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flesh should perish. Then took they Christ, and hung him on the Crosse, for the which the Devill dreadgeth Christian people, and dares not come nigh them. And thus by the grace of God, Christian men shall come to everlasting blisse. Unto the which bring us the Lamb of God, which shed his precious blood for us. Amen.

The Argument.

Here is signified the thraldome of man unto Sathan by siane, till Christ the Sonne of God descended, with the power of the holy Ghost, to set him at liberty, and put him in possession of the Pallace of everlasting felicity.

The 30. History.

Sometime in Rome dwelt a mighty Emperour and a mercifull, named Menelay, who ordained such a Law, that what nocent person were taken and put in prison, if hee might escape and come to the Emperours Palace, he should be there safe from all manner accusations against him in his life time. It was not long after, but it befell that a knight was accused, wherefore he was taken and put in a strong and dark prison

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prison where hee lay long time, and had no light but at a little window, whereat scant light shone in, that lighted him to eat such simple meat as was brought him by his keeper: wherefore he mourned greatly, and made sorow th at hee was thus fast shut up from the sight of men. Nevertheless when the keeper was gone, there came daily a Nightingale in at the window, and sung full sweetly, by whose song this wooll Knight oft times was fed with joy, and when this Bird ceased off her Song, then would shee flie into the Knights bosome, and there this Knight fed her many a day of the victuals that God sent him. It befell after upon a day, that the Knight was greatly desolate of comfort. Nevertheless the Bird that late in his bosome, fed upon kernels of nuts, and thus hee said to the Bird: Sweet Bird, I have sustained thee many a day, what wilt thou give me now in my desolation to comfort me? remember thy selfe well how that thou art the creature of God, and so am I also, and therefore help mee now in this my great neede.

When the Bird heard this, shee flew forth from his bosome, and carried from him three dayes, but the third day she came
again

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againſe, and brought in her mouth a pretious ſtone, and laid it in the knights boſome. And when ſhe had ſo done, ſhe tooke her flight, and flew from him againe. The Knight marvelled at the ſtone, and at the Bird, and forthwith he took the ſtone in his hand, and touched his gyves and fetters therewith, and preſently they fell off. And then hee aroſe and touched the doores of the priſon, and they opened, and ſo hee eſcaped and ranne faſt to the Emperours Palace. When the keeper of the priſon perceiued this, he blew his horne thrice, and raiſed up all the folk of the Citie, and led them forth, crying with an high voyce: Doe the theefe is gone, follow we him all. And with that he ranne befoze all his fellowes toward the Knight, and when he came nigh him, the Knight bent his bow, and ſhot an arrow, wherewith hee ſmot the keeper in the lungs and flew him, and then ran to the Palace, where he found ſuccour againſt the Law.

The Morall.

Deare friends, this Emperour beokeneth our Lord Ieſus Chriſt, who ordained a Law, that what innocent, that is, what perſon imprifoned wrongfully, and might eſcape and come to the Palace of his heavenly

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benly habitation thzough repentance and true amendment of life, should finde perpetuall succour and help. This Knight betokeneth ebery one that is inuolent, and accused by envie or malice unjustly, taking grieve for his present estate. The keeper of this prison betokeneth the Debill, that keepeth such a man hard bound by sinne, and serbeth him with riches and delights of this transitory world, that he should not escape from danger.

The Bird that singeth so sweetly, betokeneth the voyce of Heaben, that saith to the oppressed: Turne againe, now turne againe thou Prisoner, that is, turne againe thou oppressed, and I shall receiue thee to grace. For when mankind was in thraldome to Sathan in the prison of hell, then came there a Bird, that is, the God-head, bearing with him a stone, that betokens our Lord Iesus Christ, according to the holy Scripture, saying: I am a stone.

The saule of Christ descended with the God-head, and brought with him all mankind out of the prison of hell, therefore if any of us be in the prison of worldly oppression, touch we our sinnes with the stone, that is, with the vertue of our Lord Iesus Christ, by acknowledging our sinne in
faith.

faithfull Prayer, and by true contrition, and then without doubt the chaines of our oppression, with the stone, shall be broken, and fall from us, and the doores of heavenly grace shall be opened, and we shall obtaine help and succour in the Pallace of the heavenly habitation.

And if the keeper of the prison, that is, the Devill, (which is the blower of the horn of pride, lechery, or covetousnesse) stir in us any sinnes, then turne wee againe towards him manfully, and shoot at him the arrow of constant faith in Jesus Christ, by true and unfained repentance, and without doubt he shall flie from us: and then by the grace of Almighty God, wee may obtaine the Pallace of heavenly blisse, where wee shall behold the King of all glory. Unto the which bring us our Lord Jesus Christ Amen.

The Argument.

A poore man exalted to dignity, is here admonished not to be unthankfull, and to render evill for good: but even to the most simple ones to be gratefull for any benefit, else surely God that gives thee this promotion, will make the brutish creatures of the earth thy enemies, and dispose thee from thy dignitie, and hee

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that hath helped thee, be he never so base, may in the end have better favour with God and man than thy selfe; wherefore be warned of ingratitude by this example, and know thy selfe, thy God, and thy friend.

The 29. History.

Sometime there dwelt in Rome a mighty Emperour named Ebolides, It fortuned on a day that this Emperour, walked into a great Forrest to take his pleasure, where hee met sodainly with a poore man, and so soone as this Emperour saw him, he was greatly moved with mercy, and said: Good friend, whence art thou? My soveraigne Lord, quoth he, I am your subject borne in your Land, and am now in great poverty. Then said the Emperour: If I knew that thou wert true in every thing, I would promote thee to great riches, therefore tell me, what is thy name?

My Lord, quoth he, I am called Lenculus, and I promise you to doe you true service, and if I doe otherwise, I submit my selfe unto all manner of punishment that you can put mee to. When the Emperour heard that, he promoted him incontinently to

to great riches, and shortly after he made him a Knight, and Steward of his Land. And when hee was thus exalted to honour, he waxed very proud, insomuch that he despised both his superiours and inferiours: Not long after this Steward rode by a Forrest, where he met with the Foster, & charged him that hee should make an hundred pits in the ground, & cover them over with greene grasse and small boughes, that if wild Beasts fortun'd to goe to the Forrest that way, they might fall in, and so being taken bee brought to the Emperour. The Foster answered and said: Sir, as you have said it shall be done. Not long after it fortun'd that this Steward rode to this Forrest againe to see if these pits were made, and as he rode, he bethought himselfe how wealthy a man, and how mightie in power hee was made, and how most men in the Empire obeyed him, and were at his command. As he rode thus thinking, he said to himselfe: There is no God save onely I, and with that hee smote his Horse with the spurres, and sodainly he fell into one of the deepe Pits, that hee himselfe had ordained before for the wild beasts, and for the great deepnesse thereof hee could not rise againe by any manner of meanes, wherefore hee

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languished in great perplexity: & straight way after him came a fierce Lyon, and fell into the same pit, & after the Lyon an Ape, and after the Ape a Serpent. When the Steward was thus beset with these beasts, he was exceedingly afraid.

Then was at that time dwelling in that Citie a poore man named Guy, that had no riches save only an Ass, whereon daily he carried Sticks and wood that fell from trees, and such as he could get in the Forrest, and those hee brought to the Market and sold them: and in this wise sustained himselfe and his wife as long as he might.

It fortun'd that this poore Guy went to the Forrest as he was wont, and as he came by a deepe pit, he heard a man cry and say, O deare friend, what art thou? for Gods sake help me, and I shall recompence thee so well, that thou shalt ever after be the better. When this poore Guy heard that it was the voyce of a man, hee marvelled greatly, and stood still on the pits brink, and said: Doe, good friend I am come, why hast thou called me? Then said the Knight, Deare friend, I am Steward of all the Emperours Land, and thus by fortune I am fallen into the pit, and here be with me three Beasts, that is, a Lyon, an Ape,
and

and an horrible Serpent, which I feare most of all, and I wot not of which of them I shall be deuoured: therefore I pray thee get a long Rope, wherewith thou maist draw mee out of this deepe pit, and I will make thee rich for euer hereafter: for if I haue not help the rather, I shall be deuoured of these cruell Beasts.

Then said this poore Guy, I may full ill at this time intend to help thee. For I haue nothing to liue on, but that I gather wood, and carry it to the Market to sell, wherewith I am sustained. Nevertheless I will leaue my purposed labour, and fulfill thy will, and if thou reward mee not, it will be great hinderance to me, and to my poore wife. Then the Steward made a great oath, and said, I will promote thee and all thine to great wealth. Then said Guy, if you will performe your promise, I shall doe what you command mee. And with that he went againe to the Citie and bought there a long Rope, and came to the Pit againe, and said:

Sir Steward, loe here I let downe a Rope to thee, binde thy selfe about the middle therewith, that I may pull thee up. Then was the Steward glad, and said: Good friend let downe the Rope: and with

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that hee cast the end of the rope downe into the pit. And when the Lyon saw it, hee caught the rope and hold it fast, and Guy drew up the Lyon, warning in himselfe he had drawne up the Steward: and when he had so done, the Lyon thanked him in his manner, and ranne to the wood. The second time that Guy let downe the rope, the Ape leapt to it, and caught it fast, and when hee was drawne up, hee thanked Guy in his manner, and ranne to the wood. The third time he let downe the rope, he drew up the Serpent, which thanked him and went to the wood. Then the Steward cried with an high voyce: O deare friend, now I am delibered of these three ravenous Beasts, let downe the rope to mee that I may come up. Then this poore Guy let down the rope, and the Steward bound himselfe fast about the middle, and Guy drew him up. And when he was thus holp out of the pit, he said to Guy as followeth.

Come to me to morrow to the Pallace, and then I will reward thee. Then poore Guy rejoyced thereat, and went home without any reward. Then his wife demanded of him why hee gathered no wood whereby they might live that day. Then told he her of the event as it befell, how the Steward
fell

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fell into a pit, (and also the Lyon, the Ape, and the Serpent) that hee had made in the said Forrest, and how hee had holpen him out with a rope, and saved him from being deuoured of the three venomous beasts: and that he should goe to the Steward, and fetch his reward on the morrow. When his wife heard this shee rejoyced greatly, and said: If it shall be so, I pray you rise to morrow at a due houre, and goe to the Pallace, and receiue your reward, that we may be comforted thereby.

So in the morning Guy arose, and went to the Pallace, and knocked at the gate: then came the Porter, and asked the cause of his knocking. I pray thee, quoth this Guy, goe to the Steward, and say to him that here abideth a poore man at the gate that spake with him yesterday in the Forrest. The Porter went and told the Steward as the poore man had said. Then said the Steward, Goe you againe and tell him that hee lyeth, for yesterday spake I with no man in the Forrest, and charge him that he goe away and trouble me no more. The Porter went forth and told poore Guy what the Steward had said, and charged him to goe away. When was this poore Guy sorrowfull, and went home, and when hee was come

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come home, hee told his wife how the Steward answered him. His wife comforted him in all that shee might, and said: Goe you againe and probe him thrice. When on the morrow, this Guy arose and went to the Pallace againe, praying the Porter to doe his errand once againe to the Steward: The Porter answered, and said, gladly would I doe the errand, but I feare me soze it will be to thy hurt; then went hee in and told the Steward that this poore man was againe returned. When the Steward heard that, he went out, and all to beat poore Guy, and left him in perill of death. When his wife heard this, shee came with her Ass and led him home as she might, and all that she had, shee spent on Surgeons and Physicians to help him. And when hee was perfectly whole, hee went to the Forrest as hee was wont for to gather Sticks and small wood for his living. And as hee went in the Forrest, he saw a Lyon driving befoze him ten Asses that were laden with rich Jewels and Marchandise. This Lyon drove forth the Asses befoze Guy, which feared him soze, lest hee should have devoured him, neverthelesse when he beheld the Lyon better, hee knew well that it was the same Lyon that hee drew out of the pit.

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This Lyon left not Guy till all the Asse with the marchandise were entred into his yard, and then the Lyon did him obeysance, and ran to the wood.

Then Guy searched the fardels, and found great riches therein, wherefore hee made Proclamation in others Churches, if any man had lost such goods, hee should have them againe, but there was none that challenged them. And when Guy saw this, he sold the goods, and bought therewith House and Land, and so was made rich. Nevertheless hee went to the Forrest, as he did before. And as hee was in the Forrest gathering wood, hee spied the Ape on the top of a tree, breaking boughes busily with her teeth and claws, and throwing them downe, so that in short time Guy had loaded his Asse. And when the Ape had so done, shee went her way, and Guy went home.

Now Guy on the morrow went to the Forrest againe, and as hee saw binding his Faggots, he saw the Serpent that he drew out of the pit, come toward him bearing in her mouth a precious Stone of thre colours, which shee let fall at Guyes feet, and when shee had thus done, shee kissed his foot, and went her way. Then Guy took up the Stone,

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Stone, and merbailed greatly of what vertue it might be : wherefoze hee rose up, and went to a Jeweller named Peter, and said : Deare Brother, I pray thee tell mee the vertue of this prettious Stone, and I shall reward thee for thy labour. When this Jeweller had well beheld and understood the nature of the Stone, hee said : Good friend, if thou list to sell the Stone, I shall giue thee an hundred Marks for it. When said Guy, I will not sell the Stone till thou tell me truly the vertues therof. When said the Jeweller, without doubt this Stone hath threes vertues: the first vertue is, that whosoever beareth this Stone about him, shall have joy without sorrow, the second vertue is, that hee shall have plenty without want: the third vertue is, hee shall have light without darknesse: and it hath also another vertue, that no man may sell it but for as much as it is worth, and if he doe the contrary, the Stone returneth again to the first owner. When Guy heard this, he was right ioyfull, and said to himselfe, in a good houre I drew these Beasts out of the pit.

Not long after it befell that this Guy by the vertue of this Stone was made passing rich, and bought great possessions and livings,

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livings, wherefoze within a while hee was made knight. It was not long after but the Emperour had knowledge how Sir Guy had a stone of such vertue, wherefoze he sent for Sir Guy, commanding him to come to him in all haste, and so he did. And when Sir Guy was come to the Emperour, the Emperour said to him: My friend, I have heard say, that sometime thou wert in great poverty, and now thou art made rich by the vertue of a little stone, therefore I pray thee that thou sell me that stone, Sir Guy answered and said, that may I not doe, for so long as I have that stone, I am sure of three things, that is, of joy without sorrow, plenty without want, and light without darknesse. When the Emperour heard this, hee had a greater desire to buy the stone then hee had before, and said to him: Sir Guy, of two things thou must chuse one, that is, whether thou wilt forsake this Empire, and all thy kindred, or else sell me the stone. Then said sir Guy, My Lord, if it must needs be thus, be it at your will. Nevertheless, I shall tell you the property of this stone, if you pay not for it as it is worth, without doubt it will come to me againe. Then the Emperour said, Surely I will give sufficient, for thou shalt

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shall receiue of mee therefore a thousand pound, and so it was done. Sir Guy receiued the money and went home.

On the morrow early hee opened the coffer, and found the Stone, and then he told to the Lady his wife, how hee had found in his Coffer the Stone which hee sold to the Emperour. Then said his wife, good Sir, haste you unto the Emperour againe, and giue him the Stone, lest he be displeased, and through malice repute some deceit in us.

Then went forth Sir Guy againe to the Emperour, and said to him: My Lord, yesterday I sold you a Stone, which if it please you I would faine see. The Emperour went for the Stone to his Treasury, but found it not, wherefore hee was right sorrowfull, and came againe and told Sir Guy how it was lost. Then said Sir Guy, My Lord grieve you not: for I told you yesterday that I might not sell it except I had the value thereof, and yesterday I receiued a thousand pound of you therefore, and this day I found it in my Coffer againe, and therefore if I had not brought the Stone againe, peradventure you would haue shewed mee your heauie countenance, and with that he shewed forth the Stone, whereat the Emperour meruailed greatly, and
said,

said, Sir Guy, by the faith that thou owest to me, tell mee how thou comest by that Stone. Then said Sir Guy, by the faith that I owe to you, I shall tell you the very truth as touching this Stone. Your Steward that is promoted up of nought, caused many deepe pits to be made in your Forrest, and it fortuned that hee not long after fell into one of them himselfe, and through the deepnesse thereof could not rise againe. It chanced also the same day, that a Lyon, an Ape, and a Serpent fell into the Pit with him, at which time I was a very poore man, and tooke great paines for my living, and as I walked into the Forrest with mine Ass to gather wood, hee cryed to mee that I should help him out of the Pit, and save him from death, for there were in the Pit with him three venomous beasts, that is, a Lyon, an Ape, and a foule Serpent, and then hee promised me by his word, to promote mee and all my kindred to great riches. Which when I heard I was right glad, and let downe a rope unto him, supposing to have drawne him up, and haled a Lyon, and after that an Ape, and after a Serpent, and at the last your Steward.

