

Libes of St. Walstan.

COMMUNICATED BY

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The object of this paper is to put before the Society a new Life of an obscure Norfolk saint, St. Walstan of Bawburgh.

A Latin Life of him has long been known. It will be found most conveniently in Horstman's edition of the *Nova Legenda Anglie* (Oxford, 1901, vol. ii., p. 412). The text will be reproduced here. Blomefield, in his account of Bawburgh (vol. i., p. 641, fol. ed.; vol. ii., p. 387, 8vo ed.), quotes a passage from Bale, which gives a touch of local lore; for the rest he is dependent on the Latin Life.

Outside these sources I know of no document which throws any light upon St. Walstan. He is figured on a few Norfolk screens, which are thus enumerated by Husenbeth in his *Emblems of Saints*:—

(1) At Burlingham St. Andrew: crowned, in royal attire, holding a scythe and styled *opifer* (helper—or possibly *opifex*, labourer).

(2) On screen panels, formerly in St. James', Norwich, now in private hands: leaning on a straight staff with a scythe blade tied to the top.

(3) At Ludham: with scythe and sceptre.

(4) At Barnham Broom: similar; two calves below.

(5) At Sparham: crowned, with scythe, sceptre, and the two calves.

Husenbeth also mentions a figure of him in ermine cape on the church chest at Denton; a wooden figure (seemingly with scythe) on the roof at Earl Stonham, Suffolk; and a stone figure, crowned and holding a scythe, "at the top of Gressford Church, Denbighshire," a place to which I can hardly believe that the fame of St. Walstan ever penetrated. The scythe would suit several Western saints: Sativola, Urith, and Kyneburga of Gloucester.

His mother, Blida, is found on the screen panels from St. James', Norwich. She is crowned, and holds a book and palm. In the north-east chancel window at North Tuddenham is a female figure bearing her name, apparently; and at Cawston Rectory a bit of 15th-century glass from the Church is preserved, lettered *S. Blida*. Of her even less is known than of her son.¹

I cannot point to Kalendars or Litanies which contain mention of either on May 30th, which is St. Walstan's Day; the Bollandists are silent (though the Latin legend finds a place in their *Bibliotheca Hagiogr. Latina*). However, I can hardly doubt that some *Memoria*, or some entry in a Kalendar or Litany, will be forthcoming when attention is called to the matter. Such

¹ Blomefield (8vo, vol. xi., p. 173) tells us that she was buried at Martham, where (in 1479) she had a chapel, to which bequests were made as late as 1522. The name Blida occurs on the Worstead screen (1512) as that of the donor's wife.

Roscarrock's MS. Register of English Saints (Camb. Univ. Lib. add. 3041) does not mention her; his account of St. Walstan is gone with much of the latter part of the MS.

monuments, however, will not be numerous, for the cult of St. Walstan was confined to a very small area, and had no powerful corporation to propagate it.

The legend which I now print is in English verse. I take it from a volume of the Gibson papers in the Lambeth Library. It is a transcript made in 1658 from the original, then in the possession of a recusant named Clark, of "Beauthorp" (now spelt Bowthorp) in Norfolk. This original was of a curious kind. It was in the form of a triptych of wood, covered with sheets of vellum, on which the legend was inscribed. The owner stated that it had belonged to Bawburgh Church, and no doubt he was right. It was one of a class of monuments which we find fairly often mentioned—"tables" hung up in churches, especially such as were centres of pilgrimage, which served as guides to visitors and informed them as to the history or the curiosities of the place. In Canterbury Cathedral the subjects and inscriptions on the painted windows were set forth on a roll written in a large hand, which still exists at Canterbury; Leland also speaks of rolls or tables there which gave particulars about famous monks of the house. A set of tables, on which is a brief history of Glastonbury Abbey, still exists, I believe, at Naworth. Other instances could be collected without much difficulty, but would be superfluous. All that is needful to insist upon here is that the metrical life of St. Walstan before us was put up in his church for the use and edification of pilgrims to his shrine.

Of that shrine we (or at least I) know little. It was, says Blomefield, in the north chapel of the church at Bawburgh, and was demolished at the Reformation. There were six chantry priests attached to the church besides the vicar, and the offerings to the saint were so considerable that by their means the chancel was rebuilt

in 1309, and the church handsomely decorated. Bale, in the passage quoted by Blomefield from *English Votaries* (f. 16b), says that Walstan became, after the manner of Priapus "the god of their feldes in Northfolke and Gyde of their Haruestes, al mowers and sythe folowers sekyng hym ones in the yeare."

With all submission to experts, I suggest that the date of the metrical life is quite late in the 15th century, and that it is modelled on the verse-legends of saints written by Lydgate (*e.g.*, Edmund, Fremund, Margaret, Alban, etc.). It consists of 75 seven-line stanzas and an envoy of eight lines, 533 lines in all. I cannot suppose that the transcriber has been at all faithful to the spelling of his original, but the copy is not a bad one; there appear to be no omissions, and only in a very few places do real blunders occur. No doubt, when the legend is in print, students will be able to "place" it and date it on linguistic grounds.

