

A **C** The life of John Picus
Erle of Mirandula, a great Lorde
of Italy, an excellent connyng man
in all sciences, & vertuous of living:
With divers epistles & other workes
of þ sayd John Picus, full of greate
science, vertue, and wisedome: whose
life and woorkes bene worthy
and digne to be read, and of-
ten to be had in memory.

B Translated out of latin into En-
glish by maister Tho-
mas More.
(. .)

Unto his right enterly beloued suster
in Christ, Joyce Leigh, Thomas
More greeting in our lorde.

C **I**n, and of lōge tyme hath
þere been my well beloued si-
ster cōfōme in the begins
of the new yere, fren-
des in seide betwene, pre-
sentes or gystes, as the iwt-
meanpage of nesses of their loue and frendship, & also
signifying, that þei desire eche to other
that yere a good continuance and pro-
sperous ende of that lucky beginnyng.
But commonly all those presentes, that
are vsed custonably all in this maner
betwene frendes to be sent: be such thin-
ges as perteine only vnto the body, ei-
ther to be fed, or to be clad, or some other
wise delited: by whiche it semeth, that
their frendship is but fleshy, and stret-
cheth in maner to the body only. But

D for asmuch as the loue & amitie of chri-
sten folke shold be rather ghosly frend-
ship then bodily: sith that all faichfull
people are rather spirituall then car-
nall. (For, as thapotle saith: we be not
now in fleshly, but in spirit, if Christ a-
bide in vs.) I therfore myne hertely be-
loued sister, in good lucke of this new
yere, haue sent you suche a present, as
maie beare witnesse of my tender loue
and zele to the happy cōtinuānce & gra-
ciouse encrease of vertue in your soule.
And whereas the giftes of other folke
declare that þei wylsh their frendes to
be worldy fortunat: myne testifieth,
that I desire to haue you godly prospe-
rous. These workes more profitabla

Com. 8.

large, were made in latine by one John **E**
Picus Erle of Mirandula, a lordship in John Picus,
Italys: of whose cōving and vertue we
nede here nothing to speake: forasmuch
as hereafter we peruse the course of his
whole life, rather after our little power
sleenderly, then after his merites suffi- The profit of
ciently. The workes are suche, y truely his workes.
good sifter, I suppose of the quātitie ther
cometh none in your hande more profi-
table, neither to thachieuyng of tempe-
rāce in prosperitie, nor to the purchasing
of pacie in aduersitie, nor to the dispi-
sing of worldy vanitie, nor to the desi-
ring of heauely felicitie: which workes **F**
I wolde require you gladly to receive:
ne were it, that þei be such, that for the
godly mater (how so ever þei be trans-
lated) maie delite & please any person,
that hath any meane desire and loue to
God: and that your selfe is such one, as
for your vertue and feruent zele to god,
can not but ioyously receive any thing,
that meanely soundeth either to the re-
proch of vice, commendacion of vertue,
or honoure and laude of God, who pre-
serue you.

C The life of John Picus
Erle of Mirandula.

G

Ohn Picus of the fathers side, of J. Picus,
descended of the wo-
thy linage of them-
peroure Constan-
tine, by a neuewe
of the sayde Empe-
reor called Picus,
by whch al the an-
cestors of this John Picus, vndoubtedly
beare that name. But we shal lete his
auncesters passe, to whom (though they þ
were right excellent) he gaue agayn as
much honour, as he received: & we shall
speake of him self, rehearsing in part his
learning, & his vertue. For these be the
thinges, whiche we may accōpt for our
owne: of which every man is more pro-
perly to be comeded, þe of the noblenes Noblenesse of
of his auncesters: whose honour maketh auncesters.
þs not honorabile. For either they were
themself vertuous or not: if not, þe had
þei none honour theselvē had þei never
so great possessiōs: for honour is the re- Honour.
ward of vertue. And howe maie they
clayme the rewardes y properly longeth
to vertue: if they lacke the vertue, that
the rewardes longeth to: Then if the selve
a.j. had

Honour and
Vertue come
not by inher-
itance.

A had none honour: how might they leauē
to their heires that thing whiche thei had
not theselues? On the other syde, if they
be vertuous, & so cōsequently honorabile:
yet maye they not leauē theyz honour to
vs as inheritances, no more then the ver-
tue that theſelſe wer honorabile for. For
neuer the moze noble be we for theyz no-
blenes, if our ſelte lacke thole thinges
for whiche they were noble: But rather
the moze worshipfull that our aūceſſors
wer, the moze vyle and shamefull be we,
if we declyne from the ſteppes of theyz
woorſhipful living: The cleare beautie
of whſle vertue maketh the darke ſpot of

Bour byce the moze euidentlye to appearre
and to be the moze marked. But picus,
of whom we ſpake, was himſelfe lo homo-
table for the great plenteous abundāce
of al ſuch vertues, the poſſeſſion wherof
very honour foloweth (as a shadow folo-
weth a body) that he was to al them that
alſyze to honoure a verye ſpectacle: in
whole condicōns as in a clere poſhing
myrrour, they myght beholde in what
poyn̄tes very honour ſtandeth. Wholē
marueylous cunning and excellent ver-
tue, though my rude learning bee farre
vnable ſufficiently to exprefſe: yet for as
much as if no man ſhould dooe it, but he

Cthat night ſufficiently dooe it, no man
ſhould dooe it: and better it wer to be vn-
ſufficiently done, then utterly vndone. I
ſhall therfore (as I can) brieſly rehearſe
you hys whole life: at þ left wiſe to geue
ſome other man hereafter (that can dooe
it better) occaſion to take it in hand, whe-
it ſhall happily greue him to ſee the lyfe
of ſuch an exceilēt cūning man, ſo farre
vncunninglye wriuen.

¶ Of his parents, and tyme
of his byrthe.

DIPUS the ſecōde being then þ generall
Vicarie of Chriſte in hys churche: and
Frederike the thiſt of that name ruling
the empire, this noble man was boorne,
the laſt child of his mother Julia, a wo-
man comen of a noble ſtocke, hys father
hight John Frauncile, a Lord of great
honour and auozacie.

¶ Of the wonder that appeared be-
fore his byrthe.

AMeruelous ſight was there ſcene
before hys byrthe: there appeared a
ſiereye garland ſtanding ouer the
chaumber of hys mother whyle ſhe tra-
uailed & ſodeinly banished away; which

apparance was peraduenture a token, **E**
that he which ſhoule that howre in the
company of mortal men be boorne: in the **The interpres**
perfection of vnderſtanding ſhoule be facion of the
lyke the perfite figure of that round cir- **wonder.**

cle or garlande: and that hys excellente
name ſhoule rounde about the circle of
thys wholē wozld be magnifyed, whose
mind ſhould alway as the fyre alſyze up-
ward to heauenlye thinges. And whose
fiery eloquence ſhoule with an ardentc
heit in time to come, worship and praife
almighty god with al his ſtrengthe. And
as that flame ſodenly banished, ſo ſhould
this fier ſcone from the eyes of mortall **F**
people bee hydde. We haue often times
read, that ſuch vñknowne and ſtraunge
tokēs hath gone before, or foloweth the
natuitie of excellent, wyſe, and vertuous
menne, departing (as it wer, and by
Goddes commaundement) ſeuering the
cradles of ſuch ſpeciall chyldren fro the
company of other of the common sorte.
And ſhewinge that they be boorne to the
atchieuing of ſome great thing.

But to paſſe ouer other: The great ſaint **S. Ambroſe**
Ambroſe, a ſwarne of bees flew about
his mouth i his cradle, & ſome entred in
to his mouth, & after that iſſyng out
agayne, and ſleepyng up on high, hidyn
them ſelſe among the clowdes, escaped
both the ſight of his fader, and of all the
that were preſent. Which pronouſtacō
one Paulinus making much of, expole-
ned it to ſignifie to vs the ſwete hony co-
bes of his plesaſt writing: which ſhould
ſhew out the celeſtiall giſtes of god, and
ſhould liſte up the mynd of me from erth
into heauen.

¶ Of his persone.

HE was of ſeture and ſhappe ſeme-
ly, and bewteous, of ſtature good-
ly and high, of fletch, fedre and ſoft, **H**
his vifage louely and faire, his colourre **Tertue in a**
white, entermingled with comely red, **comely body**
des, his eies gray and quicke of loke, his **is more cle-**
teeth white and even, his heere yellow, **ned.**
and not to piked.

¶ Of his ſetting forth to ſcholle, and
udy in humantie.

Vnder the rule and gouernance of
his mother he was let to maſters,
and to lerning: where with ſo ac-
dente minde he labored the ſtudies of hu-
manitee, that within ſhort while he was
(and not without a cauſe) accoumpted
amouge the chiefe oratours & poetes of
ȝ time, in lernyng meruelously ſwiste,
and

A & so redy a wyt, that the verses, whiche
witte recea- he heard once red: he woulde agayne
ueth. bothe foreward and backeward, to the
Beneþaunce great wonder of the herers, reherse, and
holdeth. ouer that woulde holde it in sure remem-
brance: which in other folkes wont com-
monly to happen contrary. For they that
are swifte in taking, be oftē times slowe
in remembryng: and they that wyl more
laboure and difficultee resceiuē it: more
fast and surely hold it.

C Of his stodye in Canone.

W **I**n the fourteene yere of his age, by
the comādemēt of his mother (which
longed very soze to haue him priest)
he departed to Bononia to studye in the
lawes of the church: which when he had
two yere tassed, parcyuing that the fa-
cultee leaned to nothing, but only mere
tradicions and ordinaunces: his mynde
The facultie fill from it. Yet lost he not his time ther-
in: soz in that. iij. yere, yet being a childe,
he compiled abzeytary oz a summe vpo
all the decretals, in which as briefly as
possible was, he comprised the effect of all
ȝ whole great volume, & made a boke,
no slender thing to right conning and
parfite doctours.

C Of his stodye in philosophie & diuinitee.

Trauailing from place to place wonder-
fully increas-
eth know-
lage. **A** fter this, as a desirous ensem-
ble of the secrete of nature, he
left these common troden pathes,
and gaue him self whole to speculatiō &
Philosophie, as wel humaine as diuine.
For the purchasing wherof (after ȝ ma-
nner of Plato and Apollonius) he scrupu-
lously sought out all the famous do-
ctours of his time, visiting studionly
al the uniuersites and scholes, not only
through Italy, but also throughe Frāce.
And so infatigable laboure gaue he to
those studies, that yet a childe, and ber-
des, he was both reputid, & was in dede,

D both a parfet philosophre, and a parfet
diuine.

C Of his mynde and bainglorioose dispi-
cions at Rome.

John Petus against him self) ir. C. questions he pur-
his disputa- posed, of diverse and sondry maters, as
ciōs at Rome well in logike and Philosophie as diui-

nitee, with great studie piked & sought
out, as wel of the Latin auctours as the
grekes. And partly set out of the secret
misteries of the Hebrewes, Caldes, &
Arabes, and many things drawn out
of the olde obscure Philosophie of Pit-
thagoras, Crisinegitus, and Dypheus,
and many other thynges strange: to all
folke (except right few speciali excellent
mē) before that day, not unknowē only:
but also vnherd. Of al which questions
in open places (that thei myghte be to all
people the better knownen) he fastened &
let vp, offering also him self to beare the
costes of all such as would come thither F
out of farre countreis to dispute. But
thorough the envie of his maliciouse e-
nemis (which envie, like the fire euer
draweth to the highest) he coulde never
bring about to haue a daye to his dispi-
cious appointed. For this cause he tar-
ried at Rome an whole yere, in al which
time his eniuers neuer durst openly
with open dispicions attempt hym, but
rather with craft and sleight, and as it
were with priuie trēches enforced to
dermine him, soz none other cause, but
for malice, and for they were (as many
men thought) corrupt with a pestilēten-
cie. This envie, as men denide, was
specially raised agaist him for this cau-
se: that where there were many, whiche
had many yeres, some for glorie: som for
couetise, geuen them self to lerning: thei
thought that it shoulde happely deface
their fame & minishe the opinion of their
cunning, if so yong a mā, plenteouse of
substaunce and great doctrine: durst in
the chise citie of the world, make a profe
of his wit & his lerning, as wel in thingz
naturall as in diuinitee, and in many
such thinges as men many yeres never
attayned to. Now when thei perceived,
that thei coulde not against his conyng
any thing openly preuaile: thei brought H
forth the serpentines of false crine. And
cried out, that ther were. xii. of his. ix.
C. questions suspect of heresie. Then
soignid thei to them some good simple
folk, that shoulde of zeale to the faith, & pre-
tence of religion, impugne those questiōns,
as new thingz, & with which their
earnes had not be in vre. In which impugnaciō though some of them happely
lacked not good mynde: yet lacked thei
erudicion and lernyng, which questiōns,
not with standing before that, not a few
famous doctours of diuinitee had ap-
prized, as god and cleane, and subscri-
bed their names vnde them. But he not
a.ij. bearing

Abearing the losse of his fame, made a defense for those rit. questions. A works of great erudicō and elegant, and stufed with the cognition of many thinges worthy to be lerned: which work he cōpiled in. xx. nyghtes. In which it euidēly appereth, not only that those concluſions were good, and standyng with the faith: but also that thei, which had bar ked at them: were of folie and rudenesse to be reproued. Which defence, and all other thinges that he shold write: he cōmitted (like a good christen man) to the most holy iudgement of our mother holy

Bchurch. Which defēce received, and the rit. questions duly by deliberacion exa mined, our holy father the Pope appro ued Picus and tenderly fauored him, as by a bull of our holy father pope Alexa ndre the. vi. it plenly appereth. But the boke, in which þ whol. tr. C. questiōs, with their conclusions, were conteyned (soz as much as ther were in them many thinges strāge, and not fully declared: and were moze mete for secrete cōmu ni cation of lerned men, then for open hear yng of common people, whch for lacke of connyng might take hurt therby) Pi cus desired him self, that it shoud not be

Creadde. And so was the reading thereof forboden. Lo, this ende had Picus of his bye mynde & prouid purpose: þ where he thought to haue gottē perpetuall praise: there had he muc̄e worke to kepe him self byright: that he ranne not in perpe tuall infamy and sclaundrie.

¶ Of the chaunge of his life.

