The life of John Picus
Erle of Pirandulia,
a great Lorde of Italy,
an excellent compeing man
in all sciences, & vertuous of living:
with divers epistoles & other works
of saph John Picus, full of great
science, vertue, and wiseome:
whose life and works were worthy
and digne to be read, and of-
ten to be had in memory.

Translataed out of Latin into
English by Master Thomas Hooke.

Unto his right entirely beloved sister
in Christ, Joyeuse Leigh, Thomas
Hooke greeting in our lodge.

The life of John Picus
Erle of Pirandulia.
The life of John Pius

A had none honour; how might they leave
to their betters that thing which they had
not themselves: On the other side, if they
bebernable, so conforme honourable;
pot may they not leave them honour to
be as inheritances, no more then the ber-
tue that the selfe were honorable so. In
neere the more noble to be for; for they
nothing, if our selfe lacke those things
so which they were noble: But rather
the more worshipful that our ancestors
were, the more vile and shameful be we,
if we decline from the steps of their
worshipful living: The clear and beauti-

F of whose forme maketh the darkes spot
our bese the more evident to appeare
and to be the more marked. But Pius,
of whom we speke, was himselfe so hono-
rable for the great plentitude of all such
betimes, the possession whereof
very honour folowed (as a shadow sole-
with a body) that he was to all them
that aspire to honour a very spectacle:
In whole confusion as in a clere polished
myrour, they might behold in what
points very honour sheweth. Whose
marieus and excellencye and excellent ber-
tue, though by our learned bee fare
unable sufficiently to expresse: yet so;
as much as if no man should do it, but he
that might sufficiently doe it, no man
should do it: and better it were to be
sufficiently done, then utterly done.
I shall therefore (as I can) briefly rehearse
you hys whole life; at y last to giue
some other man hereafter (that can doe
it better) occasion to take it in hand, whe
it shall happily giue him to see the life
of such an excellent curing man, so farre
unconnying he written.

COF his parents, and type
of his breste.

I the year of our Lord God 14-63.
Plus the seconde being then ye general
bake of Christ in hys church; and
Frederike the third of that name ruling
the empire, this noble man was borne,
the last child of his mother Julia, a wo-
man comen of a noble stocke, hys father
high John Francke, a Lord of great
honour and antitoye.

COF the wonder that appeared bet-
twee hys breste.

A marieurus light was there seene
before hys breste; ther appeared a
flere garland standing over the
chamber of hys mother while the
raulderd to dually banished away; whicd
appearance was aventure a token,
that he which should that house in
the company of mortal men be borne: in the
perfection of understanding should he
lyke the perfecte figure of that round cir-
cle or garlande; and that his excellente
name should round about the circle of
this whole world be magnified, whose
mind should alway be the spleen aspire up
ward to heavenly things. And whose
stire and eloquence should with an ardence
here in time come, worship and praise
almighty God with all his strength, and
as that flame bodly shanished, so shoul
this fire come from the eyes of mortal
people be shone. We have often times
read, that such knowledge and strange
tokes had went before, as folowed the nativitye of excellent, wyle, and ber-
tous menne, departing (as it were, and by
Goddes commandement) fenering the
creases of such special children fro the
company of other of the common sorte.
And viewing that they were borne to the
abstinence of some great thing.
But to passe over other: The great sait
Ambrose, a swarme of bees knew how
his mouth his cradle, a stone entered in
to his mouth, I after that filling out
againe, and stiring by an high, hingi
them selues among the clouds, escaped
both the light of his face, and of all the
that were present. Which pronosticato
one Paulinus making much of, crys-
ced it to dignifie to be the sweete hone
bes of his plentie wittling: which should
shew the celestiall gifts of god, and
should life by the mynd of me from earth
into heaven.

Of this persone.

H was of secrete and shappe serens,
y, and behawse, of nature goodly
and high, of bath, edge and fole.
his disage of and faire, his colourer
white, entremingled with comely red;
his eyes grace and quicke of look, his
teach white and even, his heare yellow,
and not to pikel.

COF of his setting forth to schoole, and
study in humanite.

Vnder the rule and governmente of
his mother he was let to masters,
and to learninge: where with so argu-
ent minde he labored the studie of hu-
mansitie, that within hopt white helas
(not without a cause) accompted
amongst the chiefe otatoers of poetie of
the time, in lerning meruellously swifte,
Earle of Mitandil.