As to the subject-matter, which to me is the principal point of interest. It will be asked what relation the verse-life bears to the Latin legend. The answer is, I think, simple. It is drawn from a Latin Life, of which Capgrave's is an abridgment. It corrects and supplements the Latin in several places, so that it cannot be regarded as a mere version from Capgrave, but it follows exactly the same course as he does. The miracles, however, find no place in the Latin, and are most likely the composition of the "poet," who, I have no doubt, lived at Bawburgh, and may have been one of the clergy attached to the church there.

The principal differences between the Latin (L) and English (E) are these: according to L, Walstan was born "in the south part of Great Britain," at Bawburgh. E is certainly better here in saying that he was born at Blythburgh in Suffolk. Both agree that he gave up

his claims to the kingdom and went northward; L says to Taverham, E does not name the place.

The story of the miracle of the thorns reads differently in L and in E, but in essentials it is the same: only L abuses the farmer's wife, and E does not.

L omits the detail that Walstan's fellow labourer resolved or made a vow never to work on Saturday afternoon after seeing the vision of angels; and also the statement about the proclamation issued by Walstan's parents, which his master heard at Norwich market that same day. Other details which appear in E and not in L are the origin of the two springs, the passing of the cortège into Bawburgh Church through the wall, and the presence of the bishop and monks of Norwich at the funeral. Practically everything in L is represented in E.

It is perhaps not necessary to inquire into the historicity of the tale. Two interesting little pieces of folklore may be singled out: the belief that a seer can impart his vision to another if the foot of the other is placed upon his (which is familiar in Celtic tales of second-sight); and the local tale that the print of the cartwheel can still be seen on the surface of the water near Cossey. It is possible that the peculiar appearance which gave rise to this myth may yet be visible.

I learned from the Dean of Norwich that the Life of St. Walstan was the subject of a small separate publication by the late Father Husenbeth. Through his good offices, and the kindness of the authorities of the Norwich Library, I was enabled to examine a copy of this. It is a 12mo, published by Thomas Jones, 13, Paternoster Row, 1859 (price one shilling: in blue paper cover; pp. v. + 58). Father Husenbeth had read the Lambeth Life, which he describes on p. iv., and from which he quotes some four stanzas. In Chap. II. he describes, *inter alia*, the well

of St. Walstan, situated on the north side of the rising ground on which the Church of Bawburgh is built. In Chap. III. the facts about St. Blida's Chapel at Martham (quoted above) are given. In Chap. IV. are these interesting statements: The well which sprang up when the priest required water for the ablutions (below "p. 6" of the Life) is still to be seen in a field by a small copse called Walstanham plantation. The second well, now dry, is in Cossey Park. The tradition of the wheel-track on the water of the Wensum "has been preserved even to our own time." The Bishop of Norwich who buried Walstan was Algar, 1012—1018. In Chap. V. the miracles in the Life are epitomized. In Chap. VI. are narrated some 19th-century cures effected by the water or moss of the well.

"In some old English Calendars the Feast of St. Walstan occurs on 28th of December (*Catholic Almanack*, 1687; *Manual*, edd. 1708, 1728; *Paradise of the Soul*, 1720)."

In the Appendix (p. 54) the effigies of St. Walstan are described, but the list I have already given from Husenbeth's later work is more complete. It is curious that Husenbeth missed, in reading the Lambeth Life, the statement that Walstan was born at Blythburgh, and is consequently at some pains to explain how his parents, living at Bawburgh, were unaware that he was at Taverham, only six or seven miles away.

Alban Butler, on May 30th, gives a brief Life of Walstan from Capgrave, and mentions the "old manuscript life," but gives no detail which depends on it.

I.

THE LATIN LIFE OF ST. WALSTAN

(from Capgrave's *Nova Legenda Anglie*).

De S. Walstano Confessore.

1. Sanctus Walstanus Deo acceptus, australi in parte Maioris Britannie in villa de Bawburg oriundus, ex stirpe regia, patre scilicet Benedicto, matre vero Blida nomine, preclaram duxit originem. Hic a primeuo etatis sue tempore cultor divine voluntatis in omnibus iuxta mentis sue veram intencionem extitit. Maioribus etiam et minoribus tanquam gratia humilitatis preditum, omni fastu superbie remoto, sub columbina simplicitate humilem et fauorabilem toto mentis conamine seipsum secundum omnem honestatem exhibuit.

2. Sanctus vero Walstanus etatis sue duodecimum attingens annum, diuina inspiratione et euangelica doctrina, in qua dicitur 'qui non renunciat omnibus que possidet non potest meus esse discipulus,' spiritualiter imbutus, accepta licentia generali a suis parentibus, contra eorundem voluntatem omni iuri regalis successionis in posterum sibi qualitercunque competituro renunciauit. Et ut liberius orationi aliisque contemplationis actibus sine pompa seculari integraliter vacaret, locum proprie originis dereliquit, et partes aquilonares citius quo potuit petere non tardauit.

3. Sanctus vero Walstanus pro Christi nomine seruituti et quasi obedientie districtionis cuidam incole in villa de Tauerham sibi in omnibus deseruendum humiliter se obligauit. Tanta igitur fuit diuine virtutis gratia inspiratus, ut non tantum victualia sue sustentationis exhibita pauperibus errogaret, verum etiam

vestimenta sua et sotulares propios, nudis pedibus seipsum exponendo diuersis angustiis, egentibus et debilibus personis distribueret.

