

poore mens writs, with *rarde Venis*, but gif they feelen meede in their hands. And yet I heare saie, men that hauen seyen both lawes, that like court that is cleped Christes court, is much more cursed. Therefore it is writ: gites they taken out of mens bosoms, to ouerturne the right way of dome. But it is to dread the word of Christ: In what dome ye deeme, ye should be deamed when ye comen to yelde a reckoning of your bayly.

The third question is: Howe hast thou lyued, thou that deemeest and punishest other men for their trespas. A great doctour saith: thee behoueth to flee the wickednes of other men, that thou chaiteest them for their trespas. For if thy selfe do vnlawfulllich in deeming other men, thou damnest thy selfe, sythe thou doest that thou damnest. And Poul saith: why teachest thou nought thy selfe, that thou teachest other? Why stealest thou, that teachest nought other men to steale? Saint Gregorie saith: He shall not take gouernale of other, that can not go before them in good liuing. And when any man stand before him in dome, he inust take heede to fore what Iudge he shall stand him selfe, to take his dome after his deedes. But it is to dread, that manie fareth as the twofalfe priests that woulden haue damned to death holie Susan, for she would not assent to their lecherie. Of the which it is writ: they turned awaie their eyes, for they would not see heauen, ne haue mynde of rightfull domes. So it hapeth ofte, they that were more woorthie to bee nanged, damne them that be lesse woorthie, as a clarcke tellecth of Socrates the Philosopher, sayth hee, vpon a day a man asked of hym why hee laughed. And hee sayd: for I see great theeues leadch a little theefe to hanging. I pray thee, whether is hee a greater theefe that bynimeth a man hys house and hys land from hym and from his heyres for euermore, other hee that for making of great neede, stealeth a sheepe or a calfe. Whether trow wee nought, that it happeth such extortioners to be other whyle Iudges, and demeth men thus: But I read thee that thus deemeest other, thinke on that dome thou shalt come to, to yelde the reckening of thine bayly.

The third Baylye that shall be cleped to this dreadfull a count shall bee euerie Christian man, that shall geue reckening to his Lord, God, for goods that he hath had of hys. And heere I wyll speake but of the first question, that is this: How entrest thou. And heere by the waie, yee that haue gotten anie worldly good, other take by extortion, by rauenye, by vsurie, other by disceit: Wo shall be to him at this dreadfull daie as Saint Austen saith. If he be cast into the fire that hath nought giuen of his owne good: where trowest thou shall he be castin, that hath reued other mens from them. And if he shulle brenne with the fend that hath nought clothed the naked, where trowest shall he brenne that hath made him naked that was earst clothed. But as Saint Gregorie saith, two things maketh men to liue thus by rauaine of other neighbours, that they desire heynes and drede pouerie, and what vengeance falleth of this sinne of couetise, I may see by figure in holy writ, whan the Angell sayd to Prophet Zacharie. Kere vp thine eyes, and see what is that goeth out. And the Prophet sayd what is it? Then the Angell sayd, this is the pot going out, this is the eize of hem on all the earth. And there was a weihgt of lede I bore, and there was a woman sitting in the middle of this porte. And the Angell sayd, this is impietie: And he tooke her, and cast her into the middle of this pot, and he tooke the gobette of leed and caste it into the pots mouth. And the Prophet list vp his eye, and he saw two women comming out, and spirites in her wings like two kytes other gledes: and they arerid vp this pot betweene heauen and the earth, and than the Prophete spake to the Angell, whider wol these beare this pot? And he sayd, into the lond of Sennar: This pot is couetise. For right as a pot hath a wide open mouth, so couetise gatheth after worldly good: and right as the licour in the pot, profiteth nought to the pot, but to men that draweth and drinketh thereof: so worldlie good ofte, profiteth not to churliches, but to other that commeth after, as it is written. He that hath money, shall haue no frute of it. And this couetise is the eye of couetous men: for they ben blinde to see how they shuld see to go to heauen, but to winning of worldly things they fee manie wayes, lyke to owles, and nightcrowes, that seene better by night than by day. The gobbet of lede, is the syn of obstination. The woman that sat in the pot, is vnprittie, as the Angell sayd, that foloweth vnrighteousnes and auarice. For through auarice, a man leesteth the pitie that he shuld haue of the mischief of his soule. For oft tyme, men leese the lyfe of theyr soule, by deadlie sinne that they doo to haue worldly winning: and also they leese the pitie that they should haue of their bodie, putting them selves to manie great bodelye trauals and perils both by sea, and land, and all maketh couetise. This pot is stopped with the gobbet of leade, when vnprittie is thus by synne of obtination closed in couetise, that he may not goe out of the chynches harte by penaunce. For as Iob sayth: when he is fullylled, he shall bee stopped. The two women that bare vp this pot, are pride and luit of flesh, that be cleped in holie writ the twey daughtren of the water Lethe, crying: bring, bring. And they had wings: the fyrst

