

more or lesse liſe unto him.

And ſith y by the deſtruction of pryde, ſoloweth as I haue ſaid y deſtruction of wyath, we ſhal apply to the reſpreſſion of wyath, y ſelfſame coſideracions in y remembrance of death, y we befoze haue thewed to ſerue to the reſpreſſion of pryde.

For who coulde be angry for y losſe of goodes, if he well remembred howe litle while he ſhould kepe the, how ſone deſty might take them from him: Who coulde let ſo much by himſelf, to take to heart a leude rebukeful word ſpoke to his face, if he remembred himſelf to be as he is, a poze pryſoner damned to deſty: or ſo very wyoth as we be now w ſom bodily hart done vs by ſo one part of y body, if we depely remembred that we be as we bee in dede, already laid in the cart carping toward execution.

And if the wretchednes of our owne eſtate nothing moued vs, whiche beyng ſuch as it is, ſhould if it wer well pōdred, make vs lytle regard the cauſes of oure wyath, conſidring y all y whyle we liue we be but in dping, yet might theſtate of him y we be wyothe wal, make vs aſhamed to be wyoth. For who wold not diſdain to be wyoth w a wretched pryſoner, w him y is in the cart & in y way to hanging, w him y wer a dping. And of thys wold a man be the moze aſhamed, y he conſidred in how much perill & leopardy of hymſelf, his owne liſe & his owne ſoule is, while he ſtriueth chideth and fighteth w another, & y oftymes for how very trifles. Firſt ſhame were it for men to bee wyoth like women, for fantaſies & thinges of nought, if ther wer no wyſe ther in. And now ſhal ye ſe men fall at varyance for killing of the par, or gopng befoze in pꝛocellio, or ſettig of their wiuſes pꝛiues in the church. Doubt ye whether this wyath be pryde: I dout not but wiſe men wil agree, that it is eyther foolyſhe pryde or proud folp.

How much is it now y moze folp, if we coſider y we be but goig in pilgrimage, & haue here no dwelling place, than to chide & fight for ſuch folpes by the way.

How much moze ſhame and folpe is it yet, when we be goyng together to oure deſty, as we be in dede.

If we ſhould ſee two men fighting together for very great thinges, yet wold we reckon the both mad, if they leſte not of, whan they ſhould ſee a ramping Lyon commyng on them bothe, redy to deuoure them bothe. Howe when wee ſee ſarely that the death is commyng on vs

all, and ſhall vndoutedly withyn ſhozte ſpace deuoure vs all, and howe ſone we know not all, is it not nowe moze than madnes to be wyothe and beare malpce one to another, and for the moze part for as very tryples, as childzen ſhould fall at variaunce for cheryſtones, death commyng as I ſay by ſo vs to deuoure vs all.

If theſe thinges and ſuch other as thei be very true, ſo they wer wel and depely remembred, I litle doubt but they wold both abate the croked branch of wyathe, and pul by fro the botom of the hert, the cancred rote of pryde.

Of couetiſe.

Et vs now ſomwhat ſee, what this part of this medicin maye do to the cure of couetiſe, whiche is a ſirknes wherin me be very ſoze deceued. For it maketh folk to ſeme farre of another ſort than they be in dede. For couetous me ſeme humble, and yet be they very proud. They ſeme wyſe, and yet be they very foliſh. They ſeme chryſtē, and yet haue no truſt in Chriſt. And whiche moſt marueil is of all, they ſeme rich, and yet be very beggers, and haue nought of their own.

As for pryde of the poſſeſſion of theyz goodes, whoſo be wel acquainted wth them, ſhal wel parceine it, how hartely they reioyce, where they dare ſpeak and call theſe betters beggers, if money be not ſo riſe w the, becauſe they regards it leſſe and ſpende it moze liberally.

Wē wene the wiſe alſo, & ſo thei do the ſelf, becauſe thei ſeme to haue pꝛouidēce & be folk of ſoreſight, & not to regard on ly the time pꝛeſēt, but make pꝛouiſio for time to cōe. But than pꝛoue thei moze ſoles, than they y liue fro hāde to mouthe. For they take at the leſſ wyſe ſometyme of pleaſure w their owne, though they fare harde at another. But theſe couetous nigardes, while they paſſe on with pain alway y time pꝛeſēt, & alway ſpare al for their time to come, thus driue thei ſort wretchedly, til al their time be paſt & none to cōe. And than whā they leſſe loke therfoze, leue al y they haue heaped, to ſtrangers y ſhall neuer can the thanke.

