The life of John Picus
Erle of Pirandula, a great Lorde
of Italy, an excellent cunning man
in all sciences, vertuous of living:
with divers epistles & other works
of said John Picus, full of great
science, vertue, and widsome: whose
life and woorke bene woorthy
and digne to be read and of-
ten to be had in memory.

Translated out of latin into
English by master Thomas
Hoyse.

Unto his right entirely beloved siter
in Christ, Joyceure Leigh, Thomas
Hoyse greeting in our loye.

The life of John Picus
Erle of Pirandula.

John Picus
of the faders side, of J. Pung.

The lineage of the Empe-
rous Constam-

tyne, by a newne
of the fayde Em-
peur called Picus,

Childloue.

Some.
The life of John Picus

A had none honour: how might they leave to their betters that thing which they had not the leisure: on the other side, if they be better sort, so is sufficiently honorable: yet more may they not leave; they honour to us as inheritances, no more then the beauty of the angels observerable for so near the more noble to be; for they nobles, if our life take those things for which they were noble: but rather the more worship: that our ancestors best, the more holy and shamefull be, we do descend from the steps of them: worshipfull living: the clearer beautie of wholesome birth made: the darkest spot of our life the more evident: to appear and be the more marked: but Picus, of whom we spake, was himselfe so honorable for the great plentiful abundance of all such verities, the pollution whereof very honour in solwinth (as a shadow sooth with a body) that he was to all them that aspire to honours a very spectacle: in which confusions as in a clerke polished, my purpose, they might behold in what points very honour: standeth, a noble entertaining and excellent beaute, though my rude learning be farre unable sufficiently to express: yet so: as much as it were none, should doe it, but he that might sufficiently doe it, no man should doe it: and better it were to be sufficiently done, then utterly done. It shall therefore (as I can) briefly rehearse you his whole life: at his death to grace some other man hereafter (that can doe it better) occasion to take it in hand, where it shall happily give him to see the lyke of such an excellent cunning man, so farre uncunningly written.

Of his parents, and time of his birth.

In the yer of our Lord God 1467,使 the second being the general vicar of Christ in his church: and Frederike the third of that name ruling the empire, this noble man was borne, the last child of his mother Julia, a woman comen of noble stocks, his father named John Fruencke, a Lord of great honour and antiquitie. Of the wonder that appeared before his birth.

In mylent night was there seene before his birth there appeared a serue garland standing over the chamber of his mother while she travailed: 3 days it banished away: which appearance was perdurent a token, that he which should that house in the company of mortal men be borne: in the perfection of understanding should be like the perfit figure of that round circle of garland: and that hys excellent name should round about the circle of thy whole world be magnified, whome应当 should always as the fyer aspire up ward to heavenly things. And whyle stilevelowne should be with an ardent heat in time to come, worship and praise almighty god with all his strength. And as that name sedyly banished, so should this fyr come from the eyes of mortal people be hydode. We have often times read, that such unknowne and straunge tokens hard gone befoare, to followeth the nativitye of excellent, wise, and verito-ous men, departing as it were, and by Goddes commandement severing the cradles of such speciell children fro the company of other of the common sorte. And showing that they be borne to the acknowleging of some great thing. But to passe over other: The great saint Ambrose, a swarme of bees flew about his mouth his cradle, a stone entred in to his mouth, after that flying out againe: and seyning by his hand, and making others among the clouds, escaped both the light of his father, and of all the that were preest. Which pronostication one Paulinus making much of, corysined it to signifie to be the sence of holy cohes of his pilsat waiting: which should shew the celestiall gifts of god, and should live by the mynde of me from earth into heaven.

Of this person.

He was of stature and happe seeme-
ly, and betwyt, of stature good-
ly and high, of feth, edge and folse, his fisiond deadly and faire, his colourne in white, entemengled with comely red, somebody des, his eyes gray and quicke of lake, his teeth white and even, his heare yelow, and not to pisked. Of his setting forth to schole, and study in humanitie.

Vnder the rule and government of his mother he was set to masters, and to learing: where with som dent mind, he laboreth the studie of humanitie, that within short while he was (and not without a cause) accompted amonge the chiefest orators and poctes of his time, in leynyng merylously fluide.
Earle of Mitandula.

A ges to repay a love, that the beryles, which
he heard once red: he woulde agayne
bothe foreward and backward, to the
great wonder of the beryles, rehevere, and
out that woulde holde it in dare remem-
brane; which in other folkes woule com-
monly to happen courray, Fyrst they that
are twyte in taking, besseord times slowe
in remembra: and they that wiht more
laboure and difficultie refiuer in more
sake and surely holde it.

Of his studye in Canone.

In the fourtie yere of his age, by
the cona demet of his mother (whiche
longed verie soe to have him priest)
he departed to Bononie to studye in the
lawes of the church: whiche when he
had two pere saffet, parcelling that the
faculsett leade to nothing, but only
traditions and ordainances: his mynde
fell from it. Yet last he not his time the-
ferne, in that is, pere being a child,
he compiled aburya as a summe upo
all the secretals, in which as briefly as
possible was, he compiled the sect of all
whole great volume, and made boke,
no felender thing to right conning and
parsite doctores.

Of this studye in philosophie s diviniute.

After this, as a delectuous enfer-
chour of the crypts of nature, he
left these common troden pathes,
and gaue him selfe whole to speculatios
philosophie, as wel humane as divine.
For the purchasing whereof (after a
manner of Plato and Apollonius) he stude
fully sought out all the famous doc-
tores of his time, visiting studiously
at the universitie and scholes, not only
through Italy, but also through France.
And to indefatigable laboure gaue he to
those studies, that ye child, and ber-
dles, he was both reputed, was in debe,
both a parcer philosophie, and a parcer
divine.

Of his mynde and bungloious dis-
tions at Rome.

Now had he ben, vii. pere che-
tain in these studies, than full
of pride, a delectuous and
mony praise (for yet was he
not kindled in the love of god) he went
to Rome, and there (counseling to make
a shel of his conning, and little conside-
ring how great ene he should rese a-

John Placius SAINTHIMSELF) ir. C. questes he pur-
sebzone. posde, of divers and sondre matters, as
also at Rome well in logike and philosophie as divis-
nite, with great studie pised he fought
out, as well of the Latin auctours as the
grekes. And partly let out of the secret
misters of the Hebrues, Codres, &
Arabes, and many thingz drawn out
of the olde obscure Philosophie of Pla-
thogazas, Trifigintius, and Cypres, and
many other thingz strange: to all
C. of which questions in open places (that the mighte be to all
people the better known) he fastened
let up, offering all him self to heare
the colles of all such as would come thither
out of farre countreyes to dispute. But
through the enue of his malicicou.

Of this as an enuee, was specially raised against him; for this
cause that where there were many, which
had many perees, zone for: glorie: som for
courselef, gaven them selfe to lerning; thei
thought that it shoulde happily before
their fame a mome thopinion of their
conning, if it were a ma, plenteous of
substance and great doctrine; but in
the chife citte of the world, make a pase
of his wine his lerning, as well in thing
natural as in diviniute, and in many
such thinges as men many perees never
attained to. Now when the perceiued
that they could not against his copyng
any thing openly proue: thei brought
forth the serpintines of false crime.
And cried out, that they were. vii. f. of his ir.
C. questions subject of heresie. Then
signified they to them some good simple
folk, that should of sele to the faith, a
tention of religion, impugnate those ques-
tions, as new thing, as with which their
cares had not be in use. In which im-
pugnation though some of them happy
lacked not good minde: yet lacked their
erudition and lerning, which question,
ot being standing before the, not a few
famous doctours of diviniute had ap-
pione, as god and cleane, and subsci-
bbed their names under them. But he not
a.t. bearing
The life of John Pius

A bearing the lotte of his fame, made a de-
sence for those rit: questions. A word
of great erudicio and elegant, and was
fed with the cognizance of many things
worthy to be learned: which wth he cop-
pied in, lyng by lyng. In which it edict-
ly apperehted, not only that those conclu-
sions were good, and standing with the
faith: but also that which had back
ed at them were of olde and rubenets
to be reproued. Whiche, defence, and all
other things that he should write: he com
mitted (like a good chitien man) to the
most holy judgment of our mother holy
church. Which he receye, and receve,
the rit: questions only by deliberacion ex-
mined, our holy father the Pope appro-
ned Picus and apprized him, as a
bull of our holy father pope Alex-
ander the th., it plentiy appered. But the
bole, in which ¥ whole, ry. ry. quests, 
with their conclusions, were contynned (to
as much as ther were in them many
things strage, and not fully declared:
and were more mete for ferre com-
unication of lerned men, then: for open he-
aryng of common people, which lyng
lacke of cunning might take hurt thereby)
Picus destrited him self, that it should not be
creaddo. And so was the reading thereof
forbidden. So, as he ende had Picus of his
ye monde ¥ proud purpose: ¥ where he
thought to have gott perpetuall praise:
there had he muche work to kepe him
selfe right: that he came not in perpetu-
all iniury and amendment.

Of the change of his life,

But as him self told his neuelo, he
judged, $ this came this to passe,
by the especial provision and singu-
lar goodness of Almighty God: that by
this false crime, lectedly put upon him
by his euell willers, he should correct
his very errores, and ¥ this should be to
him (wanderings in darkenesse) as a shi-
lent light: in which he might behold $
conde, how sure he had gone out of the
waie of truths. For before this he had
been both devions of glance, and kind-
ed in vaine lone, and herd in voluptuo-
sis olde of women. The comelynes of his
body, with the lowe favoure of his
village, and therwith all his mercurios
fame, his exellent learning. richesse
and noble knihts, for many women of
fier on him, from the deire of whom he
not abhorring (the waie of life left a side)
was somwhat fallen in to bitterness.
But after that he was once with this
barrance wakened: he drew backe his
mind flowing in riote, and turned it to
Chist. Wherof one of his friends cha-
ged in to the deire of heavenly riotes,
and dissipating ¥ blast of vaine glorie, which
he before dearely, now with all his mind
he began to feare the glorie and posite of
Chistles church, and so began to od-
dye his conditions, that from that time he
might have been approued: ¥ though
his enemie were his judge.

Of the fame of his verue, and the re-
lose unto him therefore.