But as him self told his neisew, he iudged, þ this came thus to passe, by the especia ll prouision and singular goodnes of almighty god: that by this false crime, vntrewly put vpō him by his euell willers, he shold correct

Dhis very errours, and þ this shold he to him (wandering in darkenesse) as a shining light: in which he might behold & consider, how ferre he had gone out of the waie of truthe. For before this he had been both desyrous of glorie, and kind led in vaine loue, and holden in voluptuouse vse of women. The comelynes of his body, with the louely fauoure of his visage, and therwithall his mervelouse fame, his excellēt lerning, great richesse and noble kyndred, set many women a fier on him. From the desire of whom he not abhorring (the waie of life set a side) was somewhat fallen in to wātonnesse. But after that he was once with this

variaunce wakened: he diew backe his mynd flowing in riot, and turned it to Christ. Comes blandimentes he cha ū ged in to the desire of heauely joyes, and despising þ blast of vaine glorie, which he before desired, now with all his mind he began to leke the glorie and profite of Christes churche, and so began he to or dñe his condicions, that from thēcēozth he might haue ben approued: & though his enemye were his iudge.

¶ Of the same of his vertue, and the re lox vnto him therfore.

Here upon shoulē the same of his noble cunning and excellent ver tue, both farre & nigh began glo riouly to spryng, for which many wor thie philosophers (and that were taken in nombrē of the most cunning) resorted busily vnto him, as to a market of good doctrine. Some for to moue questions & dispute; somme (that were of more godly mynde) to heare, & to take the holesome lessons and instruction of good liuyng: which lessons were so muche the moze set by, in how much thei came from a moze noble man, and a moze wise man, & him also, which had him selfe sometime fo lowed þ crooked hilles of delicious pleasure. To the fastening of god discipline in the myndes of þ hearers, those things seme to be of great effecte: which be both of their owne nature good, and also be spoken of such a master, as is couerted to the waie of iustice, frō the crooked and ragged path of voluptuouse liuyng.

¶ The burning of wanton bokes.

Five bokes, that in his yout of wā ton verses of loue, with other like fantasies he had made in his vulgate Detestaciō of tongeal together (in detestacion of his vicious life vice passed, and less these trifles might passe. be some euil occasiō afterwarde) he bur ned.

¶ Of his studie and diligence in holy scripture.

Kō thēcēozth he gaue him self daye and night most seruently to the stu dies of scripture, in which he wrote many noble bokes, whiche well testifie both his angelike wit, his ardēt labour, and his profounde erudicion: of whiche bokes, some we haue, & some (as an inc estimable treasure) we haue lost. Great librarie s, it is incrediblē to considre, w̄ how mervelouse celeritee he readde the ouer, & w̄rote out what him liked, of þ olde fathers of þ church, so great know lage

A large he had, as it were harde for him to
No diuine et- haue, that hath lived longe, and all his
ther olde or life hath done nothig els, but reade the.
new, to I. Pi- Of these newer diuines so good iudg-
cus vnuknowe ment he had, that it might appere, thece
were nothing in any of them, that were
vnuknowen to him: but al thing as ripe
as though he had al their woxes ever
before his eies. But of all these new do-
cours, he specially commendereth saint
Thomas, as him that enforceth himself
in a sure pillar of truthe. He was verie
quicke, wisse, and subtile in dispicions,
and had great felicitie therein, while he
had that high stomak. But now a great

B While he had bid such cōflictes fare wel,
and euery daie moze + moze haled them:
I. Pitus loth and so greatly abhorred them, that whē
to dispute. Hercules Eſtensis, duke of Ferrare,
syfſt by meſſangers, + after by him ſelfe:

desired him to diſpute at Ferrare, be-
cause the generall chapter of freres p-
ehours was holden there: longe it was
or he could be brought thereto: but at the
instant request of the duke, which very
singularly idued him, he came thelher:
Where he ſo behaued him ſelfe, that was
wondre to beholde, how all the audience
reloyced to heare him. For it were not
poſſible for a man to bliue neither more

C coning, nor more cōnyngly. But it was
Disputacions a common ſaying with him, that ſuche
profitable. altercations were for a logician, + not
metely for a philosopher. He ſaide also,

that ſuch diſputacions greatly proſited,
as were exerſiced with a peable minde
to thēſerching of the truthe in ſecrete co-
pany, without great audience: but he
ſaide, þ thoſe diſpicioñs did great hurt,
that were holden openly to thōſentacioñ
of leſning, and to winne the fauour of
the comon people, + the commendacion
of ſolies. He thought þ utterly it coulde
vaine h̄e, but þ with the deſyze of wor-
ſhip (which theſe gaſing diſputers gape
aſter) ther is with an inseparablie borde

D Coconer the annered the appetitie of his cōſuſion and
rebuke of o- rebuke, whom thei argue with, whiche
ther ſland eth appetitie is a deadly wounde to the ſoule,
not with- and a mortall poſon to charite. There
charuie. was nothing paſſed hi of thoſe captious
ſubtilties and cauillacioñs of ſophiſtrie.

Sophiſtricall Por again, ther was nothing þ he more
cauillacioñs to hated and abhorred, conidering that thei
what purpoſe ſerved of nouȝt but to the ſhaming of
thy ſerue. ſuch other folbe as wer in verie ſcience
much better leſned, and in thoſe trifles
ignorant. And that vnto thēſerchinge
of the truthe (to which he gave continual
labour) thei profited little or nouȝt.

C Of his leſning diuinaliy.

B It because we will holde the reder
no lēger in hand, we will ſpeakē of
his leſning but a woſde or twaine
generally. Some mā hath ſhined in elo-
quence, but ignorance of naturall thin-
ges hath diſhonored him. Some man
hath ſlowed in the knowlage of divers
ſtrāge languages, but he hath wanted
all the cognition of philoſophie. Some
man hath read the inuections of the old
philoſophers, but he hath not ben exer-
cised in the new ſcoleſ. Some man hath
ſought cōnyng, as wel philoſophie as di-
uinitie, for praife + bayne glorie, + not
for any profit or encrease of Chriſtē ſe-
church. But Picus all theſe thinges id e-
ſtudyage in
ſome by heapeſ, as a plentuſe ſtrene bounded in
to have flownen in to him. For he was I. Pitus,
not of the codicion of ſome folke (which
to be excellent in one thing ſet al other
aſide) but he in all ſciences proſited ſo
excellently: that which of them ſo euer
ye had coniidered in him, ye wolde haue
thought that he had taken that one for
hiſ onely ſtudie. And al theſe thinges
were in him ſo muche the more merue-
louſe, in that he canie thereto by him ſelf I. Pitus hiſ
with the ſtrength of hiſ owne wittie, for
the loue of god and profit of hiſ church,
without maifters: ſo that we maie ſay
of him, that Epicure the philoſopher
ſaid of hiſ ſelue: That he was hiſ own
maifters.

E we cauſeſ that in ſo horſe tyng brought
him to ſo meruelouſe conyng.

T O the bryngyng forth of ſo won-
dreful effects in ſo ſmall time, I co-
ſideſ five cauſeſ to haue come to-
gether: Fyrſt an iſcredible wit, ſecondly a wittie
meruelouſe ſaſt memorie, thirdly greate Memorie:
Subſtance. By the which to the bryng of Subſtance,
hiſ bookeſ, as wel latine as grecke, + other ſtrāge
tōges, he was elſpecially holpen. viii. m. Woridly con-
ducateſ he had laid out in the gathering
together of volumeſ of all maner of lit-
terature: The fourth cauſe was hiſ bu-
ſy + infatiſable ſtudie: The fyfth was
the contempt or diſpifing of al crchy
thingeſ.

C Of hiſ condicions and hiſ vertue.

B It nowe let vs paſſe ouer thoſe
powers of hiſ ſoule, which apet-
taine to underſtāding and know-
lage, and let vs ſpeakē of them that be-
lōge to the achening of noble actes. Let
vs as we can, declare hiſ exellent con-
dictioñs, that hiſ minde enſamēd to god-
wardē male appere: And hiſ riches
a.ii. geugit

God is the
giver of all
goodnes.

A geuen out to poore folke māe be vnder
stande, to thentent that thei, which shall
here his vertue, māie haue occasiō ther-
by to gēne especiall laude & thanke ther-
fore to almighty god, of whose infinite
goodnesse al grāce and vertue cometh.

COf the sale of his lordshippes
and almisse.

Quietnes of
use to godly
is a most plea-
sant possesſion.

The were before his deth (to thende
that all the charge and busines of
rule or lordship set a side, he might
leade his life in rest and peace, wel con-
sideryng to what ende this earthly ho-
nor and wozldly dignitee cometh) all
his patrimonie and dominions, that is
to say: the third part of therldome of Mi-
randula, and of Concordia, vnto John
Francis his neuiew he solde: and that
so good chepe, that it seemed rather a gift
then a sale. All that euer he receyued of
this bargaine, partly he gaue out to
poore folke, partly he bestowed in the
byng of a little lande, to the finding of
him and his hōwsholde. And ouer that,
much siluer bessel and plate, with other
precious & costly vtenciles of hōushold,
he deuided among poore people. He was
content with meane fare at his table:
how be it somwhat yet receyning of the
olde plentie in deintie blānde and siluer
bessel. Euer daie at certaine howzēs

Simelle.

Pater.

Ownderful
zeate to the
relieving of
the poore.

Che gaue him self to pāter. To poore mē
alwāte, if any came, he plētuously gaue
out his money: and not content only to
geue y he had him selfe ready: he wrote
ouer, to one Hierome Benineus⁹, a flō-
rētine, a wel lettred man (whom for his
great loue toward him, and the integri-
tee of his cōdīcōns, he singularly fau-
red) that he shoulde with his own money
ever helpe poore folke: and geue maidēs
money to their mariage: & alwāte send
him woorde, what he had laide out, that
he might paie it him again. This office
he committed to him, that he might the
more easly by hym, as by a faithful mes-
senger, relēue the necessitie and misery
of poore nedie people, such as him selfe
happily coulde not come by the know-
lage of.

COf the voluntarie affliction and
paynynge of his own body.

Ouer all this, many times (which
is not to be kept secret) he gaue
almes of his own bodi: we know
many mē, whiche (as sait Hierome saith)
put forth their hande to poore folke: but
vaintely af. cōmen; but he many daies (and namely

those daies, which represent vnto vs the flicted for
passiō and deth that Christ suffered for goddes sake.
our late) bet and scourged his own flesh
in the remembraunce of that great bene-
fite, & for clēnsing of his olde offences,

Of his placabilitee or benigne nature.

He was of chere alwāte iury, and
of so benigne nature, that he was
never troubled with angre. And **A**ngre or
he said once to his neuiew, that what so
euer sholde happen (fell there never so
great misaduenture) he could never as
him thought, be moued to wrath: but if
his chesles perished, in which his bones
late: that he had with great traualle and
watch compiled. But for as much as he
considered, that he laboured only for the
loue of God, and profit of his churche:
& that he had dedicate vnto him all his
workes, his studiēs, and his doinges: & iole of his
sith he sawe, that sith god is almighty,
they coulde not miscary, but if it were **F**
either by his commāndement, or by his
sufferaunce: he verily trusted, sith god is
all good: that he wolde not suffre him to
haue that occasion of heauines. **D**very
happy mynde, whiche none aduersitee
migh oppresse, whiche no prosperitee
migh enhaunce: not the conning of all
phiosophie was able to make hi proud:
not the knowlage of the Hebrew, Chal-
dei, and Arabie language, beside Greke
& Latin, could make him vāingloriouse: **G**
not his great substaunce, not his noble,
bloude coulde blow vp his heart, not the
bewtie of his body, not the great occasiō
of sinne, were able to pull him back in to
the voluptuous hōde way, that leadeth
to hell. That thing was ther of so mer-
uelouse strength, that might ouertorne
the minde of him (whiche nowe as De-
neke saith) was gotten aboue fortune:
as he, which as well hit fauoure as hit
malice, hath set at nought, that he might
be coupled with a spirituall knot vnto
Christ and his heauenly citelens.

Glow he eschewēd dignitees.

Man he sawe many mē with great
labour and money desire, and be-
sely purchace the offices & digni-
ties of the churche (whiche are now
a daies, alas y while, comonly bought
and solde) him self refused to receive the,
whā two kynges offred them. Whā an
other man offred him great wozldly p-
mōtion, if he wolde gs to the kynges **A**mbition
court: he gaue him suche an aunswere,
that he sholde wel know, that he neither
desired worship, ne wozldly richesse: but
rather

A rather set them at nought, that he might the more quietly geue himself to studie, and the seruice of god. This waies he perswaded, that to a philosopher, & him y seke for wisedome, it was no praise to gather richesse, but to refuse them.

COf the despising of worldy glorie.

All praise of people, and all earth-
ly glorie, he reputed utterly for
nothing: but in the renaying of
Shadow of this shadow of glorie, he laboured for
glorie,
Same.

Both much learning, in how much he knewe that it
was p:ositable to the church, and to the
exterminacio of errors. And ouer that
he was come to that p:ricke of parfit hu-
manitie, that he little forced, whether his
woorkes went out vnder his owne name
him self, or h: or not, so that thei might as much p:ofite,
as if thei wer geue out vnder his name.
of his owne
name.

CAnd now set he little by ani other bookes,
sauing only the bible: in the only study of
which, he had appoited him self to spede
the residewe of his life, sauing that the
common p:ofit pricked him, when he con-
sidered so many, and so great woorkes as
he had conceiued, and longe traualied
upon, howl thei were of every man by and
by desired and looked after.

CHow much he set more by deuotion
then connyng.

Devotion.

THe little affection of an olde man
or an olde woman to godwarde
(wer it neuer so small) he set more
by, then by all his owne knowlage, as
well of natural thinges as godly. And
oftentimes in communicacio he would
admonishe his familiar frendes, howe
greatly these mortall thinges bowe and
drawe to an ende, howe slipper, & howe
falling it is, that we live in nowe: how
ferme, how stable it shalbe, that we shal
here after live in, whether we be throwē
down in to hell, or lift up in to heauen.

Dtherfore he exhorteth them to turne vp
their myndes to loue God, which was a
thing farre excelling all the coning that
is possible for vs in this life to obtaine.
The same thing also in his booke, which
he entituled de Ente & Vno, lighesomely
he treateth, where he interrupteth the
course of his disposition, & turning his
wordes to Angelus Politianus (to whō
he dedicateth that booke) he wriþeth i this
wise. But now behold, o my welbelov-

ued Angel, what madnesse holdeth vs. **G**
Loue god (while we be in this bodye) we
rather maye, than either know him, or
by speche bittter him. In lusing him also
we more profit our self, we laboure less
& serue him more. And yet had we leuer
alwaie by knowlage, never finde that
thing that we seke: then by loue to pos-
se y thynge, whiche also without loue
were in vaine founde.