A is so dry a lyt, that the belykyes, which he heard once red: he would agayne bothe forword and backward, to the great wonder of the belykyes, reverle, and out that would hold it in lare remembrance: which in other foles wont commonly to happene corytary, for they that are twynte in taking, boste tyme sowle in remembung: and they that with more laboure and difficulthe reteuen it, more fast and surely hold it.

On the sube in Canon.

I t the fountene yere of his age, by the conuenece of his mother (which longed very so to have him priect) he departed to Bologna to studie in the lawes of the church: where when he had two pere saete, parcelling that the faculte teene nothing, but only mere traditiohes and ordinaiones: his mynde fell from it, yet lest he not his time therin: so that, is pere, pere being a child, he compiled abraytly a summe upp all the secretes, in which as breste as pottable was, he compiled the sect of all whole great volume, "made a boke, no felender thing to right conning and parsthe doctores.

On this sube in philosophie & divinitie.

A fter this, a desirous endeavour of the secretes of nature, he left these common teoben pathes, and gaue him selfe whole to speculatioh in philosophie, as well humane as divinitie. For the purchasing wherof (after his maner of Plato and Apollonius) he frugally sought out all the famous doctores of his teime, visiting studiously all the universallites and scholes, not only through Italy, but also through Fracie. And to inuigible laboure gaue he to these studyes, that yet a childe, and berules, he was both reputed, was in debe, both a parcth philosophie, and a parcket divinitie.

On this mynde and bunglosose dictations at Rome.

M yselfe ha ben, vit, pere chrest, fount in these studyes, when ful of pride, a desirous of glorie and manynes praise (for yet was he not hindered in the show of god) he went to Rome, and there (comting to make a show of his conning, and little consideringe howe great enuie he should reise agyns the queestions he purpose:

John Piscu Sainte himeself) hit C. queestions he purposed, of divers and sondry maters, as close at Rome well in logike and Philosophie as divinitie, with great studie pibed he fought out, as wel of the Latin auctors as the grekes. And partly let out of the secret misteryes of the Hebrewes, Caldres, & Arabes, and many things draven out of the olde obscure Philosophie of Pythagoras, Trifnogittas, and Pytzcus, and many other things strange: to all fole (except right few speciall excellent me) before that day, not knowes only; but also unher. Of all which questions in open places (that they might be to all people the better known) he fastened & let up, offering al him self to bear the costes of all such as would committ ther something, out of farre countreis to dispute. But through the envy of his malicious and enemies (which envy, like the fire ever draweth to the hightest) he could not there bing about to have a dape to his dissipious appointed. For this cause he tarried at Rome an whole yere, in which time his enuious never burst openly with open dissipations attempt him, but rather with craft and sleight, and as it were with private treaces enforced to undermine him, in none other cause, but for malice, and for they were (as many men thought) corrupt with a petitencuite. This envy, as men knew, was specially raited against him; for this cause that there were many, which had many peres, some for glorie: some for Courtise, genen then self to learning: they thought that it shoule happly befare their fame and the thoptum of their conning. If he song a ma, plenteous of substance and great doctrine; but in the chise citie of the world, make a prose of his wise: his learning, a wed in thing natural, as in divinitie, and in many such things as men many peres never attained to. Now when the percevall, that they could not against his conning any thing openly proceed: they brought forth the serpentines of false crime, and cried out, that ther were, vit. of his, rit. C. queestions suspect of heresie. Then signified the to them some good simple folk, that should folo to the fact, a perente of religion, impugne those questions, as new thing, as with whiche their cares had not been sic. In which impugnation though some of them happly lacked not good minde; yet lacked their crucifiction and learning, which questions, not with standing before: that, not a few famous doctores of divinitie had appoinved, as god and cleane, and subscribed their names under them. But he not a.
The life of John Pius

A bearing the lotse of his fame, made a be
sence for those rie questions. A word
of great erudition and elegant, and bus-
sed with the cognizance of many things
worthy to be learned; which were cou-
pied in many nyghtes, In which it evide-
ly appereed, not only that those conclu-
sions were good, and standing with the
faith; but also that, which had bane-
ked at them: were of folie and rubebesse
to be reproued. Which defence, and all
other things that he should write: he co-
mittted (like a good chidish man) to the
most holie judgemet of our mother holy
church. Which defence received, and the
rie questions duly by deliberacion ex-
mained, our holy father the Pope appro-
sed Pius; and so by a boll of our holy father pope Alex-
ander the 114, it plente appereed. But the
boke, in which rie questions, with their conclu-
sions, were conteyned (for as much as there were in them many
things strange, and not fully declared:
and were moore mete for secrete commu-
nication of learned men, then to open
hearyng of common people, which for lacke of commyng might take hurt thereby) Pius
desired him self, that it shold not be
creadde, And so was the reading thereof
forborne. Lo, this ende had Pius of his
hie munde a good purpose; yere where
he thought to have gotten perpetual praiue:
there hade he moore worke to kepem
self by sight: that he cane not in perpetu-
ual inamgyn and leaundze.