If ye wil ſay there be no ſuch foolſes, I might ſay y I haue ſene ſom ſuch in my time. And if ye beleue not me, I coulde ſynd ye recozd. But to thētēt ye ſhal not denie me, but that there haue bene ſuche ſoles of old, ye ſhal here what Salomōn ſaid ſeuen yere ere I was boꝛne. I haue ſene (ſaith he) another plague vnder the ſunne,

Eccl, 6,

Mal, 3e.

Mal, 4e,

Fathers pro-
uide for chil-
dren,

Pla, 54

Matt, 6,
Luk, 12,

A sunne, & it is comō amōg mē. A mā vnto
whō god hath geuē riches, substaunce &
honor, so y he wāterch nōthing y hys hert
cā desire, yet god hath not geuē hi leue to
eat of it oz to enioy it, but a strāger deuou-
reth. Of suche sort of soles also speaketh
y psalmist, thus a mā disquieteth hīself i
vayn, & hepeth by riches, & cannot tel for
whō he gathereth thē. And in the. xliiij.
psalme the prophete expzeisseth plainly
the foie of such soles, for (sayth he) both y
riche & the poze shal dye, & leaue their ri-
ches vnto strangers. And surely wher
they seme ch:istē, thei haue none earthly
trust in Ch:ist. For they be euer astrayd
of lack in tyme to cōe, haue they alre dye
neuer so much. And me thinketh vtterly
vpon y tother side, y albeit euery mā y hath
childzē, is boundē by the law of God & of
nature to prouide for thē, til thei be able
at y lest by y laboz of their hādes, to pro-
uide for their belies (for god & nature lo-
keth not as me thinketh muche farther,
noz trust vs not out of y paradise of ple-
sure, to make vs loke & long to be lordes
in this wretched erth) yet I say me seemeth
verely, y haue we neuer so litle, yf we be
not in spirit mercy therewith, but liue in
pulling & whimpering & heintnes of hert,
to y discōfort of our self & thē y are about
vs, for feare and drede of lack in tyme to
come, it appereth I say playnly, y speak
we neuer so muche of faith & of truste in
Ch:ist, we haue in our heartes neyther
moze belief in his holy woordes noz trust
in his faithfull promise, than hath a Jew
oz a Turke.

Doth not holy scripture say, castē thy
thought into god & he shall noz the thee?
Whyp takest y thought now in thy self,
and fearest to sayle for fode?

Salth not our sauioz himself, haue no
care for to morowe: And thā furnissheth
& enforzeth his cōmaūdemēt by ensam-
ple, sayng, loke vpō the byzdes in y ayze,
they neither sow noz reye, noz gather to
no barns, & pour heauēly father feedeth
thē. Are not ye far moze excellēt thē thei:
Pour father in heuē knoweth y ye haue
nede of al these thinges. Seke ye spziffe
for y kingdō of heuē & y iustice of hym, &
al these thinges shal be cast vnto you be-
side. Whosoouer he be y hereth this, and
yet puleth & whimpereth ifoz dout & feare
of lack in tyme cōmig, either he beleueth
not y Ch:ist spake these woordes (and thā
beleueth he not y gospel) oz els yf hee be-
leue y Ch:ist spake thē, & yet feareth lest
he will not kepe them, howe beleueth he
Ch:ist oz trusteth in his promise: Thou

wilt happely say, that Ch:ist wold not
for any trust of him, y thou shaldest not
prouide for to morow, but loke to be fed
by miracle. In this thou sayest true: &
therefore he sayd not, prouide not for to
morow, noz laboz not for to morow. In
token wherof he sent the Jewes double
Panina, wekely the daye befoze the sab-
baot day, to be prouided for befoze y hād.
But he said vnto vs, haue none anxitie
noz care of mind for to morow. For the
mind wold ch:ist haue clene discharged
of al sarthly care, to thende y we should
in hert, only care & long for heuen. And
therefore he sayde: long for first & chief-
ly the kingdom of heuē, & al these earth-
ly thinges god shal cast vnto vs beside:
shewyng therby y by y herty lōgyng for
heuē, we shal haue both twayne.

And surely the thynges cōming of y
earth for y necessary sustenance of mā,
requirerh rather y laboz of y body than
the care of y mind. But the gettynge of
heut, requirerh care, cure, & ardet desire
of y mind, much moze than y laboure of
the body, sauing y the busy desyre of the
mind, cā neuer suffer the body to be idle.

