

The Sheparden Kalender.

Hereafter foloweth of the man in the Shyppe, that sheweth
the vnstabilenelle of the worlde. Capitulo. xiii.

Qui fine attendit: felix qui bene uiuit. Ego quisquis ades precor hic stat perlege pensa.
Ad portum premens uenia peccatore placat: De reliquis cautus bene facit crimine letua



Quae mozi presto munda sub mēte quies. Scimita nō birt⁹ deus optim⁹ anchoza portus.
Felix qui potuit tam tuum tangere portum. Sed miser est quicumq; sub peste gehenne.



Od guyde me ryght, that I once myght
Come to the porte of peace
Myne erchaunge make, and retourne take
That myne enemies me to cease
One me folowed, wolde me haue swalowed
In the goulfe daungerous
With worldeley glose, he doth me tolle

Amonge

¶ Here begynneth the Prologue.

This booke (gentle reader) was fyrst corruptly printed in Fraunce and after that at the cost and charges of Rycharde Pynson, newly translated and reprinted, although not so faythfully as the original copy requyred. Wherefore it is once ageyne overseene and perused, that the same may be at length correspondent to the actours mind and very profitable for the reader, bycause this booke doth teche many thinges that we be bounde to learne and knowe one peyne of everlastinge death. As the lawes of God sheweth how we maye knowe to kepe his commaundementes and to knowe the remedies to withstande deadely synne, there be many men and women thynketh them selfe wyse, and knoweth and learneth many thinges, but that they be bounde to learne and knowe, that they knowe not.

¶ As fyrst the x. commaundementes of God, and the v. commaundementes of the Church, that euery creature that purpose to be saued shuld learne and knowe and haue them as persytely as their Vater noster, you people, howe wyl you confesse you, and if ye breake any of the x. commaundementes, and you know not them. ¶ Truly there is but fewe that knoweth them, therfore ye must do not knowe them to your deligence to learne them, for ye be bounde to learne them, as well as to learne your Vater noster. ¶ For howe can you keepe our Lordes commaundementes and ye knowe them not. And ye be bounde to breake not one of them on peyne of dampnation, for and if thou breake one thou breakest all. Offende the lawe in one point, and offende in all. For and thou breake one thou doest not Gods bydyng, for he byddeth thee breake none. And all that ye do in this world here, but if it be of God, or in God, or for God all is in vayne, you shoulde not occupy your selfe in vayne matters, but in redyng of good bookes, for vanitie engendreth vayne thoughtes, and destroyeth deuotion in man. What nede it you to studie on a thinge that is nought? Studie on your sinne, and what grace by God in you is wrought. ¶ Also in this booke is many mo matters, loke in the Table here folowinge.

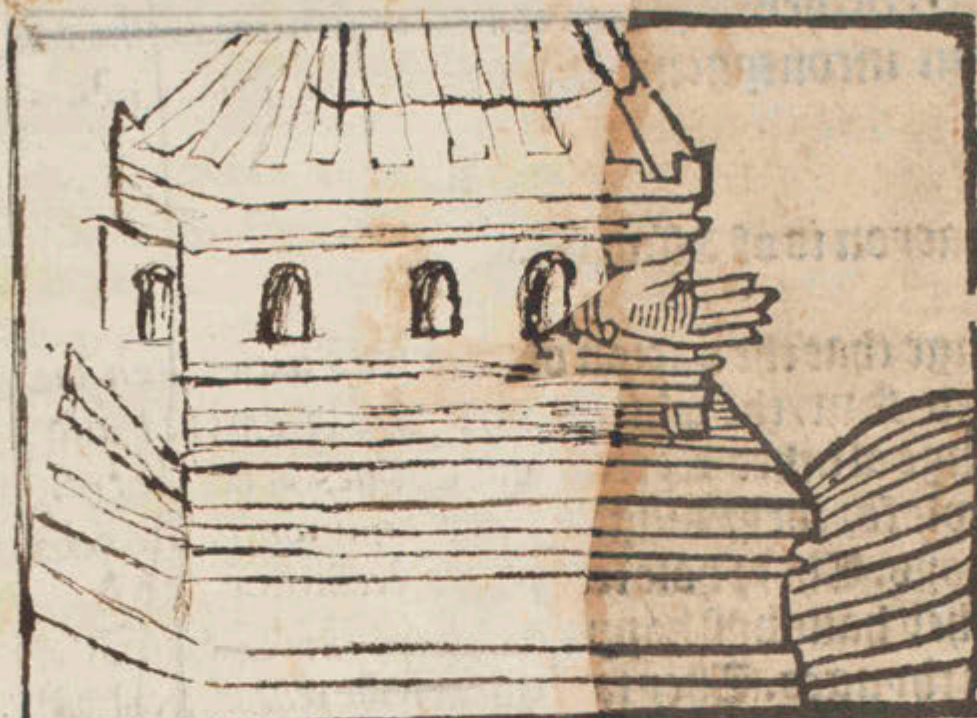
A ii.

