

Thomas Chatterton Manuscript Project (TCMP)

‘Fragment of a Sermon by the celebrated Rowlie’

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Control Panel

Original Chatterton Manuscript :

- ❖ W. S. Lewis collection, Possibly Yale Walpole collection : **Panel 1 Waiting**

Transcripts by (QE!) of Taylor’s transcript of the above :

- Version A of this : [View Panel 2](#)

Earliest Printings :

- Gentleman’s Magazine 1777, p.413-4 : [View Panel 3](#)

Panel 1 : **Original Chatterton Manuscript** : W. S. Lewis collection, Possibly Yale collection :

Waiting

Panel 2 : **Transcripts by (QE!) of Taylor’s transcript of the Original Ms.** : Version A

Fragment of a Sermon by the celebrated Rowlie

HAVEYNGE Whilomme yn dyscourse prooved or soughte to proove
the Deeitie of Chryeste bye hys Workes Names and Attribytes I
sal seeke to proove the Deeitie of Holie Spryte. Manne moste be
supplied with holie Spryte to have communeynge ryghtfullie of
thynges whyche bee of Godde. Seyncte Paulle praieth the holie 5
Spryte to assyst his Flocke ynne dhise Wordes The holie Sprytis
Communione be wyth you, Lettn us dhere desyer of hym to ayde
us, I in unplyteynge and you yn onderstondeynge hys Deeytty-let
us saie wyth Seynte Cyprian Adesto sancte Spiritus et paraclesin
tuam expectantibus illabere coelitus, sanctifica templum corporis 10
nostri, et consecra inhabitaculum tuum. Seyncte Paule sayeth Ye
are the Temple of God for the Spryte of Godde dwelleth ynne you.
Gif yee are the Temple of Godde alleyn bie the dwellynge of the
Spryte wote yee not that the Spryte is Godde and plaine prooffe of
the persone and Glorie of thyrd Personne. The person, Gyftes 15
Operations, Glorie, and Deitie are al meaned in Holie Spryte
as bee prooved from dyffraunte Textes of Scrypturre- Beynge as
Scripture sayethe of the same Essentyalle matter as the Fadre ande
Sonne who are Goddes the holie Spryte moste undubitable bee
Godde. The Spryte or divine Wylle of Godde mooved upon the 20
Water at creatynge of the Worlde: this meaneth the Deitie. I sayde
yn mie laste dyscourse the promyse of Chryeste who wythe Godde
the Fadhre wolde dwelle yn the Soughle of his Dyscyples: howe
coulede heye soe botte bye misson of holie Spryghte: yis mee-
thynckethe prooveth ne alleyne the personallitie of holie Spryghte 25
botte the verie foundatyon and Ground Warche of the Trynitie
ytselfe. The holie Spryghte cannotte bee the Gode thynges and
Virtues of a Mannis Mynde sythence by hym wee bee to faste
keep yose gode thynges: gif wee are bee to kepe a Virtue bie yat
Virtue ytteselfe meethyncketh the Custos bee not fytted to the 30
Charge The Spryte or Godde is the Auctoure of yose gode thynges
ande bie hys obeisaunce theie mote alleyn be held: I maie not be

doltish ne hereticalle, to saie whatte we calle Conscience, is the
 hyltren warninge of the Spryte to forsake our evylle Waye before
 he doethe solelie leave our steined Soulghe Nete bee a greater 35
 Proofof my Arguement than the Wurchis of holie Spryte. The
 Workes of Provydence bee alleyn the Wurchis of Godde, yette
 bee theie the Wourchis of the Spryte. Hee created Menne he for-
 slagen hem, he agen raised Menne from the Dust and haveth
 saved al Mankynde from æterne rewyne, he raysed Chryste from 40
 the Deade he made the Worlde and hee shalle destroye ytte: Gif
 the Spyrytte be notte Godde how bee ytte the possessynge the
 Spryte doethe make a Manne sayde to be borne of Godde. Itte re-
 quirethe the Power of Godde to make a Manne a newe Creatyonn,
 yet suche doeth the Spyrite [Thus saiethe Seynte Gregorie Naz. 45
 of the Spryte and hys Wurchys Γεννᾶται Χριστός, προτρέχει
 βαπτίζεται μαρτυρεῖ· πειράζεται ἀνάγει δυνάμεις ἐπιτελεῖ, συμπαρ-
 ομαρτεῖ· ἀνέρχεται

[Donald S. Taylor's notes below]

[Title - Fragment. GM77 3 sal] shall in nexte place GM77 4 Spryte]
 or Spiryte communeynge] communyon GM77 5 Godde. Seyncte
 Paulle ed GM77 : Gode. Seyncte Paulē WSL 7 Lettn] Lette GM77
 13 Godde ed GM77 : Gode WSL 15 thyrde] the thyrde GM77 16 al
 meaned in ed: al, meaned in, WSL all ynn GM77 18 Scripture ed :
 Sptre WSL Seyncte Peterr GM77 19 undubitable] undisputably GM77
 21 Water at creatynge] waterr att the creatyonn GM77 23 Dyscyples :
 ed : Dyscyples WSL decyple, GM77

24 bye] over mie 26 foundatyon ed GM77 : foundan WSL 27 thynges
 ed GM77 : thyng margin and crease WSL 29 yose] yese GM77 thynges :
 ed GM77 : thynges or thynges ; WSL are bee] bee GM77 30 meethynck-
 eth] meethynckes GM77 33 hereticalle,] or hereticalle: hereticalle GM77
 34 warninge ed GM77: warnige WSL evylle] inserted, C's hand? Waye]
 waies GM77 35 Soulghe] tear obscures : soughles. GM77 36-8 The
 Workes... Spryte.] GM82 : GM77 omits 38-9 Menne... hem,...
 Menne] manne,... hymm, . . . mann GM77 from the ed GM77: crease
 WSL 42 possessynge] posessynge of GM77 44 Creatyonn, ed :
 Creat margin and crease WSL creatyonn, GM77 45] bracket perhaps in
 another hand Naz.] Naz, GM77 46-8 Greek ed : on WSL text see note
 on text 48] GM82 completes text διαδέχεται.]