Of his literacie & contempt of richesse.

LIberalitee only in him passed mea-
sure: soz so farre was he fro the ge-
wyng of any diligēce to earthly thin-
ges, that he seemed somewhat besprent w
the frekell of negligence. His fredes of-
fetimes admonished him, that he Holde
not all vitterly despise richesse, shewinge
him, that it was his dishonestie and re-
buke, whē it was reporterd (were it trew
or false) that his negligence, and setting
nought by money, gaue his seruaentes
occasion of disceit and robberie. Neuer-
thelesse, that mynde of his (which ener-
more on high cleaed last in contempla-
cion, i in the searching of natures cou-
seill) coulde never let down it selfe to the
consideracion & overseing of these base,
abiecte, and vile earthly trifles. His high
lēwarde came on a tyme to him, and de-
sired him to receiue his accōpt of sucho
money as he had in many yerces rescey-
ued of his: and brought forth his bookes
of reckening. **P**ic^c answered him in this
wise: **H**yp frende (saith he) I know wel ye
hane wrought ofteimes, & yet maiest des-
ceyue me & ye liss: wherfore y examina-
cio of these erpesles shall not neede. Ther
is no more to do, if I be ought in your
dette, I shall paye you by and by. If ye be
in myne, paye me, either new, if ye haue
it: or hereafter, if ye be nowe not able.

A booke aga
dite and s
godly.

Of his louyng mynde and vertuous
behaviour to his frendes.

HIs louers and frēdes, with great **F**
benignicie and curtesie he entrea- **Frendes**,
muning vertuously to exhorto to god-
ward, whose godly woordes so effectually
wrought in the hearers: that whē a
conyng man (but not so god as conyng)
came to him on a daie for y great fame
of his lernyng to coniue with him: as **T**alke predig-
thei sell in taikyng of vertue, he was w^t of an earnest
two woordes of Iēsus so thoroughly per-
zeal, wor-
ched, that forwithall he forsoke his ac-
tualitie, and reformed his condi-
tions. The woordes that he said vnto him,
were these. **I**f we had evermore before
g. liij. **out**

Aour eien the painfull death of Christ, which he suffered for the loue of vs: & tha if we wolde agayn think vpo our death, we sholde wel beware of synne. Meruelouse benignitie & curtesie he shewed vnto them: not whom strength of body or goodes of fortune magnified, but to them, whom learntynge and condicions boudē him to fauour. For similitude of maners, is a cause of loue and frēndship. A likenesse of condicions is (as Apollonius saith) an affinitie.

what he hated, and what he loued.

Proude pa-
lace.

SHer was nothing more odiousse, nor more intolerable to him, tha as (Vozace saith) the proude palaces of stately lordz, wedding, & worldly basnes, he fled almost alike. Notwithstandyng, whan he was axed once in spōrt, whether of thole two būdys seemed lighter, and which he wold chose, if he shoulde of necessitie be drüuen to that one, and at his election: whiche he stickeþ thereto a while, but at the last he shoke his heade, and a litle smilyng he answered, that he had leuer take him to mariage, as that thing in which was leße seruitude, and not so much ieopardie. Libertie above all thing he loued, to which both his owne naturall affection, and the studie of philosophie enclined hym: for that was he alwaie wan- dering and fittering, & wolde never take hym selfe to any certeyne dwelling.

Of his fervent loue to God.

Obseruances.

Outward obseruances he gave no very great force, we speake not of those obseruances, which the churche comandeth to be obserued: for i those he was diligēt: but we speake of those ceremonies, which folke bygynge vp setting the very seruice of god aside, which is (as Christ saith) to be worshipped in spirite and in truth: But in the inward affectes of the mynde he clened to god with very seruēt loue, and deuotion. Sometime that meruelouse alariste languished, and almost fell: and oft agayn with great strenghe rose vp in to god. In the loue of who he so seruētly burned, that on a time as he walked w John Frauncis his neuew in an orchard at Farrare, in the talkyng of the loue of Christ, he brake out in to these wordes: Neuer said he, this will I helpe the, I warne the kepe it secret: the substance that I haue lost, after certaine bookes of myne finished, I intende to geue out to poore folke: and sensyng my selfe with

the crucifire, bare sole walking about the worlde in every towne and castel, I purpose to preche of Christ. Afterward I understande, by the especiall coman- dement of god he chaunged that purpose, I. picus inde
ned to religiē and appointed to professe himself in the order of sterres prechours.

Of his death.

In the yere of our redempcion. 1494. whan he had fulfilled the. xxxij. yere of his age, and abode at Florence, he was soleinly taken with a seruēt axis, which so farre sooth crepte into the interior parts of his body, that it despised all medicines, & overcame all remedie, and compelled him within thre daies to satisfie nature, and repaire her the life which he receiued of her.

Of his behauement in the extremes of his life.

After that he had receyued the holy body of our saviour, whan ther oured unto him the crucifire (that in the image of Christes ineffable passion, suffered for our sake, he might ere he gaue vp h̄ ghost, receiue his full draught of loue and compassion in the beholding of that pitiefull figure, as a stronge defensē against all aduersitie, and a sure portcoulise against wicked spirites:) the priest demaunded him, whether he syrmely beleued that crucifire to be the ymage of him, that was very God and very man, whiche in his godhead was before al tyme begotten of his father, to whom he is also equall in all thing: and which of h̄ holy ghost, god also, of him, & of the father coeternally going sooth, which. iv. persones be one God, was in the chasse wombe of our ladye a perpetuall virgine, conceyued in tyme, which suffered hungar, thyrist, heate, colde, labour, trauaile, and watche: and whiche at the last for washing of oure spottie synne, contracted and drāwen vnto vs in the sinne of Adam: for the soueraigne loue that he had to mākinde, in the au- ter of the crosse willingly & gladly shede out his most preciouse bloude. Whē the p̄iest enquired of him these thinges, & such other, as thei be wont to enquire of folke in such case: Picus answered him, y he not only beleued it, but also certainly knew it. ¶ Whā that one Albertus, his systers sonne, a pong man, both of wit, connyng, and condicions excellent: began to comfort him against death, and by naturall reason to shew him why it was not to be feared, but strongly to be taken, as that only thing which maketh an ende

A constant
faith.

Exceeding
fervent loue
to Godwarde

what cande
ouldē make
da wylng &
glad to dye.

An ende of al the labour, paine, trouble,
and sorow of this shōrt miserable dead-
ly life: he answered, that this was not
the chief thing that shoulde make him cō-
set to die: because the death determineth
the manifolde incomodities & painfull
wretchednes of this life: but rather this
cause shoulde make him not cōtent only,
but also gladde to die, for that death ma-
keth an ende of synne: in as much as he
trusted, the shōrtnesse of his life shoulde
leauē him no space to synne and offendē.
He asked also all his seruantes forgiveness,
if he had euer before that daie offe-
ded any of them, for whom he had prouis-
ed by his testamēt. vñt, yeres before: for
some of them meate and drinke: for some,
money, eche of them after their deser-
ving. He shewēd also to the abouena-
med Albertus, and many other crediblē
spōnes, that the quene of heauen came to
 hym that night with a meruelous fra-
grant odour, refreshing all his mēbrēs
that were hūled and crushed with that
feuer, and promised hym, that he shoulde
not vterly dye. He laye alwaie with a
pleasaunt and a mery countenance, and
in the very twiches and pāges of death
he spake as though he behelde the hea-
vens opē. And all that came to him, and
saluted him, offering their seruice: with
very louing wordes he received, thāked,
and kissed. The executour of his moue-
able goodes, he made one Antony hisbro-
ther. The heyre of his lādes he made the
pooze people of the hospitall of Florenee.
And in this wise in to the handes of our
saviour he gaue vp his spirite.

¶ dation.

Bed by his testamēt. vñt, yeres before: for
some of them meate and drinke: for some,
money, eche of them after their deser-
ving. He shewēd also to the abouena-
med Albertus, and many other crediblē
spōnes, that the quene of heauen came to
 hym that night with a meruelous fra-
grant odour, refreshing all his mēbrēs
that were hūled and crushed with that
feuer, and promised hym, that he shoulde
not vterly dye. He laye alwaie with a
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ther. The heyre of his lādes he made the
pooze people of the hospitall of Florenee.
And in this wise in to the handes of our
saviour he gaue vp his spirite.

¶ How his death wastaken.

Dat sorow and hēnes his
departing out of this world
was, both to riche & poore,
high & lowe, well testisith
the p̄ices of Italie, well witnesseth the
cities and people, wel recordeth y great
benignicie & singular curtesie of Char-
les kyng of Fraunce: which as he came
to Florenee, entending from thence to
Rome, and so forz in his viage against
the realme of Naples, hearing of y sickes-
nesse of Picus, in all conuenient hast he
sent him two of his owne phisicions, as
embassadours both to visit him, and to
do him al the helpe they might. And ouer
that sent vnto him letters subscribed w
his owne hande, full of such humanitie
and courteous offres, as the benevolent
mynde of suche a noble prince, and the
woरthy vertues of Picus required.

Durings the
same day.

¶ Of the state of his soule.

After his death (and not longe af-
ter) one Hieronymus a frere, pre-
chour of Ferrare, a man as wel in
connyng, as holynes of lyuing most fa-
mous. In a sermon, which he reherced
in the chief church of all Florence, said
vnto y people in this wile. O thou Ci-
tee of Florence, I haue a secrete thing
to shew the, which is as trew as the gos-
pēl of saint John: I wolde haue kept it
secret, but I am cōpelled to shew it. For
he that hath auctorite to commāde me,
hath bid me publishe it. I suppose ver-
ely, y ther be none of you, but ye knew
John Picus Earle of Mirandula, a man
in whom God had heaped many great
gystes and singular graces: the church
had of him an inestimable losse. For I
suppose, if he might haue had y space of
his life prouoged: he shuld haue excelled
(by such wōrkes as he shold haue left be-
hind him) al them that died this. vñt. C.
yere before him. He was wont to be cō-
uersant with me, and to breake to me
the secrete of his heart in whiche I per-
ceued, that he was by p̄iuey inspiraciō
called of god vnto religion. Wherfore
he purposed oftentymes to obey this ins-
piracion, and folow his calling. How
be it, not being kind enough for so great
benefices of God: or called back by the
tendzenes of his flesh (as he was a man
of delicate complexion) he shrank from the
labour, or thinking happely that the re-
ligion had no neede of hym, differred it
for a tyme: how be it, this I speake only
by conjecture. But for this delaie I thre-
tened him two yere together, y he would
be punished, if he forſouthed that pur-
pose whiche our Lorde had put in his
mind. And certeinly I prayed to god my
selfe (I will not lie therfore) y he might
be somwhat beatē, to cōpell him to take Punishment
that wile, whiche god had from aboue desired for a
shewed hi. But I desired not th̄ scourge godly intent.
vpō him, that he was beaten with: I lo-
ked nos for that: but our lord had so de-
creed, that he shoulde forſake this p̄eset
life, & leauē a part of that noble crowne,
that he shoulde haue had in heauen. Not
withstanding the most benigne iudge
hath dealt mercifully with him: and for
his plentuous almes geuen out with a
free and liberall hand vnto poore people,
& for the devout prayers, whiche he most
instantly offred vnto God, this fauour
he hath: though his soule be not yet in y
bosom of our lorde in the heauely ioye,
yet is it not on that other side depured
vnto

Purgatorie. A vnto ppetual paine: but he is adiudged to suffre paine for a season, which I am the gladder to shew you in this behalfe: to the entēt that theri, which knew him, and suchē in especially, as for his manifeſte benefices are singularly beholden vnto him: shoulde now w̄ their prayers, almes, and other suffrages helpe hym.

**Prayer & al-
mes auxyla-
ble for the
dead.** These thinges this holy man Hierome, this seruaunt of God openly affirmed, and also saide, that he knew well, if he lied in that place, he wer worshie eternall damnacion. And ouer that he said, that he had knownen all those thinges

Within a certaine tyme. But the wordes, which Picus had saide in his sickenes, of the appering of our lady, caused him to doute and to feare, lest Picus had be deceived by some illusion of the deuill, in as much as the promis of our lady seemed to haue been frustrate by his deth. But afterward he vnderstode, that Picus was deceived in the equiuocaciō of the wordes, while she spake of the seconde death and everlasting: & he vndertoke her of the first death & temporal. And after this, þ same Hierome shewed to his acquaintance, that Picus had after his

Cdeath appered vnto him, all compassed in fire: and shewed vnto him, that he was such wise i purgatorie punished for his negligence, and his vnkindenesse.

Innow sithe it is so, that he is adiudged to that fire, from whiche he shal vndoubtedly depart vnto glorie, and no man is sure how longe it shalbe first: and niate be the shorster time for our intercessions: Let every christen body shew their charitie vpon him to helpe to sped him ther, where after the long habitacion w̄ the inhabitauntes of this darke w̄ld,

Dto whom his godly conuerſacion gaue great light) and after the darke fire of purgatorie (in which, vñall offences be clensed) he niate shortly (if he be not alreadie) entre the inaccessible and infinite light of heauen, where he niate in the presence of the soueraigne godhed so praze for vs, that we niate the rather by his intercession be parteners of that inspekable ioye, which we haue prayed to bring hym spedely to. Amen.

Here endeth the life of John Picus Earle of Mirandula,

Here foloweth þre epistles of þ said Picus: of which þre, two be writen vnto John Frauncis his neuiew, the third vnto one Andrew Cozneus, a noble man of Italy.

CThe argument and mater of the fyfth epistle of Picus, vnto his neuiew John Frauncis.