Here upon shortly the fame of his
noyle cunning and excellent verue,
right glorie was, shortly to spring, for
which many wry.
the philosophers (and that were taken
in nombre of the most cunning:) rejoyced
bully into him, as to a market of good
doctrine. Some for to many 
questions $ dispute; somet (that were of more godly
mpnde) to heare, $ to take the boldsome
lesson and instruction of good living:
which lessons were muche the more let
by, in how much ther came from a more
noble man, and a more wise man, a him
also, which had him selfe sometime fol-
lowed ¥ croked byles of delicious ple-
asure. To the fynning of god discipline
in the mondes ¥ hearers, those thing
sene to be of great effecte: which be both
in the mondes olde nature good, and also be
spoken of such a manner, as is con-
verted to the wale of justesse, fro the croked
and ragged path of voluptuous living.

The burning of wanton bokes.

And bokes, that in his youth of wa-
ton beries of love, with other like
fancies he had made in his vulgare
petrallated together (in bastard of his vicious
lice passe, and feit ther tribes might passe.
be some eul occassio afterward, he bur-
red.

Of his stude and diligence in
holy scripture.

Fro theselse forth he gave him selfe
and night moystly to the stude
of scripture, in which he wrote
many noble bokes, which well testifie
both his angelique, his art labour,
and his profonde erudition: of which
bokes, some we haue, ¥ some (as an inc-
flamable treasure) we haue lost. Great
libraries, it is incredible to confide, $ how
mercurios reiterete he readde the
lore, ¥ wrote out whate him liked, of
olde fathers of ¥ church; so great know-
ledge

The ball of

Do all hate
had a mah-
pissing tune,
A large he had, as it were harde for him to have, that had lived long, and all his life had done nothing els; but read the.

Of these newe diuines so good judgment he had, that it might appere, there were nothing in any of them, that were unknowne to him; but all thing as ripe as though he had at their worikes ere before his eyes. But of all these newe doctours, he specially commended St. Thomas, as him that enforceth himself in a sure pillar of truth. He was ye quieke, wife, and subtle in dissections, and had great felicity therein, while he had that high Solomon. But now a great while he had bid such obsticles fare wel, and every balemore 2 more crosse them, and so greatly abhorsed them, that he was

Hercules Cestius, duke of Ferrare, spyed by messengers 3 after by himself: desired him to dispute at Ferrare, because the generall chapter of sciences preseruors was holde there; longe it was as he could be sought thereto; but the instant request of the duke, which very singularly love him, he came thereto, where he behavéd him selfe, that was wise to behold, how all the audience resolved to hear him. For it was not possible: a man to sitte neither more quietly, nor more continually. But it was a common saying with him, that such alteracions were for a logician, but not metely for a philosophus. But he faile also, that such disputacions greatly profited, as were exercised with a peaceable minde, to the exercise of the truth in a secret and private, without great audience; but he faile, that those disputacions did great hurt, and were held openly to the common audience of learning, and to winne the favour of the common people, the commendation of sollicers. He thought it better to be turne, but with the designe of worship (which these gasting disputers gape after ther is with an incomparable verve) the appetit of his devotion and rebus, whom after they argue with, which appetit is a deadly wound to the soule, and a mortall peston to charitte. There was nothing passed by those captious subtiles and cavillacies of sophistir. But again, ther was nothing y pome hate and abhorred, considering that they were of nought but to the vanity of such other sollicers as were in very science much better leered, and in those studies ignorant. And that into the serching of the right (to which he gave constant labour) the profited little of nought.

Ce of his learning intollerable.

But because we will holde the order no linger in hand, we will speake of his learning but a woode or twaine generally. Some hath binned in eloquence, but ignorance of natural thinges hath dishonested him: Some man hath flowered in the knowledge of divers strange languages, but he hath wanted all the cognition of philosophie. Some man hath read the instructions of the wise philosophus, but he hath not been exercised in the newe school. Some man hath sought cunning, as well philosophie as divinitie; so praise banez glozie, not for any profit or orance of Christes church. But say all these things were knowledge in equal studie hath so received, that he might seeme by beaze, as a pleasant frende bound to have boden in to him. For he was J. Picus, not of the cabaret of some sollicers (which to be excellent in one thing let all other aside) but he in all sciences profited so excellently: that which of them so ever he had considered in him, he would have thought that he had taken that one for his one study. And al these things were in him so much the more meritorious, in that he came thereto by himself, with the strength of his owne witte, for the love of god and profit of his church, without masters: so that true face of him, that Episcopus the philosopher said of him selfe: That he was his owne master.

These caussers that in so short time brought hys meritorious company:

T he byrninge soure of so wonderful effect in so small time, I could see fayre caussers to have come together: First an incredible wit, feedly a meritorious fast memorie, thirdly great substance. By which is the bying of his books, as well laid as great, and other tinges, he was especially holpen. By him, Mr. Redoute, tempore, he conduced he had laid out in the gathering together of volumes of all manner of literature. The fourth cause was his very insatiable studie: The fift was the contempt of disputing of all trity things.

Of his conditions and his vices.

But nowe let us passe over those powers of his soule, which appeare to understanding and knowledge, and let us speake of them that belong to the beholding of noble acts. Let us as we can, declare his excellent conditions, that his minde entangled to godwardes male appare: And his riches only.
The life of John Piscus

A green out to poore solace mates be under
flande, to the intent that thei, which shall
here his vertue, mate have occasio ther-
by to grete especial laude and thanke
therefore to almightie god, of whose infinite
goodness at grace and vertue cometh.
Of the fates of his holie spirit
and all.

These were before his death to trouble
that all the charge and business of
rule to lordship lute a share, he might
leave his life in rest and peace, well con-
sidering to what ende this earthly ho-
nour and worldly dignitie cometh, all
his dominion and dominions, that is
to say the third part of the ducate of
Brandenburg, and of Corsovia, unto John
Francis his neuan he folde; and that
so good chepe, that it seemed rather a gift
then a sale. All that he ever received of
this bargaine, partly he gave out to
poore solace, partly he bestowed in the
helping of poore lads, to the finding of
him and his holdholde. And over that,
much silver beale, and plate, with other
precious costly benifiles of houseold,
he divided among poore people. He was
content with what hee bare at his table,
had he soe much what retynge of
the old plente in detitie brande and silver
bestell. Every daye at certaine holles
he gave him selfe to prayer. To poore
solace, if any came, he plentifully gave
out his money; and not content only
to give he had him selfe ready; he wrote
over, to one Hierome Bentenuiri, a Flo-
ritane, a well lettered man (whom for his
great love toward him, and the integri-
tee of his contention, singularly fau-
tred) that he should with his owne
money ever help poore solace and geese made
money to their marriages; alwayes send
him woode, what he had laide out, that
he might pay it him again. This office
he committed to him, that he might the
more easily by him, as by a faithful mes-
fenger, relieve the necessite and misery
of poore neste people, such as him selfe
happily could not come by the knowl-
dge of.

Of the voluntary allection and
paiment of his owne body.

Or all this, many times (which
is not to be kept secret) he gave
alms of his owne body; we know
manie men, which as saie Hierome saith
put forth their hand to poore solace; but
with the pleasure of the field that be over
comen; but he manie dotes (and namely
those dotes, which represent unto us the listed
for passion and beth that Christ suffered for
gods sake. Our (a)bet and sougtherd his owne beth
in the remembrance of that great ben-
fit, for cleaving of his owne offences.
Of his pliableuitie of beinge nature.

He was of chere alwaie misery, and
to soe benigne nature, that he was
never troubled with anger. And
he said once to his neyther, what so
enere holde happen (tell there never to

great misadventure) he could never as
him thought, he moved to wrath; but if
his ch.Charles, in which this booke
late, that he had with great trauail and
watch compiled. But as much as he
considered, that he laboured only for the
love of God, and profit of his church;
that he had dedicate unto him all his
bodies, his studies, and his workings; and for
such a sake, that such god is almighty,
thee could not miscarry, but if it were
either by his commandement, or by his
sufferance, he did always, beinge God
is all good, that he would not suffer him to
have that occasion of heavines. Soe
happy mynde, which no manie aduentures
might apperceive, which no prosperity
might enhance; not the comitte of all
philosophie was able to make his proud:
not the knowledge of the Hebrew, Chal-
der, and Arabic language, beside Greke
and Latin, could make him vanglorious:
not his great substancie, not his noble,
bloude could blow by his heart, not the
beautie of his body, nor the great occa-
sions of finne, were able to pull him back
in to the voluptuous yode way, that leadeth
to hell. What thing was ther of so me-
celous strength, that might overawe
the minde of him (which owne as Sen-
eke saith) was gotten aboue fortune;
as he, which as well his fauour as his
malice, hath set at nothet, that he might
be coupled with a spiritual knott unto
Christ and his heauenly citizeders.

How he exhorted dignitaries.

When he saw manie men with great
labour and money deliberate, and be-
"ly purchase the offices and digni-
ties of the church (which are now
a dotes, alas is while, commonly bought
and sold) he felt dissatisfied to receive the
what two hanges offered them. What an
other men offered him great worldly pr-
motion, if he wolde go to the hanges
court; he gave him suche a answerer;
that he holde we know, that he is neither
defiled worship, worldly riches; but rather

Of the benefactures of the

The Rech de

happily coude not come by the know-

alisation and

paiment of his owne body.

O
Earle of Mirandula.

A rather let them at nought, that be might the more quietly gene him self to studie, and the seruice of god. This toates he perverted, that to a philosopher, & him y feeleth fo lostome, it was no plaist to gather richesse, but to refuse them.

The baptizing of wombe glose.

All plaist of people, and all earthy glose, he reputed bettir 10 nothing; but in the refining of this shadow of glose, he laboured for very glose, which everyare foloweth bertue, as an inseparable seruant. He saide, that same ofteentimes did hurt to men whilest the lie, & never good when the be dead. So much only let he by his learing, in how much he knew that it was profittable to the church, and to the exterminacion of errores. And ouer that he was come to that pike of paraft hys militie, that he little forced, whether his bouses went out under his owne name or not, so that the might as much prite, as if they were gene under his name. And now let he little by any other boses, save only the bible: In the only study of which, he had appointed him self to spede the residue of his life, sauing that the common people picked him, when he considered to many, and so great workes as he had concieved, and longe travaulled byon, how the were ofter every my and by desitred and loked after. How much he let more by devotion then comynge.

Deotion.