4. Contigit autem, cum quodam die pauper quidam a sancto Walstano elemosinam peteret, ipso nimia pietate commoto, predicto pauperi sua calciamenta exhibuit: cum ista tamen adiecta conditione (ne) cuiquam illam reuelaret donationem. Sed quia regulariter dictum est, quod nulla peior pestis quam familiaris iniquus; contigit, cum uxor malefica et nimis perniciosa hominis illius cui sanctus Walstanus deseruiuit seriem huius donationis intellexisset, quesito astute quodam colore magne necessitatis predictum Walstanum sanctissimum hunc confessorem sine mora ad spinas ac tribulos onerandos in quadam carecta ad siluam nudis pedibus destinauit. Sed cum omnipotens Deus suos omni in periculo defendat, predictum sanctum Walstanum miraculose visitauit, ut super acutissimos spinarum stimulos ac tribulorum nudis suorum pedum plantis tanquam super roseos flores omni suauissimi odoris fragrantia redolentes, sine aliqua punctionis lesione audacter staret et insideret: eos in predicta carecta decenti modo, domino adiuuante (ut mulier illa obprobriosa precepit, coadunauit. Quod quidem miraculum cum mulier predicta uidisset, reatum sue iniquitatis cognoscens, ad pedes sancti Walstani deuote prouoluta fuis lachrimis veniam postulauit. Quam vir dei benigne erexit et omnem iniuriam sibi illatam condonauit.

5. Videns igitur magister sancti Walstani signa et miracula que per ipsum fiebant, deo permittente, ardentem eum dilexit, et ipsum heredem suum, cum naturalem vel legitimum proprium sibi successurum non haberet, publice facturum protestabatur. Quam quidem promissionem sanctus Walstanus toto conamine negauit; unde nihil aliud pro labore suo petiit nisi futurum fetum

cuiusdam vacce, et hoc pro mercede sua sibi sufficere asseruit. Cui petitioni magister suus illico consensum prebuit. Instante vero tempore opportuno, predicta vacca duos masculos vitulos fetavit; quos sanctus Walstanus diligenter pro posse suo custodiuit et pavit; non propter humanam cupiditatem, sed ut voluntas Dei (per) eos adimpleretur, prout per angelum dei sibi diuinitus a deo erat prenunciatum, videlicet quod per eos miraculose duceretur ad locum ubi corpus suum iacet humatum.

6. Cum vero sanctus Walstanus quadam die, videlicet feria sexta, in quodam prato cum socio suo falcaret, angelus dei apparuit ei dicens "Walstane frater, hodie in tertium diem paradisum introibis," et statim ab oculis suis euanuit. De qua predestinatione diuinitus sibi facta gratias deo reddidit; et sine ulteriore dilatione confessionem et sacramenta preciosi corporis et sanguinis domini nostri Jhesu Christi et extreme unctionis cum magna cordis contritione a suo sacerdote honorifice petiit et deuotissime suscepit.

7. Proximo die sabbati, cum hora nona diei illius instaret, sanctus Walstanus falcem suam a se proiecit et operari ab illa hora usque mane secunde ferie subsequenti nullatenus licere asseruit, quia sonum campanarum celicarum et sonitum ineffabilem buccinarum hac instanti hora de supernis sedibus audiuit emanantem; et consocio ait "Si hoc credere volueris et ad me accesseris et pedem tuum super pedem meum deuote posueris, mecum videbis celum apertum et angelos dei campanas pulsantes ad gloriam sancte et indiuidue trinitatis et laudem."

8. Instante tempore sancti Walstani decessus, videlicet proxima secunde feria sequenti, iuxta modum operari in prato predicto cum consocio suo processit; et ibidem, conuocato magistro et quibusdam aliis honestis personis, ultimam fecit voluntatem, et animam omnipotenti deo

beate Marie virgini, omnibusque sanctis commendauit. Addidit insuper quod corpus suum in quadam carecta decenter poneretur, et iunctis in eadem firmiter duobus suis bobus et nemine ducente, sed ubi deus ordinauerit, per dictos boues ueheretur; et statim prostrauit se et orauit deum dicens: "O spes et salus credentium, o decus et quies laborantium, Jhesu bone, fac hanc cum seruo tuo misericordiam, ut quicumque operarius infirmitatem seu aliud impedimentum in corpore suo habuerit, vel qui necessitate compulsus pro brutis animalibus me cum bona voluntate (in) nomine sancto tuo reuerenter visitare voluerit, optato non carere (? careat beneficio) et bruta animalia, rogo te domine, pristinam sanitatem recipiant." Qui cum loqui cessasset, vox de celo sonuit: "O sancte Walstane, concessum est tibi quod petisti. Veni de labore ad requiem, veni de miseria ad salutem." Et statim in predicto prato spiritum reddidit omnipotenti deo. Illi quidem qui cum sancto Walstano personaliter fuerunt quando superna petiit et presentem mundum reliquit in hoc testes veracissimi extiterunt, quod quasi columba niue candidior ab ore eius sancto exiliens celi culmen ascendit et in superioribus clara nube euanuit.

9. Collato ergo sacro corpore Walstani per honestas personas ibi existentes in carrecta sua, prout ordinatum prius fuerat, boues iter suum versus siluam de Costesheya recte direxerunt. In quo itinere istud miraculosum contigit, quod cum boues cum sacro corpore predicto aquam ingressi fuerunt profundissimam in dicta silua existentem, deus pro amore et honore sancti Walstani illud miraculum ostendit, quod rote dicte carecte super aque superficiem labilem et naturaliter liquidam tanquam super terram vel aliam materiam consolidatam et firmam sine aliqua immersione processerunt. Quarum rotarum vestigia usque in hunc diem in aque predictae superficie apparere dicuntur.