Of the change of his life,

But as him self told his neicwes, he
judged, this cane thus to passe, by the especcial provision and sin-
gular godnesse of almighty god: that by
this false crime, errondly put by none
by his euell willers, he shold correct
his very errors, and y this should be to
him (wandering in darkenesse) as an il-
shining light: in which he might behold
confesse, how farre he had gone out of
the wate of truths. For before this he had
been both dyesions of glasse, and kind-
ed in vaine love, and holden in voluptu-
ouse ise of women. The coromones of
his body, with the lively savour of his
villege, and therewith all his mereteou
fame, his exelleter lasting, great riches
and noble knyted, for many women or
}
A large he had, as it were hard for him to have, that had lived long, and all his life had done nothing els, but read the.

If of these newer divers was so good judgement he had, that it might appeare, there were nothing in any of them, that were unknown to him; but all thing as ripe as though he had at their workes ere before his eyes. But of all these new doctors, he specially commended saint Thomas, as him that enforceth himselfe in a sure pillar of truth. He was sericQue, wise, and subtile in disputations, and had great solliciter therein, while he had in that somat. But now a great while he had did such caddice far and wide, and every better more and more hated them, and so greatly abhorred them, that wifke and Hercules Claudius, duke of Ferrara, as well as he at Ferrare, as after by himself: desired him to dispute at Ferrare, because the general state of the newsuburb was there; longer it was, so he could have thought; but at the instant request of the duke, which very singularly loved him, he came there; where he beheld him, that was wont to behold, how all the audience refered to hear him. For it were not possible to: a man to utter neither more or more convincingly. But it was a common saying with him, that such alterations were for a logician, not merely for a philosopher. But he said also, that such disputations greatly profited, as were exercised with a peacable minde to the serching of the truth in secret com-paign, without great audience; but he said, if these disputations did great hurt, that it were held open to the other of almenning, and to winne the favour of the common people, the commendation of solis. He thought better to be mute and he, but with the designe of worship (which the gazing disputers gave after their was with an incomparable baze, annexed the appetite of his conclusion and rebuke, whom they argue with, which appetite is a deadly woe to the soul, and a mortal poison to charitie. There was nothing passe, of those captious subtilities and captatious of sophistick. But again, ther was nothing ye more hated and abhorred, considering that they served of thought but to the baying of such other solis as were in very science much better learned, and in those studies ignorant. And that unto the serching of the truth (to which he gave continual labour) they profited little or nothing.

The learning, howe.

But because we will holde the reader no lerger in hand, we will speake of his learning but a word or two generally. Some in had hym in eloquence, but ignorance of natural thinges had dishonested him. Some men had shrowed in the knowldege of divers strange languages, but he had wanted all the cognition of philosophie. Some men had read the inventions of the late philosophes, but he had not been exercised in the new teoles. Some men had sought cunning, new philosophie as a commodity of a random, so prate by any show of or erence of Chrisitians.

F.P.nw. all these thinges to; knowledge in equal study hath so receiv'd, that they might ymne by diapase, as a plentifuliree bound in to have scowen in to him. For he was not of the esclior of some solis (which to be excellent in one thing set 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 one for his own study. And at these thinges were in him so much the more meruelous, in that he came there by himself with the strength of his owne will, for the love of god and profit of his church, without masters: so that to make tape of him, that Erwin the philosophie said of him tell; that he was his own master.

True causes that in so many thine thought pr Hector's meruelous compounding:

The mynging of so long a while to des in so small time. I did leave five cautias to have come together: First an incredible wit, secondly a meruelous fast memorie, thirdly great substance. By the which to the myng of his books, as well in as gleece, other things, he was especially holpen. vii, m., vocet, and to me. He had laid out in the gathering together of volumes of all maner of literature. The fourth cause was his busy insatiable spakie: the fifth was the contempt of bittling of al earthly things.

The last conditions and their brace.

But as you let his parte over those powers of his soule, which appeare to understanding and knowledge, and let his parte at them that belong to the setting of noble acts. Let us as we can, declare his excellent condition, that his minde enthral to godward male appere: And his riches
duly.