Appereþ by this epistle, that John Frauncis, the neuiew of Picus, had broken his mynde vnto Pic⁹, and had made him of counsell in some secrete godlye purpose, whiche he enteded to take vpon him: but what this purpose shalde be, vpon this letter, can we not fully perceue. Now after þ he thus intended, there fell vnto him many impedimentes, and diuers occasions, whiche withstode his entēt, and in maner letted him, & pulled him back. wherfore Picus comforþeth him in this epistle, & exhorteth him to perseverāce, by such meanes as are in the epistle euident and plaine enough. Notwithſtanding, in the begynnyng of this letter, where he saith, that the flesh shall (but if we take godlye heede) make vs drōke in the cuppes of Circes, and misshape vs in to the likenes and figure of brute bestes: those wordes, if ye perceue them not, be in this w̄ise vnderstanden. Ther was sometime in

A woman called Circe, whiche by enchaunterēt (as Virgil maketh mencion) vſed with a drinke

to turne as many men, as received it, in to diuers likenes & figures of sondy beastes: some into liones, some into beares, some into swyne, some into wolues, which afterward walked vñer tanie about hit house, and wayted vpō her in such vse or seruice as she list to put vnto them. In How reaſon likewise the flesh, if it make vs drōke in nable men be the wyne of voluptuous pleasure, or chaunged in make þ swolē leauue the noble vse of his to vñreasong reaſon, and encline vnto sensualitē and vile beastes, affections of the body: þe the flesh chaūgeth vs from the figure of reasonable men in to the likenes of vñreasonable bestes, and that diuersly: after the conciſence and similitude betweene vñr ſenſual affections and the brutish proprieſties of sondy beastes. As the pridehered man in to a ſtone, the vñwol in to a beare, the lecherouse in to a gote, the vñzonken glotter in to a swyne, the rācious

Auenous extorcioner in to a wolse, the false deceiver in to a fore, y mocking ge-
ster in to an ape: fro which bestly shape
maie we never be restored to our owne
litenes agayn, vnto the tyme we haue
cast vp agayne the drinke of the bodily
affections, by which we were in to these
figures enchaunted. Whan there cometh
every sade

W not in to y shape of one, but of many be-
sties, that is to saye of al them whose bru-
tish appetites thei follow. Let vs then
beware, as Picus couelleth vs, that we
be not dronken in the cuppes of Circe,
that is to saye in the sensual affections
of the flesh, lefft we deforne the image of
God in our sowles, after whose image
we be made, & make our self worse then
idolatres. For if he be odious to God,
which turneth the image of a beast into
god: how much ishe more odious, which
turneth the image of God in to a best?

C John Picus Earle of Mirandula to John
Frauncis his neyew by his brother,
heich in hym that is very heich.

B Hat thou hast had many euill
occasiōs after thy departing,
which trouble the, and stande
agaynst y vertuouse purpose
that thou hast taken: there is
no cause my sone, why thou sholdest ei-
ther merueil therof, be sooy therfore, or
drede it. But rather how great a won-
der were this, ifonly to the among mor-
D tal men the wate lase open to heauen wi-
out swetthe, as though that now at erst,
the disceitfull wozde, and the cursed de-
uell failed: and as though thou were not
yet in the flesh which coueteth against y
spirit: & which fals flesh (but if we watch
& loke wel to our self) shal make vs drōke
in the cuppes of Circēs, & so deforne vs
in to monstorous shapēs of brutish and
vntreasonable beastes. Rememb're also,
that of this euill occasiōs, y holy apostle
saint James saith, thou hast cause to be
glad, writing in this wise: *Gaudete fratres
quando in tentationes variis inciditis.* We glad
(saith he) my brethren, whā ye fall in
diuerse temptaciōs, & not causels. For what
hope is there of glorie, if ther be none

hope of victorie: or what place is there
for victorie, where ther is no bataile: he
his called to y crowne & triūphe, which

In the eddise
is puoked to the cōflict, & namely to that against tēpe:
cōflict, i which no mā maie be ouercome vpon no mā is
against his will: and in which we neede ouercome a-
none other strength to bāquissh, but that Gains hys will
we list our selfe to bāquissh. Very happy
is a christen man, sith that the victorie
is both put in his owne freewill, and the
reward of y victorie halbe farre great-
ter then we can either hope or wylle.
Tell me, I prae y my most deare sonne,
if ther be ought in this life of all those
thinges, the delite wherof so vereth and

F tolseth these earthly myndes. Is ther (I
saye) any of thole trifles, in the getting No pleasure
of whiche a man must not suffre many in rible life is
labours, many displeasures, and many gotten with-
miseries or he get it? The marchaut thi-
keth him selfe well serued, if after r. ye-
res sailing, after a. M. incomodites, af-
ter a. M. leopardies of his life, he mate
at last haue a little the more gathered to-
gether. Of the court and seruice of this
wozde, ther is nothing that I nede to
writte vnto the: the wretchednes wherof

the experiece it self hath taught the, and
daily teacheth. In obtineing the fauour
of the princes, in purchasing the frend-
ship of the company, in ambitious la-
bour for offices, and honours, what an
heape of heuines ther is. How great an-
gaish, how much besynes and trouble,
I maie rather lerne of y then teache the:
whiche holding my self contēnt with my
bokes and rest, of a childe haue lerned
to liue within my degree, and as much
as I maie dwelling w my self, nothing
out of my selfe labour for, or longe for.

C Now then thcole earthly thinges, slip-
per, bincertaine vyle, and commune also Paine ought
to vs and brute bestes, sweeting and pā- to be take ra-
ting we shall vnneth obtain: and loke ther for hea-
we then to heuenny thinges, and godly earthy thigas. nely then
(whiche neither eie hath iene, nor eare y
hath heard, nor heit hath thought) to be i. Corina,

The wate of
drawen slumbering and sleeping magrey
our ceth: as though neither God might
reigne, nor those heuenny citzens lyue
without vs? Certainly, if this wo:ldy
felicitie were gotten to vs with idelnes
and easle: than might some man, y chris-
tian frō labour, rather chose to serue the synne wote
wozde, then god. But now if we be for-
labored in the wate of sinne, as much as paynctfull tyme
in the wate of God, & much more (whiche the wate of
of the damned wretches arie out, L. 1. virtue.
a sunus in via tristitia. We be worried Say. 5.
(in the wate of wickednes) then must it
nedes

Povertie
nall
pleasure.

Mot mindes of
the wicked is
miser I quere.

Be bevered or not with continuall thought
e torment: it is the wrode of god, which
neither man deceiuie nor be deceived.
Cor impii quia mare seruens, quod quisce non pos-
st. The wicked mans heart is like a
stormy sea, that mane not rest. Ther is
to him nothing sure, nothing peasa-
ble, but all thing fearfu, all thing so-
rowful, al thing deadly. Shall we then
envie these men? shall we folow them?
e forzegarting our owne contrey, heuen,
and our own heuenly fathir, where we
were fre boorne? shall we wilfullly make
our self their bondemen? and with them

Cwretchedly living, more wretchedly
die, and at the last most wretchedly in
everlasting fire be punished? O the dark
myndes of men. O the blinde heretis,
who seeth not more clere thā light, that
al these thinges be (as thei late) treuer
than truth it self: and yet do we not that
e we knowe is to be done. In baine ws
wold pluck out fote out of the clate, but
we stikk still. There hal come to the my-
sonne, dont it not (in these places na-
mely where thou art conuersant) in-
numerable impedimentes every houre:
which might feare the from the purpose

Dof god and vertuous living, and (but if
thou be ware) shall thow the down hed-
ding. But among all thinges, the very
deadly pessilice is this: to be couerlaid
dare and night among them, whose life
is not only on every side an alleiectue to
synne: but ouer that all set in the expi-
gnacion of vertue, vnder their capitairt
the deuill, vnder the banaire of death,
vnder the stipende of hell, fighting a-
gainst heauen, against our lord god, &
against his Christ. But crie y therfore w
the prophete: dirupimus vincula corū, & prouidimus
& nobis iugū ipsorum. Let vs breake the bades
of the, & let vs cast of y yoke of the. These
be they, whō (as the glorioius Apostle S.

Paule sayeth) Our lorde hath deluiered **G**
into the passions of rebuke, and to a re: Rom. 5.

provable sense, to dooe thosse thinges, y
are not conuenient, full of all iniquitie,
full of enuse, manslaughter, contencis,
gyle, and malice, backebiters, odious to
god, contumelious, prouide, stately, tyrr-
anders of euill thinges, sholische, dissolute,
without affection, without couenant,
without mercy, which whan they dayly
see the justice of God, yet vnder standa
they not, that such as these thinges com-
mitte are woorthy death, not onely they
that do such thinges; but also they, whih
cōser to the doing. Wherfore my child,
goe thou never abou to please them,

whō vertue displeseth, but euermore let
these wozdes of h apostle be before thine
eien. Oportet magis deo placere quam hominibus: **A**ct. 5.
And remembre these wozdes of Sanct
Paul also, si hominibus placet, seruus Christi
fit non est. If I shoulde please men, I **G**al. 2.
were not Christes seruant. Let entre
into thine hert an holy pzyde, and haue
disdayne to take hem for maisters of
thy living, whiche haue inde neede to
take thee to a maister of theirs. It wer
farre more seeming that they shoulde w
the by good living begin to be men, then
thou shouldest with them by the leauing
of thy god purpose, shamefully begin to
bee a beast. There holdeth me sometyme
by almighty god, as it wer euē a sivone, **G**
and an insensibilitie so; wondre, when
I begin in my self, I wot never whether
I shall say, to remembre, or to forswere, to
meruayle or to bewayle the appetites of
men: if I shall more plawnly speake: y
very madnesse. For it is verelue a great
madnesse not to beleue the gospel, whose
crouth the bloud of martyrs cryeth, the
voice of Apostles lowmeth, myracles pro-
ueth, treason confizmeth, the world testi-
fyeth, the elementes speake, deuilles **H**
confesse. But a farre greater madnesse **an extreme**
is it, if thou dout not, but that the gospel
is true: to live then, as though thou dou-
test not, but that it wer false. For if these
wozdes of the gospel be true, that it is
verye harde for a tyche man to enter the
kingdome of heauen: why doe we dayly
then gape after the heaping vp of riches?
And if this be true, that we shoulde seeke **Marc. 10.**
for the glory and praise, not that cometh
of men, but that cometh of god: why doe
we then ever hang open the iudgement
and opinion of me, and no man recketh **Mat. 15.**
whether god like hym or not? And if we
sursly believe that once the tyme shall
come,

Cont. cont.
hang.

Mat. 15.

The truthe of
the gospel.

H
an extreme
madnesse.

Marc. 10.

Jo. 12.

Mat. 15.

Actu. 15.

A come, in which our lord shall say: Go ye cursed people into everlasting syer. And agayn: Come ye my blessed children, posse ye the kingdome that hath been prepared for you from the fourmng of the world. Whys is there nothig the that we lesse feare then hell: or that we lesse hope for then the kingdom of god? What shal we say elles, but that there be many christen men in name, but fewe in dede. But thou my sonne, enforce thy selfe to enter by the streyght gate that leadeth to heauen, and take no hede what thing many men do, but what thing the very lawe of

B nature, what thing verye reason, what thing our lord himselfe sheweth thee to be done. For neither thy glory shalbe lesse if thou be happy with fewe, nor thy pain more easy, if thou be wretched with many. Thou shalt have it, specially effectually. All remedies agaynt the wroide and the devill: with which two, as with it. winnes, thou shalt out of this vale of misery be lift vp into heauen: that is to say, almes dede, and prayer. What may we do without the helpe of god: or how shall he helpe vs if he be not called vpon? But ouer that certainly he shal not heare the when thou callest on hym, if thou heare

C not fyrt the poore man, when he calleth vpon thee. And herelyt is accordyng, that god shoulde despise thee being a ma, whan thou being a man despisest a ma. For it is written: In what measure that ye mete, it shalbe mette you agayn. And in an other place of the golvel it is sayd; blessed be merciful men, for thei shal get mercy: whā I stire thee to prayer, I stire thee not to the prayer that standeth in many woordes, but to that prayer, which in the secret chaumber of the mynd, in þ priuie closet of þ soule, with very affect speaketh to god: & in the most lighsome darkenes of contemplacion, not onelye

D prelenteth the mind to the fater: but also bnieth it with hym by unspeakable wayes, whiche onely they knowe that haue assayed. Nor I care not howe long or how shor thy prayet be: but howe effectuall, howe ardent, and rather interrupted and broke betwene with sighes, then drawn on length with a continuall towne and noumber of woordes. If thou loue thyne health, if þ desyre to bee sure from the grunes of the devill, from the stroimes of this world, from thawayt of thyne enemies: if thou long to be acceptable to god: if thou couet to be happy at the last: let no daye passe thee, but thou once at the leſtwise, present thy selfe to

James and
I. Spe.
and reme-
des against
the wroide &
the devill.

Actu. 7.

Actu. 5.

Capit.

The day with-
the last: let no daye passee thee, but thou

once at the leſtwise, present thy selfe to

God by praiser, and falling down before him flat to the ground with an humble affect of devout minde, not from the extremitie of thy lippes: but out of the inwardnes of thine hert crye these woordes of the prophete: Delicta iuuentis me, & gno-

Psal. 34.

rantus meas ne memineris, sed secundum misericordiam tuam mea mea mei propera bonitate tua domine. The offeces of my youth, & myne ignorāces, remēbre not god lord: but after thy mercy lord, for thy goodness remēbre me. What thou shal in thy praiser are of God: both the holy spirite whiche praieth for vs, & eke thyne owne necessitie shal every houre put in thy mynd: & also what thou shal praiere for, thou shal finde mater enough in the reading of holy scripture, whiche that thou woldest nowe (letting poetes fables & trifles aside) take euer in thyne hande, & hertely praze the. Thou maist readyng of do nothing more pleasant to God, nothing more profitable to thy self: then if thyne hande cease not dale nor night to turne & reade the volumes of holy scripture. Ther lieth priuely in them a certein heauenly strength, quick and effectual, whiche with a meruelous power transformeth and chaungeth the readers mynde into the loue of God, if thei be clene and lowly entreated. But I haue passed now the boundes of a letter, the

mater drawing me forth, and the great loue that I haue had to the, both ever before, and specially syth that houre, in

whiche I haue had first knowlage of thy most holy purpose. Now to make an ende with this one thing, I warne the (of which, whan we were last together, I often talked with the) that thou never forget these. ii. thinges: þ both the sonne of God dide for the, and that thou shal also thy selfe die shortly, liue thou never so lōge. With these swayn, as with two spurres, that one of feare, that other of loue: spurre forth thine hors thoroþ the shor waie of this momentary lif, to the reward of eternall felicitie, sith we neither ought, nor maiest prefer our self any other ende, than the endles fruicion of the infinite goodnes both to soule and body, in everlasting peace. Farewel, and feare God.

CThe mater oþ argument of the epistle of Picusto Andrew Coineus.

THis Andzev, a worshipfull man, and an especiall frende of Picus, had by his letters geue him counsell to leaue the study of philosophie, as a thing, in whiche he thought Picus to haue

A I have spent tyme enough: and which, but if it were applied to vse of some actual besines, he iudged a thig vaine & vnprofitable. Wherefore he couseiled Picus to surcease of study, & put hi self with some of the great princes of Italie, with who (as this Andrew said) he shold be much more fruitfully occupied, then alway in the study and lernyng of philosophie.