The little affection of an olde man to an olde woman to godwards (but it neuer so small) he let more by, then by all his owne knowledge, as well of natural thynge as godly. And ofteentimes in communicacion he would admonishe his familiar frendes, how greatly the mostall thinges bowe and browe to an ende, howe flippere, howe falling it is, that we live in nowe; how forme, bowe stabile it shalbe, that we shall here after live in, whether we be throw downe in to hell, or lift up in to heauen. Wherefore he forbade them to turne up, by their mype of to love God, which was a thing faire reell the all the only that is possible for vs in this life to obain. The fairest thing also in his boke, which he entende by Ente & Vno, Lighetely he treateth, where he interrupteth the course of his disposition, turning his wordes to Angelus Politianus (to who he debarated that boke) he wittit this wife. But now behold, o my wellbelo-
The life of John Picus

A our sient the painfull death of Christ, which he suffred for the love of vs: xa if we wolde agayn think on our death, we should wel beware of synne. Ser-veloute benigneitie curtosis he droued his bones to them: not with strengthe of body or goods of fortune magnified, but to them, whom learnynge and condicions wold he to favour. For similtude of manere is, a cause of lone: and so schiphe. A likenelie of condicions is (as Apollo-\(\text{\textmu}\)nis faith) an affinittie.

what he bare, and what he lovd.

Bonde palse.

Her was nothing more obisone, noz more intolerable to him, than (as he saie faith) the ponde palsaies of stately lory, wedding, and worldly bulines, hesed almost alike. Horwth vs bandye, 

what was his preste, whether he was now in spose, whether of those two bur-ndys lerned lighter, which he wold chole, if he should of necessite be driven to that one, and at his election: which he stirked thea a whyle, but at the last he roke his heade, and a little smiting he anwered, that he had leuer take him to marrying, as that thing in which was lest eueriturie, and not to much lepar-tie. Liberte aboute all thing he lovd, to which both his owne natural affection, and the stude of philosophie encli-ned him: for that he was alwaye wandering and fitting, woldne never take him to any certeyne dwelling.

Of his fayrent lote to God.

Obsencties.

Fourthward obseruances he gave no very great force, we speake not of these obseruances, which the churche commanndith to be obserrued: so is those he was dig litter: but we speake of those ceremonies, which belyaing by setting the very service of god aside, which is (as Chrift faith) to be worshipped in spirit and in truth: But in the inward affectes of the mynde he cleued to god with very seriere love, and devotions. Sometime that meruelous alacrinite languished, and almost fell: and et alia in great strength rode up in to god. In the loute of whiche he so seretely burned, that on a time as he walked to John Fraicis his neuwe in an orchard at Farcare, in the talkyng of the loute of Chrift, he take out of these worldes: nowe faide he, this will I shewe the, I warn ane man to speke: the substanse that I haue lost, after certaine bokes of myne finished, I intende to geve out to poyse folk: and tending my selfe with the crucifire, bare nose walking about the wold in evry towne and castel, I purposed to preche of Chrift. Afterward I understande, by the speciall comant: that he changeth that purpose, ned to resigne and appointed to professhelf selfi in the order of freeres prechours.

Of his death.

I s the vre of our redemption, 1494, when he had fulfille the vrey vre of his age, and abode at Florence, he was sodeinly taken with a serius ars, which so farre fowth crepte into the interior partes of his body, that it defiued all medicines, and overcame all remede, and compelled him within the space to satysfie nature, and repes the life which he receiued of her.

Of hys behaueoure in the extremes of his life.

A after that he had receyued the holy body of our lourant, when the ordered unto him the crucifire (that in the image of Chriftes inesible passion, suffered for our sake, might eere be gave by holy gosse, reeceve his full bonth of love and compation in the beholding of that pititiful figure, as a stronge drsence against all auritice, and a true devout varnis against wicked irritne:) the priest demannded him, whether he 

what was his true belewe that crucifire to be the imag of him, that was very god and very man, which in his godhead was before at tyne begotien of his father, to whom he is also equall in all thing: and which in his holy ghost, god also, of him, of the father coeternally going forth, which in persons be one god, was in the chaste wome of our ladye a perpetual virgine, conceiued in the wembro ther of which suffred hunger, thirst, heate, colde, labour, travaile, and watche: and whiche at the last for washing of oure spottie synne, constrained and drwen unto vs in the name of Adam: for the soureigne lone that he had to maistise, in the anster of the cross willingly gladly these out his most precious bloode: Whilte the priest enquir of him these things, 

what answer he, he not only belew the, but also certainly knew it. C Whose that one Albertus, his spottes some, a pong man, both of wit, cunning, and condicions excellent: began to comfort him against death, and by naturall reason to shewe him why it was not to be feared, but strongely to be taken, as that only thing which maketh an ende.
Earle of Mirandula.

An ende of all the labour, paine, trouble, and sorrow of this most miserable deadly life: he answered, that there was not the chief thing that should make him content to die: because the death determined the manifold incommodities and painfull wretchednes of this life: but rather this cause holde make him not content only, but also glad to die; for that death maketh an ende of paine: in as much as he trusted, the honesty of his life holde leave him no space to paine and offence. He asked also all his servants doe, in as much as he trusted, the honesty of his life holde leave him no space to paine and offence. He asked also all his servants for the rest, the best before that date offended any of them, for whom he had promised by his testament, if any before, for some of the mean and with which, money, money, etc. of them after their departure, he showed also to the abouenaed Alberius, and many other credible persons, that the queen of heaven came to him that night with a meruellous fragrant odour, refreshing his senses that were bruised and bruised with that fever, and promised him, that he should not utterly die. He was awake with a pleasant and merry countenance, and in the very twitches and pales of death he spoke as though he beheld the heavens open. And all that came to him, and saluted him, offering their service, with burning words he received, asked, and killed. The execution of his movables goods, he made one Antony his brother. The house of his ladies he made the poor people of the hospital of Fosse. And in this wise to the handes of our Saviour he gave up his spirte.

The death was taken.

That sorrow and behines his departing out of this world was, both to the poor, high and lowe, well testifed to the princes of Italy, well witnesed by the cities and people, well recorde by great bountie a singular caritie of Charles king of France: which he came to Florence, entending from thence to Rome, and to forth in his stage against the realm of Naples, hearing of his sickness of Pius, in all convenient haste he sent him two of his owne physicians, as embassadors both to visit him, and to do him at the heele the might. And over that sent unto him letters subseuent to his own hande, full of such bountie and courteous office, as the benevolent mynde of suche a noble prince, and the worthy vertues of Pius required.
The life of John Picus

Here followeth the epistle of Saint Picus, of which this two be written unto John Francis his nephew, the third unto one Andrew Coe-nus, a noble man of Italy.

The argument and matter of the present epistle of Picus, unto his nephew John Francis.

I

Apparly, by this epistle, that John Francis, the nephew of Picus, had broken his nuptial bond, and had made him of counsel in some secret godly purpose, which he intended to take upon him; but what this purpose be, or upon this letter, we can not fully perceive. Now after he thus entreated, there fell unto him many impediments, and divers occasions, which withode his enter, and in manner letted him, and pulled him back. Whereof Picus comseth him in this epistle, and entreateth him to succorance, by such means as are in the epistle evident and plain enough.

Norwithstanding, in the beginning of this letter, where he faith, that the kith shall (but if we take good heed) make us take in the cupes of Circes, and misleape us in to the likenes and figure of beast besse; these words, if we perceive them not, be in this wise underhand. Ther was some time in a woman called Circe, which bewchauntede us, as Circe, gil maketh mention, bled with a drinke to turne as many men, as we receyved it, in to divers likenes, and figures of foly beasts, some into liones, some into bears, some into swine, some into wolves, which afterward walked ever came about his house, and wanted by her in such wise as serve as the lift to put into them. In like wise the Seth, if he make vs drinke in nible men, be of the voluprise pleasure, or changed in to foly beasts, the noble lease of the noble life of his seed, and enlim of sensuality and affections of the body; the heft changeth us from the filtrate of reasonable men, in to the likenes of unreason-able beasts, and that diversly; after the consent and similitude between our sensuality affections and the brutish properties of foly beasts.

How likely the Seth, if he make vs drinke in nible men as the lyne of voluptuos pleasure, or changed into foly beasts, the noble lease of the noble life of his seed, and enlim of sensuality and affections of the body; the heft changeth us from the filtrate of reasonable men, in to the likenes of unreason-able beasts, and that diversly; after the consent and similitude between our sensuality affections and the brutish properties of foly beasts. As the prodibit man in to a lione, the growes in to a beare, the letherous in to a gote, the bony in to a lyne, the raddious

There entred the life of John Picus Earle of Mirandula.
A veracious extorter in to a Wolfe, the tale becometh to a sore, y nothing gether in to a ape: for which beestly shape man we never be restored to our owne liberties again, into the town we have call by avenue the brink of the bodely affections, by which we were in to those figures enchanted. When there cometh sometyme a monstrous best to the town, we come, and are glad to love some money to have a sight thereof: but I fear, if I would lose up them self adorably; they should see a more monstrous best never home; for they should conceive the self by witched inclination to divers beestly passions, chang'd in their soul. Is not in to the shape of one, but of many beastes, that is to sake of all them whose lustily appetizes them follow. Let us then beware, as Virgo confesseth, that we be not drunken in the cuppes of Circe, that is to sake in the seminal affections of the best, lest we become the image of God in our soulles, after whose image we be made, to make our self worse then boisteres. For if he be obisous to God, which turneth the image of a beast into god; how much the more obvious, which turneth the image of God in to a best.

Sir John Sirue Craft of Mirandula to John Frounce his nevcon by his brother, hath in pun that is so best.

What thou hast had many evil occasions after thy departing, which trouble the, and stand against his vertuous purpose that thou hast taken: there is no cause my son, why thou holdest either merit of the, so be thy therefore, or dyde it. Rather how great a wonder were this, if only to the among mortals the wate late open to heaven in to use, as though that now are ears, the daintyfull woful, and the cursed be uested. and as though thou were not in the best which counteth against thy spirit: which fals beest (but if we watch take bell to our self) that make boisteres in the cuppes of Cercies, so disposed in to monstrous shapes of brutish and unreasonableness bestes. Remember also, that of this witt occasion, to holy apostle Saint James faith, thou hast cause to be glad, writing in this wise: sauger frater quando in temepore viret incidetis. Be glad (faith he) my brethren, whilst ye fall in divers tepasics, do not caules: 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 battle: he his called to y crowne, a triumph, which is puked to the victorie, as namely to that against his victorie, which no man maye be overcome in, no may is against his will and in which we needs overcome as other none strength to daught, but that we can our selfe to daught. Great happy is a chidrenman, thst that the victorie is both put in his owne firewill, and the reward of y victorie shall be faire greater then we can either hope or wilke. Tell me, I paxe y my most heare sonne, if ther be ought in this life of all those things, the delight whereof so bresteth and tolereth these earthly myndes. Rather I have take any of those cities, in the getting of which a man must not surfe many gotten with labours, many pleasant, and many miseries or he get it? The marshall that he best himself serveth, if after he is fallen, after a child incommodities, after a, the toope of his life, he made at last have a little the more gathered together. Of the court and current of this world, there is nothing that ye need to write upon the: the witched ones whereof the experience it self hath taught the, and daily teaches. In obtaining the favour of the princes, in purchasing the friendship of the company, in ambitious labor for offices, and honours, what an heape of humines that is, how great an gentry, how much benvines and trouble, I made rather learn of thee then teacheth: which holding my self well contented with my bourses and rest, of a child have leered to live within my degree, and as much as I dwell and my self, nothing out of my selfe labour for, or use for.

