

**THE REVELATION
TO THE MONK OF
EVESHAM, 1196**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649480241

The Revelation to the Monk of Evesham, 1196 by Edward Arber

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

EDWARD ARBER

**THE REVELATION
TO THE MONK OF
EVESHAM, 1196**

English Reprints.

THE REVELATION
TO
THE MONK OF EVESHAM.

1196.

CAREFULLY EDITED FROM THE UNIQUE COPY,
NOW IN THE BRITISH MUSEUM, OF THE EDITION
PRINTED BY WILLIAM DE MACHLINIA ABOUT 1482.

BY

EDWARD ARBER.

Associate, King's College, London, F.R.G.S., &c.

LONDON:

3 QUEEN SQUARE, BLOOMSBURY, W.C.
Ent. Stat. Hall. 1 Dec. 1869. *[All Rights reserved.]*

15. b. 15

CONTENTS.

INTRODUCTION	3
<i>THE REVELATION TO THE MONK OF EVESHAM.</i>	
(1) The Prologue of the Revelation	15
(2) [The Table of Chapters]	16
<i>THE REVELATION.</i>	
In Fifty-eight Chapters and an Epilogue.	19
The Trance and Recovery of the Young Monk of Evesham Abbey	19-35
<i>THE JOURNEY THROUGH PURGATORY & PARADISE TO HEAVEN.</i>	
I. PURGATORY.	
The first place of Pains	36-39, 73
<i>Characters</i> —A Prior, that died this same year	65
An Anchoress, that had come late from the world	69
A Bishop 'born in this ground of England' and had his Bishopry beyond the Sea, deceased this same year about the Feast of Michael the Archangel	70
A poor man's wife	71
A Knight that broke the Vow of Pilgrimage	74
A Knight with the sparrowhawk on his hat, that had passed to God ten years ago	75
The second place of Pains	40, 41, 76, 82
<i>Characters</i> —A sinful Woman saved by Saint Margaret	43
A drunken Goldsmith saved by Saint Nicholas	45-56
The three Bishops	77
An Archbishop of Canterbury	79
Poisoners	83
Usurers, Fugitives out of Religion	84
A certain King of England	84
A Bishop, an Archbishop-elect, that died 4 years ago	86
An Abbot, that died 10 years ago	87
An Abbess, that passed this same year out from this world	90
<i>Her Story.</i> The two leprous Nuns	92
A Knight guilty of Simony	92
A young Monk, that was Sexton of the Church	95
A certain Clerk that lived holily	96
The third place of Pains	56-59
<i>Character</i> —A Doctor of Law, that died about 9 months ago	60
II. PARADISE.	
The Vision of the Crofs in Paradise	98
The Vision of the Crofs in Paradise	105
<i>Characters</i> —An Abbess, that died 12 years ago	99
A devout and aged Prior, that died 3 years ago	101
A young Monk, that died early	103
A worshipful Priest, who was an holy preacher	104
III. HEAVEN.	
The Crystal Wall	107
The Gate and the Entering in thereof	107
The Stairs in the Wall and the Throne	108
The sweet Peal and Melody of Bells	110



THE REVELATION
TO
THE MONK OF EVESHAM.

INTRODUCTION.

IN the chronology of English printing, between William Caxton and Wynkyn de Worde, occur the less familiar names of JOHN LETTOU and William of Malines, or as he variously printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM

MACLYN.

Not much is known of these two minor printers: nothing indeed beyond the testimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Evesham*.

2. Besides printing on their own account, Lettou and Machlinia joined in partnership for at least the production of one book, in the colophon of which Lettou's name comes first. Possibly therefore he may have been the older printer. Their works are of great rarity: some of them extraordinarily so. The following list of many of them contains their designations or titles in English, shows the languages in which they are printed, and gives the prefs marks of copies now in British Museum. Those distinguished by A have the name of the printer upon them: those by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

- A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics*; edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Green. Coll.* 5984.
A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms*. 1481. [Latin.] C. 11. b. 9.

Lettou and Machlinia.

- A Sir THOMAS LITTLETON, *Tenures*. [Norman-French]. 508. f. 1
B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. R. 1.

William de Machlinia.

- A I. Sir THOMAS LITTLETON, *Truwers*. [Norman-French.] 508. f. 2.
 A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. 11. h. 10.
 A II. ALBERTUS MAGNUS, *On the secrets of Nature*. [Latin.] (i) C. 31. e. 25. (2) 546. h. 6.
 A III. JOHN WATTON, 'Speculum Kristiani,' *The Mirror of a Christian*. [Latin and English.] C. 21. a. 28.
 B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.
 B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g. 1.
 B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.
 B II. A book, without title, known as 'Nova Statuta,' *The New Statutes*. [Norman-French.] C. 22. c. 17.
 B II. *The Revelation to the Monk of Evesham*. [English.] C. 21.
 B III. *A passing gods ityll boke necessarye and behouefull agensst the Peccitence*, translated from the Latin of Reginam contra epidemiam sive pestem, written by Canutus, Bishop of Aarhus in Jutland.
 B III. A Chronicle of England. [English.] *Green Coll.* 5991.

3. The first book ever printed in London, was printed by John Letton. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics*: a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us :

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced; a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year; the first known specimen being, *Antonii Andree questiones super xii. libros metaphysice*, printed by John Letton, in 1480. Letton was probably a foreigner, and he is only known to have printed two books (in 1480 and 1483) before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times; and of these not one single volume bears a date.—*Typographical Gazetteer*, p. 148, Ed. 1831.