Philosophie. To whom Picus answered, as in this presene epissle appereþ, where he saith these wordes. By this it shoulde folow, that it were either seruile, or at the leſt wile not princely, to make the studie of

Mercenary. philosophie other then mercenary: thus he meaneth. Mercenary we call all those thinges, whiche we doo for hire or rewarde. Then he maketh philosophie mercenary, & blyth it not as connyngh, but as marchaundise, which studieth it not for pleasure of it self: or for vñstruccþon of his minde in morall vertue: but to applie it to such thinges, where he maie geat some lucre or worldly aduantage.

C John Picus Erie of Mirandula
to Andrew Coernes greeting.

Y Erhort me by your letters to the ciuile and actiue life, saying, that in vaine, & in maner to my rebuke and shame, haue I so lōge studied in philosophie, but if I wolde at the last exercize that lerning in h̄ entretyning of some profitable actes and outward besines. Certainly my wel beloued Andrew, I had cast awaie bothe cost and labour of my studie, if I were so minded, that I coulde finde in my hert in this mater to assent unto you, and folow your counseill. This is a very deadly & monstrous chung the sun, persuaciō, which hath entred the minde of philosophy.

**A monstrous
glauion to the sun.**

D facion of their wit, then to the cnlture & profit of their myndes to be little & easly fasshed. The wordes of Neoptolomus thei holde vitterly for a sure decree, that philosophie is to be studiedy either never or not longe: but the sayinges of wisemen thei repute for Japes and very fables: that sure and stedfast felicitie standeth only in the godnes of the mynde, & that these outward thinges of the body or of fortune litle or nouȝt perctine vnto vs. But here re will raike to me thus: I am content ye studie, but I wolde haue you outwardly occupied also. And I desire you not so to embrace Martha, that

Felicite.

ye shoulde vitterly for sake Marle. Loue them, and vse them both, as wel studie as worldly occupacion. Trewhly my welbe loued frende, in this point I gaineſayre you not: thei that so do I finde no faulþe in; nor I blame them not: but certeinly it is not all one to saie we do well, if we do so: and to saie we do euill, but if we do so. This is farre out of the waie: to think that fro contēplacion to the actiue liuing, that is to saie, from the better to the worse is none errour to decline. And to thinke that it were shame to abide stil in the better, and not decline. Shall a man thei be rebuked, because that he deſireth & ensuethe vertue only for it selfe:

because he studieth the misteries of god: because he ensercheth the couſell of nature, because he blyteth continually this pleauant eale and rest, ſekynge none outward thing, diſpysing all other thing: ſyng those thinges are able ſufficiently to ſatisfie the deſire of their folowers: By this recknyng it is a thing either ſeruile, or at the leſt wile not princely, to make the studie of wiſedom other then mercenarie. Who maie wel heare this, who maie ſuffre it? Certeinly he neuer

ſtudied for wiſedom, whiche ſo ſtudied therfore, þ i tyme to come ether he might of wiſedom not or wold not ſtudy therfore. This ma neuer to be rather exercized þ ſtudy of marchaundife the of wiſedom. Pe wȝit vnto me, þ it is tyme for me now to put my ſelfe in houſhould w̄ ſome of þ great pricces of Italie: but I ſee wel, that as yet ye haue not

knowē the opinion, þ philofophers haue philofophers, of them ſelue: whiche (as Horace ſaith) repute the ſelue kinges of kinges: thei loue libertie: thei can not beare the proude maners of estates: thei can not ſerue.

Thei dwelle with them ſelue, and be content with the traquillitie of their own mynde, thei ſuffiſe them ſelue and more, thei ſeke nothing out of them ſelue: the thinges that are had in honour among the common people: among them be not holden honorable.

All that euer the voluptuous deſire of men thirſteth for: or ambition ſeketh for: thei ſet at nought and despise. Which while it belōgeth to all men: yet vndoubtedly it pteineth moſt properly to them, whom fortune hath ſo liberally fauored, that thei maie liue, not only well and plenteously, but also nobly. These great fortunes lift vp a man hie, and ſettem him out to the ſhew:

but oftentymes, as a fierce and a kitthy horſe, thei caſt of their maſter. Certeinly alway thei greue and bere him, & rather

Highe estate.

Meane
estate.

Arather teare him, then beare him. The golden mediocrite, the meane estate is to be desired, whiche shall beare vs as it were in handes more easly, which shal obey vs and not maister vs. I therfore abyding firmly in this opinio: set moze by my little houle, my study, the pleasure of my bokes, the rest and peace of my minde: then by all your kinges palacis, all your comune busines, all your glorie, all the aduaantage that ye hawke after, and all the fauour of the court. For I loke not for this frute of my study, þ I mae therby hereafter be tolled in the fode & combeling of your woldy busynesse: but that I mae once bring forth the children that I trauaile on: that I mae geue out some bokes of myne own to the comon profit, whiche mae sumwhat sauour: if not of cunnynge, yet at the leſt wiſe of wit and diligence. And because ye ſhall not think, that my traueile and diligēce in ſtudy is any thing remitted or slacked: I geue you knowlage, that after great ſeruent labour, with much watch and infatigable traueile, I haue learned both the Hebrew language, and the Chaldey: and nowe haue I ſet hand to ouercome the greate difficultie of the Araby tonge.

Concerning the argyment of the epiftle following.

After that John Frauncis, the newiel of Picus, had (as it appeareth in the firſt epiftle of Picus to him) begon a chaunge in his liuyng: it ſemeth by this letter, that the company of the court, where he was couersaut diuerſly (as it is their vnmancly maner) diſcanted therof to his rebuke, as them thought: but as truth was vnto their owne. Some of the iudged it ſoly, ſome called it hypocriſie, ſome ſcorned him, ſome ſclaundored him. Of all whiche demeanour (as we mae of this epiftle conjecture) he wrote vnto this erle Picus his uncle, whiche in this letter coſorteth and encorageth him, as it is in þ course therof euident.

John Picus erle of Mirandula to Francis his newiel greeting in our lord.

Sappy art thou my ſonne, whan that our lord, not only geneth the grace well to live, but also that while thou liuest well, he geneth

the grace to beare euill wordes of euill people for thy liuyng well. Certainly, as great a p̄falle as it is to be comended of them that are comendable: as great a comendacion it is, to be reproued of them that are reprovable. Notwithſtanding it is a conſideration to be my ſonne, I call the not therfore happy, because this false reprofe is worshipful reproved of and gloriouſ vnto the, but for because the reprofe, that our lord Ieſu Christ (which is not only crewe, but also trueth it ſelfe) affirmeþ, þ our rewarde ſhalbe plentuous in heauen, when men ſpeke euill to vs, and ſpeake all euill againſt vs lying for his name. This is an Apoſtles dignitie: An apoſtles to be reputed digne aforé God, to be deſtitute of wicked folk for his name. For we reade in the ghospell of Luke, that the apoſtles went ioyfull and glad from the counſell house of the Jewes, becauſe God had accepted the as worthy to ſuffer wronge and reprieſe for his ſake. Let vs therfore ioye and be glad, if we be worthy ſo great worship before god, þ his worship be ſhewed in our rebuke. And if we ſuffre of the world any thing that is greuous or better: let this ſweete voice of our lord be our conſolacio: si mu-
dus vos odio habet, scitote, quid priorem me vobis habuit.

If the worlde (ſaiſt our lord) hate you: know ye, þ it hated me before you. If the worlde the hated him, by whiſt the world was made: we moſt viſe & ſimplic men, & worthy (if we conſider our wretched liuyng well) all ſhamie and reprofe: if folk backbite vs, and ſale euill of vs: ſhal we ſo greuously take it, that leſt thei ſhould begin to do yuel? Let vs rather gladly receive this euill wordes: and if we be not ſo happy to ſuffre for vertue and trueth, as the olde ſaintes ſuffered beatinges, bynding, priſon, ſwerdes, and death. Let vs think at the leſt wiſe, we be wel ſerued, if we haue the grace to ſuffre chiding, detraction, and hatred of wicked men: leſt that if all occaſion of deriuing be taken away, ther be leſt vs none hope of rewarde. If men for thy god liuing praise the: thy vertu certainly, in þ it is vertue, maketh the like vnto Christ: but in that it is praised, it maketh the unlike him: whiche for the rewarde of his vertue receiuēd the opprobriouse death of the croſſe: for which (as the Apoſtle ſaiſt) God hath exalted him, and geuen him a name, that is aboue all names. More desirefull is it than to be condenmed of the worlde, and exalted of God, then to be exalted of the worlde and con-

Joh. 4.

G

Phi. 1.

A condēned of god. The wōrld condēneth to life, God exalteth to glōry: the wōrld exalteth to a fall; God condēneth to the fire of hell. Finally, if the wōrld sawne upon the: binneth it mai be but that thy vertue (which all lust vþwarde shoulde haue god alone to please) shal somwhat vnto the blandishing of the wōrld, & fauoure of þ people iclīne. And so though it lese nothing of þ integratōe of our psecōion, yet it leleth of the rewarde: which rewarde while it beginneth to be paide i the wōrld, where all thiȝ is litle, it shal be leſſe in heāne, wher al thiȝ is great.

Happie rebukes.

Dappy rebukes, which make vs sure, that neither þ floure of our vertue shall

Wether v̄ the pestilēt blast of baiglōy, nor our eternall rewarde be minis̄hed for the vaine promociōe of a little popular fame. Let vs, my sōne, loue these rebukes, & onely of þ ignominie & reprofe of our lozdes crosse. Let vs like faithful seruautes, v̄ an holy abicion be prouide. **T**he (saith saint Paule) preche Christ crucified, which is vnto the Jewes diſpite, vnto the Gēt̄iles foly, vnto vs the vertue and wisedome of god. The wisedome of this wōrld is foolishenes afore God, and the foly of Ch̄riste is that, by whiche he hath ouercome the wisedome of the wōrld, by whiche it hath pleased

Cgod to make his beleuing people safe. If that þ doubt not, but that thei be madde, which backbite thy vertue: whiche the christen lyting, that is very wisedome reputeth for madnes: consider than how much were thy madnes: if thou shouldest for the iudgement of madde men swarue from the good institution of thy lifē, namely sich al errour is with amēdement to be taken awaie, and not with imitation and folowing to be encreased. Let them therfore nighe, let them balill, let them barke, goe thou boldely forth thy iourney, as thou hast begōne,

Pand of the wickednes and misery conſider how muc̄e thy ſelſe art beholden to God, whiche hath illuminid the ſitting in the shadow of death, and translatting the out of the company of them (which like dzōken mē without a guide wandre hether and thether in obscure darkenes) hath associate the to the chil‐dren of light. Let that same ſweſte voice of our lord alway ſowne in thine eares:

sime mortuos ſepelire mortuos ſuos, tu me ſequere.
Mat. 8. Let dead men alone with dead men, Dead be thei follow thou me. Dead be thei, that liue that iþue not not to god, and in the ſpace of this tem‐to god. porall death laboriouſly purchase them

self eternall death. **O**f whō ſt thou aske **E**wherto thei draw, whero thei referte their ſtudies, their warkes, & their bellenes, and finally what ende thei haue appointed thei ſelf, in the adopcion whero thei ſhoulde be happy, either thei ſhall haue bitterly nothing to anſwer, or thei ſhal bring forth wordes repugnat in them ſelſe, & contrary eche to other like the rauing of bethlem people. **N**or thei wot neuer thei ſelſe, what thei do, but like them that ſwyme in ſwift flodes, thei be borne forth with the violence of evil cuſtome, as it wer with þ boyſteous course of the ſtreame. And their wickednes blinding them on this ſide: and the **F**deuile p̄ciking them forthwarde on that ſide: thei renne forth hedling in to all miſchiefe, as blinde guides of blinde men, til that death ſet on them bñware, and till that it be ſaide vnto them, that **C**hrist ſaith in the ghoſpell: **M**y frende, this night the deuils ſhall take thy ſoule from the: theſe godes thei that thou haſt gathered, whare ſhall thei be: Then ſhal thei enuie thei, whom thei diſpiled. **T**he ſhal thei comēde thei, þ thei mocked, the ſhal thei couet to enſue them in living, whan thei mate not, whom whan they might haue enſued, thei pursued. **S**top therfore thine eares my moſt dere ſon, & **G**what ſo ever me ſay of the, what ſo ever men think on the, accōpt it for nothing: but regarde only the iudgement of god, which ſhal yeld every man after hiſowne warkes, when he ſhall ſhew him ſelf frō heauen with the aungels of hiſ vertue, in flame of fire, doing vengeance vpon them that haue not knowen God, noz obeied hiſ ghoſpel, which(as the a poſtle ſaith) ſhal ſuffre in death eternal payne, from the face of our lozde, and from the glorie of hiſ vertue, whan he ſhal come to be glorified of hiſ ſaintes, and to be made meruatiouſ in al them that haue beleued. It is written, *Nolite timere, qui corpus possunt occidere, sed qui animam potest mittere in geberū.* **W**at. 10. **L**uc. 12. **F**ear not thei (ſaiſt our lozde) that maie flay þ body: but fear him that may caſt the ſoule in to hell. How much leſſe thei be thei to be feared: þ maie neither hurt ſoule noz body, which if thei now backbite the liuing vertuously, thei ſhal doe the ſame neuertheleſſe if (vertus forſaken) thou were ouerwhelmed v̄ vice, noz for that vice diſpleaſeth them, but for that þ vice of bacabiting alway pleaſeth thei: flee if thou loue thine helth, flee as farre as thou mayest their company, & retournyng to thy ſelſe, oſtentimes ſecretly

Sal. 24. A cretely praye vnto the mest benigne fa-
ther of heauen, crying with the prophet
Ad te domine leu. viii. animam meam, deus meus in te con-
fido non erubescam, etiam si irredeant me inimici mei,
etenim vniuersi qui sperant in te, non confundentur.
Confundantur ini quis agentes superuacue, vias tuas do-
minis demonstra mihi. Semitas tuas adoece me. Dirige me
in veritate tua & doce me quia tu es deus salvator meus,
& in tesserabto tota die: that is to saye. To
the lord I lyfte vppe my soule, In thee I
truste, I shall not be ashamed, & though
myne enemies mocke me. Certainly all
they that truste in thee, shall not bee a-
shamed. Let them be ashamed y woorke
wickednesse inayne. Thy wyses good
lorde shewe me, and thy patches teache
me, directe me in thy truthe, and teache
me, for thou art god my saviour, in thee
shall I truste all the day. Remember also
my sonne, that the death lieith at had.
Remember that all the tyme of oure life
is but a momēt, and yet lessē than a mo-
ment. Remember howe cursed oure old
enemy is: whiche oftereth vs the kynges-
domes of this wozlde, that he might be-
rene vs the kyngdome of heauen, howe
false the fleshly pleasures: whiche ther-
fore embrace vs, that they might stran-
gle vs. Howe disceitfull these wozldlye
honoures: whiche therfore lyfte vs vp:
that they might thow vs downe. How
deadly these richesses: whiche the moze
they sedē vs: the moze they poisone vs.
How shozte, howe uncertain, how sha-
dowe like, false imaginary it is, that all
these thinges together may byng vs, &
thoughe thei stowe to vs, as we woulde
withe them. Remember again howget
thinges bee promised and prepared for
them, whiche despising these prelente
thinges desire and lōg for that country
whose kyng is the Godhead, whose law
is charitic, whose measure is eternitye.
Occupie thy mynde with these medita-
cions, and suche other that maye waken
thee when thou slepest. Bindle thee whē
thou warest colde, confirme thee when
thou waucrest, and exhibite y whinges
of the loue of God, whyle thou laboarest
to heauenwarde, that whan thou com-
mest home to vs (which with greate de-
sire we looke for) we maye see not onely
him that we coueyt, but also suche a ma-
ner one, as we coueyt. Fare well and
loue God, whome of olde thou haste be-
gonne to feare. At Ferare the seconde
daye of July, the yeare of oure redemp-
cion. M. CCCC. LXXXIII.