10. Contigit etiam aliud miraculum, quod cum (in) quodam montis excelsi cacumine in dicta silva existenti boues cum sacro corpore sancti Walstani paululum persisterent, vena fontis contra naturam loci illius in signum gratie ob amorem sancti Walstani usque in hunc diem per divinam apparuit clementiam, ubi ante illa tempora nunquam aqua inuenta fuit.

11. Declinantes autem boues ab illo loco cum illo precioso corpore versus villam de Bauburg, cum fere ad locum ubi nunc corpus iacet humatum prouenissent, aliam stationem in quodam loco fecerunt; in quo usque in diem hodiernum fontem alium, mire virtutis contra febres et multas alias infirmitates ob amorem sancti Walstani diuina pietas constituit.

12. Positum est corpus huius sancti viri Walstani in ecclesia de Bawburg, in cuius nomine est dedicata; pro cuius amore deus diuersa operatur miracula. Nam ibidem paralitici curantur, ceci vident, surdi audiunt, muti loquuntur, claudi ambulant, euadunt febricitantes, arrepti a demonio liberantur, oculis, etiam genitalibus membris priuati meritis sancti huius Walstani noua membra recipere meruerunt. Unde non tantum catholici a diuersis languoribus per hunc sanctum liberantur, verum etiam bruta animalia a quocunque languore grauata fuerint, pristina redduntur sanitati.

13. Commendemus ergo, dilectissimi, diem huius sancti Walstani solemnem, qui, ut perpetua caperet, transitoria reliquit, ut caste viueret carnem suam per ieiunium frequens maceravit, pauperibus victualia sua erogauit, et ut in gradu humilitatis continua virtute persisteret, spreta regali suorum parentum successione, seruitio simplicium personarum ruralium se obligauit. O sancte Walstane, merito in dei ecclesia laudandus es. Tu compar dici potes apostolis per temporalium rerum abdicationem; similis martiribus per penitentialem carnis

mortificationem; socius confessorum propter elemosinarum largitionem et precum sanctarum effusionem.

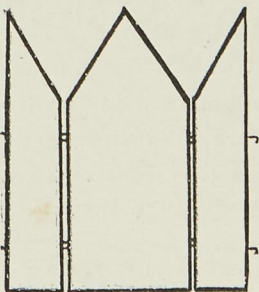
14. Migravit ergo ad dominum egregius iste sanctus Walstanus anno ab incarnatione domini millesimo sexto decimo, tertio kal. Junii. Suspirantes post eum, fratres charissimi, sequamur eius vestigia per semitas veritatis et iusticie, necnon perfecte humilitatis, ut pervenire valeamus cum eo ad regnum lucis et glorie, in quo regnat deus per infinita seculorum secula. Amen.

II.

THE ENGLISH METRICAL LIFE OF ST. WALSTAN

(from the Lambeth MS. 935, art. 8).

The History of St Walston taken out of an ancient parchment MS, enclosed in (a case of) 3 peices of wood (wainscott) about a yard long each of y^m, y^e middle peice is somewhat pyramidall y^e other joyned to(gether) by hinges semi-pyramidall as is under described (in y^e following form). [*The corrections are by Tenison; words dotted underneath have been erased.*]



The owner Mr. Clark of Beuthorp in Norfolk a Papist (Tenison).

page 1.

Almightie God in his æternall majestie,
 disposing all things by his providence,
 some he chooseth, some reproved be,
 Scripture holy testifieth in sentence:
 Jacob elect was, Esau reject by his pow^r immense
 ye Apostles called, not all chosen, I wys,
 some do (to) damnation & some to æternall blisse.

Thus God worketh & doth all day
 by justice & equity of judgment:
 why this is done, man, thou cannot say
 muse not this matt^r but to God assent,
 for if thou so do thou shalt be shent.
 Angell, man, nor other creature, I wys,
 have y^e reason hereof, but in God it is.

The potter of clay maketh vessell frayl,
 one ordered to worship on table to stand,
 the other to office vile, neyther foote nor bayle (*i.e.*, handle),
 it pleaseth him so to deliver with his hand
 Aske him the question, & this demand,
 he shall speak & answer soon anon
 "thus will I have it & thus will I done."

Take heed, man, w^t wee find in y^e prophecye booke
 Mercy & judgm^t both to God we sing:
 upon y^e workes of y^e paynter do looke,
 white & blacke he showeth in paynting,
 to mans eye y^e worke beautifying,
 so good men & bad God suffreth to be
 to magnify him in his high majestie.

O good L^d, full great is thy grace
 thus to choose persons by predestination,
 in heaven above to have resting place,
 pondering their merits by prudent speculation,

receiving them to æternall salvation;
 The number not known to any creature
 But only to thee at thy will & pleasure.

page 2. Of this number blessed is holy Walston,
 A kings sonne borne in this countrye,
 Of y^m y^t shall be save he is one
 by revelacō of Angell, as y^u shall see
 monished to forsake his kingdome free
 he gave ready ear to y^s godly message,
 from father, mother & kingdome he tooke passage.