The Lyon gave mee tenne Asses laden with Parchandise, the Ape gave mee as
much

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much wood as mine Asse might beare, and the Serpent gave me this stone that I have sold you, but your Steward beat mee, and wounded me so sore for my good will, that I was bozne home upon mine Asse.

When the Emperour heard this, his heart was moved greatly against the Steward, wherefore hee examined him of that false deed: but hee was dumb, and would not speak, for so much that hee could not denie his ingratitude.

Then said the Emperour: O thou wretched creature, unreasonable beasts, as the Lyon, the Ape, and the Serpent, rewarded him for his good deed, and thou that art a reasonable man hast almost beaten him to death that saved thee, and took thee out of the pit, therefore for thy falshood and wickednesse I judge thee to be hanged this day on the Gallows, and all thy Goods and Lands I grant to Sir Guy, and also I ordaine that Sir Guy shall occupy thy place, and be my Steward: and so it was done. When Sir Guy was thus rewarded by the Emperour, and made Steward, hee was well beloved of every man as long as hee lived, and at the last ended his life with honour in peace.

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This Emperour betokeneth the Father of heaven, the poore man betokeneth ebery man that cometh into this World, and at the last is promoted to great riches and worldly honour, as the Psalmist saith: God lifeth the poore man out of the myre. But many such men neither know God nor themselves, but cause deepe pits to be made, that is, unkindnesse and malice, they ordaine against simple men, into the which pit the Devill oft causeth them to fall, according to the Text in Ecclesiasticus: Who maketh a pit for another man, himselfe falleth therein: which Text was well proved by Haman, who caused the Gallies to be set up for Mordochus, but was hanged thereon himselfe. This Guy that went daily to the Forrest with his Ass to gather wood, betokeneth ebery just and godly man, fearing God in the Forrest of this world: his wood that hee gathereth, betokeneth his faith and good works, which hee carrieth upon his Ass, humane endeabour, wherewith his soule may joy and live in the Tabernacle of heaven. And as the Steward, the Lyon, the Ape, and the Serpent fell into the pit, right so a sinfull man falleth into the pit of sinne:

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But the Lyon of the Tribe of Iuda (that is Iesus Christ) descended with him as oftentimes as the sinner hath will to come to grace. Wherefore saith the Psalmist, I am with him in tribulation. This Guy draweth up the Lyon, that is, mans soule out of the Pit, by the cord of vertues. He drew up the Ape also, that is, contrary will to reason, that hee may obey to reason. For of all manner of Beasts the Ape is most like to man, right as among all the strengths of the soule, discretion ought to be linked with reason, and to obey reason. He drew up also a Serpent, by which is to be understood repentance, for two causes: for as the Serpent beareth in his mouth venome, and in his taile a medicine: right so repentance beareth at the beginning bitterness to the doer, yet it is sweet and medicinable unto the Soule at the end, and therefore every just man should draw to him the Serpent of repentance. Then at the last hee drew up the Steward from the pit of sinne, according unto Christs saying, I am come not only to call the righteous but sinners to repentance. Also it is written, that Seneca the Philosopher, taught an Emperour many lawes and vertues of truth,
and

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and at last as this Steward did, hee sought the death of Seneca. Also Christ gave power to Iudas to work miracles, as he did to the other Disciples, yet he betrayed him at last: Right so, now a dayes many children of Beliall delight more to doe harme than good, specially to them that would instruct them perfectly both for the soule and body.

The Lyon gave to the just and godly poore man ten Asses laden with Marchandise: that is, our Lord Jesus Christ gives unto every righteous man ten Commandments charged with vertues, by which hee groweth to the riches of heaben. The Ape also gathereth him wood as oft as the just man worketh the fruits of faith: for wood necessarily is profitable for two uses, that is, to make fire, and to build houses.

Even so Charity rejoyceth God and Angels in heaben, according to the Scripture, More joy is among Angels for one sinner that repenteth, &c. Charity also raiseth the haule of heaben: against the comming of the soule. The Serpent also gave him a stone of thre divers colours, which becometh our Lord Jesus Christ, whom wee seeke by Repentance. Therefore saith Saint Ierome in his second Table thus:

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Wee should repent us after our shipwrack. That Christ is the Stone, may be proved by himselfe, saying: I am a living Stone, Christ hath thre colours, which betoken the power of the Father, the wisdom of the Sonne, and the humility of the holy Ghost: Therefore, who so may get this pretious Stone, shall have the Empire of heauen, joy without sorrow, plenty without want, and light without darknesse. Unto which bring us our Lord Iesus Christ. Amen.

The Argument.

By the Nativity of Christ proceedeth joyfull gladnesse to the world, and salvation unto mankinde. Yet is man unthankfull unto God, contrary to his promise made in Baptisme. Wee are warned in all wordly tempests, continually to cleave to Christ by Faith and Hope, to continue in well-doing, and to withstand the malice of the Devill: the Preachers of Gods word are sent of God to confound the Devill by sound doctrine, and good life. Life and death is set before men: wee ought then to chuse that life that may be for our everlasting comfort.

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Sometime dwelt in Rome a mightie Emperour named Anselme, who had married the Kings daughter of Ierusalem, a faire Lady, and agracious in the sight of every man, but shee was long time with the Emperour ere she bare him any childe, wherefore the Nobles of the Empire were very sorrowfull, because their Lord had no heire of his owne body begotten. Till at last it befell that this Anselme walked after supper in an evening, into his garden, and bethought himselfe how hee had no heire, and how the King of Ampluy warred on him continually, for so much as hee had no sonne to make defence in his absence, therefore hee was sorrowfull, and went to his chamber and slept. Then hee thought hee saw a vision in his sleepe, that the morning was more cleare than it was wont to be, and that the Moone was much paler on the one side than on the other. And after he saw a bird of two colours, and by that bird stood two beasts which fed that little bird with their heat. And after that came many more beasts, and bowing their breasts toward the bird, went their way. Then came there divers birds that sung so sweetly and plea-

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santly that the Emperour awaked. In the morning early this Anselme remembred his vision, & wondred much what it might signifie, wherfore he called to him his Philosophers, and also the States of the Empire, and told them his dreame, charging them to tell him the signification thereof, upon paine of death, and if they told him true interpretation thereof, hee promised them great reward. When said they: deare Lord, tell us your dreame, and we shall declare unto you what it betokens. When the Emperour told them from the beginning to the ending, as it is afore-said. When the Philosophers heard this, with glad cheare they answered and said: Sir, the vision that you saw betokeneth good, for the Empire shall be clearer than it is.

The Moone that is more pale on the one side than on the other, betokeneth the Emperesse that hath lost part of her colour, through the conception of a Sonne that she hath conceived. The little bird betokeneth the Sonne that she shall beare. The two beasts that feed this bird, betoken the wise and rich men of the Empire, which shall obey the Sonne. These other beasts that bowed their breasts to the Bird, betoken many other Nations that shall doe him homage,

homage. The birds that sang so sweetly to this little bird, betokeneth the Romanes, who shall rejoyce and sing because of his birth. Thus is the very interpretation of your dreame.

When the Emperour heard this, he was right joyfull. Soone after that, the Emperesse travelled in child-birth, and was delivered of a faire sonne, at whose birth there was great and wonderfull joy made.

When the King of Ampluy heard this, he thought in himselfe thus: Loe, I have warred against the Emperour all the dayes of my life, and now hee hath a sonne, who when he cometh to full age, will revenge the wrongs I have done against his father, therefore it is better that I send to the Emperour, and beseech him of truce and peace, that his sonne may have nothing against me when he cometh to manhood. When hee had thus said to himselfe, hee wrote to the Emperour, beseeching him to have peace. When the Emperour saw that the King of Ampluy wrote to him more for feare than for love, he wrote againe to him, that if hee would finde good and sufficient sureties to keepe the peace, and bind himselfe all the dayes of his life to doe him service and homage, and to give him yearely a cer-

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tain tribute, he would receive him to peace.

When the King had read the tenor of the Emperours Letter, he called his Council, praying them to give him counsell how hee might best doe as touching this matter. Then said they, It is good that ye obey the Emperours will and commandement in all things. For first, in that hee desired of you surety for the Peace: to this we answer thus: We have but one Daughter, and the Emperour one sonne, wherefore let a marriage be made between them, and that may be a perpetuall Covenant of Peace. Also hee asketh homage and tribute, which it is good to fulfill. When the King sent his messengers to the Emperour, saying, that he would fulfill his desire in all things, if it might please his Highnesse that his sonne and the Kings daughter might be married together. All this well pleased the Emperour, yet he sent again, saying, if his daughter were a cleane virgin from her birth unto that day, he would consent to that marriage. Then was the King right glad, for his daughter was a cleane virgin.

Wherefore when the Letters of Covenant and compact were sealed, the King furnished a faire ship wherein he might send his daughter, with many noble Knights, Ladies,

Ladies, and great riches, unto the Empe-
rour for to have his sonne in marriage.

And when they were sayling in the sea
tolward Rome, a storme arose so extreemly
and so horribly, that the ship brake against
a Rock, and they were all drowned, save
only the young Lady, which first her hope
and heart so greatly on God, that shee was
saved. And about thre of the clock the tem-
pest ceased, and the Lady drave forth over
the waves in that broken ship which was
cast up againe: but a huge Whale follow-
ed after ready to devour both the ship and
her. Wherefore this young Lady when
night came smote fire with a stone, where-
with the ship was greatly lightned, and
then the Whale durst not adventure to-
ward the ship for feare of the light. At the
Cock crowing, this young Lady was so
weary of the great tempest and trouble of
the Sea, that she slept, and within a little
while after the fire surceased, & the Whale
came and devoured the virgin. And when
she awaked and found her selfe swallowed
up in the Whales belly, she smote fire, and
with a knife wounded the Whale in many
places, and when the Whale felt himselfe
wounded, according to his nature he began
to swim to Land.

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There was dwelling at that time in a Country nere by, a noble Earle, named Pirris, who for his recreation walking on the sea-shore, saw the Whale comming towards the land, wherefore he turned home againe, and gathered a great many of men and women, and came thither againe, and fought with the Whale, and wounded him very sore, and as they smote, the Mayden that was in his belly cryed with an high voyce, and said; O gentle friends, have mercy and compassion on me, for I am a Kings Daughter, and a true virgin from the houre of my birth to this day. When the Earle heard this, hee wondered greatly, and opening the side of the Whale found the young Lady, and tooke her out. And when she was thus delivered, she told him forthwith whose Daughter she was, and how shee had lost all her goods in the Sea, and how she should have been married unto the Emperours sonne. And when the Earle heard this, he was very glad, and comforted her the more, and kept her with him till she was well refreshed. And in the meane time he sent messengers to the Emperour, letting him to know how the Kings daughter was saved.

When was the Emperour right glad of her

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her safety and comming, and had great compassion on her, saying: Ah good mayden for the love of my sonne, thou hast suffered much woe: neberthelesse if thou be woꝝt hy to be his wife, soone shall I prove. And when he had thus said, he caused thre vessels to be brought forth: the first was made of pure gold wel beset with pretious stones without, and within full of dead mens bones, and thereupon was ingraven this Poesy, Who so chooseth me, shall find that he serveth. The second vessell was made of fine silver, filled with earth and wormes, and the superscription was thus: Who so chooseth me, shall finde what his nature desireth. The thirde vessell was made of Lead, full within of pretious stones, and thereupon was insculpt this Poesy: Who so chooseth me, shall find that God hath disposed for him. These thre vessels the Emperour shewed to the Mayden, and said: Loe here daughter, these be rich vessels, if thou chouse one of these wherein is profit to thee and to others, then shalt thou have my son. And if thou chouse that wherein is no profit to thee nor to any other, soothly thou shalt not marry him.

When the Maid heard this, she lift up her hands to God, and said: Thou Lord, that

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that knowest all things, grant mee grace
bi s houre so to choose, that I may receive
the Emperours sonne. And with that shee
beheld the first vessell of gold which was in-
graben royally, & read the superscription :
Who so chooseth mee, &c. saying thus :
Though this vessell be full pretious, and
made of pure gold, nevert helst? I know
not what is within, therefore my deare
Lord, this vessell will I not choose.

And then beheld shee the second vessell,
that was of pure silver, and read the su-
perscription : Who so chooseth mee, shall
finde that his nature desireth, Thinking
thus within her selfe, if I choose this ves-
sell, what is within it I know not, but well
I wot there shall I finde that nature des-
reth, and my nature desireth the lust of the
flesh, and therefore this vessell will I not
choose.

When shee had sene these two vessels,
and had given an answer as touching
them, shee beheld the third vessell of Lead,
and read the superscription. Who so choo-
seth mee, shall finde that God hath dispo-
sed. Thinking within her selfe, this vessell
is not very rich, nor outwardly pretious,
yet the superscription saith, Who so choo-
seth me, shall finde that God hath disposed,

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and without doubt God neuer dispose th any harme, therefore by the leaue of God, this vessell will I choose.

When the Emperoz heard this, he said : O faire Maiden open thy vessell, for it is full of pretious stones, and see if thou hast well chosen or no : And when this young Lady had opened it, shee found it full of fine gold and pretious stones, as the Emperour had told her before. Then said the Emperour : Daughter, because thou hast wisely chosen, thou shalt marry my sonne. And then hee appointed the wedding day, and they were marryed with great solemnity, and with much honour continued to their liues end.

The Morall.

This Emperour betokeneth the Father of heauen, who was long time without a naturall Sonne, therefore many men were in danger of perishing in hell. The Emperesse conceived when the Angel Gabriel said : Lo, thou shalt conceive and beare a Childe, And then the firmament began to cleare when this little Child lightned the world with his birth. The Moone began to wax pale when the face of the Virgin Mary was overshadowed by vertue of the
grace

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grace of the holy Ghost, and not onely her face was thus shadowed, but also her bodie, for shee was conceived with Childe as another woman, wherefore Ioseph would have forsaken her privily, and gone away. This little Bird that came from the one side of the Doore, betokeneth our Lord Jesus Christ, who at midnight was borne of the Virgin Mary, wrapped in cloathes, and laid in an Ore stall. The two beasts betoken the Ore and the Ass that Ioseph brought with him, which honoured him in his Birth. These other beasts that came from farre, betoken the Shepheards in the field, to whom the Angell said thus: Loe, I shew you great joy. The birds that sung so sweetly, betoken the Angels of heaben, which sung at his birth this joyfull song: Glory be to God above, and peace to men on earth.

The King of Amplay, which held warre against the Emperoz, betokeneth all mankinde, that were contrary to God as long as they were in the Devils power. But immediately, when our Lord Jesus Christ was borne, he bowed himselfe to God, and besought him of peace when hee received his baptism, for at our baptism wee promised to ozaw only to God, and forsake the

the Devill and all his pomp. The King gave his daughter in marriage to the Emperours son. Right so every one of us ought to give his soule in marriage to Gods son, for hee is alwayes ready to receive our soule as his spouse, according to the Scripturo, saying thus: I will marrie thee to mee. But ere our soule may come to the Pallace of heaven, she must saile by the Sea of the world, in the Ship of good life: but oftentimes there riseth a tempest in the Sea, that is, trouble of this world, the temptations of the flesh, and the suggestion of the Devill ariseth sodainly, and drowneeth the vertues that the Soule received in Baptisme, neverthelesse yet falleth she not out of the Ship of Charity, but keepeth her selfe surely therein by Faith and Hope. For as the Apostle, saith, By Hope wee be saved. For it is impossible to be saved without Hope or Faith. The great Whale that followeth the Mayden, betokeneth the Devill, which by night and by day lyeth in wait to overcome the Soule by Sinne: therefore doe wee as the Mayden did, smite wee fire of Charity and Love out of the Stone, that is, Christ, according to this saying, I am a Stone, and certainly the Devill shall have no power over us. Many
men

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men begin well, as did the Maid, but at the last they be weary of their good works, and so they sleepe in sinne. And anon when the Devill perceiveth this, he devoureth the sinner in his evill thoughts, delights, consent, and works. Therefore if any of us feele our selves in such wise under the power of the Devill, let him doe as the Maiden did, smite the Devill with the knive of bitter repentance, then kindle the fire of Charity, and without doubt he shall cast thee on the land of good life.