Now then these earthly things, slipper, uncertaine bille, and committ all to be and brute bestes, soveting and pas- ting we shall dveneth obtain: and loen then we then to heueneel things, and godly enyngs: (which neither eti bille tence, nor eare hath heard, nor her bath thought) to be. Copin, drawn stumbling and leping magrey our teeth: as though neither God might reigne, no those heueneel citizens live without: Certainly, if this worldly felicite were gotten to be with defectes and ease: than might some man, thst in he- ke labour, rather choice to ferre the world, than god. But now if we be for some waye laboured in the wate of flame, as much as the wate of God, a much more labor: of the damned witches crike out, 1.k. Sim-p. in funem in via quisquis. We be worried (in the wate of wickednes) ther must it nodes.
The life of John Picus

Stult com- pany.

Paulus sayseth: Our Lord hath delivered G into the passions of rebuke, and to a: Rom. 1
pricable sense, to bose those thinges, y are not convenient, full of all iniquities, full of enemie, man slaughterer, contentio, gape, and malice, backbiters, euil to gat, contemnedious, pride, falsely, hinderers of euill thinges, foolishe, dissipate, without affection, without conuenaunt, without mercy, which when they daily see the justice of God, yet understand they not, that such as these thinges commit are worthy of death, not only they that do such thinges: but also they, which come to the doing. Wherefore my child, go thou never about to please them, who beare displeased, but evermore let these wordes of apostles be before thine eie. Oportet magis do placere quam dominibus: Act.5, we must rather please God then men. And remember these wordes of Saintes. Gal.1 we also, boi dominus gloriam frons cetera fi nox eie. If I shoule please men, I shoulde not Chriites servante. Let ente into thine hert an holy praye, and bane disdayne to take them for masters of the livelyng, which have no neede to take them to: a master of theirs. It was farre more seemyng that they shoule by the good livelyng begin to be men, then thou shouldest with them by the leaving of the god purpose, flaneuly begin to dece a beast. Therfor holde me sometime by anlyght god, as it wer eu ryhome, and an insensiblitte so: woe border, when I begin in my self, I wer never whether I shal say, to remember, to forsowe, to omeracle to: to bewaple the appetites of men; if I shall more playfully speakes: very madnisse. So: it is bexe a great madnisse not to beleeve the gospel, whos: troth the bloud of martys cryeth, the voice of Apostles conneth, miracles pro

Vn extre madnisse. 

Debre of the holopak.
X come, in which our Lord shall say: Go ye to curbed people into everlasting fire. And again: Come ye my blessed children, pot tell ye the kingdom that hath been prepared for you from the founding of the world. Why is there nothing that we let fear then hell? that we lost hope for then the kingdom of God? What shall we say, but that there be many chil
men in name, but few in deed. But thou my sonne, enforce thy selfe to enter by the freight gate that leadeth to heaven, and take no heed what thing many men do, but what thing the very law of nature, what thing diverse reason, what thing our lord himself theweth thee to be done; for neither thy glory shalbe tell if thou be happy with fewe, nor the pain more easy, if thou be wretched with many. Thou shalt have, it specially effectually
all remedies against the world and the
deuill: with which two, as with it, when
shalt out of this vale of misery be lift into heavenn: that is to say, al
messe, devell, and paper. What may we do
without the helpe of god? so how shall he
help us if he be not called oppon? But once that certainly he not heare the
when thou calleth on him, if thou beare
not that the poor man, when he calleth upon thee. And hereby it is ceredyng, that god should despise thee being a ma,
when thou being a man despisest a ma.
For it is written: In what measure that
ye mete, it shalbe mette you again. And in
an other place of the gospel it is said: blest be merciful men, for they that get mercy, whan I sire thee to paper: I sire thee not to the paper that standeth in many places, but to that paper, which in the secret chamber of the mynd, in thy private closet of soule, with very effect
speaketh to god: in the most lightsome
darkenes of contemplation, not onely
presents the mind to the father: but also
united it with him by unspeakable waves, which one by they knowe that have assayde. Soe I care not how long
or how short thy prayer be: but how effectually, how ardently, and rather interrupted and broke betweene with lignes, then haue on length with a continuall rowe and number of wordes. If thou
love thyne health, if I desire to bee sure from the grines of the devill, from the
formes of this world, from the waye 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 last wise, present thy selfe to
God by prayer, and falling down before him flat to the ground with an humble
affect of heavyn minde, not from the extremity of thy lippes: but out of the inwardness of thine hert, cry the woydes
of the prophete, and thy griefes, and thy annoyances, and thy desires to knowe thy god. And when thou
that in thy prayer art of God: both the holy spirit which præareth for us, the thyne owne necessities shall every hour
put in thy mynd: and also what thou shalt
præare so, thou shalt finde mater enough
in the reading of holy scripture, which
that thou woldest nove (setting poetes
fables & tristes aside) take euer in thyn
hande: I hereby præare the. Thou must
read the scripturas of holy scripture
nothing more pleasaunt to God, no
ting more profitable to thy self; then if
thy hande cease not daye nor night to
turnes reade the volumes of holy scripture. Thy seith præareth in them a certainheatenly strenght, quick and effectual, whence with a meurceus power transformeth and changeth the readers mynde into the love of God, if thee be ciese and longely entreated. But I have
pulled nowe the bounds of a letter, the
datauynge me forth, and the great
love that I have had to the, both euer
before, and specially with that houre, in
which I have had sterk knowlidge of
thy most holy purpose, now to make an
ende with this one thing, I warne the
of which, when we were laste together,
often talied with the) that thou never
forge these, things: thy the sonne
of God did for thee, and that thou shalt
also thy seith be shortly, litle thou never
to loge. With these twayne, as with two
louers, that one of forme, that other of
love: sprie to thyn hertis thow the short wale of this momentary lif, to the
reward of eternall felicitie, thow be neithe
ought, nor may prete our self any other
ende, than the endless frution of the
infinite goodness both to soule and
body, in everlasting peace. Farewel,
and fare God.

The mater of argument of the epistle of
Piscus to Andrew. Cypenus.

This Andrew, a worthisfull man, and an especiall frend of Piscus, had by his letters gone him coun-
seill to leave the study of philosophie, as a thing, in which he thought Piscus to have
The life of John Picus

A have spent time enough and which, but
if it were applied to the life of some actual
filvese, he labored in vain, because the
work was not profitable. Wherefore he coveted
the pursuit of study, and put himself with some
of the great princes of Italy, with whom
(though this Andrew said) he would be much
more fruitfully occupied, than always in
the study and learning of philosophy.

To whom Picus answered, as in this
present epistle appareth, where he faith
these words. By this it is obvious,
that it were either true, or at the least
not princely, to make the study of
philosophy other than mercenary; thus
he meant it. Mercenary our common
cause all those things, which we do for hire or
rewards. Then he made philosophy
mercenary, as he did it not ascribing,
but as a merchandise, which subject it
not for pleasure of itself: nor for
profit of this mind in moral vertue; but to
apply it to such things, where he made
great some lucres or worldly advantage.

John Picus Eile of Mirandula
to Andrew Comyns, greeting.

Yet beseech me by your letters to the
civil and active life, saying, that
in daire, in manner to my rebuke
and shame, have I so longly studied in
philosophy, but it would be of the last
exercise, that learning in some
profitable acts and outward daire.
Certainly my well beloved Andrew, I
had well advise both both and in labour of
my studie, if I were so miserable, that I
could finde in my heart in this manner to
afford unto you, and follow your coun-
fell. This is a very deadly and monstrous
touching the soul, the daire of philosophy,
so that the studie of philosophy are of common
and princes, other otherwise not to be toucht; or at
least with with extreme liuers to be stipp
ed, and rather to the pomp and ostenta-
tion of their wit, than to the culture
profit of their minds to be little safely
talked. The works of Apollom the
holde on with, a sure decree, that
philosophy is to be studied either never or
not longe: but the paintings of witsmen
thi repute to: I say appes and very sayles;
thatsure and infallible felicite sheath
only in the goodnesse of the mynde, that
these outward sayles of the body or fortune
not to be toucht.

But whereas we will make us thus: I
am content to study, but I would have
you outwardly occupied also. And I
desire you not to embrace Martha, that
ye may be better to take Mary. Love
them, and live them both, as well
study as

Theophrastus.      

Truly my welb
loved frende, in this point I praisest
you not: they that do I finde no fault
in: no: I blame them not: but certainly
it is not all one to we do well, if we
do so: and to we do well, but if we
do so. This is sure of the woorke to
think that for contemplation to the active
living, that is to sake, from the better to
the worse is none error to decline. And
to think that it were shame to abide still in
the better, and not decline. Shall a
man be rebuked, because that he
delighteth in hourly vertue only; for it
selfe: because he subiecteth the viors of god:
because he entereth the counsell of nature,
because he both continually this
pleasur with and rest, seeking none out-
ward thing, dispylling all other thing:
by these things are able sufficiently to
falsifie the desire of their followers?
By this reason it is a thing either
true, or at the least must not princely,
to make the study of wisdome other
the mercenary. Who male well hear this,
who male suffice it? Certainly be neuer
studied for wisdome, which so studied: The study
therefore, it time to con the other he might of
wisdome not or world not study therefore. This ma
never be rather exercised the study of marchaud
the of wisdome. Ye sent to me, ye it
is
tyme to me now to put my selfe in house to one of
the great princes of Italy: but I see well, that as yet we have not
knowe the opinion, philosophers have philosophies
of them self: which (as I see) are straitly requite the selfe kings of kings: the love
liberty: they can not bear the pride
mane of effaces: they can not suere.
They dwell with them selfe, and be content
with the tranquillitie of their own
mynde, that suerte them selfe and more,
they see nothing out of them selfe: the
things that are bas in honour among
the common people; among them be not
golden holdeable. All that ever the
sceptrour deride of men this ther: or
ambition seke for: they set at nought
and despice. Which while it belongeth
to all men yet undoutedly it preueth most
properly to them, whom fortune hath so
liberally favored, that their base line,
not only well and plentifully, but also
nobly. These great fortunes list by

Theophrastus.
Earle of Mirandula.