The



so greate diversitie amonge Cristen men was for that tyme passe/ the Cristen were let and not constraind at to celebze concyle generall. For this cause there arose dyvers Heretykes in many dyverse parties. For there was none that myght remedy it.

The seventh nacion is Prestre Johns lande in ynde.



Yan is the lande of ynde wherof Prestre Johñ is lord. For his myght is so great that it exceedeth all cristendome. This prestre Johñ hath under hym lxx. kynges the whiche do to him obeysaunce & homage And whan he rydeth aboute his countre he maketh to be borne afore hym a Crosse of wood. & whan he wyll go to batayle he maketh. ii. to be borne afore

him one golde and the other of precyous stones. And in that lande is the body of saynt Thomas the Apostole buried in a towmbe of stone/ and one of his handes is out of the tombe/ & that haue every body may se þy goth thyder.

The viii. nacion is Jacobytes.

OWinge is the nacyō of Jacobytes/ þy whiche ben named so by James the heretyke discypule of Alexandre þy patriarke. These Jacobites have taken and occupped a great partte of Asye/ in the partie Occidentall/ and the lande of Hambye that is in egypte and the lande of Ethiopyens into ynde with mo than. xx. realmes. The chydren of that contreye ben circumcysed and ben baptyled with an hote yron/ for they have printed the carreclere of the Crosse on theyr forehedes & on other parties of the body, as on the armes & þy breste. They shryue them only to god and not to the prestes. In this prouynce the yndyens and Agarenoryens say that Jesu Christ hath onely but the nature dyuine. Some amonge them speke the language of Caldee and of Araby. And dyvers other that speke other languages after the diversytes of nacjons. They were condempned

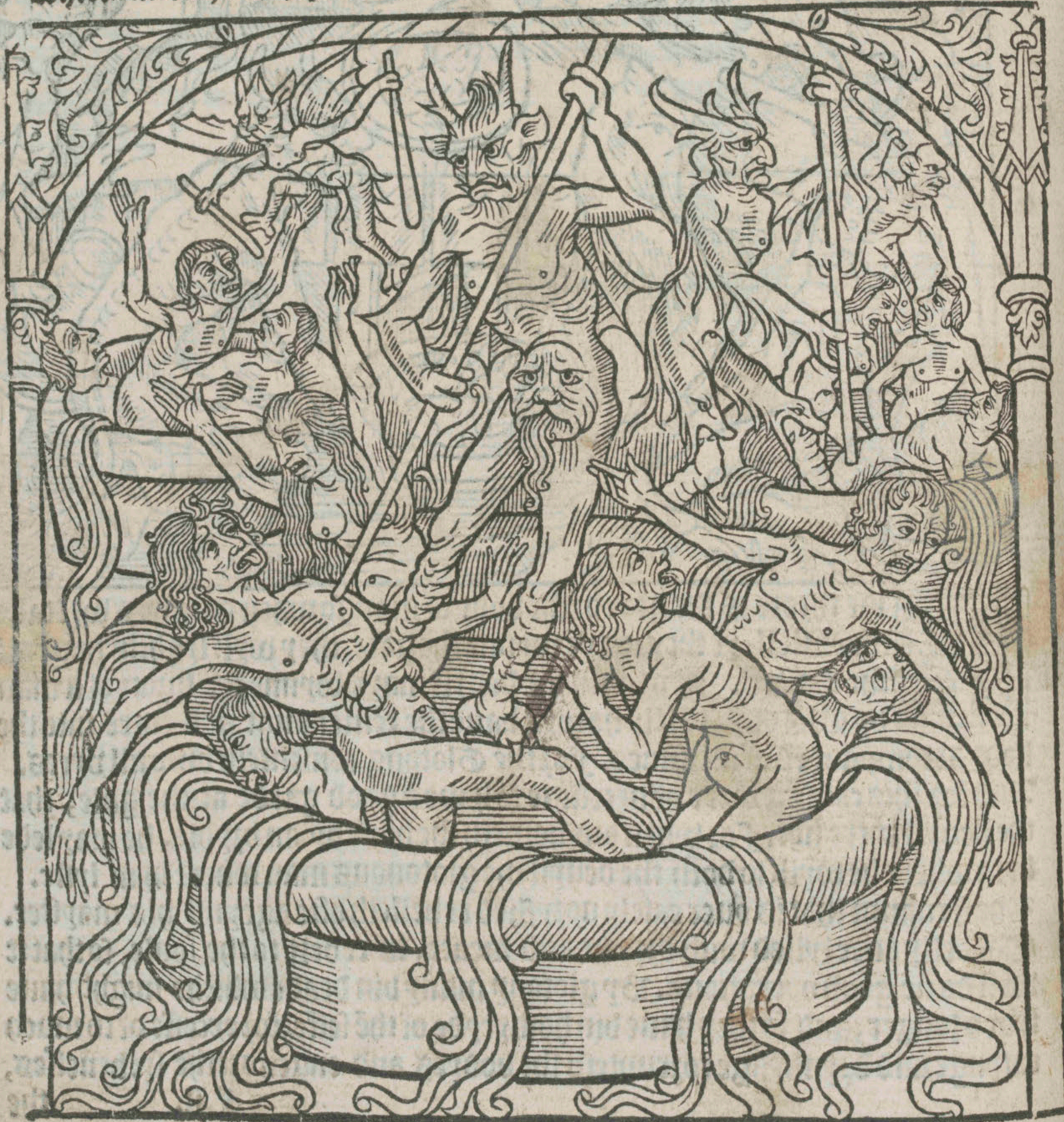
The ix nacion is of Rescorpens.