The Carle that came with his servants to stay the Whale, betokeneth a discret Preacher, which dwelleth beside the Sea, that is, beside the world, and not in the world, that is, not drowne to worldly delation, but ever is ready with good words of holy Scripture, to kill the Devill, and to destroy his power. We must all cry with an high voyce, as the Maiden did, knowing our sinnes, and then shall we be delivered from the Devill, and nourished with vertuous exercise.

The Emperour sheweth this Maiden three vessells, that is, God putteth before man, life and death, good & evill, and which of these he chooseth he shall obtaine. Therefore saith Salomon, Death and life is set before

before man, choose which him list, And yet man is uncertaine whether hee will chooſe life or death.

By the first beſſell of Gold full of dead mens bones, is underſtood mighty worldly rich men, who ſhine like gold outwardly in riches and pomp of the world, nevertheleſſe within they be full of dead mens bones, that is, the works they have done in this world, be dead in the ſight of God through deadly ſinne. Therefore if any man chooſe ſuch a life, he ſhall have that he deſerveth, that is, ſuch men be like unto Tombs that be white, and royally painted and arrayed without, and covered with cloath of gold and ſilk, but within there is nothing but dry bones. By the ſecond beſſell of ſilver, wee ought to underſtand ſome Juſtices, and wiſe men of this world, who ſhine in faire ſpeech, but within they be full of wormes and earth, that is, their faire ſpeech ſhall availe them no more at the day of Judgement, than the wormes of the earth, and peradventure leſſe, for then ſhall they ſuffer everlaſting paine, if they die in deadly ſinne. By the third beſſell of Lead, full of gold and pretious ſtones, we are to underſtand a ſimple and poore life, which the choſen Soules chooſe, that they

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may be married to our blessed Lord Jesus Christ by humilitie and obedience, and such men beare with them pretious stones, that is, Faith and her fruitfull works, pleasing to God: by which at the Iudgement day, they be espoused to our Lord Jesus Christ, and obtained the heritage of heaven. Unto the which bring us our Saviour Jesus Christ that died on the Crosse. Amen.

The Argument.

Man by Baptisme promised to live in the feare of God, and forsake the Devil. Christ sorroweth for our sinnes, hee requireth dutifull service of us at six severall ages, but we are alwayes unready for him, yet the mercy of God is so favourable towards us, that hee spareth us even till the last age of man, vouchsafing if then wee repent us, and call for grace, beleeving in his mercies, to receive us into the Throne of his heavenly grace.

The 33. History.

Sometime there dwelt in Rome a mighty Emperour named Calopodus, who tooke a faire Lady to his wife. They were not long together befoze that this Emperesse con-

conceiued and bare him a Sonne, a goodly childe, and a faire. When hee was of age, hee was set to Schoole, and when hee came to twenty yeares of age, he desired his Fathers heritage, saying: Deare Father you are an old man, and may not geberne your Empire, therefore if it please you to gibe it me, it shall be to your ease. Then answered the Emperour, and said: Deare Son, I dread me sore, that when the Empire is in thy power, thou wilt not fulfill my will nor my desire.

Then answered the Emperesse (for so much as she loved her sonne better than her husband) and said: My Lord, that cannot be, for thou hast but one sonne, therefore as I beleue, he will fulfill thine intent in all things: this Empire may helpe him well, and therefore it is best to grant him the Empire. Then answered the Emperour and said, I will first haue of him a Letter obligatoꝝ, that whensoever he doth any thing against my will, that then I will depose him from the Empire without any contradiction.

The Sonne granted this, and did make the Obligation, and sealed it. And when this was done, this young Emperour waxed so proud, that he feared neither God

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no2 man, and did very much harme. But
ever his Father suffered it patiently, for he
would be corrected by no man. Now at last
there fell a great dearth in the Empire, so
that many men died for want of food: This
old Emperour was all alone himselve, and
began to have need, wherefore hee went to
his sonne for to have some maintenance,
which his sonne granted, and suffered for a
time. But within short time his Father
began to wax sick, wherefore hee called his
sonne, & prayed him to give him a draught
of must. His sonne answered and said:
that will I not doe, for my must is not good
for your complexion.

Then said the Emperour: I pray the
Sonne give mee a draught of thy wine.
His sonne answered and said, that he should
have none, for my wine is not yet fined, and
if I touch it, it will trouble, and therefore
I will not breach it till it be cleare & fined.
Then said his Father, give me some of the
third Tun. That I will not doe, quoth he,
for that wine is not good for a sick man.
Then his Father prayed him heartily for
a draught of the fourth Tun. Then answered
he and said, thereof get ye none, for it
is feeble and without any sustentation, and
such wine is not good for you, for it is not

comfortable. Then said his Father: now good sonne give mee then of the fist Tun: That will I not, quoth hee, for that Tun is full of lyes and dregs, and such is not for men, nor scarcely for hogs. When his Father saw he might get nothing of him, alter he was perfectly well, he went to the King of Jerusalem, and made his complaint of his Sonne, and shewed him the letter obligatory which his sonne had made, whereby his father might put him out of his Empire without any gaine, saying. When the King heard this, he called the Emperours sonne to answer his Father: And when he came, he could not answer to his Father with any reason, wherefore the King put him out of his Empire, and seated his Father therein againe: and so hee continued all the dayes of his life.

The Morall.

This Emperour betokeneth our Lord Iesus Christ: according to that saying: Is not he thy Father that hath brought thee up, hee hath made thee, &c. Deut. 32. verse 6. The Sonne betokeneth man, to whom hee gave all the Empire of this world according to the Scripture, Heaven hee hath given to our Lord, and earth to man. Man

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kind made an Obligation with our Lord Jesus Christ, when he receiued the Sacrament of Baptisme, wherein hee promised to serue him truly, and forsake the Devill, and all his pomp and vaine glory. This Emperour began to wax sick on a day, that is, our Lord Jesus Christ is troubled as oft as a Christian sinneth and breaketh his Commandements, wherfore he thirsts greatly for the help of our soules, and then he asketh a draught of the first Tun, that is, hee asks of man the first age of childhood to be spent in his service, but incontinently the wicked Child answereth and saith: I may not doe so, for my Childhood is musty, that is, it is so tender and so young, that it may not attempt so soone to serue God, which is manifestly against the truth, for the childe of one day is not without sinne. For S. Gregory in his Dialogues saith, The children of five yeares of age drive our spirits from the bosoms of their Fathers. Then when God seeth that he cannot have of the must of his childhood, then desireth he the wine of the second tun. Then answereth the wicked youth, & saith, that his Wine is not apt to serue God. And when God may not have of the second Tunne, then asketh hee of the third Tunne,

Tunne, that is of the third Tunne of his
 youth. Then answereth the wicked young
 man, and saith, The wine is very strong
 and mighty, and therefore his youth ought to
 be spent about manly deeds, in this world,
 and not in good life, which would make him
 feeble and weake. When God seeth that he
 may not haue of this Tun, then asketh hee
 of the fourth Tun. And then answereth the
 wicked man in his manhood, and saith, that
 aged men are feeble, and may not fast, nor
 doe any hard repentance, and if hee did,
 hee should be the cause of his owne death.
 Then asketh our Lord of the fift Tun, that
 is of his old age, when he stoopeth, and may
 not goe without a staffe. But the wicked
 old man excuseth himselfe, and saith, That
 his wine is too feeble to giue such a feeble
 man, for if hee should fast one day, it were
 time on the morrow to make his grave.
 And when our Lord seeth that hee may not
 haue the fift Tunne, then asketh hee of the
 sixt Tunne, that is, when a man is blinde
 and may goe to sinne no more, yet desir-
 eth he of such a man drinke, that is, help
 of his soule: But the wretched man lying
 in despaire, saith: Alas, alas, woe to me,
 because I serued not Almighty God my
 maker and redeemer here in times past,

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while I was in youth and in prosperity : now there is nothing left but onely the lœs and dregs of wretchednesse, therefore what shall it abaille mee now to turne toward God : But for such men wee should lament.

Nevertheless, God is mercifull, that though hee might have no service of man in all his time, yet hee is content to have the lœs of his tunne, that is, the good will, though he may not serve him otherwise, and so shall his good will stand him in stead of patient life. For in what houre the sinner doth repent him of his sinne from the bottom of his heart, he shall be saved, as Ezekiel witnesseth. But there be many that will give no wine, nor no other thing to him, wherefore God shall complaine unto the King of Ierusalem, that is, to the Godhead at the judgement day, and then as hee is God and man, shall hee give a sentence definitive against such men : saying, I have hungered, and ye gave mee no meat : I have beene naked, and yee cloathed mee not : I have thirsted, and yee gave mee no drink. Noe, thus shall he rehearse to thee the fruits of thy faith. And when this is done, then shall such men be put to everlasting paine, and the just man into everlasting blisse.

Unto

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Unto which, bring us our Lord Iesus
Christ. Amen.

The Argument.

Man being captived by Sathan, the world refuseth to doe for him, till the God-head of the heavenly Father bearing an earnest affection unto him, did espouse him, and embrace him within the bosome of inward and intire love, adventuring what he might to set all mankind at liberty, yet grudgeth the world that wee should alwayes serve our God, and forsake her: but to eschew all such malignity wee are taught in this History.

The 34. History.

In Rome dwelt sometime a mighty Emperour named Anthony, under whose raigne the robbers of the Sea had taken prisoner, a mighty mans sonne of another Region, and brought him to the Emperours prison being bound. When this yong man was thus in prison, hee incontinent wrote to his father for his ransome, but he would neither pay his ransome, nor send him any thing for to comfort him: This when hee heard, he wept sore, and would not be comforted for the unkindnesse of his father.

This

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This Emperour had a faire Daughter, which visited ebery day the prisoner, and comforted him as much as she might, wishing him to be merry. To whom the prisoner answered and said: How shall I be merry? or how may I joy, thus to lie fast bound in prison from the sight of man? and notwithstanding this, it grievebth me most that my Father will not pay my ransome. When the Mayden heard this, she was moved with pittie, and said: Deare friend, I am sorry for thee, and therefore if thou wilt grant me one thing, I shall deliver thee from thy anguish and paine. What thing is that quoth hee? That thou wilt take me for thy wife. Then said the Prisoner, I promise you surely to fulfill your request and desire, and for the more assurance, I plight you my troth. When hee had so done, shortly after the Damosell delivered him out of prison, and fled away with him home to his Fathers house. When his Father saw his son and the Maiden together, he asked the cause why he brought the Maiden with him? Then said his son: Sir, this Damosell delivered me out of Prison, and therefore she shall be my wife. When said his Father, I will not consent that she shall be thy wife, for two reasonable causes
which

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which I shall forthwith shew thee. The first is this, it is not unknowne to thee that the Emperour her Father might have had for thy deliberance great plenty of riches, and for as much as thee was untrue to her owne Father, and true to thee, it seemeth well that thou shouldest not trust long to her: for being false to her owne Father, it is to be feared thee will not be true to another man. The second reason is this: the cause why thee delibered thee out of prison, was neither for pittie nor for love, but for carnall lust that he had to thee. For at thy deliberance he made covenant with thee to be thy wife, and had of thee thy troth, and hath accompanied with thee: therefore son (saith he) it is no reason that he should be thy wife.

The Maiden answered to these objections, and said: as for the first reason that thou layest against me, that I should be untrue to my Father, that is, false: for my Father hath plenty of riches, and thy sonne is but poore, and therefore I holp him for pittie and for none other cause: and never thelesse thou that art his Father wouldest not pay his rancome, that hee might be delivered out of prison. Doe for this cause I have delivered him, therefore I am kinder to him
than

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then thou that art his owne father, and hee is moze beholding to me than to thee. Unto the other reason : whereas thou sayest that I delivered him because of carnall lust : I answer and say plainly that it is not truth. For all manner of carnall love is caused of strength or else of beauty, but thy sonne is not strong, for his imprisonment hath taken away his strength : he is not faire, for by the paine hee hath had in prison, hee is brought low, and made unlustie to sport, and therefore pittie onely moved mee to deliver him, and not carnall lust.

Then said the son : Deare father, for as much as I was in perill of death, and wrote unto you to pay my ransome that I might be delivered, and you would not help me, but this gentle Damosell for pittie hath saved me from death, and delivered me out of prison, therefore surely thee shall be my wife. So forthwith he married her with great honour, and with her ended his life.

The Morall.

Deare friends, this Emperour besokeneth the Father of heaven. The young man which was taken with the Pyrates of the Sea, besokens all mankind which was taken with the Devill, by the sinne of
cur

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our forefather Adam, and was cast into the prison of hell with great sorrow and paine. His father would not ransom him, that is, the world would doe nothing for him. This faire daughter betokeneth the Godhead, which came downe from Heauen; and tooke manhood of the Virgin Mary, and so made a ghostly marriage betwene him and man. And upon this conditton hee delivered mankind out of the prison of hell, when hee came from heauen, and forsooke the fellowship of Angels for to dwell with us in this wretched vale of teares. But the Father that betokeneth the World grudgeth ever against him, and would not suffer that the soule of man should become the Spouse of Iesus Christ, but that hee should alway serbe him, and should forsake our Lord.

Wherefore if wee followe the world and his vanities, certainly wee shall fall into the snare of the Devill. From the which defend us our blessed Saviour Iesus Christ. Amen.

The Argument.

It is the ordinance of God, that no man shall labour for worldly promotion by covetousnesse and falshood, nor by deceit or other

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or other evill courses. Man for his first transgression should have been adjudged to perpetuall torment in hell, had not the Sonne of God voluntarily offered himselfe to the death, to save mankind, and destroy Sathan his enemy, so that thereby hee might please him in the habitation of heaven everlastingly.

The 35. Historie.

Sometime in Rome there dwelt a noble Emperour of great libelishood, named Alexander, which above all vertues loved the vertue of Bounty, wherefore hee ordained a Law for great charity, that no man under paine of death should turne a Blaice in his dish at his meat, but only eat the white side, and not the black, and if any man would attempt to doe the contrary, hee should suffer death without any Pardon: but yet ere hee dyed, hee should ask three questions of the Emperour what him list (except his life) which should be granted him.

It befell after upon a day, that there came an Earle and his sonne, of a strange Country, to speak with the Emperour. And when the Earle was set at meat, hee was served with a Blaice, and hee which
was

was hungry, and had an appetite to his meat after he had eaten the white side, hee turned the black side, and began to eate therzof: wherefore straight-way hee was accused to the Emperour, because he had offended against the law. Then said the Emperour: let him die according to the law, without any delay. When the Charles son heard that his Father should die, immediately he fell downe on both his knees before the Emperour & said: O my reverend Lord, I most humbly intreat you that I may die for my Father. Then said the Emperour: it pleaseth me well, so that one die for the offence. Then said the Charles sonne, sith it is so that I must die, I aske the benefit of the Law, that is, that I may have three petitions granted ere I die. The Emperour answered, and said: Ask what thou wilt, there shall no man say thæ nay.

When said this young Knight: My Lord, you have but one Daughter, the which I desire of your Highnesse, that shee may lie with me one night before I die. The Emperour granted for fulfilling of the Law, though it were against his will. Neverthelesse this Knight deflowered her not as that night: therefore hee greatly pleased the Emperour.

The

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The second petition is this. I aske all thy treasure, and immediatly the Emperour granted, because hee would not be called a breaker of the law. And when the Charles sonne had receiued the Emperours treasure, hee imparted it both to poore and rich, by meanes whereof hee obtained their good wills.

My third petition is this: I aske my Lord, that all their eyes may be put out incontinent that saw my father eat the black side of the Blaice. Wherefore the Emperour made inquisition immediatly, who it was that saw the Carle turne the black side of the Blaice. And they that saw him turne the Blaice bethought them, and said within themselves: If we acknowledge that we saw him doe this trespassse, then shall our eyes be put out, and therefore it is better that we hold us still. And so there was none found that would accuse him.

When the Charles sonne saw this, hee said to the Emperour: My Lord, quoth he, ye see there is no man accuseth my Father, therefore giue mee rightfull iudgement. Then said the Emperour: for as much as no man will acknowledge that they saw him turne the Blaice, therefore I will not that thy Father shall die. Doe thus the son
sawed

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saved his Fathers life, and after the decease of the Emperoz married his daughter.

The Morall.