A rather tear him, then beare him. The golden mediocrity, the meanest estate is to be defiled, which shall beare vs as it were in bonds more easily, which shall obey vs and not master vs. I therefore abiding firmly in this opinion: lest more by my little house, my rude, the pleasure of my books, the rest and peace of my mind: then by all your kingly palaces, all your somme bulness, all your glory, all the advantage that ye haue after, and all the favour of the court. For I love not theacruste of my study, my pleasure hereafter be tolled in the house remouing of your worldly bulness: but that I once bring forth the children that I trauaile on; that I make enue some booke of my profession to the common profit, which make fume what favour: not of cunning, yet at the last wife of wit and diligence. And because ye shall not think, that my trauaile and diligence in study is any thing remitted or slack: I give you knowledge, that after great servent labour, with much watch and infatigable trauaile, I have learned both the Hebrew language, and the Chaldee: and nowise have I set hand to overcome the great difficulties of the Arabic songe. These my more strange behinges: which do appertain to a noble prince, I have ever thought, and yet think. Fare ye well. Written at Paris the 20. day of October, the yeare of grace. 

The argument of the epistle following.

After that John Francis, the nevewed of Picus, the first epistle of Picus to him, began a change in his living; it seemed by this letter, that the copy of the court, where he was countenauntly discourse (as it is their bunnerly maner) decently of his rebuke, as they thought: but as truth was into their owne. Some of the judged it false, some called it hypocrit, some scorned him, some slandered him. All which demeanor (as somme of this epistle declare) he wrote unto this ecle Picus his uncle, which in this letter confesseth and encourageth him, as it is in courtly and correcte manor evident.

John Picus seer of Mirandula to Francis his nephew, greeting in our love.

Appar act thou my sonne, when that our lord, not only giveth the grace well to live, but also that while thou livest well, he giveth the grace to beare euill: bodyes of euill and people for the living well. Certainly, as great a praise as it is to be commended of them that are commendable: as great a commendation it is, to be reproued of the that are reprovable. For notwithstanding I am called the not therefore happy, chiefe to be because this false reproach is most heape reproued of and glorified unto the, but for because the reproach that our lord Jesus Christ (which is not only trew, but also truth) if selfe; after meth, y our rewards shall be plentiful in heaven, when men liue euill to vs, and speake euile against vs lyng for Maes- his name. This is an apostles dignitie: An apostles to be reputed digno afose God, to be de dignific, famed of wicked folk for his name. For we reade in the gospell of Luke, that Apse, the apostles went to full and glad from the countess house of the Jews, because God had accepted the as worthy to suffer and reproche for his sake. Let vs therefore love and be glad, if we be worthy to a good worship before god, his worship be shewed in our rebuke. And if we suffer of the world anything that is generous or better: let this be our voice of our lord be our colonaci: semper vos audite, citate, qui primum me vocavit.

If the world (faith our lord) hate you: know ye, it hated me before you. If the world the hated him, by who the world was made: We must bile simplemen, the worthy (if we consider our ostetched lyning well) all shame and reproach folk backbitts, and late euill of vs: that we so gravely take it, that lest they should begin to do yel: Let us rather gladly receive this euill wordes: and if we be not so happy to suffer for vertue and truth, as the olde women suffered beatings, bynde, prison, swordes, and death. Let vs think at the laste wil, we be well secured, if we have the grace to suffer chiding, detraction, and hatred of wicked men: lest that if all occasion of desiring be taken away, they be left to vs no hope of rewardes. Ittmen for thy good living praise thea worthy certa, in vs is vertue, maketh the like unto Christ: but that in it be praised, it maketh the unlike him: which for the rewardes of his vertue received the approued death of the cross: for which (as the Apostle faith) God hath exalted him, and given him a name, that is above all names. More deserre full is it than to be commended of the world, and crait of God, then to be exalted of the world, and

Phia.
The life of John Piers

A condemned of god. The world condemnet to life. God claret to glory: the world claret to a fall: God condemet to the fire of hell. Finally, if the world saime upon the beneth it maste be that thy vertue (which all lift upwarde holde have God alone to please) shall somwhat into the blasing the of the world, fauer of 5 people ircline. And to though it lese nothing of t slerett of our election, yet it leseth the rewarde: which rewarde while it beginneth to be paid in the world, where all this is little, it thalt leseth in heaven, where all thing is great. 

A happy rebukes, which make be sure, that neither s fortune of our vertue shall whet to the peele that of baigloe, nor our eternal rewarde be misshil for the bainp promition of a little popular fame. Let us, my love, love these rebukes, a sone of pignominia reporte of our lodges crol. Let by as lyke faithfull servantes, is an holy abon also proude. 

[Text continues with biblical references and moral teachings, focusing on the consequences of sin and the rewards of righteousness, with references to Gospel accounts.]
A moste praye unto the most benigne father of heauen, crying with the propehte: Ad te domine lucuianimumme, Deus meus, in conlude non erubescam, quam si irretens mes in anima mea, et in animo meo quis portavit in te, non confundamur. Confundantur iniquitos agentes supernaturale, sed tu domine demons tuae infirmitas tuae, et dirige me in recta viae tuae. Deus, qui habes sui et nos, et rescis tota diet, et est carpe. To the lord I lyfte up my soule, in thee I truste. I shall not be ashamed, though my enemies moche me. Certainly all theye that truste in thee, shall not bee ashamed. Let them be ashamed that were wickednesse in base. The javes good lypte thee in me, and the pathes teach me, directe me in the truth, and teache me, for thou art god in my louer, in thee shall I truste all the day. Remember also my soule, that the death lieth at hie. Remember all the tyne of our life is but a moment, and yet lesse than a moment. Remember howe curtis our old enemy is, which offereth by the hyngedome of this world, that he might be reneue by the kingdom of heauen, howe fille the lethely pleasures; which therfore embrace, that they might strangle. Howe diuerte full these worldlie honours, which these lypte be vp: that they might ow bese fowne. How deadly these riches: which the more they feede bo the more they possion bo. How obscene, howe uncertain, howe hauing like, false imaginaty it is, that all these thinges together may byng bo, though they flowe to bo, as we woulde wilde them. Remember again howe these thinges bee proumed and prepared for them, which delisting these presente thinges desire and leg for that country, where they byng be bo the Goodes, whose law is charite, whose measure is eternitie. Occupie thy mynde with these meditationes, and suche other that maye waken thee when thou lepst. Untile thee whome thou wouldest colde, confirme thee when thou wauest, and exhibite the unbelievings of the love of God, whyle thou laboures to beauenwarde, that when thou commet home to bo (which with greate desirwe we looke for), we maye see not onely him that we couent, but also suche a manner one, as we couent. Fare well and love God, whomo of olde thou haft begotten to care. Ai ferre the seconde dape of July, the parte of our recompesition.

The interpretation of John Piscus bypon this plaine: conferma me domine.
The lyfe of John Picus

Althow a sure hope that God that here be, our payre shall neuer be holde, wherefor we milde the effect of our petition, either it is for that we aske the thing as is not done to us (for as Christ saith) we were never what we aske.

And Jesus said, whatsoever ye aske in my name, it shal be given you. This name Jesus signifieth a saucource, and therefore there is nothing aske in the name of Jesus, but that is wholesome, helping to the saluation of the sinner, as the knowledge of God, because that though the thing that we require be not good, yet we aske it not well. For we aske it with little hope. And he that aske, in faith not in word.

Therefore saint James biddeth aske in faith nothing doubting, for he saith dominus Deus meus est tu. I have saide to our Lord, my God arte thou. After that he hath waide and seeth himselfe against the pride, he describeth in these woordes his estate: All estate of a righneous manne standeth in these woordes, for dominus Deus meus est tu. I have saide to our Lord, my God arte thou. Which woordes though they come common to all folk, yet are there very few that maye fate them truly. That thing a marrie taker of his god, that he takest for his chief good. And this takest he for his chief good, which only havest, though all other things lack, he thinkest hymselfe happy, and whereon lacking, though he have all other things, he thinkest himselfe unhappy. The regard the faith to his money. Deus meus est tu, my god arte thou. For, though honest, and health, and strength, and frendes, so he have money, he thinkest hymselfe well. And if he have all these thinges, thy have spoken of, if money failde, hee god, i.e. saide, he thinkest hymselfe unhappy. The glory faileth al his felicite fast, the ambition of a marrie standeth in his being, of a marrie art thou. See how few noblemen maye truly saue these woordes. I have saide to our Lord, my God arte thou. But of all these thinges, maye truly saue these woordes, I have saide to our Lord, my God arte thou. For it is content with God alone, so that if there were offered him al kings, domes of the world, and all the good that is in earth, and all the good that is in heaven, he would not once offende God to have them all. In these woordes, I have saide to our Lord, my god arte thou, standeth al the estate of a righneous manne: Quoniam benoriam meum non est go. For thou haste no neede of thy god. In these woordes he sheweth the cause why he saide onely to our Lord. Deus meus est tu, my God arte thou; the cause is that onely our Lord hath no neede of our good. There is no creature but that it needeth other creatures, and though they bee of lesse perfection than it self, as philosophers and divines prouen: for if these imperfect creatures were not, the other that are more perfect could not bee.

