck her, and how dreadful weakness had followed the blow. Before she ended her tale, lo, a second time she began to be tortured in the same manner as before. So, when she was thus afflicted twice or thrice, or even oftener every day, at the request of the maid herself and by the advice of her parents, she was brought to the church of the most blessed apostle Bartholomew. But while she was being borne in the litter and they were crossing before the hospital of the same church, the aforesaid enemy was at her side, saying to the maiden --

"Whither art thou being borne? Thinkest thou that the apostle will deliver thee from my hands? Unless thou consentest to me, thou shalt die worn out with longer and severer pains."

Again, too, when she was being taken down from the litter and carried into the church, he appeared to her, saying --

"Stay, girl, stay thy step and forbid them to carry thee into the church, and I will make health and all things that are desirable to health to flow to thy hand at thy will."

To this the maiden answered nothing, but, trusting in the Lord, with hands stretched to heaven she prayed for the mercy of the Most High.

So the wicked one, seeing that he was mocked, raged against the maiden with still more bitter pangs and smote her with still more cruel suffering than usual. The canons of the

church were present seeing these things and beseeching the apostle with devout prayers that with his wonted pity he would succour the stricken maiden. The Lord heard and listened to His servants making such just requests, and by the merits of the apostle delivered the maiden from the fiend and, so delivered, restored her to perfect health. So the girl was handed over to her parents, who all, rejoicing in the Lord, preached everywhere the virtue of the apostle, praising and blessing God who hateth nothing that He hath made, whose judgements are very deep.

BOOK II – CHAPTER XIII: Of a certain man sick of a fever and deprived of the sight of his eyes

A CERTAIN man of the Castle of Chilleham [Chilham, near Canterbury], being seized with serious illness, was living a miserable life in pain and bitterness of heart. At length pain was added to pain because, as his fever increased, he lost the sight of both his eyes. So he had to feel his way treading in other men's tracks, and trying his steps with a stick, and sat for some time in darkness. Already the ninth month had passed whilst the poor fellow in his continual sickness ceased not knocking and asking, asking and knocking, until the divine clemency hearkened to him. So, coming to the church of the blessed apostle Bartholomew, he recovered the sight of his eyes, and giving thanks for this boon conferred upon him, he stood forth a most faithful witness of the power of the apostle to the clergy and people standing by.

BOOK II – CHAPTER XIV: Of a certain youth who was bound

A YOUTH once caught and bound by his foes was being carried in a cart to be committed to stricter ward. And while they were passing by the said church on their way he, calling upon the name of the apostle, suddenly found himself freed, and straightway leaping down from the cart entered the church, and in that manner escaped the hands of his enemies.

BOOK II – CHAPTER XV: Of a certain youth who was dumb

A CERTAIN youth, while by chance he lay on the ground and was longing to rest a little, being caught in the toils of the ancient enemy, became dumb; and lacking the use of his tongue he was brought to the said church by a certain young woman, his cousin. And while they were both kneeling before the holy altar and beseeching the assistance of the blessed Bartholomew, with groaning of heart, on the same day the gift of his tongue was restored.

BOOK II – CHAPTER XVI: Of a merchant

THERE came once to the said church a certain man who asked to be allowed to speak with the brethren and to relate what had happened to him. So he was brought into the chapter-house, and in the presence of the canons he thus began --

"That you may know" (said he) "how tender and how glorious a patron you have, hear, my lords, what lately has happened to me and my fellows and know that of