Deare friends, this Emperour betokeneth the Father of heaven, which ordained a Law, that no man should turne the black side of a Blaice, that is, there should no man labour for riches and promotion by covetousnesse and falshood. The Earle that came to the Emperour betokeneth Adam, our fore-father, who came out of the land of Eden, and turned up the black side of the Blaice, when hee eat of the Apple of the forbidden tree, wherefore hee should have bene condemned to everlasting death: but his Sonne, that betokeneth our Lord Jesus Christ, hee tooke the flesh of Adam, and proffered himselfe voluntarily to dye for him: and the Father of heaven granted that he should goe down to die for mankind.

Nevertheless, befoze hee died hee asked three petitions of his Father of Heaven. The first was this, that hee might have by him his Daughter, which betokeneth the soule of man, and bring her with him into the bosome of heaven, according to the words in Osee, saying, I will wed her to my selfe.

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The second petition was this, all the Emperours treasure, which betokeneth the treasure of heaben, according to this Scripture: Like as the Father hath disposed for me, so I dispose for you.

The third petition is this, that all their eyes should be put out, that is, that the Devill, and all false witnesses which accuse us true men, might be put from the light of heavenly grace.

And thus saved he mankind, and led him up with him unto the Pallace of Heaben. Unto the which Pallace bzing us our Lord Jesus. Amen.

The Argument.

The Father of Heaven of his meere grace, promoteth some poore men, raising them from the dust to sit among Princes, but they extolling themselves without regard of Gods goodnesse, they are againe made abject by him. The Devill worketh deceit in his members against the Godly, Christ came downe from heaven to minister the water of eternall life unto man, and by his death and passion to revive our soules, (which before were dead) unto the firme state of eternall felicity,

licity, and to purchase our happinesse with his precious bloud.

The 36. Historie.

IN Rome there dwelt sometime a mighty Emperour named Leonicius, who on a day rode to a fforest to disport himselfe, whereas he met sodainly with a poore man, to whom hee said thus: Friend what art thou? and whence comest thou?

My Lord, quoth hee, I am come from the next Citie, and I am your man. Then said the Emperour, thou seemest poore, therefore if thou be honest and true, I will promote thee to great riches and honour. Then answered the poore man, & said: My Lord, I promise you faithfully to be true to you so long as I live. The Emperour anon made him a Knight, and gave him great riches. When he was thus promoted, hee waxed so proud, that hee thought himselfe more able to bee an Emperour than his Lord: wherefore he made suggestion to divers Lords of that Empire, that hee might usurpe and take upon him through strength of them to be Emperour. When the Emperour heard this, anon he exiled him, and all those that were consenting to him, so that they lived abjects in great wretched-

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nesse and sorrow: and then the Emperour ordained other men in their stead, and gave them all the possessions of those traitors.

And when the banished men heard that strangers had taken possession of their lands & goods, anon they conspired against them, and through treason requested them to a banquet. And they as innocents thinking upon no such treason, came at the day assigned, and were served with fine poisoned messes, whereby as many as tasted of those dishes died incontinent.

When the Emperour heard this, he was greatly moved, and assembled his counsell, to enquire what was best to be done for this treason, and for their death. Then said the Emperours sonne: My Lord, I am your sonne, and you are my Father, and therefore I shall give you good counsell and profitable to all men. Not farre hence is a little Nation, wherein dwelleth a faire Maiden, and a gracious in the sight of every man, which hath an Orchard wherein is a Well, the water whereof is of such vertue, that if it be cast upon a dead man, straightway hee shall live againe and recover his life. Therefore my Lord I shall descend unto that Nation, and seeke that water, whereby they that were slaine at the

the Banquet, may be restored again to life. And when the Emperour heard this, hee greatly rejoyced, and said thus: Sonne thy counsell is good.

And straight way the Emperours Son went into the said Nation, and fell in contest with the Maiden, in so much that hee entred into the garden, and assailed to taste the water of the Well. And when hee had so done, hee made five deëpt trenches in the ground, in the which the water ranne till it came where the dead men lay buried, here upon when the water touched them, they arose from death to life. Then the Emperours Sonne with great joy led them unto his Father. And when the Emperour saw this, hee was right joyfull, wherefore hee crowned his Sonne with a Laurell crowne, in token of victorie, and so he ended his life in rest and peace.

The Morall.

Deare friends, this Emperour betokeneth the Father of heaben. The poore man that was promoted, betokeneth Lucifer, that was exalted of nought, and enthroned in the Empire of heaben with great joy and clearnesse, but through his pride he thought he might be like unto Almighty

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God. And not onely like him, but more than Almighty God: wherefore the Father of Heaven exiled him, and all them that consented to him, to hell: and in his place man was exalted to great joy and honour. The Devill seeing this, it much grieved him, that man should come to such glory and honour, and bade Adam and Eve to a Banquet, when they ate of the Apple, against Gods commandement, and counselled them thus, saying: In what houre ye eat of the Apple, yee shall be like Gods, knowing good and evill. And at this cursed Banquet they were served with five messes that were poysoned, that is, their five wits were accorded in eating of the Apple, whereof man was infected and died. This hearing the Emperors sonne Christ Jesus, moved with mercy, hee came downe from heaven into this world, and acquainted him so well with the blessed Virgin Mary, that hee found in her the well of man-hood, and conjoyned it to the God-head, according to the Scripture: I am the well of life, who drinketh of it shall not thirst. After that, hee suffered to be made five trenches in the ground, that is, five wounds in his bodie, out of the which ranne both blood and water, whereby all mankind was raised from

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from death to life, and led them up into the Pallace of heaven. Unto the which bring us our blessed Saviour Jesus Christ, Amen.

The Argument.

The Father of heaven extendeth his goodnesse divers wayes towards fraile man, yet he taketh contrary wayes, living in spirituall fornication, for the which being exiled from the state of felicity, hee is compelled to lead a miserable and painfull life. But being reconciled by the death of his Saviour, hee repossesseth the heritage of heavenly felicity:

The 37. History.

Sometime in Rome there reigned a mighty Emperour named Dunstanus, in whose Empire there dwelt a gentle knight that had two sonnes. One of his sonnes matched himselfe against his fathers will with a common Harlot. The knight hearing this, exiled his sonne from him. And when he was thus exiled, hee begot on this woman a sonne: And soone after that hee waxed sick, and in penurie, wherefore he sent messengers to his father beseeching him of his mercie, this hearing

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his Father, he took compassion and ruth on him, wherefoze he was reclaimed from banishment. And when he was thus brought againe to his Fathers grace, hee gave his child which he had by the common woman to his Father, who kindly received him, and nourished him as his sonne.

When the other sonne heard this, hee said to his Father: Father, quoth he, it seemeth to mee that thou art out of thy right mind, which I will prove by good reason. For hee is out of his right minde that receiveth a false heire, and nourisheth him, whose Father hath endamaged and grieved him befoze. Now my brother which begat this Child, hath done thee great injurie, when he married the common woman, against thy will and commandement, therefore mee thinketh that thou art out of thy right mind.

Then answered the Father and said: because thy brother is reconciled to me, thou art envious, and thou art unkinde to thy owne brother, willing to put him from thy fellowship for evermore, but soothly no unkind man shal have mine heritage except he be reconciled, and yet thou never reconciledst thy selfe to him for thy unkindnesse, for thou mightest have reconciled thy selfe

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Selfe to him, but thou wouldest not, therefore
of my heritage gettest thou no part.

The Morall.

Deare friends, the Father of these two
brethren betokeneth the Father of heaben.
And his two sonnes betoken the nature of
Angels, and the nature of man: For man
was married to a common woman or har-
lot, when hee eat the Apple against the
Commandement of God, wherefore he was
exiled by the Father of heaben, and put
from the joyes of Paradise. The sonne of
the common woman betokeneth mankind.
This Knights sonne, that is, Adam liues
in great misery, for after his sinne hee was
put from joy into this wretched valley of
teares and weeping, according to the
Scripture, In the sweat of thy browes thou
shalt eat thy bread. But after by the passion
of Christ he was reconciled. But the other
sonne that betokeneth the Devill, was ever
unkind, and grudged daily against our re-
conciling, saying, That by reason of our
sinne wee ought not to come unto the heri-
tage of heaben. Unto the which bring us
our Lord Jesus Christ. Amen.

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The Argument.

Wee ought in every vocation and calling to behave our selves justly, and to use the poore man with equity: we must not injure the rich men. The mighty men are to be honoured, & not defrauded of their dignity and estate being men of sincere life: they that do contrary to the meaning of dutifull behoofe herein, are worthy of everlasting death.

The 38. Historie.

Sometime there dwelt in Rome a mighty Emperour named Donatus, which did make three Images: of the which, one held out his hand straight unto the people, and had on his finger a ring of gold. The second Image had a beard of gold; And the third had a Mantle of Purple. Commanding upon paine of death, that no man should take away from these Images the ring, the beard, nor the mantle.

It befell afterward upon a time, that one Dionise a Tyrant, came into the Temple, and tooke away the ring from the first Image, the beard from the second, and the mantle from the third. And when hee had thus done, hee was forthwith accused unto
the

the Emperour, and brought before him, and strictly examined of that trespassse, why hee dispoyled the Images, against the Emperours commandement.

Then answered Dionyse, and said as followeth: My reberend Lord, it is lawfull to answer for my selfe: When I entred in to the Temple, the first Image held forth his hand straight to me, as who would say, I give thee this ring, and therefore I took the ring as the gift of the Image, being loath to refuse so gentle an offer. And when I saw the second Image having a beard, I thought thus with my selfe: I knew sometime the Father of the Image, which had no beard, and now his Sonne hath a beard, which is against reason, the Sonne to have a beard, and the Father none: and therefore I tooke from him his beard, that hee should be like his Father. After that, when I saw the third having a mantle of gold, I thought that the mantle of gold was not behovefull for him in Winter: for gold is naturally cold, which might be cause of his death, and therefore I tooke it from him, because it was too cold in Winter, and too hot in Summer.

When Dionyse had excused him by these reasons, the Emperour answered and said:
Thou

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Thou hast answered wickedly for thy selfe. What should cause thee rather than any other man to dispoile the Images, for as much as I commanded that no man should take any thing away from them, therefore thine owne mouth hath condemned thee. Anone the Emperour called to him one of his Squires, and charged him to smite off his head, and incontinently he took him, and bid unto him as the Emperour had commanded, and so he died a shamefull death.

The Morall.

Deare Friends, this Emperour befo-
keneth Almighty God, the Father of hea-
ven. The three Images betokeneth the
poore men, the rich men, & the mighty men
of this world. The tyrant Dionise betoken-
eth all officers in every estate, lewdly be-
having themselves, which take away from
poore men the ring off their fingers, and say
thus, I may take that is given mee. But
when the poore man hath ought to doe, he
must needs put forth his hand to give whe-
ther he will or no, if he would speed. They
take away the beard from the rich man,
and say thus: This man is richer than his
Father was, therefore take we his libelity
from

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from him, and make him like his foresaier. They take also the mantle of Gold from the mighty men: when they see any man of honour and good living, willing to correct such open misdoers; then say they this man is too cold, for he inclineth nothing to our opinions, and also hee is so hot in power and working against us, therefore goe wee and take from him the mantle of might, and so they accuse him and put him out of his office. But certainly, all such men stand in perill of everlasting death: From the which save us, hee that shed his precious blood for us, Amen.

The Argument.

Man ought to nourish Christ in his heart by faith, and fruits of good life. The reward of such as have care unto the commandments and institutions of God. We must watch lest wee fall into temptation: these things considered, we shall then by Gods gracious good providence attaine unto the reward of this heavenly and everlasting blisse.

The 39 History.

There dwelt sometime in Rome a mighty Emperour named Emelius,
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who had a faire young Lady to his Wife, upon whom hee had begotten a faire sonne. When the States of the Empire heard this, they came to the Emperour, and besought him to have the keeping of his sonne. Immediately the Emperour sent a Herauld throughout the Citie, proclaiming that in whose house were first found fire and water, the good man of that house should have his sonne in keeping, and to nourish. And then the Emperour made a Proclamation, that whosoever had his sonne to keepe, should nourish him cleanly, and feede him with wholesome meats and drinks. And when the Childe came to age, then should the keeper be promoted to great honour, wherefore many men made ready fire and water in hope to have the Childe: But in the night when every man was asleepe, there came a Tyrant named Sulapius that quenched the fire, and threw out the water. Nevertheless among all other, there was a man named Ionathas that laboured so diligently, that hee kept both day and night fire and water:

In a morning early the Herauld at the Emperours commandement, went through the Citie, and sought in every house for fire and water, but he could finde
none

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none till he came to Ionathas house, where he found both fire and water ready, wherefore he was brought before the Emperour, who delibered him his sonne according to the Proclamation.

When Ionathas had the Emperours Sonne, hee led him home unto his house. And soone after hee sent for Masons and Carpenters, and did make a strong chamber of lime and stone. And when the chamber was finished, hee sent for Painters to paint on the wall of the Chamber ten Images, with this Verse painted above their heads, Who so defileth these Images, shall die a cruell death. And then caused a payre of gallowes to be drawne on the doore, and figured a man hanging thereupon with this Verse painted above his head: So shall he be served that nourisheth the Emperours Sonne amisse. Also hee caused a Chaire of gold to be made, and himselfe sitting therein, crowned with a crowne of Gold, with this superscription above the head: Who so nourisheth the Emperours Sonne cleanly, thus shall he be honoured.

When this was done, oftentimes as he was a sleepe, he was greatly tempted to defile these ten excellent Images, but anon hee read the superscriptions above their heads

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heads, and then all the temptation ceased. And when the Emperours Son was eilly kept, then went hee to the gallowes and read that Poey which was written aboue his owne head, and for dread thereof kept the childe better, and was diligent to giue attendance on him.

And when he beheld the chaire, and himselfe sitting therein crowned with a crown of gold, hee was right joyfull, thinking to haue good reward for keeping of the Emperours sonne. When the Emperour heard of this diligent demeanour about his sonne, he sent for him, and thanking him for his well keeping and nourishing of him, hee after promoted him to great honour and dignity.

The Morall.

This Emperour betokeneth the Father of heauen. The Emperesse betokeneth the blessed Virgin Mary. The Emperours Sonne betokeneth our Lord Iesus Christ. The Herauld that was sent throughout the Citie betokeneth Saint Iohn Baptist, who was sent before our Lord to prepare the way to him, according to the holy Scripture: Loe, I send mine Angell before mee, &c. The States that desired the Emperours

four Sonne to nourish, betoken the Patri-
arks and Prophets, which desired greatly
to nourish our Lord Jesus Christ, and also
to see him, but they might not see him, nor
nourish him, for fire & water which should
have bene cause of their sight, was not
with them perfectly.

The fire betokeneth the holy Ghost
which had not yet appeared to them, for
they were not washed with the water of
Baptisme. Also ye may understand by the
fire, perfect Charity; and by the water, true
Contrition, which doe now a dayes faile in
many men, and therefore they may not have
the little Child Jesus in their hearts.

Ionathas that watched so diligently, be-
tokeneth every good Christian man, which
studieth ever to watch in well-doing, re-
solving to God for finnes the fire of charitable
repentance, and the water of Contrition.
But oftentimes the Tyrant, which beto-
keneth the Devill, putteth out the fire of
charity from out of mens hearts, and cast-
eth out the water of Contrition, so that
they may not nourish the little Child Je-
sus. Therefore let us watch as Ionathas
did, that we enter not into temptation. And
call wee unto us Dauid, that is, discreet
Preachers which can wake in our hearts

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a Chamber of Stone, that is, a sure Faith and Hope. Then call we to us Painters, that is, Ministers of Gods word, which can paint in our hearts ten Images, that is, the ten Commandements, which if thou keepe and observe daily, without doubt thou shalt be honoured in heaven.

And if thou keepe well the Emperours Sonne, thou shalt sit in a Chaire of gold, crowned with a crowne of gold. And if that thou nourish him not well, without doubt thou shalt be in danger of torment in hell. From the which preserve us our blessed Saviour Jesus. Amen.

The Argument.

The Soule of man espoused unto Christ, the flesh procureth the same to sin. The Christian Soule by faith withstandeth temptation, the Redemption of mankind from sinne and death. The deceits of unthankfull hearts. The spirits health the defects of the flesh. After a pure repentance followeth perpetuall joy and felicity both of soule and body.

The 40. History.

In Rome dwelt sometime a mighty Emperour named Menglay, which had wedded

ded the Kings daughter of Hungary, a faire
 Lady and a gracious in all her works, and
 specially shee was mercifull. On a time
 as the Emperour lay in his bed, hee be-
 thought him that hee would goe visit the
 holy Land. And on the morrow he called to
 him the Emperesse his wife, and his owne
 only brother, and thus he said: Deare Lady,
 I may not, nor will not hide from you
 the priuities of my heart, I purpose to visit
 the holy Land, wherefore I ordaine thee
 principally to be Lady and Governesse over
 all my Empire, and all my people. And un-
 der thee I ordain here my brother to be thy
 Steward, for to provide all things that
 may be profitable to my Empire and to
 my people.