Thou wilt happely say, what yf I cā
not laboz, oz haue mo small children to
find, than my laboz of thze dayes, wyl
suffice to fede for one day, shal I not thā
care & take thought how they shal lyue
to morow: oz tell what other thift I shal
find. If first shal I tel thee what thift y
shalt make in suche case: and after thal
I shew thee, yf all thifte sayle thee, yet
if thou be a faithfull mā, thou shalt take
no thought. I saye if thou lacke, y shalt
labour to thy power by iuste and trewe
busynesse, to geate that thee and thyne
behoueth. If thy laboure suffice not,
thou shalt shew thy state that thou hast
lytle money & much charge, to som such
mē as haue much money & litle charge:
& thei be thē bounden of duety, to supply
of theirs y the lacketh of thine. What yf
they will not: Than I say y yet oughtest
thou not to take thought & care in herte,
oz dispayze of gods promise for thy ly-
uing: but to make thy self very sure, y et
ther god wil prouide thee & thyne meate,
by puttyng other menne in the mynde
to releus thee, oz send thee meare by mi-
racle (as he hathē in deserte wilbernesse
sente some menne their meate by a crow) ^{Regam, 17,}
oz els his pleafare is that thou and thine
shal liue no lenger but die and depart by
famine, as he wyl that some other dye
by sickenes. In whiche case y must wil-
lingly wout grudge oz care (whiche care,
thou

Thou neuer so soze cannot geat ther a pe-
ny the moze) conforme thy self to his oꝝ
dinaance. For though he hath promysed
to prouide vs meat, yet hath he not pro-
mysed it for longer tyme than hym ly-
keth to let vs liue, to whom we be al det-
tours of death. And therfoze though he
sente Danuell meate ynoughe by Aba-
cuk the prophete into the lake among li-
ons: yet sente he none at al to Lazarus,
but let hym dye for samyne at y rich glo-
rius gate. Where dyed he wout grudge,
wihout anriete, wih good wyll and
glad hope, whereby he went into Abra-
hams bosom. Nowe if thou do the lyke,
thou shalt go into a better bosome, into
heuen into y bosom of our sautoz Chyist.

Nowe if the poze manne that nought
hath, shewe hymselfe to lacke sayth and
to haue no trust in Chyistes woꝝdes, yf
he fere lack of findyng: what sayth hath
than the couetous wretch, that hath y
nough for this daye, for to moꝝowe, for
this weke, for the next, for this monethe
for the next, for this yere, for the next, y
and paradiuente for many yeres, yere
ly comming in, of lades, offices, oꝝ mer-
chandise, oꝝ other waies, and yet is euer
whynning, plaining, moꝝning, for care &
feare of lacke many yeres hereafter for
hym oꝝ his chyldzen, as though god ey-
ther would not, oꝝ wer not able to kepe
his promise wih vs. And (whiche is the
moze madnes) his care is all for the ly-
uing of hymself and his chyldzen, for soe
such tyme as nesther hymself noꝝ his chil-
dzen shal happely lue therto. And so le-
seth he y comodity of al his whole life, to
the fere of lack of linyng whē he is dead.

Now if he hay to haue a great losse, in
what heuines falleth he than? For if he
had tenne thousand pounde, and therof
had eight thousande taken from hym, he
would wepe and wene he wer vndone.
And yet if he had neuer hadde but one,
hee woulde haue thoughte hym selfe a
greate ryche manne, where now for the
losse of eight, twain ca do hi no plesure.

Wherof risseth thys hygh follye, but
of the blynde couetous affeccion that he
had to that he lost. If he had had it styll,
yet he wold paradiuente not haue oc-
cupied it: for this y is left, is moze thā he
wyl spēd, oꝝ happely shal nede to spende.

If ye would haue spent it wel, ye haue
no cause to be soꝝy of the losse, for godde
accepteth your good will. If ye woulde
haue kepte it couetously oꝝ spente it
noughtely, ye haue a cause to be gladde,
and reckon that ye haue wonne by the

losse, in that the matter and occasion of
yours synne, is by goddes goodnes gra-
tiously taken from you.

But ye wyll saye that ye haue nowe
losse of your woꝝshippe, and shal not be
sette by so muche as ye were, when ye
were knowen for so riche. A well I say,
nowe ye comme home loe. We thoughte
alway that ye couetous niggarde, how
lowye so euer ye loked, would if ye wer
well serched, proue your selfe proud and
hyghe harted. For surely make they ne-
uer to make and humble countenance,
they haue muche pryde in the mind, and
putte their truste in theyꝝ goodes, ma-
king theyꝝ good their god. Which thing
is the cause that our sautoz Chyist said
it were as harde for the riche manne to
come into heauen, as a great cable oꝝ a
Camel to go thꝝough a nedles eye. For
it is not synne to haue riches, but to loue
riches.

If riches com to pou, set not your hert
theron sayth holy scripture. He that set-
teth not his heart e theron, noꝝ casteth
not his loue theron, rekeneth as it is in
dede, hymself not the richer by them, noꝝ
those goodes not his owne, but delue-
red hym by god to be saythfully disposed
vpon hymselfe and other: and that of the
disposicion he must geue the reckening.
And therfoze as he rekeneth hymselfe
neuer y richer, so is he neuer y prouder.