In Blyborow town y^s child borne was;
 his father Benet, his mother Blythe by name,
 their blessing received, he went apace
 as he was monished & followed y^e same,
 To forsake both father, kingdome, & dame
 Christ's disciple if he would be,
 and follow Christ in wilfull pov(e)rtie.

Gowne & vesture away gave he
 to twaine poore men for Christ's sake.
 God coverd him soon as a pilgrim shuld be
 y^t Walston his servant shuld not goe naked:
 & northward his journey he take.
 a husband he meeteth, and of convenient treate
 fully agreed, they goe to reape wheate.

His M^r enquired what he could doe
 to take in his hand an instrument.
 a sithe first he took him to,
 to labour truly was his intent,
 also long as the sunne shuld abide in y^e firmament
 Above his head from day to day,
 To please God & men if y^t he may:

all manner of worke to doe he doth his devour
to mow, to reap, & to lay in bond,
also husbandry requireth from hour to hour;
in all labour thanketh God of his sonde
All catell & corne encrease in his hond.
God shewd well he was his true servant,
and outwardly of it would make none avaunt.

Barefoot on y^e stubble both sharp & hard,
he goeth meekly & suffreth patiently,
trusting hereafter to have a reward:
his M^r & dame thereof had pity,
& ordaind him shoes to save surely:
A botle & a bag wth victuall him to feed,
passeth forth to field, God be his speed.

page 3.

Walston after labour wⁿ it was time
took his bag & botle to break his fast:
sone after y^e Sexton rang to pryme,
poore men a couple God sent him in hast.
he gave y^m bag & botle to make their repast,
his shoos also unto y^r barefoot man:
his dame being wroth meekly he answerd than:

“Dame,” he saith, “be patient & suffer, I thee pray,
god¹ w^t I would do wth y^e thing y^t I have,
whether I lovd him better then my selfe or nay:
I shod Christ in y^e poore man, though he did not crave.
I shall doe at your will as your poore knave:
spare me as it pleaseth y^u, I am your oun man
In all since I shall do as I can.”

His dame answerd sharpely to him in y^t stowne;
“thou shalt tread thornes wth thy foote bare
although it seemeth easy to tread on y^e ground

¹ The word ends perhaps with ad: what is wanted is the equivalent of
spied, tried, or watched.

this shalt doe, I shrew me if I thee spare,
make y^e hastily ready & goe hence yare,
I shall see my selfe y^{is} thing to be doone
speed & goe hence, & come again soone."

holy Walston meekly both in word & deede
took y^e thornes in his hand & trode y^m wth his foote
bare wthout hurt, so God me speed,
& trode y^e thornes on y^e cart both crop & roote
as it had been rushes or roses smelling soote,
shee, punished & pricked wth thornes all about,
asked him forgivenesse to be wthout doubt,

Holy Walston of heart all thing forgave
& busied himselfe to occupation:
purged y^e corne out of y^e chaffe.
goth forth to field to semination.
The Angell above his head by multiplication
corne in his seedlepe make to encrease:
his story affirmeth it wthout any lees.

page 4.

The Mr & dame of blessed Walston
considering y^e profit & manners good,
called him unto their presence anon
a frete & covenant to make as they stood,
to dwell with y^m & have all their good
& be their heir for ever & ay
sure & soothly he answerd & said "Nay.

"I aske youre cart & y^e burthen of y^e Cow
w^{ch} shall be good reward & sufficient
for me to be everlasting servant wth you:
I neither desire nor riches nor rent,
& I shall my body w^{ch} God hath me lent
applie to your service both night & day
and it is a covenant, Yea if you will say."

“We say Yea, & affirme y^s thing.
 This covenant broken shall never be
 betwixt us, neither for L^d nor king,
 yonne stuffe to you deliver shall wee.”
 This Cow soon after calved shee
 twaine bullock calved indeed they were,
 might never cow fairer foster & bare.

wⁿ these oxen were grown of age,
 his M^r deliverd to Walston's possession;
 wth y^m to y^e meadow he tooke a viage:
 there did he mow till y^e friday noon.
 y^e angell of God to him there appeard soon,
 & shewd him y^t he should depart y^s life,
 peaceably passe without sword or knife.

The Saterdag at worke in meadow he was;
 neyhying wele toward y^e midday,
 a marvelous light & voyce in y^t place
 he saw & heard wth great marvayle in fay:
 stinted his sithe, & to his fellow ganne say
 “This instrument & I shall cease from worke:
 Looke up, brother, lay to thine ear & harke.”

page 5. his fellow lifted his eye, & opened ear wide:
 he saw nor heard of y^s heavenly thing
 till y^t betooke him forth aside:
 his foot on Walston's set, he heard ringing.
 heaven open he saw & Angells singing,
 & blessed y^e time y^t ever Walston was bore,
 for y^e Saturday afternoon he should never worke more

This day at Norwich his M^r was.
 he heard proclamation made in y^t city
 “w^tsoever Man y^t a servant has
 Walston named by his second nativity,

deliver him readily, if on himselfe can have pity,
For he is y^e kings sonne indeed,
or else losse of life & good shall be his meed."

his M^r hearing this hyed him fast homeward
wth such victuall as he had bought.
Walston he found labouring in his yard:
shewd unto him w^t that he thought
"w^t thing is it, Walston, y^t you have wrought?
ye are y^e kings sonne I understand
born in y^e east part of y^s lond."