much mercy and of great power is he whom you worship on the earth, in heaven, and at sea. For we were exceeding many of us in one ship and when a sudden storm arose we began to be in peril, so much so that, despairing of life, we were awaiting only the hour of our utter destruction. Meanwhile, we ceased not to groan for our sins, to strike our breasts, and to implore the protection of many saints. Then as I was standing apart at the farthest part of the ship, and with trembling lips and sorrowful heart was entreating the divine mercy, I heard a voice saying -- "Why call ye on the names of so many saints and neglect to invoke the patron, granted by special privilege to you by God?" And I replied -- "Whom, my Lord?" "Call" (said he) "upon the most blessed Bartholomew and ye shall perceive that he is the most ready helper in your present danger." And forthwith I came to my fellows and told them what I had heard, and advised them by all means to have faith therein. Then with one mind from the bottom of our hearts with a mighty shout we called upon the apostle who is the refuge of the wretched, the haven of the shipwrecked, saying - - "Lord, Lord, save us, we perish. Our safety is in thy hand. Let thy mercy look upon us and in safety we will serve thee." Marvellous to relate, at the repeated call upon that revered name, the very elements gave way to us and were attentive to our prayer. The sky, till then dark, clothed itself in light; the sea forthwith ceased from its raging; the wild storm of the winds became absolutely quiet; then, sailing with soft breezes blowing, we came to harbour. Now we are come to the church of our deliverer and for the benefit bestowed on us of so great pity, we render thanks to him and to you his servants and friends. Oh, happy are ye, and most happy, that boast a leader so famous, a prince so powerful, and a father most merciful. For from us ye may know how much comfort and grace ye can hope for from him. For if he was so favourable to us who were strangers to his service, what kindness and how great must he keep for you, his most beloved?"

So he spoke, and, commending himself to the prayers of the brethren, he made his oblation, and full of joy he left them rejoicing.

BOOK II – CHAPTER XVII: Of a certain merchant

[The Middle English version of the manuscript heads this Chapter XVIII, thus slipping a number in error.]

At the time when Henry the Second, King of England, was besieging Wales with a mighty hand [ie. AD1157], there happened a remarkable miracle and one worthy to be related. A certain man of Colchester, having obtained an opportunity of carrying out what he had set his heart upon, was eager to bring such of his goods as would be required by the army for the siege, and by offering them for sale at his own price he gained much money in a short time and he carefully disposed of it on his person. This same man also had a few pence which, according to a vow, he owed to the church of the blessed Bartholomew, yet he kept these by him for the purpose of multiplying them by frequent dealings and at an opportune time of bringing to the church what he had vowed and all that should have accrued thereto. So when he was disposed to return to his friends and the requirements of his journey compelled him to cross by water, suspecting no evil, he embarked on a ship with others, and when they set sail he set his money beneath his head and fell asleep. Meanwhile, one of the

passengers noticed the money and overcome with covetousness he secretly and thievishly purloined it, and when they came to port hid it under a stone not far from the harbour. The man, when aroused, sought his property and, not finding it, questioned his fellows whether anyone in jest or in earnest had taken it. They repaid his questioning with reproaches, indignant that he should accuse of theft those whom he held in faithful friendship. So when he found that human aid was altogether refused him, he betook himself wholeheartedly to divine help, and, groaning in spirit and shedding tears for grief, he ceased not to implore the mercy of the most blessed apostle Bartholomew. And, lo, in the silence of the dark night the glorious apostle of God appeared to him in a vision as he slept and conversed with him at length in this manner --

"Oh, man," (said he) "why callest thou unceasingly to me and ceasest not to disturb me with thy troublesome cries?"

To this he said --

"Thou knowest, and knowest well, lord, the cause of my crying and there is no need for me to disclose the manner of my loss which I have so often repeated with frequent sighs and weeping and wailing before thy face. For it is not hid from thy pity how from what joy to what grief, from what great riches to what poverty, I am come by this sudden misfortune, and, lo, there remains no relief in my great trouble; no further device is open to me; from thee alone I was hoping that consolation should come to me. Do thou then, if thou canst -- as indeed thou canst -- pity me and help me."

And the saint --

"The money, the loss of which thou lamentest, thou didst gain wrongfully, and in claiming to have it restored by my assistance thou art wishing to make me a partner of thy crime. By how just a sentence of God hast thou lost it, in that enriching thyself thou fearedst not to plunder others. Now mayest thou begin to be in want and let others hold and spend thy riches. For ye merchants, men of faithless heart, forsakers of equity and truth, and who neither reverence God nor have compassion on your neighbours, ye defraud all men with your guile [Ecclesiasticus xxvi, 29] and by your oaths calling on God and His saints ye make them witnesses to your infamy; ye empty the purses of others that ye may fill your own. Who, then, ought to have mercy on you, who are found to be wretched through your evil dealing yet not worthy of pity?"

"My lord," -- said he -- "even if I gained the money wrongfully, yet I had determined to devote some part of it to good objects, and had purposed with that part to visit thy church and to repay those who serve thee."