For if any part of the whole uninterlitle creature were destoyed and fallen to nought, all the whole were inuered. For certainly one parte of that uninterlitle perishing, all partes perishing, and all creatures to partes of that uninterlitle, or which uninterlitle God is no parte, but he is the beginnynge, nothing therupon depending. For nothing truly was neuer made be the creacion of this world, nor any thing should be left, if the world were adumbrat and turnd to nought again. Than one god is he, which hath no neede of our good. Well ought we certainly to be ashamed to take such thing for gods, as hath need of ours. And such is every creature. Moreover we should not accept for god, that is to say, the chiefe goodnesse, but onely that thynge which is the most soueraigne goodnes of all thinges, and that is not the goodnes of any creature. Only therefore to our Lord ought we to saye, my god art thou, Sanctus sanctus sanctus in terris eis misericordia voluntas teneatur. To his fauncies that are in him, he hath made maruoules bys wylles. After god would he specially loue them, which are nerest turned unto god, as the holy angels and blessed fauncies, that are in their country of heauen. Therefore after that he had saide to our Lord, my god arte thou, he asved thereunto, that our lord hath made maruouls his wylles, he is to saye he hath made maruoules his loues and his desire towards his fauncies that are in the lande of hym, that is to saye, in the country of heauen, which is called lande of god, and the lande of living people. And berylye this we inuerably confirme howe great is the felicite of that country, and howe muche is the myserye of this world, howe great is the goodnes and charitie of those blessed creastes: we shall continouly desire to be hence, that we were there. These thinges, and suche other, when we remember, wee should evermore take heed: that our meditationes be not unfruitfull, but that of every meditation we should all wises purchase
Earle of Miranda,

A purchase of one vertue 2 other. As for example, by this meditation of the goodness of that heavenly country we hold nothing this vertue, that we should not only from the face of death I patiently when our time cometh, or it were put unto us as the death of Christ, but also we should willingly and gladly long therefore, desiring to be departed out of this vale of wretchedness, that we may reign in that heavenly country with God and his holy saints, Multiplici is sunt infinitates eorum, profecto accelerantur, there are infinite joys multiplied, and after they had, these words, the prophets speaketh of wicked men. By infirmities he understandeth Folkes, and so it is in the Hebrew text. For, as good folk have, but one god whom they worship, so evil folk have many gods and souls, for they have many voluptuous pleasures many vain desires, many divers passions, which they serve: and whereas they serve, and whereas they serve so many passions, certainly for because they can find none, that can set their hearts at rest, and for that (as the prophet saith) wicked men walk, about in a circuit or compass, whereas there is none end, now after these words, their souls be multiplied it followeth. After they had, that is to say: after their souls, after their passions and beastly desires, they run forth headlong but blind, without any consideration. And in this he taughteth, we should be as speedily runne to vertue, as they runne to vice, and that we hold with no lesse diligence serve our Lord God, than they serve them: lord's devil. The sure man confeyrning the estate of evil folk, determineth firmly with himselfe (as we should also) that utterly he will in no wise follow them: therefore he saith, Non congregabo conscientiam eorum de fangue minimus, nec memorem nominum eorum. I shall not gather the congregation of the from the blood, nor I shall not remember their names, he saith from blood both because ye after ever want to gather their blood of their sacrifice together, and ther about to do their ceremonies. And also so that all the life of evil men is taken reason, which standeth all in the soul, and followeth sensualitie, that standeth all in the blood. The prophets saith, not only that he will not gather their congregation together from the blood, that is to say, that he would do no sacrifice to those gods, but also he would not remember their names, is to say, he would not take nor speake of voluptuous delights, which are evil peoples gods, which we might say lawful fully do, having us by this as a perfect mark, hold abas in not only the unlawful pictures, but also to lawful, To them if he may altogether hole have his mind into heaenward, the more purely intende by the contemplation of heavenly things. And toallemach is some, as bold pale paradis eternitie think, if he were for, a man being to depose himselfe from all pleasures therefore, the prophet addeth: Domine pars te redditis. But lord is a part of mine inheritance, as though he would say: while yet not though, I take all thing to this you I may have, possesse it of god, I in whose other things also be possesse. This hold he is voice of every good child he saith. Dominus pars te redditis. God is the part of mine inheritance, for certainly we chasti men, to who god is promised for an inheritance, ought to be beholden to deserve any thing before him. But for some man might happen there to have a great pretension, a man hold promises himselfe god for his inheritance: therefore he prophet putcheth thereto, tu es qui sustinebis redditatem mea. Thou good lord art he, I shall rest on mine inheritance unto me. As though he would say: God good lord my god I know well, that I am nothing in respect of thee, I wrote well I am unabled to account by my own strength so high, to have theer in possession, but thou art he that shall draw me to thee by thy grace, thou art he that shall gene they fell in possession unto me. Let a righteous man consider, how great a feliciter it is to have god sal us to him as his inheritance. It followeth in the psalme. Fumus accelerant miris in precatione. The rodes have fallen to me to nobly. Copes of ropes. The parties and lots of inheritances were by of old time not out, but under by copes or ropes. These waters then the ropes or copes have fallen to me nobly, be as much to say, as the parte of lot of mine inheritance is noble. But toallemach as there be many men which though they be called to this great felicite (as in beeth all children people are) yet they let little ther by, and often takes change for a small simple doctrine. Therefore catalogs prophete saith, tempore: etredar mestre of miris. Mythe inheritance is noble to me. As though he would say, that as it is noble in itselfe, so is noble to me, that is to say, I repute it noble, And all other things in respect of it I repute b.it. (as)
The lyfe of John Picus

A (as afer Paul's faith) for doing, but for as much as to have this light of understandyng, whereby a man may know this gift that is given him of God to be the gift of God, therefore the prophet sungly faith, Benedicam domum, qui tecum mitti intellectum, that is to say, 2: I hailed our lord, which hath given me understandyng: but in the multitude as a man oftentimes entendeth after reason to serve God, and that notwithstanding yet tendeth and the flesh repugneth; that is a man perfit, when not his soule only, but also his body draw forth to godward, after those sodes of the prophet in another place, Cor. meum et caro mea exalimentum meum in comedem visum. That is to say, my soul and my body both have joyed in thee, my God, and for this the prophet faith here sungly. Et quae ade noctem increpitum me remos mihi, Sp repues o: libenst, hath chidden me unto the night, that is to say, by repynes, in which is wont to be the greatest inclination to corrupcype. not only now entiteth me not to sinne, but also chideth me, that is to say, withhold me from sinne unto night, that is to say, the to farthwith withdraw me from sinne, that willinglyth their afflicte and paine my body. Afflicctio is in scripture oftentimes signified by the night, because it is the most discounfortable season. The sungly the prophet theweth what is the cause of this prouincation 2: taking awaie of fleshly concupiscence in a man, laying, Providetum demum semper in conscientia mea. I praided god allaye before my light. For I have and had god alway before his eyes as a ruier of all his workes, and in all his workes should neither take his owne luce, his glory, nor his owne pleasure, but only the pleasure of god, he should almost fully be perfect. And so: as much as he that doth prospere in all thing: therefore it foloweth, 2: esto deestis omnibus non commissor. He is on my right hande, that I be not moved or troubled. Then the prophet declareth how great is the felicite of a man, which shall be everlastingly blessed both in bodye and soule. And therefore he faith, Lestvum est cor meum. My soule is glad, knowing that after death, heauen is made ready for him. Et caro mea requiescit in se. And my flesh shall rest in hope, that is to say, that though it tore not by and by, as in receving his glorious estate mediately after the death, yet it resteth in the sepulche with this hope, that it shall apple in the bag of judgement immo,tall

and lyning with his soule. And also the prophet more expressly declarith in the verse following. For where he saide thus, My soule is glad, he addeth the caufe, laying, Quoniam non dàiue in inferne. For thou shalt not leaue my soule in hell. Also the prophet saide, that his flesh should rest in hope, he theweth the caufe, laying: Nec dabis facem tuam visice corruptum. For thou shalt not suffer thy soule to be corruption, that is to say, Thou shalt not suffer thy flesh of a good man to be corrupted. For that was corruption, that arise incorruptible. And so much as Christ was the first, which entered paradise, he opened the life unto vs, and was the first that rose againe, the cause of our resurrectioun: therefore these verses, that we have spoken of the resurrection, bene principally understood of Christ, as saith Peter the apostle thus declared. And seconderly, they may be understood of vs, in that we be the mebre of chist, which only never sawe corruption. For his holy body was in his sepulchre nothing putrefied. For aloue then, as the waye of good ipuing bringeth vs to perpetual life of soule and body. Therfore the prophet faith, Nous mihi seris vitae. Thou hast made the wayes of life knowne unto me: and because that all the felicite of that saunter in the cleere beholde and fruition of god, thefore it foloweth. Adimplebunt leitiis cum valvis tuo. Thou shalt fill me full of gladnes with thy soule, and for thou on felicite that be everlasteing: therefore he faith, Delectiones mea in destra tua visce in finem. Delection and teplete on my right hande to ever: He faied on the right hande, because that our felicite is fulfilled in the bliss and fruition of the humanitie of Christ, which slippeth in heaven on the right hande of his fathers mattet: after the wodes of faunt John, Hee was totus mercis, videat visu divinum, & quem mifisti tibi Christam. This is at our reward we be reward god, and Jesus Christ, who thou hast set to which reward he bringeth vs, seth ther a paireth for vs. Amen.
The Twelve Rules of John Picus Earle
of Morandula, partly exciting, partly directing a man in spiritual bataile.

If we refuse the way of vertue, how to vertue esteemeth hard the way,
Because we must have warre continuall.
Against the world, the flesh, the devil that ape,
Enoqce themselves to make vs bonde and thall,
Let him remember, that these what way he shall.
Even after the world, ye must he not sustain
Sorowe, adversitie, labour, grief, and payne.

C The ii. rule.

B Think in this unjusted worldes help too,
The bataile more charpe, and lenger is ywis,
With more labour and lesse fruite alfo,
In which the ende of labour: labour is:
And when the world hath left vs after this
World of all vertue: the reward when we die
Is nought but sere and paine perpetually.

C The iii. rule.

Consider well, that folly is and baine
To looke for heaven with pleasure and delight,
Such Christ our lord and soueraigne captain
Ascended never but by manly fight,
And bitter passier: then wer it no right,
That any servant, ye will your selie roynge,
Shoulde stande in better condition than his lord.

C The iv. rule.

Think here that we not onely should not grudge,
But che be glad and joysfull of this light,
And longe therefore, although we could not judge
Dowe that thereby redounde unto vs might
Any profit, but onely for delight,
To be conformed and like in some behauber,
To Jesu Christ our blessed lord and saviour.

D As often as thou dost warre and strive,
By the resilience of any small motion,
Against any of thy sensuall wittes sue,
Cast in thy minde as of with good desision,
Dowe thou remember Christ as with some pocion
If thou paine the tate: remember there withall,
How Christ for the tate did eat fruit and gall.

If thou withdrawe thine handes, and forbere,
The reason of anything remember that
How his innocent hands nailed were,
If thou be tempted to take hence how that thou
Wast in the sight of God yet of a bond man,
Begot the shape and humbled himself for thee
To the most odious and vile death of a tree.