"how know y^u this," said Walston, "M^r mine?
& how came this thing in your mind?"
"I shall declare & tell y^u ere I dine:
this day at Norwich by command w^t they find
y^t y^u are y^e sonne of Blythe & Benet be kind
w^t shall I doe? w^t shall I say?"
"sayth truth, M^r, y^t I am yⁱ servant this day."

"Walston, y^u made wth me in age tender:
a Covenant to serve for wages plaine
all your life, as y^u can well remember,
to dwell & labour wth me certaine:
y^r departing shall be to me both losse & paine."
"Dread y^u not, M^r mine," Walston sayth
"on Monday death shall depart us twaine in fayth."

page 6. "M^r, I pray y^u, see y^s thing be dooe;
desire y^e Curate to come there I shall worke
y^t y^e Sacrament I may receive soo,
& take holy councell of y^t Clerke,
to be delivered from all workes darke
& receive of holy altar y^e sacrament,
& ere then I die to make my testament."

y^e Priest fulfild his desire y^t day,
 & ministered to him y^e Sacrament,
 there lacked liquour, to God they did pray;
 a well in y^t place sprang verament,
 by Gods power to fulfil his intent,
 next adjoyning to his knee;
 & so y^e sacrament of y^e Altar received he.

holy Walston on knees kneeling thanne
 a petition of God he asked right,
 for y^e succoring of many a man
 both Priest, Labourer, & also knight;
 y^t w^t man or woman labour ne might
 because of sicknes or ache of bones
 by Walston to be holpen more times yⁿ once.

If beast also in sicknes shuld fall
 y^t Mans labour better should be
 In Walston's name, man, to God doe call
 a ready remedie thou shalt soon see.
 A voyce from heaven yⁿ heard he
 answering to him & said thus
 "Thine asking is graunted, come dwell wth us."

Walston his testament did make thanne,
 bequeathd his soul to God above,
 his body to be buried where & whanne
 God would dispose as it behove;
 His M^r he prayd for Christs Love,
 y^e soul from y^e body wⁿ it were past,
 his body be layd in y^e Cart y^e oxen joynd fast.

The soul of Walston Angells bare to heaven;
 Oxen wth y^e body to Costesey took y^e way:
 Over a great river went in y^t stevyn;

page 7. a great miracle folkes present say:
 y^e Cart wth y^e corse & people passed on hey
 upon y^e overpart of y^e water wthout drowning
 God made y^m to passe, without stowning.

Another thing marvelous remaineth in y^t place
 y^e print of y^e wheel yet at y^s day,
 as men say, appeareth before their face:
 y^e oxen upon y^e hill tooke y^e right way
 toward y^e lodge as fast as they may:
 the one ox staled, a marvelous case:
 there sprang a well by Gods grace.

To y^e toun of Bawburgh they come soon,
 through marsh & mire; as God would should be
 y^e other ox staled; a well sprang anon
 next beyond y^e Parsonage, as yⁿ may see,
 both to man & beast doth great remedie:
 up to y^e Church y^e oxen sped fast;
 Angells opened y^e walls in hast:

Oxen, body, & People present all
 entered, y^e walls closed anon;
 y^e oxen stood still as fed at stall:
 there remained y^e body of S^t Walston:
 to y^e third day after noon
 Prikke nor hunger could y^m remeve
 till y^e body was buried yⁿ God gave y^m leave.

y^e B^p of Norwich thither went:
 Priors, monkes, & many one moo
 buried y^e body wth one assent:
 y^e people declared w^t God had doo
 for holy Walston both to & froo.
 y^e Bp layd ear & harkened soore
 & allowd him a S^t for ever more.

Thus holy Walston his life did lead
 in y^s world wth labour & travayle,
 thirty year & more in labourers meed,
 heaven at his end wthout fayl,
 page 8. busily there praying God us to avayl.
 man, yeild againe, if thou be curtays
 Continue & cease not to God & his prayse.

S^t Walston's soul out of the world did passe
 1000 year & sixteen after Christ's incarnation
 in y^e month of may, as Gods will was,
 ye last day, one except, by true calculation.
 out of great wretchednesse & much tribulation.
 his body doth rest in Bawburgh kerke,
 where many fold miracles all rightly¹ God doth worke.

Blind men made to see & looke on y^e sunne,
 Crooked both & lame right up for to goe,
 y^e deafe man perfectly his hearing hath wonne,
 damned spirit cast out of man also,
 Leprosy, Fevir, Palsy, w^t many sicknesses mo
 be cur'd & heal'd in this holy place.
 I shall show hereafter by God's grace.

A Lunaticke man, mad as any hare,
 brought by his friends to S^t Walston's shrine,
 manacled, in his shirt, & foot bare
 they entred y^e Church at y^e hour of nine.
 a Priest to Messe should goe y^t time.
 as soon as they prayd S^t Walston to
 y^e frenzy & madnesse was all goo:

A woman w^{ch} dwelled in Bawburgh toune,
 where men were shooting in y^e street;
 shee moved, walking up & doune;

¹ (?) Almighty.

a sharp arrow wth her body did meet,
 such time as y^e sunne gave his great heat
 y^e arrow taken out, shee had such greivance
 shee could neyther laugh, sing, nor dance.