"Herein" -- said he -- is your foolish madness and your mad folly in that after ye have robbed the poor with your manifold wiles ye set apart for the honour of God some of the plunder of the poor, that thereby ye may abide the more safely in your sin, and ye think that in that manner ye are pleasing God. But the Lord holds in hatred

plunder for a burnt offering, nor do the gifts of such as ye are please Him better than the hire of a whore or the price of a dog [Deut. xxiii 18], or as if one were to sacrifice a son to his father. Howsoever, wherein boastest thou, and when didst thou visit my church?"

"I wished and often purposed to do so" -- said he -- "but I was cumbered by divers different matters of business and was unable to go thither."

And the saint answered --

"When all things abounded for thee, thou hadst not time to go to church, to pray to God to redeem thy sins. Now that thou are unencumbered, having no hindrance and fearing no danger, thou wilt be able to go safely whithersoever thou shalt desire."

"And now, lord" -- he answered -- "shall I have the boldness to seek thy glorious temple and to appear empty-handed in the sight of God and of thee?"

"Man," -- said he -- "I need not thy gifts, the grace of God supplies me with sufficient to provide for the necessities of my clerks and I am not powerless to give food to my servants."

"Shall, then, my iniquity, good my lord," -- said he -- "prevail over thy plenteous gentleness? Behold, before thee I repent of my sins, I promise amendment, I vow that I will bring to thy church what I formerly promised and more."

To this the apostle replied --

"And I, on this condition, will not indeed betray the guilty one by name, but I will advise thee from whom thy money is to be recovered. He of thy fellows who lately yielded vanquished in trial of battle [duellio: the duellium was the legal ordeal by battle] secretly took thy money and hitherto has kept it undiminished, for I prevented it from being lessened at all because I had known beforehand that thou wouldst call upon me and by me recover thy loss."

At these words the conversation and the vision had an end. The man, aroused, anxiously turned over and over in his mind what he had seen and heard and carefully examined the life and deeds of his fellows, but could not come to any sure conclusion by himself. At length he settled in his wavering mind to seek out a priest learned through the scriptures in visions of this kind and to take his advice as to what should be done in the matter. On being consulted the priest bade him lay aside all doubt and believe what he had heard, saying that it was impossible that it should turn out otherwise than the apostle had said. So they both decided to meet one of the king's officers, seeing that to such men are well known things that happen in divers places and that they are frequently concerned with pleas, quarrels, challenges, and trials [the king's officer might reasonably be expected to know of the above trial and challenge]. Therefore they together approached the provost of that place and induced him by promises to be favourable to them and explained to him privately the whole dark tale of the matter. By his diligent search the man was found and brought to a secret

place and was accused by the priest, in the presence only of the provost and the plaintiff. The priest asked and urged him to restore the money which he had taken from beneath the sleeper's head, asserting that he had been informed by a witness who was so truthful that by common consent he could not lie. If he would listen to their advice he should depart unharmed, but, if he should refuse, the king's officer would arrest him as a thief and deliver him to the judges to be sentenced. He straightway, full of fear, led the priest aside and, confessing his fault, restored the money with the number of the coins complete, and departed without having suffered any harm. In this manner the aforesaid man, through the blessed Bartholomew, recovered what had been taken from him, and afterwards coming to his church offered that which he had vowed and declared openly in order to the brethren what things had been done concerning him.

BOOK II – CHAPTER XVIII: Of a certain young woman

A CERTAIN young woman in the City of London was known to many and became better known by her service as a handmaid in that she used to be hired to serve many. She once was seduced by a certain profligate from the benefit of honest labour to the pleasures of unclean sin and, willingly admitting the robber of her chastity, was despoiled of her priceless treasure. And soon the wages of sin followed, and she who prostituted her flesh lost utterly her soundness of mind, and the limbs which were the weapons of sin were turned into weapons of madness. The heart, which is the chief part of man, was darkened by the oppression of the devil to which it was allied, and, because in her sin she refused to stand in awe of God, in her punishment she comprehended neither God nor herself. Her eyes were at one time strained upwards; at another they rolled terribly; her clothes were rent by her hands; her tongue was unbridled in blasphemy, shamelessness, and inanity. As her madness increased, she was confined in stricter bonds, and when those were easily burst by her fury others were added, and thus she was carried to the hospital of the aforesaid church. A contraction of her limbs followed shortly after, so that she could nowise use them freely. Amid the misery of such a calamity mercy of the most blessed apostle came upon her and graciously delivered the woman from her madness, mightily straightened the cripple and sent her sound to her home.