Mr. URBAN,
THE late publication of a volume of poems, said to have been written by Thomas Rowlie, in the 15th century, having given rise to some ingenious criticisms in your useful Magazine, respecting their authenticity, I beg leave to send you the following fragment of a sermon by the same author. It was given to me some time since by Mr. George Catcott, whose name has been so often mentioned on the present occasion, and to whose inquisitive disposition, and very commendable zeal, the public is principally indebted for the preservation and appearance of these valuable productions of antiquity. It may be necessary to inform you, that, when Chatterton gave this fragment to his friend, he was utterly (and ever after continued) unacquainted with any language but his mother-tongue; and that the citations in these languages, from two antient authors, have been fully authenticated. The poetical talents of our bard are established by the publication of his poems; but the following fragment of a sermon on the divinity of the Holy Spirit, displays him in the more illustrious character of an orthodox divine. Every circumstance which tends to throw light on the history of Rowlie should be given to the public, and his sentiments on so essential a point of the Christian religion by no means suppressed, notwithstanding they may not have the sanction of an age unhappily overgrown with arianism and infidelity. Chatterton himself, although he totally disbelieved the subject of the fragment, had, however, the ingenuity to produce it; and I am sorry that the ingenuous editors had not thought it (and some others of Rowlie's prose productions in their possession) worthy of being published together with his poetical compositions. Yours, &c. A. B.

I have been favoured with the perusal of some prose MSS. now in Mr. Catcott's possession, that prove Rowlie's existence beyond the possibility of a doubt.

FRAGMENT.

"Harynge whylomme ynn dyscourse provedd, orr soughte toe proove, the deitie of Chryste bie hys workes, names, and attributes, I shalle in nexte place seeke to proove the deitie of Holye Spryte. Manne moste bee suppliedd wythe Holye Spryte toe have communicatyon ryghtfullye of thynges whyche

bee of Godde. Seyncte Paulle prayethe the Holye Spryte toe assyste hys flocke ynn these wordes, *The Holye Sprytes communicatyon bee wythe you.* Lette us dhere desyerr of hymm toe ayde us, I ynn unplyteyng and you ynn understandinge hys deite: lette us saye wythe Seyncte Cyprian, *Adesto, sancte Spiritus, & paraclesu tuam expectantibus illabere caluus; sanctifica templum corporis nostri, & consecra inhabitaculum tuum.* Seyncte Paulle sayethe yee are the temple of Godde; forr the Spryte of Godde dwellethe ynn you. Gyff yee are the temple of Godde alleyne bie the dwellinge of the Spryte, wote yee notte that the Spryte ys Godde, ande playne prooffe of the personne and glorie of the thyrde personne. The personne, gyffes, operatyonns, glorie, and deitie, are all ynn Holye Spryte, as bee prooved fromm disfraunt textes of Scrypture: beeynge, as Seyncte Peterr sayethe, of the same essentyall matter as the Fadde ande Sonne, whoe are Goddes, the Holye Spryte moste undisputably bee Godde. The Spryte orr dyvyne will of Godde moovedd upponn the waterrys att the creatyonn of the worlde: thys meanethe the Deitie. I sayde, ynn mie laste discourse, the promyse of Chryste, whoe wythe Godde the Fadde wolde dwelle ynn the foughle of hys decyple; howe coude heie soe but bie myssyonn of Holye Spryte? Thys methynkethe prooveth ne alleyne the personallitie of Holye Spryte, but the verrie foundatyonn and grounde wurch of the Trinitie yttselfe. The Holye Spryte cannot bee the goode thynges ande vyrtues of a manns mynde, sythence bie hymm wee bee toe fast keepe yese good thynges: gyff wee bee toe keepe a vyrtue bie thatte vyrtue ytt selfe, meethynckes the custos bee notte fytted toe the charge. The Spryte orr Godde ys the auctoure of those goode thynges, and bie hys obesaunce dheie mote alleyne bee helde. I maie notte bee dolyfsh ne hereticalle toe saie, whate wee calle consyence ys the hyltren warninge of the Spryte to forsake our eyllle waies before he dothe solely leave our steinedd foughles. Nete bee a greater prooffe of mie argument thann the wurchys of Holye Spryte. Hee createdd manne, hee forlaggenn hymm, hee agayne rayf-edd mann fromm the duste, and have the savedd all mankynde fromme eterne rewynn; hee rayf-edd Chryste fromme the deade, hee made the worlde, ande

hee schalle deftroye ytt. Gyff the Spryte
bee notte Godde, howe bee ytt the
posessynge of the Spryte dothe make
a manne sayedd toe bee borne of
Godde? Ytt requyreth the powerr of
Godde toe make a manne a new crea-
tyonn, yette suche dothe the Spryte.
Thus sayethe Seyncte Gregorie Naz,
of the Spryte and hys wurchys, "Τὸ
πνεῦμα ἅγιον ποιεῖν βάπτισμα μαρ-
τυρίῃ Πνεύματος ἁγίου Διψῶντες ἐπιπιδί-
σιν ὅλας τὰς ἀνάγκαις ἡμῶν."

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