Our lyfe is
but then a
moment.
The devill.
The wozlde.
The flesh.

By onour.
Riches.

Chat they might thow vs downe. How
deadly these richesses: whiche the moze
they sedē vs: the moze they poisone vs.
How shozte, howe uncertain, how sha-
dowe like, false imaginary it is, that all
these thinges together may byng vs, &
thoughe thei stowe to vs, as we woulde
withe them. Remember again howget
thinges bee promised and prepared for
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ner one, as we coueyt. Fare well and
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daye of July, the yeare of oure redemp-
cion. M. CCCC. LXXXIII.

The interpretation of John Piscus vpon this psalm Conserua me domine.

Conserua me domine, quoniam speravi in te. ¶ Dixi domino deus meus es tu, quoniam bono Psal. 16.

rum meorum non egis. Sanctis qui sunt in terra eius misericordia voluntates suas. Multe

tiplicate sunt infirmitates eorum postea accelerauerunt.

Non congregabo conuenticula eorum de sanguinibus,

nec memor ero nomum eorum per labia mea. Dominus

par bereditatis mee. Et calicis mei tu es qui restitus be-

reditat mihi meam mibi. Funeris cederunt mibi in preclaris,

eternis hereditatis mea preclaras est mibi. Benedicam

dominum qui tribuit mibi intellectum, insuper & usque

ad noctem incipuerunt me renes mei. Providebam dos-

minum in conspectu meo semper, quoniam a dextris est

mibi, ne commouear. Propter hoc letatum est cor meum

& exultauis lingua mea, insuper & caro mea requiescat

in spe. Quoniam non derelinques animam meam in inferno, ¶

ne c das faciem tuum videre corruptionem. Notas

michi fecisti vias vite, ad impletis me leticia cum vultu

tuo, dictationes in dextera tua usque in finem. Con-

serua me domine: kepe me good lord. If any

perfite manne looke vpon his owne es-

tate, there is one peryll therein, that is

to wyte, leſſ he ware proude of his ver-

tue, and therefore David, speaking in h

parson of a ryghtuous manne of hys e-

state, beginneth with these wozdes. Con-

serua me domine. That is to saye, kepe me

good lord, whiche wozde kepe me: if it

bee well considered, taketh awaſe al oc-

cation of p̄yde. For hee that is hable

of hyselie anye thynge to geat: is hable

of hyselie that same thing to kepe. He

that alſteth then of God to be kept in the

ſtate of vertue, ſignifieth in that a king

that from the begynnyng he gote not y

vertue by hyselife. He then, whiche re-

membreth that he attayned his vertue:

not by his owne power, but by the po-

wer of God, may not be proude therof,

but rather humbled before God, after

thoſe wozdes of chappleſſe. Quid habes, quod i. Cor. 4.

non acceſſisti. What haſſe thou, that thou

haſſe not receyued: and if thou haſſe re-

ceiuied it: why arte thou proude therof,

as though he thou haddeſſt not receiuied it.

Two wozdes then be there, whiche we

ſhoulde euer haue in oure mouthe that

one, Miserere mei deus, haue mercye on mee

Lorde, whan we remembre our bryce,

that other. Conserua me deus, kepe mee good

Lorde, whan we remembre our vertue.

Quoniam speravi in te. For I haue truffed in

thee. This one thynge is it, that maketh

vs obtayne of God oure petucion, that

is to wyte, whan we haue a full hope

and trufe, that we shall ſpede. And yf

we obſerve theſe two thyngeſ in oure

requeſtes, that is to wyte, that we re-

quire nothynge, but that whiche is good to be ob-

ſor for vs, and that we require it ardently ued in p̄ayer.

b. f. with

Awlth a sure hope that God shal here vs,
our prayrs shal never be boide, where-
fore whā we misse the effect of our peti-
tion, either it is soz that we aske such
thing as is notions unto vs (soz as christ
sayeth) we wote never what we aske.

John.14.

And Jesus said: whatsoever ye shal ask
in my name, it shal be geuen you. This
name Jesus signifieth a saviour, and
therefore there is nothinge asked in the
name of Jesns, but that is wholesome &
helpyng to the saluation of the asker, or
els god heareth not our prayer, because
that though the thing that we require be

Bgood, yet we aske it not wel. For we ask
it with little hope. And he that asketh
doubtingly, asketh coldly. And therfore
satnce James biddeth vs ask in faith no
thyng doubting. *Dixi domino deus meus es tu:*

I haue saide to our Lorde, my God arte
thou. After that he hath warded and fe-
ced himself againste pride, he describeth
in these woordes his estate: All þ estate
of a righteous manne standeth in these
woordes. *Dixi domino deus meus es tu:* I haue
sayde to our Lorde, my God arte thou.

Whiche wordes though they semme com-
mune to all folk, yet are there very few
that maye saie them truely. That thing
a manne taketh for his god, that hee ca-
keth for his chiese good. And that thing
taketh he for his chief good, which onyl
hadde, though all other thinges lacke, he
thinketh himselfe happye, and whiche
onely lacking, though he haue al other
things, he thinketh himselfe unhappy. The

The wiggards regard the saith to his money. *Deus meus es
tu, my god arte thou.* For though honor
faile, and health and strength & frendes
so he haue money, he thinketh hymselfe

well. And if he haue al those thynges, þ
we haue spoken of, if money sayle, bee

The gluttons goo, is nechylpe thyinketh hymselfe unhappye. The glo-
tont, consaith unto his fleshlye lust, the am-
bici- bitions manne sayeth to his batnglozy,
ous mans god my god arte thou. See than how few
is bainglozy maye truely saye these woordes. I haue

Sayde to oure Lorde, my God arte thou.

For jomelye he maye truelye saye it,
whiche is content with God alone: so
that if there were offered him al þ king-
domes of the worlde, and all the good
that is in earth, and all the good that is
in heauen, he woulde not once offendre
God to haue them all. In these wordes
than, I haue sayde to our Lord, my god
arte thou, standeth al the state of a righ-
teous manne: *Quoniam bonorum meorum non es
gen.* For thou haste no nede of my good.
In these woordes he sheweth the cause

Why hee sayeth onelye to oure Lorde, *E*

Deus meus es tu, my God arte thou: the cause
is soz that onelye oure Lorde hathe no

nede of our good. There is no creature
but that it needeth other creatures, and

thoughe they bee of lesse perfeccion than
it self, as philosophers and diuinies pro-

uen: soz if these more imperfecte crea-
tures were not, the other that are moze

perfecte coulde not bee. For if any part
of the whole vniuersite of creatures

were destroyed and fallents noughe,
all the whole were subuerted. For cer-

tainely one parte of that vniuersite pes-
rilysynge, all parties perishe, and al crea-

tures be partes of that vniuersite, of *F*

whiche vniuersite God is no part, but
he is the begynnyng, nothing therupon

dependyng. For nothing truely wanne
he by the creacion of this worlde, nor no

thing shoulde he lese, if the wold were
aduillate and turned to noughe again.

Than onely god is he, whiche hathe no
nede of our good. Well ought we cer-

tainely to be ashamed to take such thing
for god, as hath nede of vs. And suche is

every creature. Moreover we shoud
not accepte for god, that is to say, for the

chief goodnes, but onely that thyng
whiche is the mosse souerayne goodnes *G*

of all thynges, and that is not the good
nes of any creature. Onely therfore to

our Lorde ought we to sayc, my god arte
thou. *Sancis qui sunt in terra eius misericordia volumen
testus fuit.* To his sanctes that are in þ land

of him, he hathe made marueilous hys
willes. After god shoulde we speciallye

love them, whiche are nerest torned unto
god, as be the holy angels and blessed

saintes, that are in their countrey of
heauen. Therfore after that he had sayd

to our lord, my god arte thou, he addeth
therunto, that our lord hath made mer-

ueilous his willes, þ is to saye he hathe
made marueilous his loues and his de-

spres towrdes his sanctes that are in
the lande of hym, that is to witte, in the

countrey of heauen, whiche is called þ *Heaven,*

lande of god, and the lande of living peo-
ple. And verely if we inwardly consider

howe great is the felicitie of that coun-
try, and howe muche is the myserye of

this worlde, howe great is the goodnes
and charitie of those blessed citesleyns:

We shall continually desire to be hence,
that we were there. These thynges, and

suche other, whan we remember, wee
should evermoze take heede: that our me-

ditacions be not unfruitfull, but that of *chase a bette*
every meditation we shoulde all waies
purchase

A purchase one vertue or other. As for example, by this medistacion of the goodness of that heauenly countrey we shold wypne this vertue, that we shoulde not onely strongly suffer death & paciently whan our time commeth, or if it were putte unto vs for the faith of Christ, but also we should willynglye and gladiye long therfore, desyryng to be departed out of this vale of wretchednes, that we may raygne in that heauenly countrey with God and his holy sanctes, Multiplicare sunt infirmitates eorum, postea accelerauerunt, their infirmities bee multiplied, and after they hasted. These wordes the prophete speketh of wicked men. By infirmities he vnderstandeth Idolles, and so it is in the Hebrew text, For as good folk haue but one god whom they worship, so evill

wicked people
worship many gods.

Gfolke haue many goddes and ydols, for they haue manyn voluptuous pleasures many vaine desires, manye diuers passions, whiche they serue: and wherfore scake they many sundrye pleasures, certaintly for because they can find none, that can set their hearte at rest, and for that (as the prophete saith) wicked men walke about in a circuit or compasse, whereol there is none ende. Now after these wordes, their ydols be multiplied it foloweth. After they hasted, that is to say: after their ydolls, after their pastyous and beastly desyres, they run furth headling bnatidly, without any consideracion.

CAnd in this be we taughte, y we shoude as spedely runne to vertue, as they runne to vice, and that we shold with no lesse diligence serue our Lozde God, than they serue theyz lozd y dcul. The iust manne consideryngh the estate of euyl folke, determineth firmely with himselfe (as we shoude also) that velerly he wyll in no wyse solewe them: & therfore he saith, Non congregabo conuicticulum coram de sanguinibus, nec memorero nonumini eorum. I shal not gather the congregacion of the from the bloode, nor I shal not remembur their names, he sayth from y bloode both because ydolaters wer wont to gather ther y bloode of their sacrifice together, and ther about to do their ceremonyes.

And also for that all the lfe of euyl men forsaken reason, whiche standeth all in the soule, and folowen sensualitie, that standeth al in the bloode. The prophete sayth, not onely that he will not gather their congregacion together from the bloode, that is to say, that he would doe no sacrifice to those ydolls, but also y he would not remember theyz names, y

is to say, y he wold not talke nor speake

of y voluptuous delices, which are euyl peoples gods, which we might yet law-

Ga perfect mā
suly do: the wryng vs by y: that a persite
mā shold abstain not only fro unlawful nat onely frō
pleasures, but also frō lawful. To thend
y he may altogether hole haue his mind
into heauenward, & the more purly intē
dato y cōēplacion of heauenly thynges.

And forasmuch as som mā wold parady
vēture think, y it wer foly for a man ver-
terly to despise himself frō al pleasures
therfore h prophete addeth: Dominus pars her-
editatis mee. Our lord is h part of mine en-
heritance, as though he would say: me-
uaile not though I for sake al thyng to
thētent y I may haue y possession of god, F

in whō & other things also be possessed.

This shold be y voice of every god chz
stē mā. Dominus pars hereditatis mee. God is the
part of mine inheritance. For certainly
we christen people, to whō god is promis-
sed for an inheritance, ought to be ashamed
to desire any thing beside him. But
for y son man might happelye repute it
for a gret presūpcion, y a man shold pro-
mes himselfe god for his inheritance:
therfore the prophet putteth thereto, Tu es
qui restitus hereditatem meam mibi. Thou good
lord art he, y shall restore mine inheri-
tance unto me. As though he would say
O good lord my god I know well, that
I am nothing in respect of thee, I wote
well I am vnable to ascende by myne
own strenght so high, to haue thee in pos-
session, but thou art he that shalt drawe
me to thee by thy grace, thou art he that
shalt geue thy self in possession unto me.
Let a righteous man than consider, how
great a felicitie it is to haue god fal vnto
him as his inheritance. It foloweth
in the psalmie. Eunis occidierunt mibi in preclaris,
The cozdes haue fallen to me noblye.

The parties & lots of inheritances were

Gcordes or
ropes.

of old time mēt ouse & deuided by cozdes
& ropes. These wordes then the ropes
& cozdes haue fallen to me nobly, be as
much to say, as the parte of lot of mine
inheritance is noble. But forasmuch y
as there be many men whiche thought
they be called to this great felicitie (as
indeed all christen people are) yet they
set little therby, and often tymes change
it for a small simple deuyte. Therefor y
prophete sayth semyngly; hereditas mea pres-
clar est mibi. Myne inheritance is noble
to me. As though he would say, that as
it is noble in it selfe, so it is noble to me,
that is to say, I repute it noble, And all
other thynges in respecte of it I repute

b.ii. (as)

Psalme.ii.

Bloode.