BOOK TWO – CHAPTER XIX: Of a paralytic woman

A CERTAIN other woman, living by the Thames, who was shaken with palsy and had suffered the loss of the use of all her limbs as her sickness grew worse, though dwelling beyond Thames, was brought to the same hospital. And she nevertheless by the power of the apostle was after some time healed of her sickness, and rejoicing saw again her own home, took a husband and became the mother of sons.

BOOK II – CHAPTER XX: A miracle of a maidservant

A CERTAIN maidservant was brought to the said hospital from the house of a citizen of London. One of her feet she could not stretch out at all, either because, afflicted with a long-standing illness, she had kept her bed for a considerable time, or because the sinews of the knee were contracted.

The most blessed apostle appeared to her in her dreams on a certain night and bade her stretch out her foot. At his command she stretched out her foot quite easily, and on rising at dawn she -- who the evening before had only had the use of one -- now had free use of both her feet. Those who were present were astonished and asked her what had happened to her during the night. She related what she had seen and glorified Christ's apostle as the author of her health and gave thanks to him.

BOOK II – CHAPTER XXI: Also a miracle of a certain woman

IN the year after our Lord's Incarnation 1159 and in the sixteenth year of the reign of King Henry the Second [St. Bartholomew's Day. 16 Henry II was in 1170, not 1159], on the glorious festival of the most blessed apostle Bartholomew in the holy temple of that same apostle, there shone forth very many tokens of the divine power. A certain woman suffering from serious illness was carried in a litter to the same venerable fane. And, behold! on the vigil of the same apostle, about the hour of compline she began to be better and gradually to recover her long-lost strength. Then, having obtained the boon of perfect health, she arose unaided from the litter, rejoicing and sound, and, coming to kiss the holy altar in returning thanks, she offered herself, as a pleasing sacrifice, to God. Presently, when this miracle of appreciation from on high was made known most devoted praises were paid by the convent of the church and by the crowded populace to God and His glorious apostle.

BOOK II – CHAPTER XXII: Of a boy who recovered his sight

At the same festival a certain boy who had lost the sight of his eyes recovered his vision by means of the same apostle and, being able to see, joined the others who could also see in magnifying and proclaiming the mercy of God and the power of the blessed Bartholomew, as shown by this sign from heaven.

BOOK II – CHAPTER XXIII: Of a woman who had lost the use of one side

To the same church at the aforesaid festival there was brought a certain woman who at a time when she was sleeping was struck with paralysis and had lost the use of one side, and remained a considerable time thus with the loss of her limbs. This woman, being healed on the most holy night of the festival, with joy and great rejoicing returned sound to her own home.

BOOK II – CHAPTER XXIV: Of a certain little boy that was mad

AFTER the octave of the same festival a certain little boy was brought by his mother to the same church. He had lost all sense of reason since the day of the festival of the blessed Laurence the Martyr, and on account of his madness, from which he suffered terribly, was even to his mother herself burdensome and past bearing with, and, as she said, he had been carried round to many places of the saints already, but had nowhere obtained any cure. Now when his mother had brought him to the aforesaid place and had kept holy vigil there, she earned and obtained the granting of her pious petition from the most godly apostle of Christ, and she secured joy for herself and health for her boy, and she showed him sound to all the people on the following Lord's Day.

BOOK II – CHAPTER XXV: Of a certain woman

A CERTAIN woman of Windsor, having much cattle and having suffered very great loss by their suddenly dying, had only a single cow which survived the terrible plague, and this cow, from lack of feeding, was gradually drawing near her end. Now, the woman's neighbours, standing by her and feeling pity for her in her trouble, gave her counsel that she should not delay to entreat the mercy of the most blessed apostle Bartholomew in her misfortune, and should make some vow to him so that he would, by his mighty power, save her cow which was already beginning to perish. She, trusting to their wholesome counsel, straightway began to measure her cow, that is to say, so that she might have the measure of the candle to offer and in that way perform her vow. Immediately in a marvellous manner the cow regained her strength and thereupon began to eat as if she had been suffering no harm.