Geusi.
A patron out to poore folkes maitre be under
hande, to thentoent that thel, which shall
here his vertue, mait haue occasio ther
by togger especial launde thankes therfor
to almightie god, of whose infinite
goodnesse al grace and vertue cometh.
Of the fates of his depositories
and underline.

The yere before his deeth (to thinke
that all the charge and busines of
rule to lordship let a side he might
leave his life in rest and peace, wel
considering to what ende this erthy hon-
our and wordly dignitet cometh, all
his patrimony and dominions, that
is to say: the third part of the dote of
Martinell, and of Concordeia, into John
Francis his neuel he folde; and that
so good cheape, that it seemed rather a gift
then a laile. All that euer he receyved of
this bargin, paticely he gave out to
poore solace, partly he bestowed in the
buying of a little lande, to the finding of
him and his household. And over that,
much store of the and plate, with other
precious costly commodities of household,
he devised among poore people. He was
content with meane fare at his table:
how be it somewhat yet retaying of the
olde plente in dettine biansse and sulfer
bessell. Every day at certaine hogges
he gave them soft to prater. To poore me
alwayes, if any came, he pitifully gave
out his money; and not content only to
gave he had him felte ready; he wrote
over, to one Hieronome Benetani, a Flo-
rentine, a wel lettered man (whom for his
great benevolence toward him, and the integ-
ritie of his doctrine, (singularly sauc-
rered) that he should with his own money
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money to thier marriage: I alwayes send
them woode, what he had laide out, that
he might pate it him again. This office
he committed to him, that he might the
more easely by him, as by a faithful mes-
senger, retre the necessite and misery
of poore neste people, such as him selfe
happily could not come by the know-
lage of.

Of the voluntary allitication
and parting of his own body.

O

The rest of the
summer of

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A rather set them at nought, that he might the more quietly guide him to study, and the service of God. This toiled he persuadéd, that to a philosopher,  such a feeble  to be done, it was no pains to gather riches, but only to refuse them.

Of the bishop of Westpoe glouze.

A part of people, and all earthly glouze, he reputed better for nothing: but in the continuing of this shadow of glouze, he laboured for very glouze, which evermore foloweth vertue, as an inseparable servant. He saide, that faine oftentimes did hurt to men while they live,  never good when they be dead. So much only set he by his lettering, in how much he knew that it was profitable to the church, and to the extermination of errors. And over that he was come to that pitch of partis militie, that he little forced, whether his ower was not of himself, as he shew me, when I was in his owne house.

And now set he little by any other booke, save only the bible; in the only study of which, he had appointed himself to speare the residu of his life, sauing that the common people pickt him, when he was considered to many, and so great wares as he had conceived, and longe travaileth upon, how they were of every man and by destit and looke after.

How much he set more by devotion then comming.

Devotion.

The little affection of an olde man, or an olde woman to godward (because it is not small) he esteemed by, then by all his owne knowledge, as well of natural things as godly. And oftentimes in communication he would admonise his familiar friendes, how greatly these mostall things lose and beware to an ende, he was flippér, but he saide, it was, that they live in owne, bowe forme, bowe stable it be, that we shall hereafter live in, whether we be throw in to hell, or lyf up in to heaven. Wherefore he exhorted them to turne by their impudence to love God, which was a thing ever so clement all the clement that is possible for us in this life to obtaine. The same thing also in his booke, which he entitle us ___, lightelyly he preacheth, where he interrupteth the coure of his disposition, and turneth his words to Angelus Politianus (to whom he declared that booke) he writeth this wife. But now behold, my wellbeloved Angel, what madene holdeth us.

Love god (whereto we be in this body) we rather mape, than either know him, or speche beter him. In loving him also we more profit our self, we labourle less, and cheat us more. And yet hath we evermore alwaie by knowledge, never finde that thing that we seek: then the more to postspeke this thing, which also without love were in vaine founded.

Of his liberality & contempt of riches.

Liberality only in his path measurate: for so farre was he to the gaining of any diligence to earthly thinges, that he esteemed somewhat despight to the freckel of negligence. His stedes oftentimes admonisheth him, that he holdeth not all better despite riches, because it was his dishonestie and rebuke, when it was reported (were it true or false) that he negligence, and setting nought by money, gave his servauntes occasion of disquiet and robberie. Neither thelesse, that many of his which evermore on high cleare gait in contemplation, in the serching of natures conseil could never let downe it selfe to the consideration of exceeding of these base, abjecte, and bile earthly thinges. His high stedfast came on a time to him, and desired him to refect his accept of suche money as he had in many peces reserved of his; and brought forth his bookes of refecting. He answered him in this wise: My freres,  know we have ought oftentimes, which make delight me, and lesse manie. Wherefore you examinate and espresse that is not neede. There is no more to do, if I be sought in your presence, it will pass you by and by. If ye be in my presence, you have nothing: if ye be no more able. Of his yonge imprudence and venemous behavience to his friends.