But he y forgetteth his goodes to be y
goodes of god, & of a dispozer, rekeneth
hysel an owner, he taketh hysel for rich.
And because he rekeneth the riches his
own, he casteth a loue therto, & so muche
is his loue the lesse set vnto god. For as
holy scripture sayth, wher thy tresure is
ther is thyne heart: where if y dydst rec-
ke y tresure not thine, but the tresure of
god deliuered the to dispose & bestow thy
tresure shold be i erth & thy hert in heuē.

But these couetous folk that set theyꝝ
heartes on theyꝝ hoꝝdes, and be proude
when they loke on their heapes, they rec-
ke theyself rich, & be in dede very wretched
beggars: those I mene y be ful chysshened
in couettise, y haue al y pperties belong-
ing to y name, y is to wit, y be as loth to
spēd ought, as thei be glad to get al. For
they not only part nothig liberally w
ther folk, but also lue wretchedly by spa-
rig frō theyself. And so they reckē theyselfe
owners, & be in dede but y bare keepers of
other mēs goodes. For sith they find in
their hert to spēd nothig vꝝ theyself, but
kepe al for their executoꝝs, they make it
eue now not their own whille they vse it
not

Dan, 4

Luk, 16

B

C

D

Conetous me
be proude,
JMa thewe, 19
Mat, 10
Luk, 18,

Psal, 61,

Math, 6,

H

And, but other meks for whose ble and behoofe thei kepe it. But now let vs see as I said before, how the remembrance of deeth may quicken mens eyes, against this blind folly of couetise. For surely it is an hard soze to cure: it is so mad, & it is much woork to make any good counsell sink into the heert. Willt y see it proued? loke vpon the yong man who Christ him self coucelled, to sel y he had, & geue it to pore folk, & coe & folow him. He clawed his hed & wet his way heuilly, because he was riche: whereas saint Peter & other holy apostles, at the first call left theyz nets, which was in effect al y they had, & folowed him. Thei had no gret things wherupon they had set theyz heartes to holde them backe. But and if theyz heretes had bene soze set vpon righte small things, it wold haue bene a great let.

And no maruaille though the couetous be hard to hele. For it is not ethe to find a god tyme to geue the counsel. As for y gloton is redy to here of repurance, ye & to preach also of fastig himself, wher his bely is wel filled. The lecherous, after his soule plesure past, may suffer to here of contynence, and abhorreth almoste y tother by himself. But the couetous man because he neuer ceaseth to dote vpon his good, and is euer alyke greedy therupon, who so geueth him aduise to be liberrall, semeth to preach to a gloton for fastig, when his bely is empty & gapeth for good meat: or to a lussy lechour, wher his lemā is lately light in his lap. Scarily can deeth cure them when he commeth.

I remember me of a these once cast at Newgate, that cut a purs at the barre when he shold be hanged on the morow. And when he was asked why he dyd so, knowing that he shold dye so shortly, the desperate wretche sayd, that it didde his heart good, to be lord of that purse, one nyght yet. And in good saythe me thynketh as muche as wee wonder at hym, yet se we many that do much like, of whom we nothyng wonder at all. I let passe olde priestes that selwe for vobylsons of yonger priestes benefices. I let passe olde men that hous and gape to be executours to some that be yonger than themselves: whose goodes if they wold sell, they reckon wold do them good to haue in their keeping yet one yere ere they dye.

But loke if ye see not some wretches y scant can crepe for age, his hed hanging in his bosom, and his body crooked, walk pit vpon a paire of patens wth the staffe in the one hande and the

in the tother hande, the sone sote almost in the graue already, and yet neuer the more hast to part wth any thyng, nor to resoz that he hathe euyl gotten, but as greedy to geat a groce by the beggiling of his neybour, as if he had of certaintye seuen scoze yere to liue.

The man that is pore blinde, cannot see far from hym. And as to loke on deeth we be for the most part pore blinde all y mayny: for we cannot see hym til he coe very nere vs. But these folk be not pore blynde but stark blynde: for they cannot see him when he cometh so nere, y he putteth almoste his finger in theyz eye.

Sure the cause is, for that thei willingly wink, & like not to loke at him. They be loth to remember deeth, loth to put theyz oyntment on theyz eyes. Thys water is somewhat pycking, and woulde make theyz eyes water, and therefore they refuse it. But surely if they wold ble it, if they woulde, as aduisedlye remember deeth, as they vnaduisedly for geat hym, thei shold sone see theyz folly, & shake of theyz couetise. For vndoubtedly, if they wold consider devely how sone they may, ye and how sone they must, lese all that they labor for, they wold shortly cease theyz busines, & wold neuer be so mad, greedily to gather together that other man shal merely sone after scatter abyde.