At a fitting time the woman joyfully came to the aforesaid church to render thanks to God and His apostle, offered the light which she had vowed, and thankfully set forth the favours of the apostle's pity which had been mercifully granted to her.

BOOK II – CHAPTER XXVI: Of the recovery of a horse

A CERTAIN priest of Kent, when the gladness of the glorious festival was at hand, was on his way to the aforesaid church, and, riding on an excellent horse which was very precious to him, he was proceeding on his journey in company with others who were on their way to the same place. And, lo, as the sun was gradually setting, darkness came upon the earth and soon necessity compelled them to seek an inn. But when they looked in all directions and perceived no place of entertainment near whither they could turn, they determined to leave their horses to pasture and themselves to keep watch and guard them. When this had been done the priest's horse broke off and rushed away without any of them noticing it at all, and the priest also himself, blessed with sleep, knowing nothing of it. But what misfortune happening could have power to harm those who with pious longing were hastening to this particular sanctuary of inexhaustible pity? And straightway, as the priest slept, there appeared to him in his dreams a certain man having a shining countenance and, lightly shaking the garment which he wore, he said:

"Arise, why art thou so long overcome by slumber?"

He, aroused by the slight movement, arose and, looking on this side and on that, found that his horse was nowhere near. Then, while he was anxiously running about in all directions and seeking his horse with all care and eagerness, with straining ear he heard its neighing far away about two furlongs off from him, and, hastily pursuing it with his companions, found what he was looking for and mounted it, and on reaching the place he had longed for he prostrated himself before the image [one such image was at the cloister door] of the apostle and gave thanks for the finding of his horse. Moreover, he testified that the image was most like to him whom he had seen in his vision, and that he did not doubt but that it was the apostle of Christ who kindly guided his course and who by his might restored his horse of which he was so fond and which he had lost by his carelessness.

BOOK II – CHAPTER XXVII: Of a house untouched in the midst of a fire

WHO may suffice to set out all the benefits of inexhaustible mercy which men from the seaports are wont to tell of as being graciously and unceasingly granted to them through the merits of the blessed apostle Bartholomew? Very many of which, indeed, I have heard from themselves, but, on account of the prolixity of this treatise and the similarity of the miracles, I have omitted to write. Hence, burning with singular love of him, they rival each other in zeal for his services and to his church or to his relics, and thankfully bring their offerings and a certain part of whatever profit may have arisen from their ships. And not only men but women also are most devout about his service and worship, since indeed by his frequent consolation they have experienced how near he is to those that call upon him in truth. Hence it is that very many of them are wont to visit his holy church every year with lamps and peace offerings of oblations and to tell joyfully of his many miracles worked among them. And, since it is difficult to relate them all, I will nevertheless, for the sake of example, add one whereof there are almost as many witnesses as there are men dwelling in the port of Hastings.

It happened once, either through the want of caution of men, or more likely by divine punishment, that the town which is called Hastings was being destroyed by a raging burning fire. There was there a worshipful matron by name Cecilia, whose husband Ellis, having just returned from foreign parts with his ships laden with wine, had made fast at London and on the very day of that great calamity in ignorance of it -- was visiting the church of the blessed apostle, and on behalf of himself and all that belonged to him was pouring out suppliant prayers to God and his apostle. So the aforesaid woman, when she saw that the flames of the fire had already approached her house, lacking all human counsel and help, betook herself with the fullest faith to the protection of the blessed apostle Bartholomew and, calling upon him continually from the bottom of her heart and most devoutly invoking him, she repeated his glorious name with frequent iteration with a vow to him of a light to be brought to his church in his honour, and then began forthwith to encircle the whole house with a very long thread and left it fixed thereon. Wonderful to relate, and a thing unheard of in past ages, the fire feared the woman's faith, and though it was raging on every side and reducing all things to ashes, it did not presume to touch that thread at all, but, flying across to the neighbouring houses, could in nowise harm the house bounded by the thread. There remains to this day to be seen the glorious miracle of that house, how at first the approaching fire partly touched the turrets of the house but, repulsed by the woman's faith, left these turrets half burnt. But there were near almost adjoining houses, all of which were consumed and reduced to ashes. Behold! how by the merits of the blessed apostle Bartholomew the fire forgot the might of its power so that that house which bore his mark did not feel the flames.