Consider when thou art moved to be angry,
He who is God and all men thyself,
Saying himself scorned and scourged both,
And as a thief between two thieves there is,
With all rebuke and shame yet from his self
Came never sign of wrath or of disdain,
But patiently endured all the pain.

Thus every snare and engine of the devil
If thou this wise peruse them by and by,
There can be none so cursed or so evil,
But to some virtue thou mayst it apply,
For oft thou hate, esteeming basely,
The brandes might and fierce strike bare,
Our savour Christ resemble in some part.

The 3d rule.

Remember well, that we in no wise must,
Neither in the foresaid espiritual armour,
Nor any other remedy put our trust;
But only in the vertue strength of our saviour,
For he it is, by whose mighty powre,
The world was vanquished and his prince cast out,
Which expunged before in all the earth about.

In him let vs trust to overcome all evil,
In him let vs put our hope and confidence,
To subdue the flesh and master the devil,
To him be all honour and lowly reverence:
For should we require with all our diligence,
With prayer, with tears, and lamentable plaintes.
The side of his grace and his holy praises.

The 4th rule.

One sinne vanquished looke thou not sly,
But let us awaye for an other every hour,
For as a woode Lion the s Hence our adversarie,
Runne about, seeking whom he may devour,
Wherefore continually upon thy towne
Let he thee unpurued, and unready cawte

Thou
A Thou must with the prophete stande and kepe wache,
C The vi rule.
Enforme thy self not onely to stande,
Unwakened against the devils might,
But ever that take banaunty on hande
To bannish him and put him into flight,
And that is when of the same dede thought o2 light,
By where he would have thee with false contracte:
Thou takest occasion of some good vertuous acte.

Sometyme he secretly caueth in thy minde,
Some laudable dede to stirs thee to prude,
As vanity makest many a man blinde,
B But let humilitie be thy sure guide,
Thy good worke to god let it be appriide
Think it not shine, but a gift of his,
Of whose grace undoubtedly all goodnes is,
C The vii rule.

In time of bataille to put thy self in peace,
As though thou shouldest after that victorie
Enjoy for ever a perpetual peace:
For god of his goodnes and liberal mercy
May grant thee gift, and the thy provident enemy,
C Centounded and rebukest by thy bataille,
Shall thee annoyce happily for evermore assalle.

But when thou hast once the triumphe obtaine,
Prepare thy self and trimme thee in thy grace,
As thou shouldest incontinent fight again,
For if thou be ready, the devil will thee feare,
Wherefore in any wise to evre thou thee beare,
That thou remember and have ever in memorie,
In victorie bataille, in bataille victorie.
C The vii rule.

D If thou thuske thy selfe well sentenced and sure,
Against euer soe little suggestion of vire,
Consider it all glasse may no distresse endure,
And great adventures oft curse the vire:
Some be ned to fare therefore and pevise wise,
But euer in o2 ch of how the occasions of sinne,
For he that toucheth peril shall perish therein.
C The vii rule.

In all temptation withstande the beginning,
The cursed infantes of wore thyd Bablion,
To suffer them ware is a jeapardous thing,
But

Beate
Twelue rules of John Picus

1. Beate oue thei braynes thence at the stone.
   Perilous is the cancer, that catcheth the bone,
   To late commere the medicine, if thou let the soze.
   By long continuance encreas thee more and more.

2. The xi. rule.
   Though in the time of the battele and warre,
   The conflict is some bitter sharpe and soure,
   yet consider, it is more pleasure sharre.
   Over the devill to be a conquerour,
   Then is in the vle of the beastly pleasure,
   Of vertue more to thy conscience hath within,
   Then outward be the body of all his filthy time.

3. In this point many men erre for negligence:
   For they compare not the lofe of the victory,
   To the sensual pleasure of their concurrence.
   But the rude beasts unadvisedly,
   Lacking discretion they compare and apply,
   Of their soule sense the voluptuous delight.
   To the laborous travaile of the conflict and fight.

4. And yet alas he that oft hath knowne,
   What greefe it is by long experience,

5. Of his cruel enemy to be overthrowne,
   Should once at the least wise do his diligence
   To prove and assay with manly defence,
   What pleasure there is, what honour peace and rest,
   In glious victory triumph and conquest.

6. Though thou be tempted, dissapeare thee nothing,
   Remember the glorious apostle saint Paul,
   Who he had fene god in his parfit being,
   Let such rebellion should his heart eritole.
   His flete was suffred rebell against the soule,

7. This did almightie god of his goodnesse provide,
   To prerue his tenant fro the daunger of pride.

8. And here take heed that he whom god did love,
   And for his most especial beell chore,
   Kaithred into the thirde heauen aboue,
   Yet fode in peril lest pride might him depose,
   Well ought we then our heartes fence and close.

9. Against being lozy, the mother of reprieve,
   The vrye crop and roote of al mischief.

Against this pomp and unseched worlds glole,  

Consider
Earle of Mirandula.

Consider how Christ the Lord deuoured power,
Humbled himselfe for vs unto the crosse,
And paraduence death within one house,
Shal vs bereue, wealthie riches and honowre,
And bring vs downe full lowe bothe small and great,
To bite earein and wrested wozaemesmeate.

The twelve weapons of spirittual battaye, which every manne shoulde haue at hand when the pleasure of a sinnefull temptation commeth to his minde.

The pleasure little and shorte
The followes griefe and heauinesse.
The losse of a better thyng,
This like a dreame and a shadowe.
The death at our hande and vnware.

The pleasure little and shorte
The fear of impenitense departing.
The losse of a good minde.
The great benefikes of God.
The painfull crosse of Christ.
The witnes of martyes,
and exampl of saints.

The twelve weapons haue we mote at length declared as foloweth.

The pleasure little and shorte
Consider we the pleasure that thou hast,
Stande it in touching or in wanton light,
In baine smell, or in thy licentious talk.
Or finally in whatsoever delite,
Duerpide is thy wretched appetitie,
That fals it finde, when thou haft al caste,
Litle, simple, short, and sodainly past.

The followes griefe and heauinesse.
Any good woxke if thou with labour do,
The labour goth, the goodness both remayne,
If thou do cwiilt with pleasure joyned thereto,
The pleasure, which the chine cwiilt woxke both contayne,
Glidyth his way, thou mail him not restraine,
The cwiilt then in thy hest cleaucth behynde,
With grudge of heart, and heauines of minde.

The losse of a better thing.
When thou labowest the pleasure for to bye,
Upon the price loske thou ther well adjudge,
Thou seluest thy soule therforee even by and by,
To thy moste beere dispisous enemies,
Of madde marchant, of foolish marchandise,
To bye a tylde, of chylde the reckening.
And pype therefore so bere a precious thing.

This life a dreame and a shadowe.

This wretched life, the trust and confidence
Of whole continuance maketh us bold to spurne,
Thou perceivest well by experience,
Sithe that hour, in which it did beginne,
It holdeth on the course, and will not linne,
But fail it runneth on, and passen shall,
As dothe a dreame or shadow on the wall.

Death at our hande and beware.

Consider well that ever night and daye,
While that we be not proude and care
For our disposed will of joy and playe,
For pleasant melody and dainty fare,
Death stealthy on full slip and beware.
He lieth at hande and shall by enterprise,
We were not home alone, nor in what manner wise.

Fear of imminent departing.

If thou shouldst good offence, thinke how therefore,
Thou were foorthwith in very jeopardy as e.
For happily thou shouldst not live an hour or moe
Thy lanne to cleanse, and though thou hadst space,
Yet parauderure shouldst thou lacke the grace.

Dwell ought we then be serue to done offence,
Impenent lest we departen hence.

Eternal reward of eternall payne.

Thou seest this woeful is but a thoro we fare,
See thou behauie thee wisely with thine hoist,
Hence must thou needes departe naked and bare,
And after thy desert looke to what cooke
Thou art composde at such time as thy goost.
From this wretched carcasse shall disuse,
Be it tope or paine, endure it shall for euer.

The nature and dignitie of man.

Remember how God hath made thee reasonable,
Lyke unto his image and figure.
And for thee suffered paines intolerable,
That he in a angel never would endure:
Regarde of man thou thee excellent nature,
Thou that with angellicall made to bene eall,
For every name be not the devils thyall.

The peace of a good mynde.

Why lovest thou to this bitter woold destroy,
Take all the mirth, take all the fantasies,
Take every game, take every wanton tope,

Take
Earle of Mirandula.

A Take every sorte, that menne can the devis,
And among them all on warrantise
Thou shalt no pleasure comparable finde
To thinwarde gladnes of a vertuous minde.
   C The great benefites of god.
   Beside that god thee bought and fowrmed both,
Many a benefite hast thou received of his,
Though thou have moved him often to be wroth,
Yet he thee kepyth and bought thee up to this,
And dayly calleth upon thee to his blisse,
How must thou then to him unloving bee,
That ever hart bene so lopyng unto thee.
   C The painfull crosse of Chrift.
   When thou in flame of the temptation friest,
   thinke on the very lamentable paine,
   thinke on the pittous crosse of woeful Chrift,
   thinke on his blode bet out at every paine,
   thinke on his precious heart carued in twynke,
   thinke howe for thy redemption all was wrought,
   let hym not seye that he soere hath bought.
   C The witnes of martyes and example of saintes.
   thinne to withstande lye not thou lacketh myght,
   suche allegarions soly it is to die,
   C The witnes of saintes and martyes constaunte light.
   Shall thee of snauffull cowardice accuse,
   God will thee helpe, if thou do not refuse.
   If other haue sandle of this: thou maist estone,
   Nothing imposible is that hath bene done.
   C The twelue properties of a lover.

O lover one alone, and contempne al other for that one.
To thinke him unhypp, that is not with his louver.
To a bourn unmeet for the pleasure of his louver.

To suffer all thing, though it were death, to be with his louver.
To dese nede also to suffer shame berne, for his louver, and to thinke that hurt
were.
To be with his louver, as he maye, if not in deede, yet in thought.
To louver all thing that pertaineth into his louver.
To concei the praise of his louver, and not to suffer any dispaise.
To belewe of his louver all thinges excellent, and to dese that al folk should
thynke the same.
To wepe ofter with his louver, in presence for joye, in absence for sorrow.
To languish ever and ever to burne in the desire of his louver.
To serve his louver, nothing thinking of any rewardes or profit.

The
The twelve properties we have at length most openly expressed in Salads, as it followeth.

The first point is to love but one alone,
And for that one all other to for sake,
For who so loveth many, loveth none:
The floodeth that is in many channels take,
In eche of them shall settle streames make,
The love that is divided among many,
Uneth sufficeth that every part have any.