If they thought howe soone in what painefull plight they shal lye a dying, while theyz executours afoze their face ransake by theyz sackes, they woulde I wene shortly empty theyz sakes themselves. And if they doute howe farre that deeth is from them, let them here what Christ saith in the gospell to the ryche couetous gatherer, y thoughte to make his barnes and his warehouses larger to laye in the more, because he reckened in himself to lye and make mery many yeres: and it was sayde vnto hym: thou foole this nyghte shal they take thy soule fro thee: and than these thynges that thou haste gathered, whose shal they bee. And holye Sayncte Barnarde sayth, that it may be sayd vnto hym farther, thou that haste gathered the, whose shalt thou be?

If wee woulde well aduise vs vpon this poynte, and remember the paynefull peryll of deathe, that we shal so sone come to, and that of all that we gather, we shal carry nothing wth vs, it wold cause vs to consider, y this couetous gathering & nigardous keeping, wth al the dellyts y we take in the beholding

Mat. 10
Luk. 12

Mat.

Luk. 12

pat. n. offe

A doring of our substance, is in al oure lyfe but a very gay golden dreame, in which we dreame that we haue great riches, & in h slepe of this life we be glad & proude therof. But whan death shal once wake vs, our gay golden dreame shal vanishe, & of al the trespere & we so merely dremed of, we shal not (as the holy ppropheith saith) find one peny left in our hâdes. Which if we forgate not, but wel and effectually remembred, we woulde in tyme caste sonnetle out of our hedes, & leauyng lytle busines for our executours after our deth, not sayle to dispoise and distrybute our substance with our owne handes.

Psal. 48.

If thou knewest very certaynly, that after all thy good gathered together, & thoudest be sodainly robbed of altogether, thou wouldest I wene haue little ioy to laboꝝ and toyle for so murche, but rather as y shouldest happē to get it, so wouldest thou wplye bestow it there as nede wer, & where thou mightest haue thank therfor: & on them specially y wer like, to help the id theirs whē thynne wer al gone. But it is so, that thou art of no thing so sure, as y deth shal bereue thee of al y ever thou hepest, & leue the scante a shete. Which thyng if we dyd as well remēber, as we wel know, we shold not falls to laboꝝ lesse for y we shal so lese, & wold put into poꝝe mens paroles our money to kepe, y deth the cruell these, shold not finde it about vs, but they should reieue vs therwith when the remenaunte wer bereft vs.

Of glotony.

Whā we haue we to consider, howe this part of our medycyn, that is to wit the remembꝛance of deth, may bee applyed to the cure and helpe of glotony, which is a beastly sicknes & an old soze. For this was in the beginning sopened with pride in oure mother Eve: who helpde the proud appetite y she had to bee by knoweledge made in maner a goddess, yet toke the such dellyte also in y beholdyng of h apple, y she lōged to fels the tast. And so entred death at the wyndowes of our own eyen into the house of our hert, & there burned by al the goodly building, that god had wrought therin. And surely so falleth it daylye, y the eye is not only h coke & the taspiter, to bring the rauenous appetite of delicate meate & drink into the bellye (so far forth y men commonly say, it wer better fill his belly thā his eye, & many mē mind it not at al till they set meat on h board) but h eye is al so the hand, to bring the hert to h desyre

The wychednes of the eye

of the soule belly pleasure beneche the belly. For when the eye immoderatlye delireth in long loking of the beutuous face, to the white neck & round pappes, & so forth as far as it findeth no let, the belly helpeth the herte to frame and forme, in the fantasie by soule imaginacions, all that euer the clothes couer. And y in such excellent fashion, as the mynoe is moze kindled in the fained figure of his own deuys, than if it shold happye bee, if the eye saw the body belly naked such as it is in dede. And therfore saith y holy ppropheith. Turn away thine eyen fro y beholding of vanities. Now as I began to say, sith it is so that this olde soze of glotony, was the vice & sin by which our forefathers eating h forbydē fruit, fel frō the felicitie of paradise, & frō their immortality into deth, & into y misery of this wretched woꝝlde, well ought we to hate & abhoꝝre it, although there sholde now no new harme grow therof. But so is it now, that so muche harme dayly groweth therof new, not to h soul only, but to the body also, y if we loue ether o ther, we se gret cause to haue it in hatred & abominaciō, though it had neuer done vs hurt of old. For hard it is to say whyther this vice be moze pestilēt to h body or to y soul: surely very pestilēt to both. And as to the soul no mā douteth howe deadly it is. For sith the body rebelleth alway against the sprite, what can bee moze venomous & mortal to the soul, thā goꝝbelved glotony, which so pāpereth y body, y the soul cā haue no rule thereof, but carteth it fardh like an headstronge hoꝝe, till he haue casse his mayster in the mire. And if the cozꝛuptible body be (as the wisemā saith) burdenous to h soule: to what a burde chargeth he the soule, y so pāpereth his paũch, y he is scant able to bere h burde of his own belly, though it wer takē fro h place, & layd upon hys back. If the body be to the soule a prisō, howe strait a prisō maketh he the body, y struffeth it so full of rif raf, y the soule cā haue no rome to stire it self, but as one wer so set hād & fote in a strayte stoches, y he can neither stand by noꝝ lye down, so the soule is so stifled in suche a struffed body, that it can nothyng wield it self, in doyng of any good spirituall thyng. That appertayneth vnto his part, but is as it were enclosed, not in a prisō but in a graue, dead in maner all reddy, for any good opcracion that thū wieldye body cā suffer it to do. And yet is glotony to the soule, not so pernicious and pestilent