A(as saint Paule saith) soz dong, but soz as much as to haue this lyght of vnderstanding, whereby a man may knowe this gifte that is giv en him of god, to be the gifte of god, therfore the prophete suyngly saith, *Benedic domini, qui tribuit mihi intellectum, that is to say,* I haue blesse our lord, which hath giv en me understandyng: but in so muche as a man oftentimes entendeth after reason to serue god, and that notwithstanding yet sensualite and the flesh repugnery: than is a man perfis, whan that not his soule only, but also his flesh draw foorth to godward, after those wordes of the prophete in an other psalme. *Cor meum et caro*

Platne.63

B *mea exultaverunt in deum rium.* That is to say, My mynde & my flesh both haue ioyed in to liuing god, and soz this the prophete saith here iuyngly. *Et usque ad noctem increpauerunt me renes mei.* My repnes or kidnes, hath chiden me unto the night, that is to saye, My repnes, in which is wont to be the greatest inclinacion to concupiscēce, not only now encloseth me not to sinne, but also chideth me, that is to say, withdraw me from synne unto þ night, that is to say, thei so farforth withdraw me from synne, that willyngly thei afflicte and paine my body. Affliccio is in scripture oftentimes signified by the night, because it is the most discōfortable season. Therfore the prophete sheweth what is the rote of this priuacion or taking awaie of fleshly concupiscēce in a man, saying, *Prouidetiam deum semper in conspectu meo.* I prouided god alwaie before my sight. For if a man had god alway before his eyes as a ruler of al his woxkes, and in all his woxkes shoulde neither leke his owne lucre, his glory, nor his owne pleasure, but only the pleasure of god, he shoulde shoztly be perfect. And soz as muche as he that so doth prospereth in all thing: therfore it foloweth. *Ipsa est a dextro est mihi, ne commouear.* He is on my right hande, that I be not moued or troubled. Then the prophete declareth how greate is the felicitie of a iuste man, which shalbe everlastinglly blessed both in body & in soule. And therfore he saith, *Letatum est cor meum.* My soule is glad, knowyng that after death, heauen is made ready for him. *Ecce mea requiescentia.* And my flesh shall rest in hope, that is to say, that though it ioy not by and by, as in receyving his gloriou estate imediately after the death, yet it resteth in the sepulchre with this hope, that it shal aryse in the day of iudgement immortall

Beynes,

The nyght.

The meane
h̄w a manne
may sooneſte
come to per-
fection.

C and shynynge with his soule. And also the prophete more exprestly declarereth in the verſe folowing. For where he saide thus, *My soule is glad, he addeth the cause, saying.* *Quoniam non derelinques animam meam in inferno.* For thou shalt not leaue my soule in hell. Also wher the prophete saide, that his flesh shuld rest in hope, he sheweth the cause, saying: *Nec dabitis animam vestram videre corruptionem.* For thou shalt not suffre thy saint to see corruption, that is to saye, Thou shalt not suffre the fleshly of a good man to be corrupted. For that that was corruptible, shal arise incorruptible. And soz as muche as Christ was the first, whiche entred paradise, & opened the life vnto vs, and was the first that rose againe, & the cause of our resurrection: therfore thei wordes, that we haue spoken of the resurrection, bene principally understanden of Christ, as saint Peter the apostle hath declared.

And secondarily thei may be understande of vs, in that we be the mebbes of christ, which only never sawe corruption. For his holy body was in his sepulchre nothing putrifid. For asinuche then, as the waye of good iuying bringeth vs to perpetuall life of soule and body. Therfore the prophete saith. *Notus nabi fecisti viae recte.* Thou hast made the wayes of life knownen vnto me: and because that all the felicitie of that standeth in the cleare beholding and fruicion of god, therfore it folowith. *Adimplebit me letitiae cum rutilo tuo.* Thou shalt fill me full of gladnes with thy cheare, and soz þ our felicitie shal be everlasting: therfore he saith, *Delectaciones in dextera tua usque in finem.* Delectacion and ioye shalbe on thy right hand for ever: He saith on thy right hande, because that our felicitie is fulfilled in the visio and fruicio of the humanicie of Christ, which sitteth in heauen on the right hand of his fathers maiestie, after the wordes of saint John. *Hec est tota merces, ut videamus deum, & quem misericordiam Christum. This*

is al our rewarde, we þ

may behold god, and

Iesus Christ, whõ

thou haſte ſet:to

which reward

he bring vs þ

sitteth cher-

& p̄aieth

for vs.

Amen.

John 17

v

The lieke to
rek in hope
what it is.

(. . .)

A **E**welue rules of John Picus Earle
of Mirandula, partly exciting, partly direc-
ting a man in spiritual bataile.

If we refuse
the way of
vertue so
that it is pa-
sic for the like
cause ought
wee to refuse
the way of sin



Ho so to vertue estemeth hard the way,
Because we must haue warre continuall
Against the worlde, the fleshe, the devill that aye
Enforceth emselfe to make vs bondy and thralle,
Let him remembet, that chese what way he shall,
Euen after the worlde, yet must he nedē sustaine
Sozowe, aduersitee, labouer, grief, and payne.

C The ii. rule.

B Thinke in this wretched worldes besy wo,
The battaile more sharpe, and lenger is ywois,
With more labouer and lesse fruite also,
In whiche the ende of labour:labour is:
And when the worlde hath left vs after this
Woide of all vertue:he rewarde when we die
Is nought but fire and paine perpetually.

C The.iii.rule

Consider well, that foly it is and vaine
To looke for heauen with pleasure and delight,
C Sith Christ our lord and soueraine capayne
Ascended never but by manly sight,
And bittre passion:then wot it no right,
Matthew.10. That any seruaunt, ye will your selte recorde,
Shoulde stande in better condicion than his lord.

C The.iiii.rule.

Thinke howe that we not onely shoulde not grudge,
But eke be glad and ioyfull of this sight,
And longe therefore, although we could not judge
Howe that thereby redounde unto vs might
Any profite, but onely for delight,
To be conformed and like in some behauour,
D To Iesu Christ our blessed lord and sauour.

Mat.27.
Mark.15.
John.19.

As often as thou dost warre and striue,
By the resistance of any sinfull mocion,
Against any of thy sensuall wittes fume,
Cast in thy minde as oft with good deuotion,
Howe thou resemblest Christ, as with lowre pocion
If thou paine thy cast:remember thereto withall,
How Christ for thee tasted esull and gall.

If thou withdrawe thine handes, and forbere,

b.iii.

Che

A The rauen of anything: remember than,
How his innocent handes nailed were,
If thou be tempt with pride: thinke how that when
He was in forme of God: yet of a bond man,
He toke the shape and humbled himself for thee
To the most odious and vyle death of a tree.

Lxxvi.2.

B Consider when thou art moued to be wroth,
He who that was god, and of all men the best,
Seyng himself scorned and scourged both,
And as a thre betweene two theues therst,
With all rebuke and shame: yet from his brest
Came never signe of wrath or of disdain,
But patiently endured all the pain.

Mark.10.
Luke.18.
John.19.

Thus every snare and engine of the devill
If thou this wise peruse them by and by,
There can be none so cursed or so euill,
But to some vertue thou mayst it apply,
For oft thou shalt, resiling valiauntly,
The fendes myght and sole fiery darte:
Our saviour Christ resemble in some part.

C The. v. rule.

C Remember wel, that we in no wise must,
Neither in the foxraild espiritual armour,
Nor any other remedy put our trust:
But onely in the vertue strength of our saviour,
For he it is, by whose mighty powze,
The worlde was vanquished and his prince cast ouer,
whiche laygned before in all the earth about.

D In him let vs trust to ouercome all euill,
In him let vs put our hope and confidence,
To subdue the fleshe and maister the devill,
To him be al honour and lowly reverence:
Oft shoud we require with al our diligence,
with prayer, with teares, and lamentable plaintes,
The aide of his grace and his holy saintes.

C The. vi. rule.

Lxvii.5.

One sinne vanquished loke thou not tary,
But lye in awaie for an other every houre,
For as a woode Lion the fende our aduersarie,
Runneth about, seking whom he may devoure,
wherefore continually vpon thy tolore
Lest he thee vapureid, and by ready catche

Theu

A Thou must with the prophete stande and kepe wachte.

C The viii rule.

Enforce thy self not onely for to stande,
Unuainguisched agaist the devils might,
But ouer that take valiauntly on hande
To bairnisch him and put him unto flight,
And that is whan of the same dede thought or sight,
By whiche he would haue thee with sinne contracte:
Thou takest occasion of some good vertuous acte.

B Sometime he secrely casteth in thy minde,
Some laudable dede to sticke thee to pride,
As dainglory maketh many a man blinde,
But let humilitie be thy sure guidde,
Thy good worke to god let it be applide
Thinke it not thine, but a gift of his,
Of whose grace vndoubtedly all goodnes is.

C The viii rule.

In tyme of bataille so put thy self in preace,
As though thou shouldest after that victorie
Enjoy for euer a pccpetual peace:
For god of his goodnes and libetall mercy
May graunt thee gift, and eke thy proude enemy,
Contownded and rebuked by thy battaille,
Shall thee nomore happely for very shame assaille.

But when thou maist once the triumphhe obtaine,
Prepare thy self and trimme thee in thy geare,
As thou shouldest incontinent fight again,
For if thou be ready, the devil wil thee feare,
Wherfore in anywise so euene thou thee beare,
That thou remember and haue euer in memoire,
In victory bataille, in battaille victorie.

C The ix rule.

D If thou thinke thy selfe well sensed and sure,
Against tuncy sortie suggestion of vice,
Consider seale glasse may no distres endure,
And great aduentures oft curse the dice:
Leoparde not to farre therfore and ye be wisse,
But euer in ore eschew the occasions of sinne,
For he that loueth perill shall perishe therein.

C The x rule.

In all temptacion withstande the beginning,
The cursed infantes of wretched Babilon,
To suffer them weare is a leopards thing,

A Beate oute their braynes therfore at the stone,
Perilous is the canker, that catcheth the bone,
To late commeth the medicine, if thou let the soze,
By long continuauice encrease moze and moze:

¶ The xi. rule.

Though in the tyme of the battaile and warre,
The conflict semeth bitter sharpe and sorwe,
yet consider, it is moze pleasure farre,
Duer the deuill to be a conquerour,
Then is in the vse of thy beastly pleasoure,
Of vertue moze ioy the conscience hath within,
¶ Then outwarde the body of all his filthy sinne.

In this point many men erre for negligence:
For they compare not the ioye of the victory,
To the sensuall pleasure of their concupisence,
But like rude beastes vnauidedly,
Lacking discretion thei compare and apply,
Of their foule sinne the voluptuous delight
To the laberous trauaile of the conflict and fight.

¶ And yet alas he that oft hath knobone,
what griefe it is by long experiance,
¶ Of his cruel enemy to be ouerthrobone,
Should once at the least boise do his diligence
To proue and assay with manly defence,
what pleasure there is, what honour peace and rest,
Inglorios victory triumphe and conquest.

¶ The xii. rule.

Though thou be tempted, dispaire thee nothing,
Remember the gloriouse apostle saint Poule,
whan he had sene god in his parfit being,
Lest such revelacion should his heart extolle.
His fleshe was suffred rebell against the soule,
¶ This did almighty god of his goodnes prouide,
To preserue his seruaunt fro the daunger of pride.

¶ And here take hede that he whom god did loue,
And for his most especial vessell chose,
Raunished into the thirde heauen aboue,
yet stode in peril lest pride myght him depose,
well ought we then our heartes fence and close,
Against hainglory, the mother of reprieff,
The very crop and roote of al mischief.

¶ Against this pompe and wretched worldes glosse,

Consider

A Consider how Christ the lordes oueraine powere,
Humbled himselfe for vs onto the crosse,
And paradynture death within one houore,
Shal vs bereue, wealthie riches and honoure,
And bring vs downe full lowe bothe small and great,
To vyle careyn and wretched wozmes meate.

C The twelue weapons of spirituall battayle; which every
manne shoulde haue at hand when the pleasure of a
sinnesfull temptacion commeth to his minde.

S ix	P he pleasure litle and shorte The folowers griefe and heauinesse. The losse of a better thyng, This life a dreame and a shadowe. The death at our hande and vnware,	T he feare of impenitente departing. Eternal toye, eternall payne, The nature and dignite of man, The peace of a good minde, The great benefites of God, The painefull crosse of Christ, The witnes of martirs, and exaumple of saintes.
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The twelue weaponys haue we moze at length
Declared as foloweth.

C The pleasure litle and shorte.
Consider wel the pleasure that thou hast,
Stande it in touching or in wanton sight,
In baine smell, or in thy licorous tast,
Or finally in whatsoeuer delite,
Occupied is thy wretched appetite,
Thou shalt it finde, when thou hast al cast,
Little, simple, short, and sodainly past.
C The folowers griefe and heauiness.
Any good worke if thou with labour do,
The labour goth, the goodnes doth remayne,
If thou do euill with pleasure ioyned thereto,
The pleasure, whiche thine euill worke doth contayne,
Glideþ his way, thou maist him not restaine,
The euil then in thy brest cleaueth behynde,
With grudge of heart, and heauiness of minde.

C The losse of a better thing.
When thou laboarest thy pleasure soz to bye,
Upon the price looke thou shee well aduise,
Thou sellest thy soule therefore euen by and by,
To thy moste bitter dispiteoug enemies,
O madde marchaunt, O foolish marchandise,
To bye a tryfle, O childishe reckening,

A And paye therefore so dere a precious thing.

C This life a dreame and a shadewe,
This wretched life, the trust and confidence
Of whose continuaunce maketh vs bolde to synne,
Thou perceiuest well by experience,
Sithen that houre, in which it did beginne,
It holdeth on the course, and will not linne,
But fast it runneth on, and passen shall,
As dorthe a dreame or shadow on the wall.

C Death at our hande and vniware.

Consider well that euer night and daye,
B while that we bessly prouide and care
For our disport rewyl myght and playe,
For pleasaunt melody and daintie fare,
Death stealeth on full sly and vniware.
He lieth at hande, and shall vs enterpise,
We wote not howe soone, nor in what manerwise.

C Feare of impenitent departing.

If thou shoudest god offendre, thinke howe therefore,
Thou wert foorthwith in very ieopat doure care:
For happily thou shouldest not liue an houre more
Thy sinne to clese, and though thou hadst space,
yet paradynture shouldest thou lacke the grace,
C well ought we then be ferde to done offence,
Impenitent lest we departen hence.