Brought shee was, as God would it have,
 by her friends to S^t Walston,
 & layd on y^e ground next by his grave.
 shee tooke strength to her anon,
 wⁿ all this thing was done
 shee eate cockles, w^{ch} was truth,
 out at y^e wound they came, to her friends ruth.

page 9. On Walston shee prayed & cryed fast
 to have succour & ready remedie;
 holy Walston heard her in hast,
 succourd & heald y^e woman needy:
 a marvelous worke of God & speedy.
 shee made a vow wⁿ shee was here
 to seeke S^t Walston once in y^e year.

A Priest w^{ch} was borne in Honyngham,
 thirty & six year of age & more
 a wenne on his body by growing came:
 to ride or goe it greived him soe.
 In his mind made a vow & God before
 to visit S^t Walston, a remedie to have
 of God & S^t Walston devoutly did crave.

as he sate at y^e tomb wth great devotion
 took y^e water w^{ch} lay thereupon
 in fayth anointed his wenne to his salvation
 trusting to God & holy S^t Walston
 to have remedie, though it be not anon.
 said messe & prayd to y^e dayes end
 "God & S^t Walston remedie me send."

Y^t day & y^e next praying at y^e grave,
 wth water evermore anointing his wenne,
 departed weeping, remedy could not have:
 wⁿ he had walked a litle from then,
 he felt a moysture in his hose: broken was y^e wenne.
 to y^e place he looked, y^e guts appeared out.
 "I shall turn to holy Walston & cast no more doubt."

he came to holy Walston long or he did dine,
 tooke y^e water of y^e tomb & washed his wound.
 it beganne to drie up & close well & fine.
 Devoutly prayd holy Walston in y^t stound
 & would not depart from y^t ground.
 God saw his fayth & his good intent
 & sent to him health ere thence he went.

page 10. A woman of Crowthorpe, a town here beside,
 greivously diseased wth sicknesse in her back
 to S^t Walston goeth, God be her guide
 shee came home again right a great shackle.
 y^e great paine in her bones would not slack
 'braiding Walston said, "as I am true wife
 I shall never seek y^e while y^t I have life."

y^e next day to y^e field shee goeth for to share:
 a sickle shee takes in her right hand;
 with her left hand wrought to her many an ear.
 divers folke beholding there as shee stond
 "marvelous God w^t is this sond?"
 sickle neither wheate could cast away
 till shee came to Walston ye next day.

A man in Bawburgh w^{ch} a thaxt^r (?) was
 down fell backward in a deep pond:
 two days lay there, a marvelous case,
 in depthnesse of y^e pit upon y^e sond.

up take, fast knit in deaths bond,
 & to Church borne buried to be,
 his neighbours following y^t for to see.

before Walston's tomb y^e beer was set.
 soon after men prayd he made moving:
 up they him take anon wthout letting,
 to God & S^t Walston they made loovyng.
 this holy Walston's name doth spring
 in divers & many mo countries yⁿ this
 for these & many mo miracles, I wys.

A knight S^r Gregory Lovell call'd,
 wth great sicknesse & great bone ake,
 yee shall hear w^t him befalle:
 he was cast down in his bed nake:
 no man to heal durst him take
 neyther in City, Burgh, nor towne,
 full of peins from foot to y^e crown.

Wⁿ he had spent both silver & gold,
 nothing ensued of amendment.
 moveable & unmoveable he would have sold,
 for ease & health had to his intent
 if God to him it would have sent;
 wife & children if he had not had
 & lived in poverty as God bad.

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It hapned by mean of Walston & God's grace
 to muse in mind upon a night,
 a meane make to holy Walston in y^t case.
 for water to his well he sent as tyte,
 therewith him washed & also dyte
 & remedy readily should have anon
 by y^e grace of God & holy Walston:

These things done as it is aforesaid,
 within few days consumed y^e sicknesse
 to visit S^t Walston he made f^abrayd.
 felt in his members life & quicknesse:
 not perfectly recoverd, but found fayntnesse.
 a litle while continuing after in great wealth
 & found in himself sure & perfect health.

A blunt man called Swanton by name
 had a sonne might neyther stop nor goon
 but in all his after limbs was lame,
 once might creep on earth or stooene.
 they prayed to God & S^t Walston,
 wth water of his well did him bathe:
 now goeth right up & his health hath.

In Canterbury a crafty man dwelled full right,
 a weaver, & livd by his occupation
 sore vexed of bone ach both day & night,
 specially of his leg, & judgd by estimation
 that never to be restored to his operation:
 supported by crutches goeth Holy Thomas to pray
 & so continueth long & many a day.

this paine continued & would not cease:
 it hapd a pilgrim of y^e Cuntre
 S^t Thomas to visit his vow to release:
 this Lame man doth behold, to him goth he
 "Man" he sayth "God comfort thee"
 & asketh y^e cause of his greivance
 "I am visitē" he saith "after God's plesauce."

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y^e cause breifly declared, y^e pilgrim said
 "to holy Walston labour wth all thy might
 thou shalt in y^t place of God by him have aid
 & thy lame leg shall be made full right

goth forward on y^s night
 a leg of wax offer thou also
 thou shalt have health ere thou goe."

This man in his heart avowed anon
 to come to y^t place, wheresoever it is,
 where y^e body lyeth of holy Walston
 he had not goe far from thence, I wys,
 but y^e paine did slacke out of his limbs
 his staves he layd aside thanne
 to y^e city of Norwich y^e way he wanne.