Psal. 118.

Gal. 5.

Forbelved glotony.

Say. 9

D

The body as to the soul

Slouth & le-
cherye the
doughters
of glotony.

A pestilēt for the hurt it doth it self, as for
the harme and destruccion that is done
by such other vices as cōmōly cōe ther-
on. For no man douteth, but slouth and
lechery be the verpe doughters of gloto-
ny. And than nedes must it be a deadlye
enemy to y soule, y bryngeth forth two
such doughters, of which eyther one kil-
leth the soule eternally, I meane not the
substaunce of the soule, but the wealth &
felicitie of the soule, wout which it wer
better neuer to haue bene borne. What
good can the great gloton do w his bely
standing a strote, like a taber, & his noll
coty with dzyrk, but balk vp his brywes
in y middes of his matters, or lye down
and slepe like a swine. And who dou-
teth but y the body delicately fed, makerh
as y ramour saith an vnchast bed. Men
are wont to wryte a thort rpdle on y wal
y, D. C. hath no. P. Rede ye this rpdle I
cānot: but I haue hard say, y it toucheth
y redines y woman hath to fleshy filth,
if she fal in dzyrkenes. And if ye spyde
one that can declare it, thoughte it be no
greate authozitie, yet haue I heard saye
that it is very true.

Inconuenien-
ces following
gloton festes.

Exod., 2,

Job, 1,

Of our gloto festes, soloweth not only
slouth & lechery, but oftē times leud and
perilous talking, sole hardines, backbi-
ting, debate, variance, chiding, wyath,
& sighting, w redines to al maner im-
chief rūning to ruine for lack of circum-
speccio, which cā neuer bee wout sober-
nes. The holy scripture rehearseth, y in
desert y childre of Israel when they had
sittē down & wel eatē & dzyrkē, they rose
they vp & playd y ydolaters, whereof by
thoccasio of glotony, y wyath of god fell
vpō thē. Holy Job, whē his childre fel to
feasting, fered so gretlye ythoccasio of
glotony thold in theyr festes make them
fal into solish talking, and blasphemy,
that whille they wer about theyr festes,
he fel to praiser & sacrifice, y god myghte
at his praiser sed them grace so to make
god chere, y they fell not in y vices blu-
ally commynge of glotony. Now to y
body whā sin is so noyous: what sin so
shameful: Is it not a bestly thing to se a
mā y hath resō, so to rule hyselke that his
fete may not beare him: but whē he cont-
meth out he weneth y the skie wold fall
on his hed: & there ropieth & relety till he
fal downe y canel, & there lye down tyll
he be takē vp and bozn to bed as a cozps
wer bozn in bere: And in good sayth in
my minde much wzyng is there done hī
y any mā presumeth to take him vp, and
that he is not suffred to take his ease all

night at his pleasure in the kynges hye
way that is scce for euerye man.

Wonder it is y the wozyde is so mad,
that we had leuec take sinne with pain,
than vertue with pleasure. For as I said
in y beginning and often thal I say, ver-
tue bryngeth his pleasure, and vice is not
wout pain. And yet speake I not of the
wozyde to come, but of the life present. If
vertue wer al painfull, and vice al plea-
sāt, yet sith deth thal thoztly rynth both
y pain of the tone and the pleasure of the
tother, gret madnes wer it, if we wold
not rather take a thort pain for the win-
ning of euerlasting pleasure, thā a thort
pleasure for the winning of euerlasting
pain. But now if it be true as it is in
dede, that our sin is painful and our ver-
tue pleasant, how much is it thā a moze
madnes, to take sinncfull paine in thys
wozyde, that thal win vs eternal pain in
hell, rather than pleasant dectne in this
wozyde, that thal win vs eternall pleasure
in heauen.