Then said the Emperesse: Sith it will
 no other wise be, but that needs thou wilt
 goe to visit the Citie of Ierusalem, I shall be
 in your absence as true as any Turtle that
 hath lost her Mate, for as I beleeve, ye shal
 not escape thence with your life.

The Emperour anon comforted her with
 faire words, and kissed her, and after that
 tooke his leaue of her and of all other, and
 went toward the Citie of Ierusalem.

And anone after the Emperour was
 gone, his brother became so proud, that hee

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oppressed poore men, and robbed rich men, and hee did worse than this, for daily hee stirred the Emperesse to commit sinne with him. But ever she answered againe, as an holy and debout woman, and said: I will (quoth she) never consent to you, nor to any other as long as my Lord liveth. Never thelesse this Knight would not leaue with this answer, but ever when hee found her alone, hee made his complaint to her, and stirred her by all the wayes that hee could, to sinne with him.

When this Lady saw that hee would not cease for any answer, nor would not amend himselfe; when she saw her time, she called to her three or foure of the worthiest men of the Empire, and said to them thus: It is not unknowne to you that my Lord the Emperour ordained mee principall Governour of this Empire, and also he ordained his brother to be Steward under me, and that he should do nothing without my counsell, but he doth all the contrary: for he oppresseth greatly poore men, and likewise robbeth the rich men, and yet hee would doe more than this, if hee might have his intent, wherefore I command you in my Lords name, that you bind him fast and cast him into prison.

Then

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Then said they, soothly he hath done many evill deeds since our Lord the Emperour went, therefore we be ready to obey your commandement, but in this matter you must answer for us to our Lord the Emperour. Then said she: dread yee not, if my Lord knew what he had done as well as I, he would put him to the foulest death that could be thought: Immediately these men laid hands on him and bound him fast with yron chaines, and put him in prison, whereas he lay long time after, till at the last it fortun'd there came tidings that the Emperour was comming home, and had obtained great renown and victorie. When the brother heard of his comming, he said: Would to God my brother might not find me in prison: for if he doe, he will enquire the cause of my imprisonment of the Emperesse, and she will tell him all the truth, how I moved her to commit sinne, and so for her I shall have no favour of my brother, but lose my life: this know I well, therefore it shall not be so. When sent he a messenger unto the Emperesse, praying her that she would vouchsafe to come to the Prison doore, that he might speak a word or two with her.

The Emperesse came to him and enquired

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red of him what hee would have. He answered and said: O Lady, have mercy upon me, for if the Emperour my brother finde me in prison, then shall I die without any remedy.

Then said the Emperesse: If I might know that thou wouldest be a good man, and leave thy folly, thou shouldest finde grace. Then did he promise her assuredly to be true, and to amend all his trespasses. When hee had thus promised, the Emperesse delivered him anon, and made him to be bathed and shaven, and apparelled him worthily according to his estate: and then she said unto him thus. Now good brother take thy Steed and come with mee, that we may meet my Lord. Hee answered and said: Lady I am ready to fulfill your will and commandement in all things. And then the Emperesse took him with her, and many other knights, and so rode forth to meet with the Emperour: and as they rode together by the way, they saw where a great Hart ranne before them, wherefore every man with such wounds as they had, chased him on horseback, so that with the Emperesse was left no creature save only the Emperours brother, who seeing that no man was there but they two, thus

hee

hee said unto the Emperesse: Loe, Lady, here is beside a priuie Forrest, and long it is agoe that I spake to thee of love, come now and consent unto mee that I may lie with thee.

Then said the Emperesse: Ah foole what may this be? Yesterday I delibered thee out of prison upon thy promise, in hope of amendment, and now thou art returned to thy folly againe, wherefore I say now to thee as I have said before, there shall no man doe such thing with me, save only my Lord the Emperour, which ought of very duty soe to doe. Then said hee, if thou wilt not consent to mee, I shall hang thee here upon a tree in this Forrest, where no man shall find thee, and so shalt thou die an evill death. The Emperesse answered meekly, and said: Though thou smite off my head, or put mee to death with all manner of torment, thou shalt never have me consent to such a sinne.

When hee heard this, hee unclothed her all save her smock, and hanged her up by the haire upon the tree, and tyed her sword before her, and so rode forth to his fellows, and told them that a great host of men met him, and tooke the Emperesse away from him, and when hee had told them

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this, they made all great sorrow.

It befell on the third day after, there came an Earle to hunt in that forrest, and as hee rode beating the bushes, hee unkennels a Fox, whom his Hounds followed fast, till they came nere the tree where the Emperesse hanged. And when the dogs smelt the labour of her, they left the fox and ranne toward the tree as fast as they could.

The Earle seeing this, wondred greatly, and spurring his Horse, followed them till he came whereas the Emperesse hanged. When the Earle saw her thus hanging, he marvelled greatly, for as much as she was right faire and beautifull to behold, wherefore hee said unto her in this manner wise: O woman who art thou? and of what Country? and wherefore hangedst thou here in this manner?

The Emperesse that was not yet fully dead, but at point ready to die, answered and said: I am, quoth shee, a strange woman, and am come out of a faire Country, but how I came hither God knoweth. When answered the Earle & said: Whose Horse is this that standeth by thee bound to this tree? When answered the Lady and said, that it was hers. When the Earle heard

heard this, he saw well that she was a Gentlewoman and came of noble linage, wherefore he was the rather moved with pittie, and said unto her: O faire Lady, thou seemest of gentle blood, and therefore I purpose to deliver thee from this mischief, if thou wilt promise to goe with me, and nourish my faire young daughter, and teach her at home in my Castle, for I have no childe but only her, and if thou keepe her well, thou shalt have a good reward for thy labour. Then said she: as far forth as I can or may I shall fulfill your intent. And when she had thus promised him, he tooke her downe off the tree, and led her home to his Castle, and gave her the keeping of his Daughter that he loved so much, and she was cherished so well, that she lay every night in the Emperors chamber, & his daughter with her: and in the chamber every night there burned a lamp, which hanged betwixen the Emperors bed and the Emperors bed. This Lady behaved her selfe so gently, that she was beloved of every creature. There was at that time in the Emperors house, a Steward which much loved this Emperesse, and often spake to her of his love. But she answered him againe & said: Know ye deare friend for a certainty, that

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that I will never love any man in such manner wise, but only him whom I am greatly bounden to love by Gods Commandement.

Then said the Steward: Thou wilt not then consent unto me. Sir, quoth shee, what need you any more to aske such things? The vow that I have made, I will truly keepe and hold by the grace of God.

And when the Steward heard this, hee went his way in great wrath and anger, thinking within himselfe, if I may I shall be rebenged on thee.

It befell upon a night within short time after, that the Charles Chamber doore was forgotten and left unshut, which the Steward had anon perceived: And when they were all asleepe, hee went and spyed by the light of the Lamp, where the Emperesse and the young Hayden lay together, and with that hee drew out his knife, and cut the throat of the Charles daughter, and put the bloudy knife into the Emperesses hand, she being asleepe, and nothing knowing thereof, to the intent that when the Earle awaked he should see the knife in her hand, and that hee should think that shee had cut his Daughters throat, and so shee should be put

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put to a shamefull death for his mischievous deed. And when the Damosell was thus slaine, and the bloudy knife in the Emperesse hand, the Countesse awaked out of her sleepe, and saw by the light of the Lamp, the bloudy knife in the Emperesses hand, wherefore shee was almost out of her wits, and said to the Earle: O my Lord, behold in yonder Ladies hand a wonderfull thing.

Anon the Earle awaked and looked toward the Emperesses bed, and saw the bloudy knife, as the Countesse had said: wherefore hee was greatly moved, and cried to her and said: Awake woman out of thy sleepe, what thing is this that I see in thy hand? Then the Emperesse through his cry awaked out of her sleepe, and in her waking the knife fell out of her hand, and with that shee looked by her, and found the Earles daughter dead by her side, and all the bed besprinkled with blood, wherefore with an high voyce shee cryed, and said: Alas, alas, and woe is mee, my Lords daughter is slaine.

Then cryed the Countesse unto the Earle with a pitious voice, and said: O my Lord, let this devillish woman be put to the foulest death that can bee thought,
which

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Which thus hath slaine our only childe.

Then when the Countesse had said thus to the Earle, hee said to the Emperesse in this wise. The high God knoweth that thou mischievous woman hast slaine my Daughter with thine owne hands, for I saw the bloody knife in thy hand, and therefore thou shalt die a foule death. Then said the Earle in this wise: O thou woman, were it not I dread God greatly, I should cleave thy body with my sword in two parts, for I delibered thee from hanging, and now thou hast slaine my daughter, nevertheless for mee thou shalt have no harme, therefore goe thy way out of this Citie without any delay, for if I find thee here after this day, thou shalt die a most cruell death.

Then arose this wofull Emperesse and did on her cloathes, and after leapt on her Walfray, and rode toward the Cast alone without any safe conduct. And as shee rode thus mourning by the way, shee espied on the left side of the way, a paire of Gallowes, and seaven Officers leading a man to the Gallowes to be hanged, wherefore shee was moved with great pittie, and smote her Horse with her stick, and rode to them, praying them that shee might redeeme

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déme that misdoer if hee might be sáved from death by any meanes.

Then said they, Lady, it pleaseth us well that you redéme him. Anon the Empreſſe accorides with them, and payed his ransom, and he was delivered.

Then said shee to him : Now my good friend, be true unto me till thou die, with I have delivered thee from death.

On my soule (quoth he) I promise you ever to be true. And when hee had thus said, hee followed the Lady still, till they came nigh a Citie, and then said the Empreſſe to him : Good friend, quoth shee, goe forth thy way afore me into the Citie, and see thou take up for us an honest lodging, for there I purpose to rest a while. Her man went forth as shee commanded, and tooke up for her a good lodging, and an honest, where she abode a long time. When the men of the Citie perceived her beauty, they wondzed greatly, wherefore many of them craved of her unlawfull love, but all was in vaine, for they might not speed in any wise. It fortunéd after upon a day, that there came a ship full of merchandise, and arrivéd in the Haven of that Citie. When the Lady heard this, shee said unto her servant: Goe to the ship and see if there
be

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be any Cloath for my use. Her servant went forth to the Ship, whereas he found many very fine cloathes: wherefore hee prayed the Master of the Ship that he would come into the Citie and speake with his Lady. The Master granted him, and so the servant came home to his Lady before, and warned her of the coming of the Master of the Ship. Soone after the Master of the Ship came and saluted the Lady courteously: the Lady received him according to his degree, praying him that shee might have for her many such Cloath as might be profitable for her wearing. When he granted that she should have any that liked her, and soone they were agreed, wherefore the servant went immediatly againe with the Master of the Ship for the Cloath. And when they were both within on shipboard, the Master said to the Ladies Servant: My deare friend, to thee I would open my counsell if I might trust to thee, and if thou helpe me, thou shalt have of me a great reward.

Then answered hee and said: I shall (quoth hee) be sworne to thee to keepe thy counsell, and fulfill thy intent as far forth as I can.

Then said the Master of the Ship, I love thee

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thy Lady more than I can tell thee, for her beauty and feature is so excellent, that I would give for the love of her all, the gold that I have: and if I may obtaine the love of her through thy help, I will give thee whatsoever thou wilt desire of me.

Then said the Ladies servant: tell me by what meanes I may best help thee. Then said the Master of the Ship, Goe home to thy Lady againe, and tell her that I will not deliver to thee the Cloath, except she come her selfe: and doe thou but bring her to my Ship, and if the wind be good and fit, then I purpose to leade her away. Thy counsell is good, quoth the Ladies servant, therefore give mee some reward, and I shall fulfill thy desire.

Now when he had received his reward, he went againe to his Lady, and told her, that by no meanes the Master of the Ship would deliver him the Cloath except she came her selfe. The Lady belov'd her servant and went to the Ship. Now when she was within the Shipboard, her servant abode without.

When the Master saw that shee was within the Ship, and the wind was good, he drew up the sayle and sayled forth.

When the Lady perceived this, thus
shee

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Shee said to the Master: O Master (quoth shee) what reason is this that thou hast done to mee? The Master answered, and said: Madame, certainly it is so, that I must needs lye with thee, and afterward espouse thee. O good sir, quoth shee, I have made a vow that I shall never commit such sinne but with him unto whom I am bound by right and by the Law. Soothly quoth hee, if ye will not grant mee with your good will, I will cast you out into the midst of the sea, and there shall ye die an evill death: if it be so, quoth shee, that I must needs consent or else die; first I pray thee to prepare a private place in the end of the Ship, whereas I may fulfill thine intent ere I die, and also I pray thee that I may say my prayers unto the father of heaven, that hee may have mercy on me.

The Master belov'd her, wherefore hee did ordaine her a Cabbin in the end of the Ship. Wherein she kneled downe on both her knees and made her prayers, saying on this wise: O thou my Lord God, thou hast kept me from my peevish in cleanness, keepe mee now that I be not besetted, so that I may serve thee ever with a cleane heart and mind, and let not this wicked

wicked

wicked man prevaile with mee, no2 any
 other the like wickednesse come nigh mee.
 When thee had ended her prayers, there
 arose suddenly a great tempest in the Sea,
 so that the Ship all to brast, and all that
 were therein perished save the Lady, and
 she caught a Cable and saved her selfe, and
 the Master caught a boord of the Ship, and
 saved himselfe likewise: neverthelesse the
 knew not of him, no2 hee of her, for they
 were driven to divers coasts. This Lady
 landed in her owne Empire, neare to a rich
 Citie, wherein she was honourably recei-
 ved, and thee lived so holy a life, that God
 gave her grace and power to heale sick
 folk of all manner of diseases, wherefore
 there came much people to her, both crooked,
 blinde, and lame, and every man through
 the grace of God and her good endeavour
 was healed: wherefore her name was
 knowne through divers Regions. Never-
 thelesse thee was not knowne as the Em-
 presse. At the same time the Emperours
 brother (that had hanged her before by the
 haire) was smitten with a foule Leprosie.
 The knight that slew the Carles daugh-
 ter, and put the bloody knife in her hand,
 was blinde, deafe, and had the Palsie. The
 These that betrayed her unto the Master

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of the Ship was lame and full of the cramp,
And the Master of the Ship distraught out
of his wits.

When the Emperour heard that so holy
a woman was in that Citie, hee called his
brother, and said to him thus: Goe wee,
deare brother, unto this holy woman that
is dwelling in this Citie, that shee may
heale thee of thy Leprosie. Would to God,
O noble brother (quoth hee) that I were
healed. Anon the Emperour with his bro-
ther went towards the Citie. Then when
the Citizens heard of his comming, they
receiued him honourably with procession,
and all provision fitting his estate. And
then the Emperour enquired of the Citi-
zens, if any such holy woman were among
the that could heale sick folk of their disease.
The Citizens answered and said, that such
an one there was. Now at the same time
was come to the same Citie the Knight
which slew the Carles daughter, and the
Whore which she saved from the gallows,
and the Master of the Ship, to be healed of
their diseases.

Then was the Empresse called forth,
before the Emperour, but shee muffled her
face as well as shee could, that the Empe-
rour her Husband should not know her,
and

and when shee had so done, shee saluted him with great reverence, as appertained to his state, and he againe in like manner, saying thus : O good Lady, if thou wilt of thy kinnesse to heale my brother of his Leprosie, ask of me what thou wilt, and I shall grant it thee for thy reward.

When the Emperesse heard this, she looked about her, and saw there the Emperours brother a foule Leper : shee saw there also the Knight that slew the Carles daughter blind and deafe, the Thiefe that shee saved from the Gallies lame, and also the Master of the Ship distraught out of his wits, and all were come to her for to be healed of their maladies, & knew her not, but though they knew her not, shee knew them well. Then said shee unto the Emperour thus : My reuerend Lord, though you would giue mee all your Empire I cannot heale your brother nor none of these other, except they acknowledge openly what great evill they have done.

When the Emperour heard this, hee turned him towards his brother, and said unto him : Brother, acknowledge openly thy sinne before all these men, that thou mayst bee healed of thy sicknesse. When anon hee began to tell how hee had led his

life,

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life, but hee told not how he had hanged the Emperesse in the Forrest by the haire of the head, most dispightfully.