His loves and stedes, with great benefit the currenth that he treated, whom he used in all sorts comming veracious to erathe to godward, whose godly words to effectually wrought in the hearers; that where a cunning man but not to god as cunning came to him on a date; for a great fame of his learning to commune with him: as Salve pecud the fell in talking of benefite, he was load of an earnest: two words of pecus to thoroughly perpend, that sooth withall he forsoke his aunguimbled dice, and reformed his condition. The two words that he laid upon him, were these: If we had evermore before
The life of John Picus

A our eien the painfull death of Chrift, which he suffred for the love of vs: that if we Wolde agayn thinke of our death, we Wolde be ware of vs. Seruente benigne curtсe he drewe into them: not as by strengthe of body or goodness of fortune magnified, but to those, whom learning and condicions bolded him to fawour. For similitude of manners, is a cause of vs and vs. Faith. A likenelle of condicions is (as Apostolicus faith) an afinitye.

what he saide, and what he done.

Prince plass.

T his was nothing more obioues, nor more inttolerable to him, than his obioues players of greate glory, & worlde bulines, he hated almost alike. For this he was once in spose, whether of those two burthenes lighter, which he wold choole, if he should of necessitee be ruene to that one, and at his election; where he stiched thereat a while, but at the last he broke his head, and a little slepping he answered, that he had leuer take him to mariage, as that thing in which was lesse scrupule, and not so much impertinence. Libertie above all thing he loved, to which both his owne natural affections, and the study of phiophie enclined him. For that was alway wandering and sitting, wolden neuer take him else to any certayne dwelling.

Of his feruent love to God.

Observancy.

Forthward observances he gave no very great force, we speake not of these observances, which the church comandeth to bee obserued: for those he was diligenter: but we speake of those ceremonies, whiche by seyng by the very service of god aside, which is (as Chrift faith) to be worshiped in spirit and in truth: But in the inward affectes of the mynde be cleued to god with very sincer love, and devotion. Sometime that mercerly alstrete languished, and almost fell: and oft by newg with very stronge rorld by in to god. In the loue of wha he fo sierely burned, that on a time as he walked by John Franciscus his nevew in a orchard at Farrar, in the talking of the loue of Chrift, he broke out in to these wordes:"Neeuel faide he, this wil I doe the, I bare the kepe it secre.:the substaunce that I have lost, after certayne hokes of myne finished. I intende to geue out to poore folke: and sifting my selfe with the crucifire, bare sole walking about the wold in euerie towne and castell, I purpose to preache of Chrift. Afterward I understande, by the especiall comans. Picus inckdement of god he changed that purpose, ned to resigne and appointed to proffesse him self in the order of freeres prechours.

Of this death.

I in the yer of our redemption 1494, when he had fullfild the rry. yer of his age, and abode at Florence, he was sodeinly taken with a certeine aike, which so farre forth crepte into the interior partes of his body, that it despired all medicines, overcame all remedie, and compelled him within these eighte to satifie nature, and respe the life which he received of her.

Of his behavoure in the extremities of his life.

A fer he had receaved the holy body of our Saviour, when the he firste sawe to the crucifire (that in the image of Chriftes ineffable passion, suffred for our sake, he mightере be gane by gollie, receyue his full draught of love and compassion in the beholding of that pitifull figure, as a stronge deceas against all avoritice, and a true postivisite against wicked iprites;) the priest demaunded him, whether he spredly believed that crucifire to bee the image of him, that was very God and very man, whiche in his godhead was before at ymage begotten of his father, to whom he is also equal in all thing: and which of his holy ghost, god also, of him, of the father concerneth going forth, which in people be one God, was in the chaste wombe of our ladye a perpetuall virgine, conceived in the bowe, which suffred hunger, thirst, heat, colde, labour, travaile, and whiche at the last for washinge of suree hoffte lynne, contracted and drawne unto us in the finne of Adam: for the soueraigne lone that he had to mainstain, in the answer of the crose willingly gladly these out his most precius bloude. Whie the priest enquired of him these thinges, sith other, as the he was sente to enquire of folke in solas case: Picus answereth him, he not only believed it, but also certainly knew it. But that a Albertus, his spottes some, a pung man, both of wit, cunning, and condicions excellent began to comfort him against death, and by natural reacon to shew him why it was not to be feared, but strongly to be taken, as that onything which maketh an ende.
Earle of Mirandula.