C Eternall rewarde eternall Payne.
Thou seest this worlde is but a thozowe fare,
See thou behau thee wisely with thine hoost,
Hence must thou nedes departe naked and bare,
And after thy desert looke to what coost
Thou art conuaide at such time as thy goost
From this wretched carcass shall disseuer,
Be it ioye or paine, endure it shall soz cuer.

C The nature and dignite of man.

D Remember how God hath made thee reasonable,
Lyke unto his ymage and figure,
And for thee suffered paines intollerable,
That he for angel never would endure:
Regarde O man thine excellent nature,
Thou that with angell art made to bene egall,
For very chaine be not the deuils thrall.

C The peace of a good mynde.

Why louest thou so this bretle worlde ioye,
Take all the mirth, take all the fantasies,
Take every game, take every wanton tope,

A Take every spoerte, that menne can thee deuise,
And among them all on warrantise
Thou shalt no pleasure comparable finde
To thinwarde gladnes of a vertuous minde.

C The grast benefites of god.

Beside that god thee bought and fourmed both,
Many a benefite hast thou received of his,
Though thou haue moued him often to be wroth,
yet he thre kept hath and brought thee vp to this,
And dayly calleth upon thee to his blisse,
How maist thou then to him vnloving bee,
That euer hath bene so louyng vnto thee?

C The painefull crosse of Christ.

B whan thou in flame of the temptation stiest,
Thinke on the very lamentable paine,
Thinke on the piteous crosse of woeful Christ,
Thinke on his bloode bet out at every baine,
Thinke on his precious heart carued in twayne,
Thinke howe for thy redempcion all was wrought,
Let hym not leese that he so dede hath bought.

C The witness of martirs and example of saintes.

Sinne to withstande saye not thou lackest myght,
Suche allegacions foly it is to vse,

C The virtues of saintes and martirs constaunt sight,
Shall thee of slouthfull cowardise accuse,
God wil thee helpe, if thou do not refuse,
If other haue stande or this: thou maist estonne,
Nothing impossible is that hath bene done.

C The twelue properties or condicions of a louer.

S I loue one alone, and contempne al other for that one.
To thinke him unhappy, that is not with his loue.
To adourne himself for the pleasure of his loue.

D To suffer all thyng, though it were death, to be with his loue:
To desye also to suffer shame harme for his loue, and to thynke that hurt
swete.
To be with his loue euer, as he maye, if not in dede, yet in thought.
To loue all thyng that pertayneth vnto his loue.
To couete the praise of his loue, and not to suffer any dispasse.
To belene of his loue al thynges excellente, and to desye that al folk shold
thynke the same.
To weape often with his loue, in presence for ioy, in absence for sorow,
To languish euer and euer to burne in the desire of his loue.
To serue his loue, nothing thinking of any rewarde or profit,

C The

CThe twelue propertees we haue at length more
openly exprested in Balade, as it foloweth.

SHe first point is to loue but one alone,
And for that one all other to forlake,
For whoso loueth many, loueth none:
The floode that is in many channels take,
In eche of them shall feble streames make,
The loue that is deuided among many,
Unneth suffiseth that every part haue any.

BSo thou that hast thy loue sette vnto god,
In thy remembraunce this emprint and grame,
As he in soueraine dignite is odde,
So will he in loue no parting felowes haue:
Loue him therfore with all that he there gaue,
For body, soule, wylte, cunnyng, munde and thoughte
Parte will he none, but either all or nought.

CThe ii. propertee.
Of his loue to the sight and company
To the louer so gladde and pleasant is,
That whoso hath the grace to come therby,
He iudgeth him in perfity and blisse,
CAnd whoso of that company dothe misse,
Lie he in never so prosperous estate,
He thinketh him wretched and infortunat.

So shoulde the louer of God esteeme that he,
which all the pleasure hath, mirth and disport
That in this woorlde is possible to be,
yet tyll the tyme that he may once resoar,
Unto that blessed ioyfull heauenly port,
Where he of god maye haue the gloriouys sight,
Is boide of perfity and sure delight.

DThe iii. propertee.
The third point of a perfyt louer is,
To make him freshe to see that al thing bene,
Appointed wel, and nothing set a mis,
But all well fashioned, proper, goodly, clene,
That in his parsonie there be nothing sene,
In speache, apparaile, gesticule, looke or pace,
That may offendre or marre any grace.

So thou that wilst with god geat into famar,

A Garnish thy selfe vp in as goodly wise,
 As comely be, as honest in behauour,
 As it is possible for thee to devise,
 I meane not hereby, that thou shouldest arise,
 And in the glasse vpon thy body prowle,
 But with faire vertue to adourne thy soule.

¶ The iii. propertee.

If loue be strong, hote, mightie, and feruent,
 There maye no trouble, grief, or sorow fall,
 But that the louer would be well content
 All to endure, and thinke it eke to small,
 Though it were death, so he myght there withall
 ¶ The ioyfull presence of that parson get,
 On whom he hath his hart and loue yset.

Thus shouldest of god the louer be content
 Any distres or sorow to endure,
 Rather then to be from god absent,
 And glad to die, so that he maye be sure
 By his departing hence for to procure,
 After this baley darke, the heauenly light,
 And of his loue the gloriouſ bleſſed ſight.

¶ The v. propertee.

C Not onely a louer content is in his hart,
 But coueteth eke, and longeth to sustaine
 Some labour, incommoditee, or smart,
 Losse, aduersitee, trouble, grief, or paine,
 And of his sorowes ioyfull is and faine,
 And happy thinketh himself, that he may take
 Some misaduenture for his louers sake.

Thus shouldest thou, that louest god also
 In thine heart wish, couoit and be glad
 For him to ſuffer trouble paine and woe
 ¶ For whom if thou be neuer ſo wo be ſtad,
 yet thou ne ſhalt ſustain be not adrad,
 Half the dolour grief and aduersitee,
 That he already ſuffered hath for thee.

¶ The vi. propertee.

The parfite louer longeth for to be
 In presence of his loue bothe night and day,
 And if it happily ſo be fal, that he
 May not as he would, he wil yet as he maie
 Cuer be with his loue, that is to ſaie,
 Where his heauy body nil be brought,
 He wil be conuertaunt in minde and thought.

A Lo in lyke maner the louer of god shoulde,
 At the least in suchwise as he maye,
 If he may not in suchwise as he woulde,
 Be present with god, and conuersaunt alwaye:
 For certes who so list, he mayc putuay,
 Though all the worlde woulde him thereso berewen,
 To beate his body in earth, his minde in heuen.

C Th. vii. propertee.

There is no page or seruaunt mosse or leſt,
 That doth vpon his loue attende and waite,
 There is no little worme no ſimple beſt,
B Ne none ſo ſmall a ttſſle or concepte,
 Laye, girdle, point, or proper glouſ Straite,
 But that iſ to his loue it haue bene nere,
 The louer hath it precious, lief, and dere.

So every relique, ymage, or picture,
 That doth pertaine to goddes magnificence,
 The louer of god shoulde with al besy care
 Haue it in loue, honour, and reuerence,
 And ſpecially geue them preeminenſe,
 Whiche daily done his bleſſed bodye wurche,
 The quicke reliques, the ministers of his churche.

C Th. viii. propertee.

A very louer aboue al earthly thing
 Coueiteth and longeth euermoze to here
 Chonour, laude, commendacion and pralung,
 And evey thyng that may the fame clere
 Of his loue he maye in no manere
 Endure to here that thereso mighten vary,
 Or any thyng lowne in to the contrary.

The louer of god ſhould conēit in lyke wiſe
 To here his honour, woorſhip, laude, and praise,
D whose ſoueraine goodnes none heart may comprise,
 whom in hell, earth, and all the heauen obaife,
 whose perfite louer ought by no maner wiſe
 To ſuffer the cursed wordes of blaſphemyn,
 Or any thing ſpoken of god bntuerently.

C Th. ix. propertee.

A very louer beleueth in his mynde,
 On whom ſo euer he hath his heart Iente,
 That in that person menne maye nothing finde,
 But honorable, worthye, and excellent,
 And eke ſurmountyng tarre in his entent

A All other that he hath knownen by sight or name,
And woulde that euery manne shoulde thinke thesame.

D^r Of god likehoise so wonderfull and hie
All thing esteme and iudge his louer ought.
So reuerence,woorshippe,honour, and magnifie,
That all the creatures in this worlde I vorought
In comparison shoulde he sette at nought,
And glad be if he might the meane deuise,
That all the worlde woulde chinken in likewise.

C The.x.propertee.

B The louer is of colour dead and pale,
There will no slepe in to his eyes stalke,
He sauoureth neither meate,wine, nor ale,
He mindeth not,what menne about him talke,
But eate he,drinke he,sitte,lye downe or walke,
He burneth euer as it were with a fire
In the fercuent heate of his desire.

H^ere shoulde the louer of god ensaunce take
To haue him continually in remembraunce,
With him in prayer and meditacion wake,
Whyle oþer playe,xewil,sing, and daunce,
C None earthly ioye,disport, or bayne pleasaunce
Should him delite,or any thyng remoue
His ardent minde from god his heauenly loue.

C The xi.propertee.

Diversly passioned is the louers hart,
Now pleasaunt hope,now dread and grieuous fere,
Now perfyt blisse,now bitter sorowe smart,
And whither his loue be with him or els where,
Ofte from his eyes there falleth many a tere
For very ioy,when they together bee,
When thei be sundred for aduersitee.

D Lyke affeccions feleth eke the brest
Of gods louer in prayer and meditacion,
Whan that his loue liketh in him rest,
With inward gladnes of pleasaunt contemplacion,
Out breake the teares for ioy and delectacion:
And whan his loue list eth to parte him fro
Out breake the teares againe for paine and woe.

C The.xii.propertee.

A very louer will his loue obaye,
His ioye it is, and all his appetite
To payne himselfe in all that euer he maye

That

A That parson, in whom he sette hath his delite
 Diligently to serue bothe day and nighc
 For verie loue, without any regard
 To any profite, gwerdone, or rewarde.

So thou likewise, that hast thine hearte I sette
 Upwarde to God so well thy selfe endeuer,
 So studiouslye that nothing maiest thee leste
 Not for his seruice any wile disleuere:
 Freelye looke eke thou serue that thereto never
 Truste of rewarde or profite dooe there bynde:
 B But onelye faithfull hearte and louinge monde.

Wageles to serue three thinges maiest vs moue,
 Fiste if the seruice selfe be desirable,
 Seconde if thei whom that we serue and loue
 Bee verie good and verye amiable,
 Thir delye of reason bee we seruable
 withoute the gappyng after any more,
 To suche as haue done muche for vs before.

Serue God for loue then, not for hope of meede,
 what seruice maiest so desirable bee,
 C As where all turneth to thyne owone spedde:
 who is so good, so loue lye eke as hee,
 who hath all readyd done so muche for thee,
 As hee that firsste thee made: and on the roode,
 Este thee redmed with his precious bloode.

A prier of Picus Mirandula vnto God
 O holy God of dreadfull maiestee,
 Verely one in three, and three in one,
 whom Angels serue whose worke all creatures bee,
 whiche heauen and earth directest all alone,
 D we thee beseeche good Lord with wosfull mone,
 Spare vs wretches, and walpe awaye our gilt,
 That we be not by thy iuste anger spilt.

In straite balaunce of rigorous iudgement
 If thou shouldest our sinne ponder and wape:
 who able were to beare thy punishment?
 The whole engine of all this worlde I late,
 The engine that endureth shall for aye,
 with suche examinacion might not stande
 Space of a moment in thine angry hande.

A who is not borne in sinne originall:
 who dothe not actuall sinne in sundry wise:
 But thou good lord art he that sparest all,
 with pitious mercy tempering justice:
 For as thou dost rewardes vs deuise
 Aboue our merite, so dost thou dispence
 Thy punishment farre vnder our offence.

B More is thy mercy farre then all our sinne,
 To geue them also that vnwoorthy bee,
 More godly is, and more mercy therein,
 Howbeit, worthy ynough arte thei pardee,
 Be thei never so vnwoorthy: whom that hee
 List to accept, whiche whate so euer he taketh,
 whom he vnwoorthy findeth worthy maketh.

wherefore good lord that aye mercifull art,
 Unto thy grace and soueraine dignitee,
 we sely wretches crye with humble heart,
 Our sinne forgeat, and our malignitee,
 with piteous eyes of thy benignitee,
 Frendely looke on vs once, thine owne we bee,
 Seruautes or sinners whither it liketh thee.

C Sinners if thou our crime beholde certaine,
 Our crime the worke of our vncerteyle mynde,
 But if thy gifteſ thou beholde againe,
 Thy gifteſ noble wonderfull and kinde,
 Thou shalt vs then theſame parſones finde,
 which are to thee and haue be long ſpace,
 Seruautes by nature, chilđren by thy grace.

D But this thy goodnes bringeth vs alas,
 For we, whom grace had made thy children dere,
 Are made thy guilty folke by our trespace,
 Sinne hath vs guilty made this many a yere,
 But let thy grace, thy grace that hath no pere,
 Of our offence ſurmounten all the preece,
 That in our sinne thine honour may encrease.

For though thy wiſedome, though thy ſoueraigne powore,
 May other wiſe appeare ſufficiently,
 As thinges whiche thy creatures every houre,
 All with one voice declare and teſtifie,
 Thy goodnes, yet thy ſinguler mercy,

A Thy piteous heart, thy gracious indulgence
Nothing so cleately sheweth as our offence.

What but our synne hath shewed that mighty loue,
Whiche able was thy dreadfull magestee,
To drawe downe into earth fro heauen aboue,
And crucifie god, that we poore wretches wee,
Should from our filthy sinne pylensed bee,
With bloode and water of thine owne side,
That streamed from thy blessed woundes wide.

B Thy loue and pitie thus O heavenly king,
Our euill maketh matter of thy goodnes,
O loue, O pitie our wealth aie prouiding,
O goodnes seruyngh thy seruauntes in distres,
O loue, O pitie wel nigh now thankles
O goodnes myghtie gracious and wise,
And yet almost vainquisched with our vyce.

Craunt I thee pracie, such heat into mine heart,
That to this loue of thine may be egal:
Craunt me fro Sathanas seruice to astart,
With whom me cueth so long to haue be thrall
C Craunt me good lord, and creatour of all,
The flame to quenche of all sinnefull desire,
And in thy loue sette all mine heart a fire.

That whan the iorney of this deadly life
My sely goost hath finished, and thence
Departen must without his fleshly wife
Alone into his lordes high presence
He maye thee finde: O well of indulgence,
In thy lordeship not as a lord: but rather
As a very tender louing fater.

D

Amen.