When hee had acknowledged all that him list, the Emperesse replied, and said: Sweetly my Lord, I would gladly lay unto him my medicine, but I wot right well it is in vaine, for hee hath not made a full confession.

The Emperour hearing this, he turned toward his brother, and said in this wise: What evill, sorrow or other unhappy wretchednesse is in thee, seest thou not how that thou art a soule Leper: therfore knowledg thy sin truly, that thou mayest be whole, or else aboid my company for evermore.

Ah my Lord, quoth hee, I may not tell my life, openly, except I be first sure of thy grace. What, hast thou trespassed against me, quoth the Emperour: When answered his brother, and said. Mine offence against thee is grievous, and therefore I ask thee heartily forgiveness. The Emperour thought not on the Emperesse, for as much as hee supposed shee had bene dead many yeares before, therefore hee commanded his brother to tell forth wherein hee had offended him, and he should be forgiven.

When the Emperour had thus forgiven
his

his brother, he began to tell openly how hee had desired the Emperesse to commit adultery with her, and because shee denied, hee had hanged her by the haire in the Forrest on such a day.

When the Emperoz heard this, he was almost beside himselfe, and in his rage hee said thus: O thou wretched creature, the vengeance of God is fallen upon thee, and were it not that I have pardoned thee, thou shouldst die the most shamefull death that could be thought.

Then said the Knight that slew the Charles Daughter: I wot not, quoth hee, what Lady you meane, but I wot that my Lord found on a time such a Lady hanging by the haire in the Forrest, and brought her home to his Castle, and hee tooke her his daughter to keepe, and I provoked her as much as I could to sinne with mee, but she would in no wise consent to me, wherefore I slew the Charles daughter that lay with her, and when I had so done, I put the bloudy knife in the Ladies hand, that the Carle should think shee had slaine his daughter with her own hand, and then was shee exiled thence, but where shee became I wot not.

Then said the Thiefe: I wot not of what

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What Lady y^e meane, but well I wot that seaven Officers were leading mee to the Gallowes, and such a Lady came riding by and bought mee of them, and then went I with her, and afterward I betrayed her unto the Master of the Ship.

Such a Lady (quoth the Master of the Ship) receiued I, and when wee were in the midst of the Sea, I would haue laine with her, but she kneeled down to her pray-ers, and anon there arose such a tempest, that the Ship all to brast, and all therein were drowned save she and I, but afterward what befell of her I wot not.

Then cryed the Emperesse with a loud voyce, and said, Soothly deare friends, y^e doe now truely confesse and declare the truth, wherefore I will now apply my medicine, and anon they receiued their healths.

When this Lady the Emperesse had thus done, shee uncovered her face to the Emperour, and he forthwith knew her, and ranne to her and embraced her in his armes, and kissed her oftentimes, and for joy he wept bitterly, saying: Blessed be God, now I haue found that I desired. And when hee had thus said, hee led her home to the Palace with great ioy. and after when it pleased

pleased Almighty God, they ended both their liues in peace and rest.

The Morall.

Deare Friends, this Emperour betokeneth our Lord Iesus Christ. The Emperesse betokeneth a holy Soule: This Emperours brother betokeneth the flesh, to whom our Lord hath giben charge of the Empire, but most principally to the Soule: Neuerthelesse, the wretched flesh oft prouoketh the Soule to sinne, but the Soule that loveth God above all things, withstandeth that temptation, calleth to her, her ghosly power, that is, Reason, will, understanding, and conscience, and maketh them to imprison the flesh that is disobedient to the Soule, in the prison of true repentance, unto the time hee obey to reason in all things.

And thus in hope of mercie hee sinneth againe: to whom the holy Writter saith: Cursed be that man that sinneth in hope: And at the last the Soule enclineth to the flesh, and letteth him out of the prison of repentance, and washeth him from the filth of sinne, and arrayeth him with good vertues, and maketh him leape on the Palfray

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fray of charitable humilitie, and so rideeth forth to meete our Lord with the sacrifice of thanks-giving. But alas, full oft the sinner trespasseth against holy Scripture, wherefore the heart, that is, the lust of the flesh ariseth before him, and after runneth great Hounds, that is, evil thoughts, and so long they chase, till the body and the Soule be left alone, and then the flesh stirreth that pure soule, being the spouse of Almighty God: But the pure and undefiled soule that is so well beloved with God, will not forsake our Lord, and consent to sinne: wherefore the wretched flesh full oft dispoyleth her of all her clothing, that is, of all her vertues, and hangeth her up by the haire on an Oake, that is, on lusts and delights, and there shee hangeth till the good Carle commeth, that is, a discret Preacher in the Forrest of this world to preach and teach the word of God: then he taketh her downe and leadeth her forth to the Church, to nourish his Daughter, that is, to nourish conscience with fruitfull Faith. The Carle had in his Chamber a Lamp: right so every discret Preacher should have before him the Lamp of holy Scripture, whereby hee may see both the grievance and profit of
the

the Soule in learning of vertues, and putting away of vice. The Steward that stirreth her to sinne, is nought else but pride of life, which is Steward of this world, by whom many men be deceived. But when the Soule that is so well beloved with Christ, will not consent unto the sinne of pride, then taketh this evill Steward the knife of Cobetise, wherewith hee slayeth the Carles daughter, that is, Conscience, according to Scripture, saying: Gold and silver hath blinded the eyes of Iudges, and hath overthrowne wise men, so that equitie and righteousnesse might not enter, but stood a farre, and turned their backs. This Lady also redeemed a man from death, that is, from everlasting death, which he had deserved by deadly sinne: Therefore doe wee as did this Lady, smite wee our horse, that is, our flesh, with the spurres of repentance, and so ride wee forth in all hast to save our neighbour from the sink of deadly sinne, to help him both bodily and Ghostly, as Solomon saith.

Woe bee to that man lying in deadly sinne, that hath no man to lift him out thereof. Therefore awake thy neighbour and help him. For a brother that is hol-

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pen of another, is like a sure Citie, and if hee give but a cup of cold water in the way of help, he shall not lose his reward. 1

But many now a dayes be very unkind, as was the Thiefe which deceived this Lady, after that she had saved him from hanging. The Master of the Ship betokeneth the World, by whom many men be deceived. But neverthelesse, as oft as a Man taketh on him voluntarily the charge of Charity, and obeyeth unto the commandment of God, and forsaketh the world, then breaketh he the Ship. For it is impossible to please God and man, and the world, all at one time.

When this Lady had escaped the tempest of the Sea, she went to a Citie, that is, the Soule, after the troubles of this world, went to the holy life, and there shee healed all manner of sick folk, that is, every man that is troubled in his soule, that is infected with divers sicknesses, those this Lady healed through holy life.

But they could not be healed till they had first confessed their sinnes unto the Emperesse the Church of God, and then she healeth them by repentance and amendment of life: yet all this while was the Emperesse unknowne to her husband, that
is,

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is, the Church wandzeth in the wilbernesse of this wicked world, untill God by miraculous meanes made her known unto him, and so led her home by victoꝝ and triumph in the truth unto the heavenly habitation of eternall rest and gloꝝ, unto the which, Almighty God bzing us all foꝝ his Donnes sake. Amen.

The Argument.

Every supream Magistrate and other inferiour, is to be honoured and revered. Every true Christian man ought to consider his duty herein, and every false Christian perverting the wayes of the Godly, the reward of such is layd up in hell. But the just shall inherit the blessed life everlasting.

The 41. Historie.

IN Rome sometime dwelt a mightie Emperour named Martin, which foꝝ intire affection kept with him, his brothers Sonne, whom men called Fulgentius. With this Martin dwelt also a Knight that was Steward of the Empire, and Uncle unto the Emperour, which envied this Fulgentius, studying day and night how hee might bzing the Emperour and this

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this youth at debate. Wherefore the Steward on a day went to the Emperour, and said: My Lord, quoth hee, I that am your true servant, am bound in duty to warne your Highnesse, if I heare any thing that toucheth your Honour, wherefore I have such things that I must needs utter it in secret to your Majestie betwæne us two: Then said the Emperour, Good friend, say on what thee list.

My most deare Lord (quoth the Steward) Fulgentius your Cousin, and your nigh kinsman hath defamed you wonderfully and shamefully throughout all your Empire, saying, that your breath stinketh, and that it is death to him to serve you of your Cup. Then the Emperour was grievously displeased, and almost beside himselfe for anger, and said unto him thus: I pray thee my good friend tell me the very truth, if that my breath stinketh as he saith. My Lord (quoth the Steward) yæ may believe mee, I never perceived a sweeter breath in my dayes than yours is. Then said the Emperour, I pray thee good friend tell me how I may bring this thing to good proofe.

The Steward answered, and said: My Lord (quoth hee) yæ shall right well understand

derstand the truth , for to morrow next
when he serbeth you of your Cup , yee shall
see that hee will turne away his face from
you, because of your breath, and this is the
most certaine pꝛoofe that may bee had of
this thing. Merely, quoth the Emperour,
a truer pꝛoofe cannot be had of this thing.
Wherefore anon when the Steward heard
this, hee went straight to Fulgentius, and
tooke him aside , saying thus : Deare
Friend , thou art neare kinsman, and al-
so Nephew unto my Lord the Emperour,
therefore if thou wilt bee thankfull unto
me, I will tell thee of the vice whereof my
Lord the Emperour complaineth oft, and
thinketh to put thee from him (except it
bee the sooner amended) and that might
bee a greater reproofe to thee. Then said
this Fulgentius , Ah good sir , for his love
that died upon the Crosse, tell mee why my
Lord is so sore moved with mee , for I am
ready to amend my fault in all that I can
or may, and for to be ruled by your discreet
counsaille.

Thy breath (quoth the Steward) stink-
eth so sore , that his drinke doth him no
good , so grievous unto him is the stink-
ing breath of thy mouth. Then said Ful-
gentius unto the Steward : Truly, that
perceived

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perceiued I neuer till now, but what thinke you of my breath, I pray you to tell mee the very truth: Truly (quoth the Steward) it stinketh greatly and foule: And this Fulgentius beleebed all that hee said, and was right sorrowfull in his minde, and prayed the Steward of his counsell, and help in this wofull case. Then said the Steward unto him, if that thou wilt doe my counsell, I shall bring this matter to a good conclusion, therefore doe as I shall tell thee.

I counsell thee for the best, and also warn thee, that when thou serbest my Lord the Emperour of his Cup, that thou turne thy face away from him, so that hee may not feele thy stinking breath, unto the time that thou hast provided thee of some reme- dy therefore.

Then was Fulgentius right glad, and sware to him that hee would doe by his counsaile.

Not long after, it befell that this young man Fulgentius serbed his Lord as hee was wont to doe, and therewith suddainly hee turned his face from his Lord the Emperour as the Steward had taught him.

And when the Emperour perceiued the

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the aboyding of his head, he smote this young Fulgentius on the breast with his foot, and said to him thus: O thou lewd Warlet, now I see well it is true that I have heard of thee, and therefore goe thou anon out of my sight, that I may see thee no more in this place. And with that this young Fulgentius wept full sore, and aboyded the place, and went out of his sight.

And when this was done, the Emperour called unto him his Steward, and said: How may I rid this Warlet from the World, that thus hath defamed me? My most deare Lord, quoth the Steward, right well you shall have your intent.

For here beside, within these three miles ye have Brick-makers, which daily make great fires for to burne Brick, and also they make Lime, therefore my Lord send to them this night, charge them upon paine of death, that whosoever cometh to them first in the Morning, saying to them thus: My Lord commandeth you to fulfill his will, that they take him and cast him into the Furnace, and burne him: and this night command you this Fulgentius, that he goe early in the morning, to your Work-men, and that hee
aske

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aske them whether they have fulfilled your will which they were commanded, or not, and then shall they according to your commandement, cast him into the fire, and thus shall he die an evill death.

Surely, quoth the Emperour, the counsaile is good, therefore call to me that varlet Fulgentius. And when the young man was come to the Emperours presence, he said to him thus: I charge thee upon pain of death, that thou rise early in the morning, and goe to the burners of Lime and Brick, and that thou be with them early before the Sunne rise, three miles from this house, and charge them in my behalfe that they fulfill my commandement, or else they shall die a most shamefull death.

Then spake this Fulgentius: My Lord, if G D D send mee my life, I shall fulfill your will, were it that I shall goe to the Worlds end.

When Fulgentius had this charge, hee could not sleepe for thought, that hee must arise early for to fulfill his Lords commandement. The Emperour about midnight sent a messenger on horse-back unto his Brick-makers, commanding them upon paine of death, that who soever came to them first in the morning, saying
unto

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unto them, (as before is rehearsed) they should take him, and binde him, and cast him into the fire, and burne him to the bare bones.

The Brick-makers answered, and said, it should be done. Then the messenger returned home againe, and told the Emperour that his commandement should be diligently fulfilled.

Early in the morning following Fulgentius arose, and prepared him towards his way, and as hee went he heard a Bell ring to Service, wherefoze hee went to heare Service, and after the end of Service, hee fell asleepe, and there he slept a long while, so that the Priest nor none other might awake him.

The Steward desiring inwardly to heare of his death, about one of the clock he went unto the Work-men, and said unto them thus: Sirs, quoth he, have ye done the Emperours commandement or no?

The Brick-makers answered him, and said: Nay truly, we have not yet done his commandement, but it shall be done, and with that they laid hands on him. Then cryed the Steward, and said: Good sir save my life, for the Emperour commanded that Fulgentius should be put to death.

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Then

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Then said they, the messenger told us not so, but he bad us that whosoever came first to us in the morning, saying as you have said, that we should take him and cast him into the Furnace, and burne him to ashes: and with that they threwe him into the fire.

And when hee was burnt, Fulgentius came to them, and said: Good sirs, have you done my Lords commandement, yea sothly said they, and therefore goe you againe to the Emperour, and tell him so. Then said Fulgentius, for Christs love tell mee that commandement.

Whe had in commandement, said they, upon paine of death, that whosoever came to us first in the morning, and said like as thou hast said, that we should take him and cast him into the Furnace: But before that, came the Steward, and therefore have we fulfilled on him the Emperours commandement, and now hee is burnt to the bare bones.

When Fulgentius heard this, he thanked God that hee had so preserved him from death, therfore he took his leabe of the workmen, and went againe to the Wallace.

When the Emperour saw him, hee was almost distract of his wits for anger, and thus hee said: Hast thou bene with the
Wick.

Whickmakers and fulfilled my comman-
dement? Soothly my gracious Lord, I
have beene there, but oz I came there, your
commandement was fulfilled. How may
that be true quoth the Emperour?

Fozsooth said Fulgentius, the Steward
came to them afoze mee, and said that I
should have said, so they took him and threw
him into the Furnace, and if I had come
any rather, so would they have done to me,
and therefore I thank God that hath pre-
served me from death.

Then said the Emperour, tell me the
truth of such questions as I shall demand
of thee. Then said Fulgentius to the Em-
perour: you never found in mee any false-
hood, and therefore I greatly wonder why
ye have ordained such a death for me: foz
well yee know that I am your owne Bro-
thers sonne. Then said the Emperour to
Fulgentius: It is no wonder, foz that death
I ordained to thee thzough counsell of the
Steward, because thou didst defame mee
thzoughout all my Empire, saying, that
my breath did stinke so grievously, that it
was death to thee: and in token thereof,
thou turnedst away thy face when thou
serbedst me at my Cuppe, and that I saw
with mine eyes: and foz this cause I oz-

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dained for thee such a death, and yet thou shalt die, except I heare a better excuse.

Then answered Fulgentius, and said, My beare Lord, if it might please your Highnesse for to heare mee, I shall shew you a subtil and deceitfull imagination. Say on quoth the Emperour.

The Steward (quoth Fulgentius) that now is dead, came to me and said, that you told unto him that my breath did stink, and thereupon hee counsailed mee, that when I serbed you of your Cup, I should turn away my face: I take God to witnesse I lie not.

When the Emperour heard this, he belabored him, and said: O my Nephew, now I see through the right wise judgement of God the Steward is burnt, and his owne wickednesse and envie is fallen on himselfe, for hee ordained this malice against thee, and therefore thou art much bound to Almighty God that hath preserved thee from death.

The Morall.