wing is grace spirituall, as cunning, wisdome, and counsell, with such other manie For which gifts manie men wexe proud. The second wing is bodely grace, as strength, fairehood, gentrie, and manie other such, whereof men wexe proud. The wings of the second woman that is fleshly desire, beth glory and slouth. Of glotonie speaketh S. Gregorie: when the wombe is fulfilled, the prickles of lecherie beth meued. And of slouth S. Austine sayth: Lot the whyle he dwelled in busines among shrewes in Sodome, he was a good man. But when he was in the hylly slowe, for sykernes, he in his dronkennes lay by hys daughtren. And these women had wynges lyke Kytes, that with a crieng voyce seecheth theyr meate, as Bartholomeus sayth. And thus fareth couetise of men. Witnessing Saint Austine, what is the greedynesse of fleshly desire. In as much as the rauinous fisyhes haue sometime meafure, yet when they hunger, they rapin, and when they fulfill, they spare: But onely couetise of men may not bee fulfilled. For euer he taketh, and neuer hath inough. Neither hee dreadeth God, neither shame of men. He ne spareth hys father, ne knoweth his mother, ne accordeth with his brethren, neyther keepeeth truth with hys frende. He ouerpreffeth widowes and fatherles children. Freemen he maketh bond, and bringeth fourth false witness, and occupieth dead mens things, as he sholden neuer dye. What manhood is this, sayth this doctour, thus to leese lyfe and grace, and get death of soule? Win gold, and leese heauen? And herefore sayth the Prophet, haue trauaile in the midit, and leaue vnrighteousnes. Also Innocent speaking of the harnes that come of couetise, sayth thus: O how manie men hath couetise deceiued and spilt? Whan couetise Balaam would for gites that the kinge profered him, haue cursed Gods people, his owne Ass reprobued hym, and hurt his foote agaynst a wall. Achot was stoned to death, for couetise made him steale gold and clothes, agaynst the commaundement of God. Giesy was smit with meserie, for he sold Naamans heale, that came of Gods grace. Iudas for couetise sold Christ, and afterward boong himselfe. Anany and Zaphira his wife were dead sodainlie, for they forsoken to giue Peter theyr money that they had, and couetise maketh also that rich men eate the poore, as beastes done their lesousholding them lowe. This may we see all daye, in deede I dread. For if a ritche man haue a field, and a poore man haue in the middest or in the side thereof one acre, and a ritche man haue all a streete sueth O house, that some poore brother of hys oweth, he ceaseth neuer till he get it out of the poore mans hand, eyther by prayer, or by byng, or by pursuing of disceit. Thus fared it by kyng Achab, that through his falsie Queenes ginne slowe the poore man Naboth, for that he woulde not sell hym hys vynyard that was nye to the Kings palace. Vpon which proces, thus sayth Saint Ambrose: How far wyll yee ritche men stretch your couetise? Wyll yee dwell alone vpon the earth, and haue no poore man wyth you? Why put yee out your selow by kynde, and chalenge to your selfe the possession comen by kynde? In commune to all ritche and poore the earth was made, Why will yee ritche chalenge proper right heerein? Kynde knoweth no riches, that bringeth fourth all men poore. For wee bee not got with rich clothes, ne borne wyth golde ne wyth syluer. Naked hee bringeth them to this world, needie of meate and of drinke and clothing. Naked the earth taketh vs, as the naked brought vs hyther. She can not clofe with vs our possession in sepulchre, for kynde maketh no difference betweene poore and rich, in comming hyther, ne in goyng hence. All in o manner hee bringeth fourth, all in o manner he clofeth in graue. Who so wyll make difference of poore and ritche, a byde tyll they haue a little while leyne in the graue. Than open and looke among dead bones who was rich, and who was poore, but if it be thus that no clothes rotteth with the ritche, then wyth the poore: and that harmeth to them that beth on lyue, and profytte not to them that beene deade: Thus sayth the Doctour of suche extortion as it is writ. Other mens fields they repeth, and fro the vyne of hym that the harme opprested, they plucke awaye the grapes: they leueth men naked, and taketh awaye her clothis that hath nought wherewith to helle them in cold, and listen vp this pot bytwene heauen and earth. For couetous men nother haueth charite to ther brethren vpon earth, neyther to God in heauen: and they bare this pot into the lond of Sennar, that is to say, into the lond of Stenche, that is hell, for there shall be stench, in stede of sweete smellng as I say sayth. Beware I rede, that yee nought haue to do with this pot, ne with the woman therein: and on all maner that ye be nought weddid to her: for than yee must be both one. This is thilke foule lecherous woman: the kynges and marchauntis of the earth haue done lechery, and of her vertue they haueth bee made riche, whose dampnation is written in the booke of priories in these wordes. In o day, shall come all this vengeance of her death, wepyng and hunger and fire shall brenne her, for stronge is God that shall venge hym on her, and than shulleteh weepe and howle vp on her the kynges of the earth, that haueth done lechery with her, and haueth liued in delices when they shull see the smoke of her brenning, stondeing aierre wepyng and weylyng and saying.

A gainst couetise.  
Gregory. de consuetudinibus uirginis & uiciorum Bartholomeus de proprietatibus rerum. Austen.  
Augustin. Psal 54. Innocentius.  
Nume 22. Iosue. 7. 4 Reg. 5. Actis. 5.  
Ambrosius de suo libello de Naboth.  
Iohn. 24.  
Alas

Pro. 13.  
Math. 7.  
How hast thou liued.  
Rom. 5.  
Susan.  
Socrates.  
Valerius Maximus libro. 7.  
The third Bayly. Austen. The third admonition in generall to euery christe man. Moralls. Greg. 8. Zucha 6.  
Exposicio.  
Ecd. 5.  
Iob. 22.