But two copies of Andreas' *Questions* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Letton were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Letton's two works, run thus :

A. Andreas' *Questions*.

¶ Excellentissimi sacre theologie professoris Anthonii Andree ordinis fratrum minorum super duodecimo libros Metaphysice questionibus per generabilem virum magistrum Thomam Penketh ordinis fratrum Augustinianum emendatis finis impositus est per me Iohannem Letton ad expensas Wilhelmi Wilcock impressus. Anno xristi M.CCCC.lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Pfalterium*.

¶ Explicunt Reuerendissimi doctoris Valencii super psalterium hucusque expressas Imprime in civitate Loodoniensi ad expensas Wilhelmi Wilcock per me Iohannem Letton. Anno xristi M.CCCC.lxxxii.

Aristotle and David, Intellect and Piety: a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.

4. Sir Thomas Littleton died on 23rd August 1481. It was probably after his death that Lettou and Machlinia, our first Law printers, joined together to print what is probably the first edition of his *Tenures*. The colophon of this book runs thus :

Expliciunt Tenores nouelli Impresse per nos lohem lettou et Willem de machlinia in Ciuitate Londoniarum iuxta ecclesiam omnium sanctorum. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written *Althallows*. Near which *Althallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is also attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and supposititious, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earliest editions of Littleton's *Tenures* has this colophon.

Expliciunt Tenores nouelli Impresi
per me Wilhelmum de machlinia in opulen-
tissima Ciuitate Londoniarum iuxta portam
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this short colophon.

Empresse par moy William Maelyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis ; seu liber secretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturæ Explicite
Necnon per me Wilhelmum de machlinia Impressus in
opulentissima Ciuitate Londoniarum iuxta portam qui
vulgariter dicitur Flete brigge.

But the most interesting of all the acknowledged productions of Machlinia, and the one which has the closest affinity to the present work, is a book which begins *Incipit liber qui vocatur Speculum Christiani*. It is a devotional work, and consists of three parts.

(1.) The *Speculum Christiani* is composed of short quotations chiefly in Latin, from the Scriptures and the Fathers, interperfed with original, though rude English verse in illustration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the first treats of the Catholic faith and the articles of belief: the second of the ten precepts of the Decalogue and the two of the Gospel: the third of the seven works of mercy, the seven works of the spirit, the seven principal virtues: the fourth of the seven cardinal sins, and the like. The following—to be found in the seventh table—is a good specimen of the verse, which otherwise is interesting from its very early position in English printed Poetry.

Ensample we may see and here
Of Iherusalem that was so riche a cite:
Of it openly spekyt Ieremye
And also dauid in hys prophete
How it was destroyed withouten wene
And the walles beten down all be dene

Introduction.

Wallid it was with wallys thre
 A semely sight on to see
 The temple larent ful dailfully
 And beten down hit was holly

So riche a temple hit was one
 In this worlde was founden none
 With wallis and pylers here onlyght
 Hyled with golde that schone ful bright

So many lampes ther in bent ay
 Hit made the night bright as the daye
 Their oyle was medled with swete oynement
 Out of whiche swete sauour spreit

Their sence was wonderly wrought
 With riche spices that they dere bought
 Ther of come swete smellyng
 Sweter felt neuer man here lyuyng
 Ther is now nether Emperour ne kyng
 That night mayntene suche sensyng

Ther were thre hondred there in syngand
 Suche songe herde neuer man in this londe
 With harpe and pipe and sawtrie
 And all other maner of naystralye
 And this was all their synging
 The psalmes that made Dauid the kyng

And why this Cite destrued was
 Fals and coueitous men grete cheson was
 That euer brent in coueitise more and more
 Yf we doo so aught to drede full sore
 Lost vs befalle as thaim befelle
 Al wise clerkys thys tale can telle

And yet this fyre brennes so hate
 That no man may it slowke and bate
 And ther of comes so grete a smoke
 That men may not vp to heuen loke

For wher may we now many fynde
 That they not other bleereyed or all blynde
 Or ellys a perse in their eye
 Thof they in state or oure be right heye
 Who so might conuert blynde and bleryeye
 And make them to goddys bydding obedient be
 God wolde forgyf him al his synne
 And graunt hym blisse that neuer schal bitune

But I am nought so grete a clerke
 For to do so strong a werke
 Therefore me and all mankynde
 Into the mercy of god I recommende

- (2.) The second part of the *Speculum Christiani* mainly confits of an Exposition of the Lord's Prayer. It has the following title.

Sequitur expositio oracionis dominice cum quodam bono notabili et septem capitalia vicia cum aliquibus ramis eorum.

- (3.) The third part confits of the Admonitions of the blessed Isidore: and has this title.

Sequuntur monita de verbis beati ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare.

At the close of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Civitate Londoniarum per me Willelmus de Machlinia ad instantiam necnon expensus Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expenses of Letton's two books: the piety of the merchant Henry Urankenberg furnished Machlinia with the means for the production of the *Speculum Christiani*.

6. A typographical matter now meets us: and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters; of which the more elegant specimens are those of the *Speculum Christiani*, and *Albertus Magnus' De Secretis Mulierum*. Machlinia is always superior to Letton, and some attempt at proportion and beauty may be seen in his register, or press work; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9. *Ed.* 1812.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II.: while the third group is composed of the *Speculum Christiani*, *Chronicle of England*, and *Lilly's boke agensst the Plague, &c.* The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work; This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta*; but more rudely executed. The book has no indication whatever of place, or printer's name; nor has it numerals, catchwords, or signatures. It contains 65 leaves: and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Ibid.* p. 17.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter grafted upon another, as *de* and *do*: together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older: though we cannot tell by how many years. It was probably not written earlier than its ostensible date; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,¹ under the year 1196.

¹ ii. 148-164. *Ed.* 1849.