Deare friends, this Emperour betokeneth every supream Magistrate. And Fulgentius his Nephew betokeneth every true Christian man, which should truly serbe them with faithfull loyalty, like as Fulgentius

rius serbed the Emperoz at his Cup, wherefore he shall be greatly lobed of God. This Steward betokeneth ebery false Christian man, as Kain, which oftentimes turneth the heart of right wise men from God, saying that his breath stinketh, that is, that the life of the Magistrate is not acceptable to God or man, which is against the Scripture, which saith, Iudge not, and ye shall not be judged. But oftentimes such malicious people accuse righteous men, wherefore they shall be cast into the everlasting fire of hell, where is wailing, weeping, and miserie without end. But the righteous shall ascend to everlasting life. Unto the which bring us our Lord Jesus Christ. Amen.

The Argument.

Tyrants and ungodly persons walk without knowledge of the truth, till they come to the Church of God: the wicked persecute the godly, but as they are preserved by the mighty providence of God, so wee ought not to sleepe in sinne. A figurative speech of three severall meanings, *viz.* Take, Yeeld, and Flee, the signification thereof,

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The 42. History.

There dwelt sometime in Rome a mighty Emperour named Delphinus, which had no childzen save onely a daughter, which was a faire creature, and well beloved of her Father.

As this Emperour rode on a day on hunting in the Forrest, suddenly he rode out of his way, and lost his men, wherefore he was greatly discomforted, for hee wist not whither he rode, nor in what place hee was, till at last when hee had thus ridden all the day alone, in the evening he saw a house, and thither he rode a great pace, and knocked at the gate, immediatly the goodman of the house heard him, and asked the cause of his knocking, and what he would have? Deare friend, quoth the Emperour, loo it is night as ye may see, therefore I desire you of lodging for the love of God.

When hee had thus said, the good man of the house, unware that he was the Emperour, answered and said: Good friend, quoth he, I am the Emperours Foster, and have plenty of Menison, and other victuall for you. When the Emperour heard this he was right glad in his mind, nevertheles
hee

he told him not that he was the Emperour. Then the Foster opened the gate, and received him as kindly as hee could, and set him to supper, and serbed him worthily. And when hee had supped, the Foster brought him to his Chamber, and when time was he went to bed.

In the same night it befell that the Fosters wife did travell with child in another Chamber hard by, and was delivered the same night of a goodly son. And as the Emperour lay in his bed, sleeping, him seemed hee heard a boyce saying to him thrice, these words, Take, take, take. And with that hee awoke, and marvelled greatly what it might be, saying to himselfe thus: a boyce biddeth mee take, take, take, What shall I take? And immediatly hee fell a sleep againe.

And the second time he heard a boyce, saying unto him these words, Yeeld, yeeld, yeeld. And with that he awaked againe, and wondred greatly, saying unto himselfe: What may this signifie? First I heard a boyce that said, Take, take, take, and nothing I received: And right now I heard another boyce that said, Yeeld, yeeld, yeeld: What should I yeeld?

And as he lay thus thinking to him-

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selfe, hee tell a flæpe againe. And then hee heard the third voyce, saying these words thrice: Flee, flee, flee, for this night is a childe borne, that after thy decease shall be Emperor. When the Emperour heard this, he wakened, and wondered greatly what it might be.

In the morning following, the Emperour called to him the Foster, and said; Deare friend, I pray thee tell mee if any Childe be borne hereabout this night to thy knowledge. My wife, quoth the Foster, this night is delivered of a Sonne. I pray thee, said the Emperour, shew mee thy Sonne. When the Emperour had seene the Child, he saw a mark in the Childs visage, where by hee might know him another time, and then he said to the Foster thus:

Deare friend, knowest thou who I'am? Nay soothly, quoth the Foster, for I neuer saw you befoze this time, as farre as I can remember, nevertheless it seemeth that you be a Gentleman. Then answered the Emperour, and said, I am the Emperour your Lord, whom you have lodged this night: wherefore I gibe thee hearty thanks, This hearing the Foster, he fell downe upon both his knees at his feet, and besought him mercie, if that hee had of-
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ferred his Highnesse in any thing. Then answered the Emperour, and said, be thou nothing afraid, for I thank thee heartily for thy good cheare, and thy Sonne that was borne to night, I will have to bring up in my Court, and shortly I will send for him.

O my gracious Lord, quoth the Foster, it is not fit that such a noble Emperour should nourish the Child of his subject and servant, nevertheless your will be fulfilled, and when your messengers come, I shall deliver them my Sonne.

Then the Emperour took his leave and rode home to his Pallace. And shortly after he was come home, he called unto him such servants as he trusted best, and said to them thus: Goe ye, quoth he, unto my Foster, with whom I was lodged such a night in the Forrest, and receive of him his Sonne of which his wife was delivered that night, and upon paine of death, I command you that you slay him by the way, and cast his flesh to the dogs, but bring with you the heart to mee; and except ye fulfill my commandement, ye shall die the most foulest death that can be thought. Anon his servants went to the Forrest, and received the Fosters sonne, and brought him with them, and when they were come nere
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unto the Pallace, one of them said: How shall we do, that we may fulfill our Lords commandement in slaying of this Child? Some answered, and said, that the Child should be slaine, and some would have his life saved, and while they were thus striding among themselves, one of them, that was most mercifull, said unto the rest: O my good loving friends, heare my counsell, I beseech you, and ye shall not repent you thereof. If you murder this innocent Child, wee shall greatly offend Almighty God: and behold hereby are young Pigges, kill wee one of them, and then may we take with us his heart, and present it unto the Emperour, saying that it is the heart of the young Child. Then said they, thy counsell is good: but what shall wee do with the Child? Good friends, (quoth he) let us wrap him in some cloths, and lay him in some hallow tree, for peradventure God will help him, and save his life. When he had thus said, they did after his counsell in all things, and killed a Pigge, and went their way and carried home with them the Pigges heart to the Emperour, saying unto him thus, Lo, gracious Lord, wee have destroyed the Child as ye commanded us, and with that they

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they shewed him the Pigs heart. The Emperour supposing it had beene the Childs heart, took it and cast it into the fire, despightfully saying: Loe, there is the heart of him which should have bene Emperour after mee, Loe what it is to beleeve in dreames, which bee but fantasies and vaine things.

The same day after the Child was put into the hollow tree, there came an Earle to hunt in the Forrest, and as his Hounds chased an Hart, they came to the hollow tree where the child lay, and when they felt the savour of the child they would go no further. The Earle seeing this, marvelled why the Hounds abode there, and smote his Horse with his spurres, hee rode a great pace till hee came into them, And when hee came to the tree wherein the Child was laid, he looked in at a hole, and saw there the child lying, and then hee was right glad, and tooke the Child up in his armes full lovingly, and bare it home unto his Castle, saying unto the Countesse his wife: Loe my deare Wife, this day by fortune I have found a very faire child in an hollow tree as I hunted in the Forrest, whereof I am right glad: And because thou never yet concei-

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bedd a childe, therefore I exhört thee that thou wilt saine thy selfe to travell with childe, and say that thou hast borne this childe. The Countesse fulfilled gladly the Carles desire, and said: My most beare Lord, your willing this thing shall be done.

Not long after this, news went through out all the Country, that the Countesse was delibered of a faire Son, wherefore every man rejoyced much.

The Childe began to grow, and was well beloved of every man, and especially of the Carle and the Countesse. It befell when the childe was sixtene yeares of age, the Emperour made a solemne feast unto all the Lords of his Empire, unto the which feast this Carle was called, who at the day assigned, came and brought this Sonne with him, which was at that time a faire young Squire, and hee carbed at the boord before the Carle. The Emperour stedfastly beheld him, and espied the token in his forehead which hee had sene before in the fosters house, wherewith hee was greatly moved within himselfe, and said unto the Carle in this manner. Whose Sonne is this? Certes said the Carle, hee is my Sonne. Then said the Emperour. By the faith that thou owest
to

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to mee , tell mee the truth.

The Earle seeing that hee might not excuse himselfe , but that needs hee must tell him the truth , told how hee found him in a hollow Tree. This hearing, the Emperour hee was almost distract of his wits for anger , and called to him his servants, which hee had sent before to destroy the Child. And when they came before him, hee made them to sweare, that they should tell him the truth, what they had done with the Child.

Gracious Lord, said they, wee yeld us unto your grace and goodnesse , for pittie so moved us , that wee might not destroy him , but wee put him in a hollow Tree : what befell of him afterward , certainly wee know not, and in his stead wee killed a Pigge, and brought the heart thereof unto you.

When the Emperour had heard the truth of the matter, he said unto the Earle. This young man (quoth he) shall abide with me: the Earle immediatly granted , though it was greatly against his will.

When the Feast was ended, every man tooke his leade of the Emperour , and went whereas they list. And at that time it fortun'd , that the Emperesse and her
daughter

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daughter sojourned in another Countrey farre from thence, by the commandement of the Emperour. It befell not long after the Emperour said unto his young Squire, it behoveth thee to ride unto the Emperesse my wife with my Letters. I am ready at your commandement my Lord, said he, to fulfill your desire. Immediately the Emperour wrote Letters, the intent whereof was this. That the Emperesse should take the bearer of these Letters, and let him bee drawne at the horse taile, and after that shee should let him bee hanged till hee were dead, and that on paine of death. When the Letters were all sealed the Emperour took them unto the young Squire, commanding him to speede him on his journey. And straight way the young Squire put them close into a booke, and rode forth on his journey. When hee had ridden three or foure dayes on his journey, in an evening hee came to a Castle where dwelt a knight and gently desired of him a nights lodging.

The knight beholding the sweet favour of the young Squire, made him good chere, and afterward brought him into his chamber and when he was there, he went to bed: and immediatly fell asleep, for hee was full

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fall weary of his journey, and forgot his box with the Letters lying openly in his chamber.

When the Knight saw the box, hee opened it, and found the Letters sealed with the Emperours signe manuell, and was greatly tempted to open them, and at the last hee opened them neatly, and then read how the Emperesse upon pain of death should put the bearer of them to death, and then hee was right sorrowfull, and said within himselfe: Alas (quoth he) it is great pittie to slay so faire & proper a man, and immediatly after the Knight raced out that writing, and wrote in the same place these words following. Upon paine of death I command thee, that thou take this young Squire, bearer of these Letters, and let him be wedded without delay unto my Daughter and yours, with all the honour and solemnity that can bee thought, and when they be married that ye make as much account of him, as if hee were your owne son, and that he supply my roome till I come unto you my selfe.

When the Knight had thus written, he closed the Letters neatly, and put them into the box againe. Early in the morning the young Knight arose, and very hastily

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hastily made him ready, and took his leave of the Knight, and rode forth on his journey, and the third day after hee came unto the Emperesse, and saluted her dutifully in the Emperours behalfe, and gave her the Letters. When the Emperesse had read them, anon shee sent forth her messengers through the Countrey, commanding the States and Gentlemen to come unto her Daughters wedding at a day assigned.

When the day was come, thither came many great Lords and Ladies, and anon the young Squire espoused the Emperours daughter, with great honour, according to the tenour of the Letters, and was much honoured among the people.

Not long after it befell, that the Emperour came into that Country, and when the Emperesse heard of his comming, shee tooke with her her Sonne in law, with much other people, and went to welcome the Emperour. When the Emperour saw this young Squire leading the Lady his wife, hee was greatly moved within himselfe, and said: O thou cursed woman, because thou hast not fulfilled my commandment, thou shalt die an evill death.

O my deare Lord (quoth shee) all that you commanded me to doe I have fulfilled.

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That cursed woman said the Emperour, it is not so, For I wrote to thee that thou shouldst put him to death, & yet he is alive. My Lord, quoth the Emperesse, you wrote to me that I should give him your daughter to wife, and that on paine of death, in witness whereof loe here your Letters sealed with your owne seale manuell.

When the Emperour saw this, he wondered greatly and said. As he then espoused to my daughter? Yes surely said the Emperesse long ago, with great solemnity, and as I perceiue your daughter is with child. Then said the Emperour: O Lord Iesu, it is great folly to strive against thine ordinance, therefore sith it is so, thy will must needs bee fulfilled. And with that hee took his sonne in law in his armes, and kissed him, which after his death was Emperour, and ended his life in rest and peace.

The Morall.

This Emperour may betoken Herod, who would haue slaine the child Iesu, wherefore he sent messengers to seeke him, according to the Scripture, shewing how he commanded thre Kings to seeke him, and bring him tidings againe where hee was, that he might come and worship him also,

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The Foster betokeneth Ioseph, our Ladies husband, which kept him: but when the three Kings came they knew him not, but worshipped him on their knees, and left him in the hollow tree of his Godhead. The Carle that found this child, betokeneth the holy Ghost which warned Ioseph by the Angell in his sleep, that he should take our Lady and her Sonne and flee into Egypt.

By the first take, may be understood the great benefit that hee gave thee when hee gave thee a Soule made to his owne similitude. By the second take, is understood the sonne of God, which was borne of the blessed Virgin Mary. By the third take, is understood the same sonne of God which dyed upon the Crosse.

By the first yeeld, is understood that we ought to yeeld our soule unto Almighty God, as cleane as he gave it us after our regeneration in Baptisme. By the second yeeld, that we ought to yeeld honour, worship, and love unto Almighty God, and man. By the third yeeld, that we ought to yeeld to God true confession of faith, contrition of heart, and amendment of life. The first Aec, betokeneth sinne, which we should flee. The second Aec,

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flee, betokeneth the world, which we should flee, for the great temptations that are therein. The third flee, betokeneth euerlasting paine, the which we ought to flee, through Faith, by the which we may come to euerlasting blisse: unto the which bzing us our Lord Iesus. Amen.

The Argument.

The Soule of man being ravished by the tyranny of sinne, shee complaineth unto Christ, which heareth her. The Tyrant is overcome by Christ, who espouseth her unto him, preparing a place of perpetuall joy for her. Christ receiveth the patient sinner to his mercy by his death and passion.

The 43. History.

There dwelt sometime in Rome a mighty Emperour named Sanctianus; which ordained a law, that whoe ver ravished a Virgin should die, and if she were rescued, then he that rescued her should have her to wife, if him list, and if he would not marry her, then she should be espoused by his appointment. It befell on a day that a Tyrant named Poncianus, led a Virgin into a Forrest and defouled her of her

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Mayden-head. And when hee had so done hee would have slaine her, and as he was dispoysling her of her cloaths, there came riding by the Forrest a gentle Knight, which heard the lamenting of the Damsell, wherefore hee rode a great pace into the Forrest to see what it might be. Now when hee came hee saw a woman standing all naked, save onely her smock, to whom the Knight spake: Art thou shee (said he) that cryed so lamentably? When answered the Damsell, Yea certainly, for this man that standeth here hath ravished mee, and deflowred me of my maydenhead, and now he would slay me, and therefore he hath dispoyled me of my cloaths: for the love of God, gentle Knight, help mee now. Then said the Tyrant, He lyeth, for shee is my wife, and I have found her in adultery with another man, therefore I will slay her. When said the Knight, I beleeve better the woman than thee, for loe, the tokens appeare openly in her visage, that thou hast ravished her, therefore will I fight with thee for her deliverance. And immediatly they buckled both together, and fought eagerly till they were both sore wounded. Nevertheless the Knight obtained the victory, & put the tyrant to flight.

Then

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Then said the knight unto the woman
Loe, I have suffered for thy love many
soze wounds, and have saved thee from
death, wilt thou therefore promise to bee
my wife? Thereto I assent quoth she, with
all my heart, and thereupon I plight thee
my troth. When they were thus ensured,
then said the knight as followeth.

Here beside is my Castle, go thither,
and abide there till I have provided all
things needfull for our wedding, for I
purpose to make a great feast thereat. My
Lord, quoth she, I am ready to fulfill your
will. When went she unto his Castle,
whereas she was worthily received: and
the knight went unto his friends, for to
bid them to the marriage. In the meane
while came Poncianus the Tyrant to the
knights Castle, and prayed her that hee
might speak with her. When came she
down from the Castle to him, and this Ty-
rant subtilly flattered her, and said: Gentle
Lobe, if it please you to consent to mee,
I shall give you both silver and gold and
great riches, and I shall be your servant,
and yee my soveraigne. When the wo-
man heard this, full lightly shee was decei-
ved through his flattering language, and
soone granted him to be his wife, and took
him

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him to her in the Castle.

Not long after the Knight came home and found the Castle gate shut, & knocked thereat, but long it was ere he might have answer. At the last the woman came and demanded why hee knocked at the gate. Then said hee to her : O sweet Lady why hast thou so soone changed thy love : let me come in. Nay surely, said shee, thou shalt not come here, for I have here with me my Love which I loved befoze. Remember quoth the Knight thou gavest mee thy troth to be my wife, and how I saved thee from death, and if thou ponder not thy faith, behold my wounds, which I have suffered in my body for thy love. And so he unclothed himselfe naked all save his hosen, that he might shew his wounds openly. But she would not see them nor speak moze with him, but shut fast the gate, & went her way. Now when the Knight saw this, hee went to the Justice and made his complaint to him, praying him to give right wise judgement on the Tyrant and the woman.