A

Of the state of his soul.

A

After his death (and not long after) one Hieronymus a ferre parochour of Ferrare, and at wil full conceiving, as holiness of living most famous. In a sermon, which he rehearsed in the chief church of all Florence, said unto 5 people in this wise. O thou Cecete of Florence, I have a ferre thing to shew the, which is as true as the gospel of saint John: I wole have kept it secret, but I am compelled to shew it. For I that hath authority to command me, hath hit me publishe it. I suppose sincerely, ther be none of you, but ye knew John Picus Erle of Mirandula, a man in whom God had heaped many great gifts and singular graces: the church had of him an inestimable lost. For I suppose, if the might have had his peace of his life prolong'd: he shuld have excelled (by such works as he hold had left behind him) at that tyme this day. 

And, as before him, he was wont to be constant in me, and to break to me the secrets of his heart in which I perceived, that he was by piety inspired called of god unto religion. Wherefore he purposed oftentimes to obey this inspiration, and follow his calling. Howbeit, not being bred enough for great benefits of God: or called back by the tendernes of his flesh (as he was a man of delicate coplexion) he forsook from the labour, or thinking happily that the religion had no neede of him, desired it so: a tym:how to be it, this I speake only by daure. But for this delay I hesitated him two yere together, he would be punished, if he should be taken. Wherefore the poore people of Florence, and in this wise to the bandes of our soule he gave up his spirite.

Chap. xiv.

How his death was taken.

Yet toow and because his departing out of this world was, both to rich, poor, high and lowe, well testifid the price of Italy, well witnessed the cities and people, wel recollected his great benevolence, singular cercetie of Charles lynge of Francie: which as he came to Florence, intending from thence to Rome, and to worth in his stage against the realmes of Naples, hearing of his sickness of Picus, in all convenient part he sent him two of his owne physicians, as embassadors both to visit him, and to do him at the helpe the might. And over that sent unto his letters submissed to his owne chirugeon, full of such humanitie and courteous offres, as the beneficent mynde of suche a noble prince, and the worthy vertues of Picus required.

Punishment declined for a good man.

B
The life of John Picus

A into yeetual paite: but he is abiled

Surgatiae. for a wilte to y face of purgatiae, there
to suflane paite for aneason, which I am
the gladder to thee you in this behalfe:
to the eect thar they, which knew him,
and suche in especialy, as for; his mani-
tefe benefices are singularly behalde
bbe: thoulde now in their praters,
alme, and other suffrages belpes bhm.
These things this holy man hierome,
is seruants of God openly affermed.
and also saide, that he knew well, if he
lied in that place, he was worthie etern-
al damnacon. And oun that he said,
that he had knowen all those things
within a certaine time. But the wodes,
which Picus had saide in his sceme-
nes, of the appering of our lady, caused him
to doute and to scarce, lest Picus had be
decied by some illusion of the deuill,
in as much as the prati of our lady se-
med to have been frustrate by his eth.
But afterward he understoode, that Picus
was decied in the equinacina of the
wode, while the sake of the second
death and everlastin: she undertoke
her of the first deatthe temporal. And after-
this, s heime swolde to his
acquaintance, that Picus had after his
death appere unto bnh, all colapsed in
flame: and swolde unto bnh, that he was
such wise in purgatiae punnished for his
neglectrace, and his unkindenes.

Nowith it is so, that he is abiled
to charitie, from which he had un-
teely deport unto glorie, and no man is
ceraine how long it take the first: and maste
be the hopster time: for our intercessions:
wher evey childe of bnh show their char-
tice upon bnh to help and to bpe bnh the-
ther, where after the long habitation in
the inhabitaunces of this bath world,
to whom his godly communicacion gave
great light) and after the barke fire of
purgatiae (in which, belliall offences
be cleene) he maste shortly (if he not
alreadie) entre into the inacceible and in-
finite light of heauen, where bman be in
the presence of the souerayne goodede
to please bnh, that we maste the rather by
his intercession be parnet of that
impeabeable tope, which we have prayed to
bring him speedelie to Amen.

There endeth the life of John Picus
Carle of Pizandula.