Then cometh the

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the which often abydgeth and thorteth the lyues. And they that noyseth well the fleshe prepareth meate for wormes, & so the gloton is coke of wormes. A man of worschyp wolde be ashamed for to be a Coke of a great lord. A gloton shulde he be, to be a coke for wormes. They that lyue after the desyre of fleshe, lyueth after the rule of the swyne in eatynge without measure lyke an unreasonable beast. This is the hogge as it were an abbot ouer glotonous people, of whom they holde theyr order and regule, wherby they bin constrained to kepe them in theyr cloyster, that is in the tauerne and ale houses. And lykewyse as the hogge theyr Abbot lyethe in a rotten Dongehyll or in the myrre puddle, so do they alwayes lye in the stynkyng infection of Glotony, tyll they be dronken and without wytte.

The. vii. peyne sayde Lazarus, I haue sene a felde ful of Depe welles replenyshed with fyre and sulphre, wherout issued smoke thicke and cōtagious wherin all lecherous persons were tourmented incessantly with deuyls.

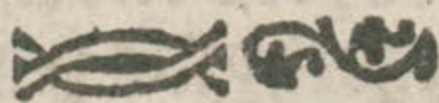


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Cf all the. vii. deadely sinnes, Lechery pleaseth most vnto the deuyl. For it fyleth and corrupteth bothe the body and the soule together, and by Lechery the deuyl wynneth two soules at once. And many lecherous persons wyll auunte them selfe, and say that they maye not haue theyr full desyre and luste of that sinne. Lecherous men and women be moze dysfourmed and vgly then the deuyl, in the super habundaunce of that sinne. He is a fooly the marchaunte that maketh a bargeyne, of the which he knoweth well that he shall lese thereby, and repent hym of his bargeyne makynge. In lyke maner of wyse, eche Lecherous man hath great peyne, and spendeth his goodes and his vnderstanding to fulfyll and accompysh his lustes and delytes, and after repenteth hym of his expence, and yet the worst is, he is in daunger of his soule tyll he be confessed, and do suffycient penaunce. The Lecherous men and women lyuinge byn tourmented with thre infernall peynes, as heate, synke, and remors of theyr consyence. For they be hotte by concupiscence. They be synkyng for theyr immundicite. For such sinne is all synkyng and maculeth the body and soule, which all other sinnes fyleth but the soule. Also they be not without remors of consyence for the offence that they haue done to God. Lechery is the pytte of the deuyl, wherin he maketh synners to fall. To the whiche many helpeth the deuyl to cast them selfe in it, when wylllyngly they go to the bynne knowynge that the deuyl wyll cast them in. Good it is not to herken to women, better it is not to beholde them, and muche better it is not to touche them. To this sinne belongeth foule wordes, bylayne songes, dyshonest touchynges, the which abhorreth not bawdes, harlottes, hores, and such as frequenteth and perseuereth in the same.

C Thus endeth the. vii. deadly sinnes, fygured eche by hym selfe lyke as Lazarus had sene in the parties Infernalles.



C Hereafter foloweth the thyrde parte of the kalender and composte of Sheparden, Salutary science, and gardyn of vertues. Capitulo. ix.



f. iii.

who