A leg of wax he did make there
 according to his counsell aforesaid:
 in his arme he it did beare
 to y^e towne Bawburgh, & there it layd
 before S^t Walston, & heartily prayd,
 many folkes seing wⁿ he did depart,
 both leg & body hale & querte.

John Pygoot, a husband of Carleton towne,
 here beside dwelling many a day,
 visit wth Gods hand & cast adown
 upon y^e bed on y^e which he lay
 thirty one weekes, his joyntes aking ay:
 he promised to God & to S^t Walston also
 him for to visit y^e first thing y^t he should doe.

To Bawburgh y^e way he tooke full right,
 wth great paine upon his crutches did creep,
 his wife upholding & helping wth all her might
 for paine & anguish often moved to weepe
 before S^t Walston kneeling ere he should sleep,
 praying for health, if it should God please.
 soon after in himselfe he felt great ease.

his crutches layd down, he doth up rise.
 y^e paine greatly slacked, he was full glad.
 he talked wth y^e Priest & asked his advice:
 wth sober countenance wise words & sad
 y^e Priest gave him counsell & also him bad
 to pray a season & abide w^t God would send
 he offerd there his crutches & was well amended.

S^t Walston a petitioner for Labourers he was
 to God from whome all succour & health come
 showd upon a man a marvelous case,
 in Flegge under a shod cart was nome,
 Laden wth wheat to all man's dome
 impossible a man there under to abide
 alive: S^t Walston saved y^t tyde.

In harvest time truly y^s case befell:
 he labourd to Bawburgh to S^t Walston
 wⁿ he come there as I yⁿ tell
 y^e night was come, y^e day was gone.
 y^e Church key he caught anon:
 to a neighbour in y^e towne he shewd y^t thing
 y^t by God & S^t Walston he was living.

A cart of wax he would have had made
 to shew y^e story as it was done.
 he might not tarry for y^e hast he had,
 but needs must home as he was borne,
 & should turn againe hastily & soon
 S^t Walston to visit: he tooke y^e way
 into Flegge to his labour y^e next day.

Katherine, a maid in Bawburgh towne,
 rekelesly a pin in her mouth took.
 from thence in to her throat it fell down,
 there surely festerd, & fast it stooke

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shee waxed faynt, her friends to her did look
 shee rowhed, shee coughed, it would not out gon.
 they brought her to Church to S^t Walston.

y^e time of y^e day was near y^e prime.
 a Priest to Messe shuld goe y^t tyde.
 y^e mayd lay still all y^t time
 S^t Walston's helpe for to abide.
 her friends sate by & mouth opened wide
 to pray heartily God & S^t Walston.
 y^e pinne sturt out, y^e maid went home.

matter of laud doth dayly renew
 by manifold miracles done in y^s place
 of Men, also women, w^{ch} to him will sue
 for remedy & health, both body & face,
 God stretching his hand by speciall grace.
 Good folkes cease not, devoutly seeke & pray,
 yee shall be succourd & comforted ere yee gang away.

direct your heart, lift up your mind
 to heaven above there Walston doth dwell
 before God almighty, yee shall there him find
 to offer your prayers, doe as I y^u tell,
 though y^u be unlearnd nor can nor read nor spell,
 This litle ballad following, hear it if yee may,
 it is a short directory w^t yee shall aske & pray.

You knight of Christ, Walston holy,
 our cry to hear thee meekly wee pray;
 Shield us from mischeife, sorrow, & folly,
 engendring and renewing from day to day,
 replenishd with misery, Job doth truly say,
 & bring us to health blessed wth Jhe (Jhesus') right hand,
 him to love & know in everlasting land.

Omnipotent God & nature doth worke
 neither frustratory nor vainly, but to an end,
 as y^e Philosopher w^{ch} is called a Clerke
 testifieth, & ready it is to defend:
 & yet could not y^e first cause perfectly comprehend,
 page 15. which is y^e will of God & create all thing,
 but stood & abideth in himselfe musing.

who doth these miracles but God above
 y^t is to be worship'd of every creature?
 then, unkind man, looke y^t thou him love
 for it is his duty, I thou ensure,
 wth heart both & words demure;
 Who so saith Nay, I say Yea
Quia ipse est Deus qui facit mirabilia.

O marvelous God, sitting in thy throne
 in high heaven, passing all man's reason,
 whether man be dead, sicke, or groome,¹
 by Thee is releived in every season:
 neither yeilding Love nor Thanke it is great treason,
 for Thou hast provided *in ordinatione tua*
 y^t to Thee all only honour *sit et Gloria.*

Amen.

Goe, litle treatyse, require folke of grace
 y^t shall have of thee inspection,
 bee not too bold to appear in any place
 of malapertnesse, othir presumption
 Thine Author simple thorow of affection
 he meaneth well, pray y^m y^t shall thee read
 wth Ghostly support to doe correction
 Thee to reforme as they see need. Finis.

¹ (?) For grum; see *N.E.D.*, *s.v.*

Copied out of y^e originall Sept. 29th A.d. 1658, by
M^r (*erased and illegible*).

The originall is in ye hands of a Recusant (Mr. Clark)
&, as he saith, belongeth to y^e Church of Bawburgh
Norff.