Then the Judge called them both before him, and when they were come, the Knight said thus : My Lord, quoth hee, I aske the benefit of the Law, which is this : If a man rescue a woman from ravishing

wishing, the rescuer shall marry her if him list, and this woman I delivered from the hands of the Tyrant, therefore I ought to have her to my wife : and furthermore she gave me her faith and troth to marry with me, and thereupon she went to my Castle, and I have bene at great cost against our wedding, and therefore as it seemeth mee, she is my wife by the Law. When said the Judge to the Tyrant, thou knowest well that this Knight delivered her from thy hand, and for her love hath suffered grievous wounds, and therefore will thou wotest that she is his wife by the Law, if that him list. But after her deliberance with flattering speech thou hast deceived her, therefore I iudge thee to be hanged.

When said the Judge to the Woman likewise : O woman, thou knowest how this Knight saved thee from death, and thereupon thou betrodest him thy faith and troth to bee his wife, therefore by two reasons thou art his wife : first, by the Law, and after by faith and troth. This notwithstanding, thou consentedst after ward to the Tyrant, and broughtest him into the Knights Castle, and shuttest the gate against the Knight, and wouldest not see his wounds which he suffered for thy love,

The History of

and therefore I judge thee to be hanged also. And so it was done, both the ravisher and shee that was ravished, were condemned to death, wherefore every man prayled the Judge for his wise judgement.

The Morall.

This Emperour betokeneth the Father of heaven, which ordained a law that if the Soule of man were ravished from God, by sinne, the savor of the soule should espouse her, if him list. The woman that was ravished betokeneth the soule of man, which was ravished by the sinne of our fore-Father Adam, and let out of Paradise into the Forrest of this wretched World, by the Tyrant Poncianus, which betokeneth the Devil, and hee not onely defiled her, by lasing the heritage of heaven, but also hee would slay her with everlasting paine. But the soule cryeth with an high voyce, whose cry our Lord Jesus Christ heard. This cry was made when Adam cryed after the oyle of Mercy: and the Patriarkes and Prophets cryed for remedy, saying these words: O thou the highest in the East, vilit thou us, &c. The Knight betokeneth our Lord Jesus Christ, which came from Heaven, and fought with the Tyrant,

Gesta Romanorum.

Tyrant, that is the Diuell, and both they were sore wounded. For our Lord Jesus Christ was wounded in the flesh, and the Diuell maimed in his Kingdome, wherefore the Woman, that is, the Soule, gave her faith and Troth unto Christ Jesus, when he became a Christian, saying these words: I forsake the Diuell and all his pride; and beleev in God the Father Almighty. Then ordained our Lord Jesus Christ a marriage betweene him and her, with the two speciall Sacraments of Baptisme and the Lords Supper, whereof may be made a strong Castle against the Diuel. Also our Lord commanded the soule to keep her still in the Castle of vertue, till hee went to provide that was needfull: that is, our Lord Jesus Christ ascended to heaven to prepare for her a dwelling place of everlasting joy, whereas we should dwell after the day of Judgement with our Lord God in honour and glory.

But alas, in the meane time came the Diuell and beguiled the wretched soule by a deadly sinne, and so hee entred into the Castle of our heart, which should bee the Castle of God. The Knight Jesu knocked at the gate of our heart, according to the Scripture, Loe, I stand at the doore and knock,

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knock, if any man will open, that I may enter. But where the Diuell is, God doth not enter, except the sinner will receive him by repentance which seeing our Lord hanging on the Crosse, that we may see his bloody wounds which hee suffered for us, we sinners should be the rather mindfull of his love. For, from the crown of his head unto the sole of his feet, was left no whole place. Therefore saith the Prophet Esay, behold and see, if any sorrow be like to my sorrow. Therefore hee is a wretched man that will not bee converted unto his Lord God, but lieth still in deadly sinne, wherefore when hee is called before the high Judge, hee shall bee condemned to everlasting death. Therefore study wee to open the doores of our hearts by fruitfull faith in Almighty God, and then without doubt we shall obtaine everlasting life. Unto which bring us our Lord Iesu Christ. Amen.

The Argument.

The Body and Soule of a man being made (by Gods grace) the Temple of the holy Ghost, do give themselves to serve and please God in this life, and to love God and their Neighbours according to his lawes : and though the body by death

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death suffer Mortall affliction for a time,
yet by Faith, Hope and Charity in Iesus
Christ, both body and soule shall inherit
life and joy everlasting.

The 44. History.

IT is read of a certaine Roman Empe-
rour, which erecting for himselfe a good-
ly monument or Tomb, as the Labou-
rers digged in the ground of his Pallace,
they found a Coffin of gold bound about
with thre boopes, and upon the boopes
was ingraven these words, I have spent,
I have given, I have kept, I have had,
I now have, I have lost, I am punished.
That which I spent I had, That which
I gave I have. When the Emperour
saw this, he called together his Nobles
and States, and said unto them: My
Lords, goe and consider among your
selues, what this Inscription meaneth:
Unto whom the Nobles shortly after
returned this answer saying, the meaning
of this Inscription is no other wise but
this: There was a certaine Emperour
your predecessor, which desired to leaue
behinde him an example to others, that
they might follow him in good life, and con-
uersation, viz, I have spent my life in iudg-
ing

The History of

ing others righteously, and governing my selfe according to the rule of reason. I have given, to my Souldiers things necessary: unto the poore maintenance and libing: and to ebery one as to my selfe, according to their deserts. I have kept, in all my works, righteousnesse, mercy to them that need it, and to workmen their worthy wages. I have had, a liberall and a constant heart to ebery one which serbed mee, I have given riches in their necessity, and loving favour at all times, I have had, a hand to tame and subdue enemies, to protect and defend friends, and to punish offenders. I have lost, foolishnesse, the friendship of enemies, and lust or lasciviousnesse of the flesh. I am punished now by death, because I beleebed not as I ought to have done, in one God eternall. I am punished I say, alas, because I cannot redeeme my selfe but by the merits of Christ Iesus the Saviour of the world. When the Emperour aforesaid heard the meaning of the inscriptions wisely interpreted on this manner, and how long that deceased Emperour had lived, he thereby governed himselfe and his subjects more providently, and ended his life in Gods peace, with much honour.

Gesta Romanorum.

The Morall.

Deare friends, this Empeour may bee called every good Christian man or woman, which ought and is bound to erect and re-edifie a Tomb, that is, his heart prepared unto God, that he may performe his will above all things, and so diggeth in the ground of his heart by contrition and sorrowfull repentance for his sinnes, and so shall he finde a golden Coffin, that is, a body dead to sinne, but his soule garnished with vertues, by Gods grace so granting the same, and bound about with three golden hoopes, viz. with Faith, Hope, and Charity. What then was ingraven in the same three hoopes? First, I have spent: where it may be asked, what hast thou spent? The good Christian answereth, my body and soule in the service of God: if any of you bestow his temporall life so, hee shall be assured of a great reward, even of life everlasting. The second inscription, is, I have kept. What hast thou kept? the good Christian answereth, a contrite & humble heart, and prepared unto God, to do whatsoeuer his good pleasure was. The third inscription, is, I have given, what hast thou given?

The Historie of

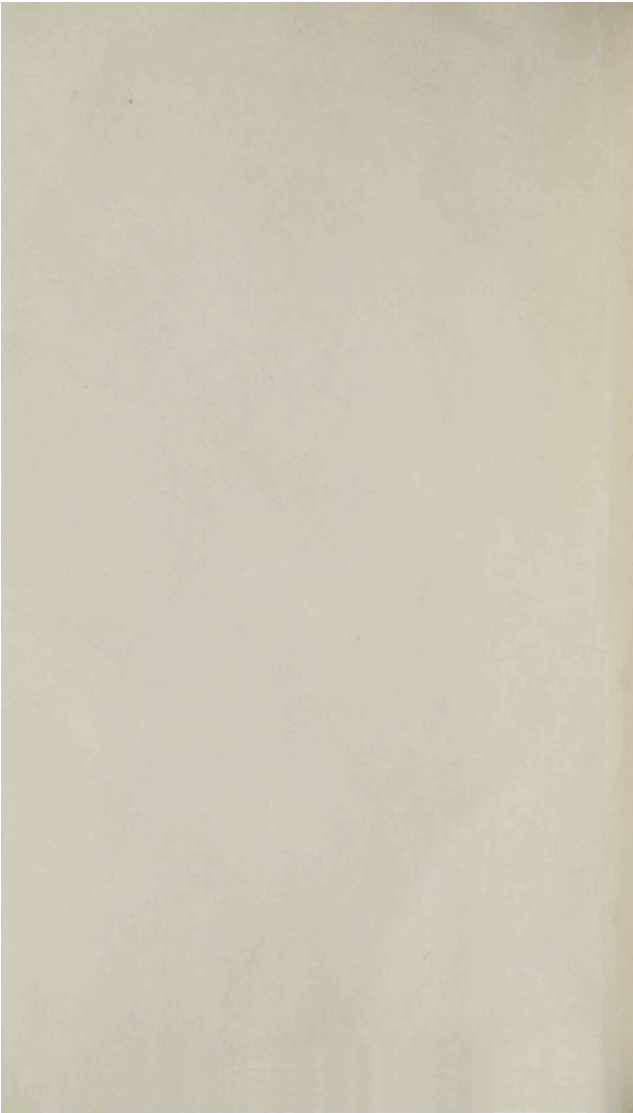
giben? The good Christian answereth: Love unto God with all my heart, with all my soule, and with all my mind, and love unto my neighbour, according to the commandement of God. The fourth inscription is, I have had, what hast thou had? The good Christian answereth and saith, surely a wretched life: because I was conceived in sinne and borne in iniquity, and also was formed of vile and base matter. Fifthly, what is that inscription I have? The good Christian answereth, my Baptisme, and thereby am made the souldier of Christ, by vertues which God gave me in my Baptisme, where before I was the bond-slave of Satan. Sixtly, what is that inscription, I have lost? To this answereth the good Christian, surely the favour of God, by mine owne deserts, not all the sinnes which I have committed against God, I have by repentance corrected and amended: because repentance is one meane, but Christs merits chiefly & especially cleanse us from all sinne. Seaventhly, what is that inscription, I am punished? The good Christian answereth and saith, because I am afflicted by death for the offences and sins in my life. Eighthly, what is that inscription

Gesta Romanorum.

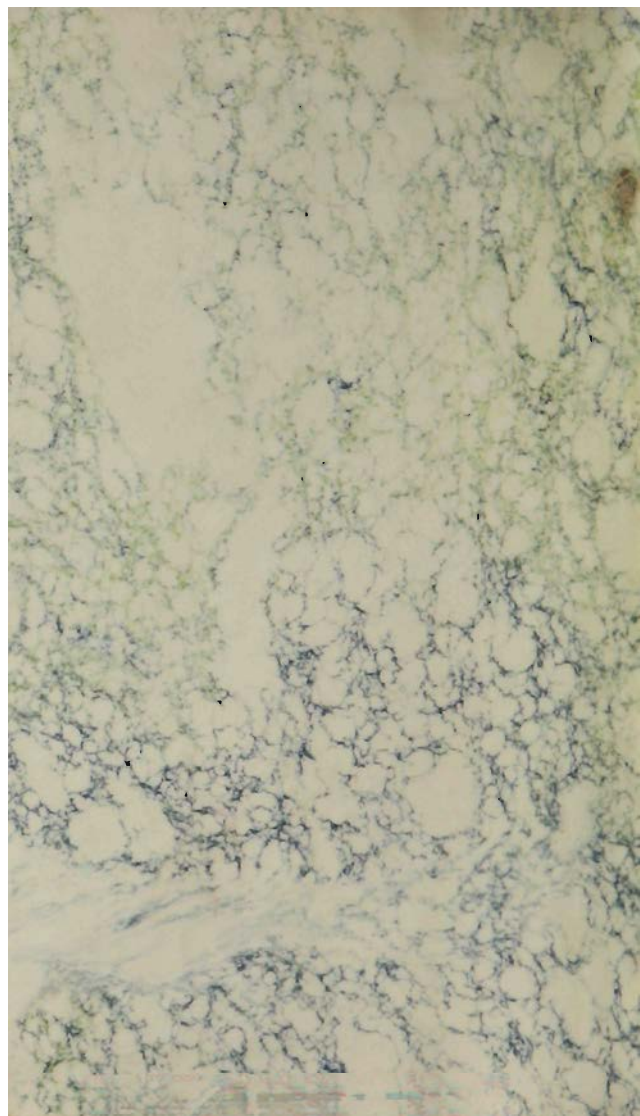
tion, I have spent that which I had? To
this answereth the good Christian, saying
I have bestowed my life time here in the
works of mercy, by the grace which I
received of my Lord Jesus Christ. Finally,
what is that inscription, That which I
gave, I have? Surely in all my temporall
life I gave all my counsell, whole assent,
and will which I had, to bee the servant
of God, and now it is in the good will and
pleasure of God, that I shall remaine
with him in the joyes of everlasting
life in Heaven, unto the which
Jesus Christ our Saviour
bring us all:
Amen.

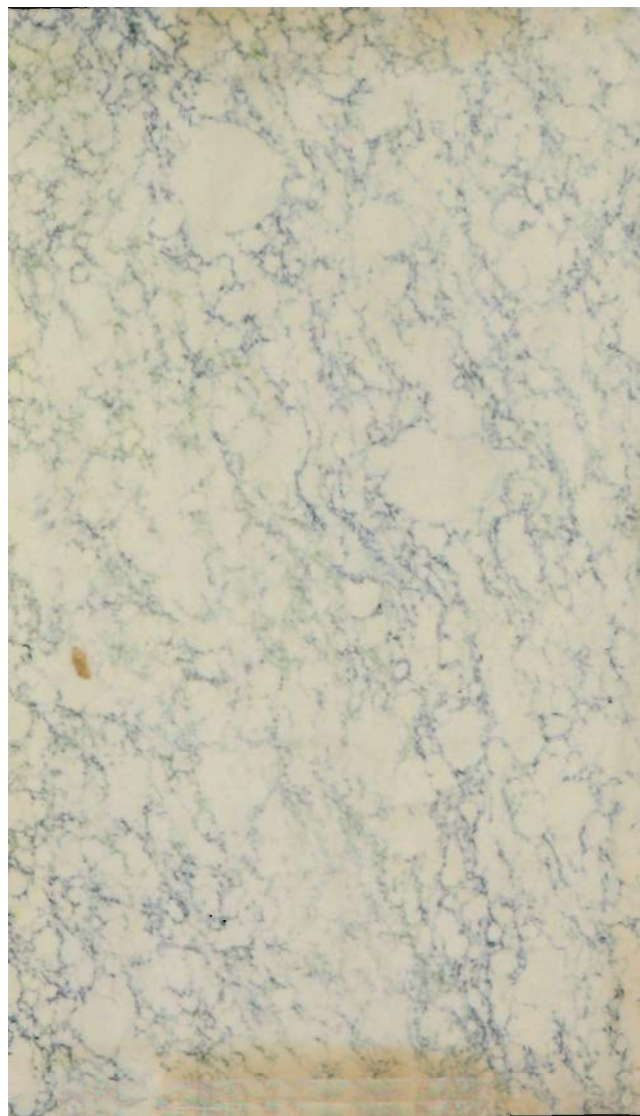
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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995 (Department of Health 1996).

There is a growing emphasis on the need to improve the quality of care in the public sector, and this has led to a number of initiatives aimed at improving the quality of care. The most prominent of these is the National Patient Safety Agency (NPSA), which was established in 1999. The NPSA is responsible for monitoring and improving the quality of care in the public sector, and it has a number of initiatives in place to achieve this. These include the National Patient Safety Programme (NPSP), which is a national programme of research and development aimed at improving patient safety, and the National Patient Safety Forum (NPSF), which is a forum for the public sector to discuss and coordinate patient safety issues.

In addition to the NPSA, there are a number of other initiatives aimed at improving the quality of care in the public sector. These include the National Clinical Audit (NCA), which is a national programme of audit aimed at improving the quality of care, and the National Patient Safety Survey (NPSS), which is a national survey of patient safety. The NPSS is conducted annually, and it provides information on the quality of care in the public sector. The results of the NPSS are used to identify areas for improvement, and they are used to inform the development of policies and procedures aimed at improving patient safety.

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