Vertue is pla-
sant,
Synne is
paineful,

If thou wene that I teach thee wzyng,
when I say that in vertue is pleasure and
in sin is pain, I might proue it by many
plain tertes of holy scripiure, as by the
wozdes of the psalmist where he saith, I
haue had as gret pleasure in y way of thy
testimonies, as in all maner of riches.
And Salomon saith of vertue thus: her
wayes are al ful of pleasure, & her pathes
are pesable. And further he saith, The
way of the wicked, is as it were hedged
w thoznes: but the way of the righteous
is without stumbling. And we be werti-
ed (thal the wzytches say) in the waye of
wickednes, we haue walked in hard and
cōberous wates: and the wise mā saith,
The way of the sinners is set or layd w
stones, but in the endis hel darcknes and
paynes. But to tell vs wozydly wzyt-
ches the wozydes of holy wzytte, is but a
dul pzoze. For our bestly taste fauozeth
not the swetenes of heauenly thynges.
And as for cyperience, we cā none geat
of the tone parte, that is to wit the plea-
sure that is in vertue. The tother parte
we cannot perceue for bitter, for the cor-
ruptio of our custome, wherby solwe se
meth vs swete. But yet if we wold con-
sider our sinne wel, with the depēdants
therupō, we thold not faile to pceiue the
painful bitternes of our walue swete sin.
For no man is so mad y will reckē that
thing for pleasant, y hath with litle plea-
sure much pain. For so might we call a
man of Inde white, because of his whyt
teeth,

ff

Psal., 118,

Job., 2
Job., 15,

Sap., 5,

Eccl., 2,

ff

Now

Now if thou shouldest for a litle pteche, claw thy self sodenly depe into y flesh, y wouldest not cal thy clawing pleasant, though it liked thee a litle in y beginnig. But so is it, y for y litle pteching pleasure of sin, we claw our self sodenly to y hard bones, & win therby not a litle pain, but an intollerable tormēt. Which thyng I might pzone beginning at pride in euery kinde of sin, sauing that the degressiō would be ouer long. For that ydgyng wherof, let vs consider it but in the selfe same sinne that we haue in hand.

The pleasure that the gloton hath in his viand, can be no lenger any very pleasure, han whyle it is ioynd with hunger, that is to say with payn. For y very pleasure of eatyng, is but the mintshing of his payn in hungryng. Now all that euer is eaten after, in which glotonie be ginneth, is in effecte paine altogether. And than the head aketh, & the stomake knoweth, and the next meale is eaten wout appetite, with gorge vpon gorge & grief vpon grief, til the gorge be compelled to cast vp al again, and than falle to a vete supper.

If god would neuer punish glotonie, yet bringeth it punishment ynoughe, w it self: it disfigureth the face, discolorerth the skin, & distalyoneth the body, it maketh the skin rawny, the body fat & sobby, the face drowly, the nose droppynge, the mouth spetting, the eyes blered, the teth rotten, the bryeth stinkyng, the hāds trimblyng, the hed hāging, and the feete toteryng, & finally no part left in right course and frame. And beside the dayly dulnes and grief y the brutely body feleth, by the stuffing of his paunch so full, it bringeth in by leysour, the dropsy, the colike, the stone, the strangury, y gout, the cramp, the paulesy, the pocks, the peffilence, and the apoplexy, diseases and sicknes of such kinde, y either shortly deffroy vs, or els y worse is, kepe vs in such pain and tormēt, that the lenger we liue the more wretched we be.

Howbeit very lōg lasteth no mā with the surfets of glotonie. For vndoutedly, nature which is sustained with right litle (as wel appered by the olde fathers y so many peres liued in deserte with herbes only & rotes) is very soze oppressed, & in maner ouerwhelmed, with the great weight and burdein of much and diuers viande, and so much laboereth to master the meat, and to deuide and sonderly to sende it into al parties of the bodye, and there to turn it into the like, and retainē

Glotonie oppressed nature,

it, that she is by the force and great resistance of so muche meate as she hath to work vpon (of which euery part laboereth to conserue and kepe his owne nature & kind such as it is) tozwerit d & ouercome & geueth it ouer, except it be holpē by soe outward aide. And this diueryty of necessitie to haue so much recourse to medicins, to pilles, potious, plasters, glisters, and suppositaries: and yet al to lytle, our glotonie is so greate & therewith so diuers, y while one meat digesteth, another lieth & putrifiet. And euer we desire to haue soe help to kepe the bodye in helth. But whā we be coufalled to liue temperately, & forbere our delicates & our glotonie, y will we not here of: but fain wold we haue soe medicins, as purgacions & vomites, to pul down & auoid y we cram in to much. And in this we fare (as the gret mozal philosopher Plutarch saith) like a leude master of a ship, y goth not about to see the ship tight and sure, but letterly by his leudnes his shyp fal on a leke, and than careth not yet to stop the chynes, but set mo mē to y pump rather with much travel and gret pryyl to draw it vnye, thā with litle laboz and gret surety to kepe it drye. Thus fare we saith Plutarch, y through intemperate liuing drowne our self in sicknes, & botch vs by with physik: wher we might wryth sobec diet & temperance, haue lesse nede of and kepe our self in helth.