So thou that hast thy love sette unto God,
In thy remembrace this emplint and grace,
As he in soueraigne dignitie is odde,
So will he in love no parting selomes have:
Love him therefore with all that he thine gaue,
For body, soul, witte, cunning, minde and thought
Pare will he none, but either all or nought.

Of his love to the sight and company
To the lover so gladde and pleasant is,
That who so hath the grace to come thereby,
He judgeth him in periti top and blisse.

And whoso of that company dothe murther,
Lute he in never to prosperous estate,
He thinketh him wretched and infortunate.

So shoule the lover of God espeme that he,
Which all the pleasure hath, mirth and bliss,
That in this woilde is possible to be,
Yet till the time that he may once reseet,
Unto that blessed toyfull heauenly poes,
Where he of God may have the glosious sight,
Is boide of periti top and lute delight.

The third point of a perfect lover is,
To make him frede to see that all thing bene,
Appointed wel, and nothing sits a mis,
But all well fashioned, proper, goodly, clene,
That in his parte ther be nothing fene,
In speach, appareall, gesture, looke or pace,
That may offende or marre any grace.

So thou that wilt with god great into famoure,
Earle of Mirandula

A Garnish thy selfe up in a goodly wise,
As comely be, as honest in behauiour, 
As it is possible for thee to devise,
I mean not hereby, that thou shouldest arise,
And in the glade upon thy body prostrate,
But with faire vertue to adorne thy soule.

The iii. propectee.
If love be strong, hate, mightie, and servent,
There maye no trouble, griefe, or to your fall,
But that the lover would be well content
All to endure, and think it like to small,
Thoght yet death, so he might there withall
The in full presence of that parton get,
On whom he hath his heart and love plet.

Thus should of god the lover be content
Any distress of god to endure,
Rather then to be from god abstain,
And glad to die, so that he maye be sure
By his departing hence so to procure,
After this baleyn Darke, the heavenly light,
And of his love the glorious blessed light.

The iv. propectee.
Not onely a lover content is in his hart,
But courtest he, and longeth to suffaine
Some labour, incommode, or smart,
Love, adversitie, trouble, griefe, or paine,
And of his tozowe to full us and faine,
And happy thinketh himselfe, that he may take
Some misadventure for his lovers sake.

Thus shouldst thou, that dost full god also
In thine heart with, courte and be glad
For him to suffer trouble, paine and woe:
For whom if thou be never so we be sad,
Yet thou shalt sustain be not abased,
Half the doleour griefe and adversitie,
That he already sustred hath for thee.

The vi. propectee.
The partes lover longeth to be
In presence of his love both at the night and day,
And if it haply be so fat that he
May not as he would he wil yet as he maie
Cure be with his love, that is to saye,
Where his beauty body not be boughed,
He wil be conquer saunt in minde and thought.

10
A. Lo in lyke maner the louver of god shoude,
   At the least in luche wise as he mape,
   If he may not in luche wise as he woude,
   Be present with god, and convertain alwayse.
   For certes who solde, he may purue,
   Though all the woold be wold him there to be even,
   To beare his body in earth, his minde in heuen.

B. The vii. proportione.
   There is no page of certeine moste of lest,
   That both upon his louver attende and waiete,
   There is no little wotrme no simple belte,
   He none so small a trisse oce concepte,
   Late, girdle, point, oce proper glowe braete,
   But that if to his louver it have bene here,
   The louver hath it precious, let, and dere.

   So every relicque, image, oce picture,
   That doth pertaine to goddes magnificence,
   The louver of god shoude with al belte cure
   Have in louver, honour, and reverence,
   And specially gree thenz preeminence,
   Whiche daily done his blessed body wourche,
   The quicke relicques, the ministers of his churche.

C. The viii. proportione.
   A very louver aboue al earthly thing
   Cousineth and longely evermore to here
   Honour, laude, commendation and praise,
   And every thyng that may the same elere
   Of this louver he mape in no manere
   Endure to here that therefrom might euer bary,
   Oce any thyng downe in to the contrary.

   The louver of god should counseit in lyke wise
   To here his honour, woostype, laude, and praise,
   Where foute raine goodnesse none heart may compasse,
   Whom hell, earth, and all the heauen othurth,
   Whose persee louver ought by no manere waiete
   To suffer the cursed woordes of blasphem,
   Oce any thing spoken of god bueruently.

D. The ix. proportione.
   A very louver beleueth in his mynde,
   On whom to ever he hath his heart lynde,
   That in that person menne mape nothing finde,
   But honouable, woostype, and excellent,
   And eke furmountyng tarre in his entere
Earle of Mirandula.

All other that he hath known by sight or name,
And would that every man's should think the same.

Of God likewise is wonderfull and the
All thing else and judge his lover ought.
So reverence, wooshippe, honour, and magnific,
That all the creatures in this world I sought.
In comparison should he sette at wight,
And glad be if he might the meanes devise,
That all the world would thinken in likewise.

The propersee.

The lover is of colour dead and pale,
There will no more in his eyes stakle,
He sauceth neither meate, wine, nor ale,
He mindeth not, what menne about him talke,
But este he, drunke he, sitte, lyde downe or walke,
He burneth ever as it were with a fire
In the fervent heat of his desire.

Here should the lover of God example take
To have him continually in remembrance,
With him in prayer and meditation wake,
While other play, feasting, singing, and dance.

None earthly hope, disport, or any pleasant pleasure
Should him delight, or any thing remove
His ancient mind, from God, his heavenly love.

The propersee.

Diversely passioned is the lover's hart,
How pleasant hope, now dread and grievous sere,
How perilous, now bitter sorrow smart,
And whether his love be with him or else where,
Off from his eyes there falleth many a sere
For very joy, when they together see,
When they be lindseyed of adversite.

Lyke affections seelch eke the beast
Of God's lover in prayer and meditation,
When that his love lieth in him reek,
With inward gladness of pleasant contemplation,
Out break the tears for joy and dejection:
And when his love lieth in to parte him fro
Out break the tears againe for paine and woe.

The propersee.

A very lover will his love obeye,
His love it is, and all his appetite
To parse himselfe in all that ever he maye

That
That person in whom he seth hath his delight
Diligently to serve both the date and night
For sincere love, without any regard
To any profit, grace done, or reward.

So thou likewise, that haste thine heart to sette
Upharfe to God, to well thyself endeavour,
So studiously that nothing more thee sette
Not for thy service any wise disquiet:
Freely looketh thou serve that there to serve
Truly of reward or profit doth the bynde:
But onely faithfull heart and louing munde.

Wageles to serve threes thinges maie he have,
First if the service selfe be undesirable,
Second if the whom that we serve and love
Bee vertue good and very amiable,
Thirdly of reason bee well erivable
Without the gaping after any more,
To suche as have done muche for vs before.

Serve God for love then, not for hope or neede,
What service maie to desirable bee,

As where all turneth to thine owne spedeth
Who is to good, so loyely eke as she,
Who hath all readied done so muche for thee,
As she that first thee made: and on the roode,
Ere she redeemed with his precious blood.

A prayer of Picus Mirandula unto God
O holy God of dreadfull matters,
Vertely one in three, and three in one,
Whose Angels serve whole worke all creatures bee,
Whose heaven and earth directed all alone,
We thee beseech good Lord with full mone,
Spare vs twitches, and wash us away our guilt,
That we be not by thy wrath angerspilt.

In straite balaunce of rigoroues judgement
If thou shouldest our sinner ponder and waste;
Who able were to beare the punishment:
The whole engine of all this world I saie,
The engine that endureth shall for aye,
With such examination might not stand;
Space of a moment in thine angry hande.

Who
Earle of Mitandula.

A who is not bozne in sinne originally,
who dothe not actual sinne in sundry wise.
But thou good loyde art he that sparest all,
with pitious mercy tempering justice.
For as thou dost rewardes by devise
Above our merit, so dost thou dispence
Thy punishment farre under our offence.

Mowre is thy mercy farre then all our sinne,
To geue them also that unworthy bee,
Mowre godly is, and more mercy therein,
Houbt, worthy enogh are the pardes,
Be the never so unworthy whom that bee
Litt to accept, whiche where so ever he taketh,
Whom he unworthy sinneth worthy maketh,

wherefore good loyde that are mercifull art,
Unto thy grace and soueraine dignite,
we lye watches eere with humble heart,
Our sinne for great and our malignitee,
with piteous eyes of thy benignitee,
Frendely looke on vs once, thine owne we bee,
Servauntes of sinners whither it liketh thee.

Sinners if thou our crime beholde certaine,
Our crime the worke of our vncoyte ye mynde,
But if thy giltes thou beholde againe,
Thy giltes noble wonderfull and kinde,
Thou maist vs then the same parfones finde,
which are to thee and haue be long space,
Servauntes by nature, children by thy grace.

But this thy goodnes beinge thys alas,
For we, whom grace had made thy children here,
Are made thy gylte soyle by our trespace,
Sinnen hath thy gylte made this many a pere,
But let thy grace, thy grace that hath no pere,
Of our offence surmounten all the pere,
That in our sinne thine honour may encreace.

For though thy wisedome, though thy soueraigne powre,
May other wise appease sufficiently,
As thynge whiche thy creatures every howse,
All with one voyce declare and rehefe,
Thy goodnes yet thy singular mercy,
A Thy piteous heart, thy gracious indulgence
Nothing so cleverly the worst as our offence.

What but our sinne hath showed that mighty love,
Which able was thy dreadfull majesty,
To drawe downe into earth fro heauen above,
And crucifie God, that we pouze wretches woe,
Should from our filthy sinne pleasant be,
With bloode and water of thine owne side,
That streame from thy blessed woundes wide.

B Thy love and pitie thus O heavenly king,
Our cruel maketh matter of thy goodness,
O love, O pitie our wealthie are providing,
O goodness seruing thy seruantes in distress,
O love, O pitie our nigh now thankles,
O goodness mightie gracious and wise,
And yet almost vanquished with our byce.

Grant I thee praise such heate into mine heart,
That to this love of thine may be equal:
Grant me fro Satan's service to affray,
With whom me rueth so long to hauebe ipplall

Grant me good Lord, and creature of all,
The flame to quench of all sunnefull desire,
And in thy loue sette all mine heart a fire.

That when the Jorney of this deadly life
My fell goods hath finished, and thence
Departeth without his earthly wife
Alone into his lordes high presence
He maye thee finde O well of indulgence,
In thy lordeship nor as a lorde but rather
As a very tender loving father.

D Amen.