If we se mē die soe dere pere by famin, we therof make a gret mater, we fall to processiō, we pray for plēty, and reckon the wo:ld at an end. But wheras perely there dyeth in good peres gret people of glotonie, thereof we take none hede at al, but rather impute the blame to the sicknes wherof they dye, than to the glotonie wherof the sicknes commeth.

And if there be a mā slain of a stroke, there is as rclon is muche speache made thereof, the coroner sitteth, the queste is charged, the verdit geuē, the felony founden, the doct endited, the pzoce sued, the felō arrained, & dyeth for the dead. And yet if men wold enterche how many be slain with weapē, and how many eate & drink themself to death, there should be found (as Salomon saith) mo dead of the cup and the kechen, than of the dente of wo:de: and thereof is no wo:des made at all.

Now if a manne will yngly kil hym selfe with a knifse, the wo:ld wondereth therupon, & as wel wo:thy is, he is endited of his own deth, his goodes soztered and

Ecccl:7,

Gluttons byll themselves.

Phil. 3.

Care for to lye.

Gluttons lye to eate. L. Cor. 6.

Gard his cozse cast out on a donghyll, hys body neuer buried in chryffen buryall. These glotons dailly kil thesself their own handes, & no man findeth fault, but carrieth his carie cozse into y quere, and w much solene seruice, burieth y body boldly at the hte alter. whē thei haue al their life (as thapostle saith) made theyr belly their god, & liked to know none other: abusing not only y name of chryffen mē, preferring their belly ioy before all the ioyes of heauen, but also abusing y part & office of a natural man and reisonable creature. For where as nature & reason sheweth vs, y we shoulde eate but for to liue, thes glotons are so glutted in the belly pleasure of their tast, y they wold not willy to liue & it were not for to eate. But surely wisdomē were it for thes glotons, wel & effectually to consider, y as saint Paul saith, y meat for the belly and the belly to the meat: but God shall destroy both the meate and the belly.

Now shold they remember & think vpo y painful time of deth, in which y hādes shal not be able to fede y mouth, and the mouth that was wont to powze in by y pottell, & cram in the fleshe by the hand, fulles, shal scant be able to take in thre dypps in a sponē, & yet spew it out again.

If they haue thet had a sick dzonken hed, & slept thesself sober. But than shal they seke a swimming & aking in theyr dzonken hed, when the dalyng of death, shal kepe al swete slepe oute of their waterye eyes. If they haue they fallen in the myze, & thence bozn to bed. But now shal they fal in the bed, & fro thence laid and leste in the mire, til Gabziell blowe them vp.

Where as these consideracions much ought to moue anye man, yet spectallye shoulde it so muche the moze moue those glotons, in how much y they maye well wit, y their maner of luyng must nedes accelerate this dzedfull day, & draue it shortly to them, albe it that by course of nature intemperate dyet, it might seme many yeres of. Which thing of these intemperate wold wel and aduisedly re-

member, & wold lvene berely, it wold not fayle to make them moze moderate in their luyng, and bitterly flee luche outragious ryot and pestilent excessē.

Of slouth.



If y moztal sinne of slouth, mē make a smal matter. Slourthe is a sinne so comō, and no notable act therein, that is accounted for heynous and abhomy- nable in the estimacion of the worlde, as is in thest, māslaughter, fals forswering, or treason, with any of which, every mā wold be loth to be defamed, for y woldly perils that do depend therupon, that therfore of slouth, there is no man ashamed, but we take it as for a laughynge matter and a spozte.

But surely sith it is a great capytall sin in dede, the lesse that we set thereby, the moze perilous it is: for the lesse we go about to amende it.

Now to thentent that we do not deadly deceiue our scife, it is necessarye that we consider wel the weight. Whiche yf we do, we shal spnd it farre greater thā we wold before haue went.

There are ye wote well two poyntes requisite vnto saluacion, that is to wit, the declynng or goyng aside from euil, and the cooyng of good. Nowe where as in the first part, ther are al the tother six to be eschewed, y is to wit, pryde, enuy, wraath, glotony, couerise, & lechery, the tother part, y is y one half of our way to heauen, then slouth alone is hable to destroye

Sir Thomas More wrote no farther of thys woorkē.

psal. 33. 1. Peter. 3. Two poyntes requisite to saluacion.