A venous extremerior in to a Wolfe, the
false deeruner in to a sore, y nothing ge-
fter in to an ape: red which bestly shape
maie we never be rester to our owne
libentes again, into the tyme we have
call by againes the drinkes of the bodely
affections, by which we were in to these
figures enchained. Than there cometh
somtimes a monstrous beast to the town,
we come, and are glad to vait some mon-
ey to have a light thereof: but I see, if
we would losse up them self adauctly.
the should be looke in many monstrous
beast never home for they should percieve the
self by y wretched inclination to divers
beastly passions, chastised in their soules.

Is not in to y shape of one, but of many
beastes, that is to saie of all them whose
lustfull appetizes they follow. Let us then
beware, as Pirus costelleth us, that we
be not drunkon in the cuppes of Circe,
that is to saie in the sensual affections
of the beast, lest we become the image of
God in our soules, after whose image
we be made, make our self worse then
isolettes. For if he be oblique to God,
which turneth the image of a beast into
the image of God, how much is he more obvious, which
turneth the image of God in to a beast?

E

Earle of Mirandula to John
Francis his necheste his brother,
beeth in syn that is to say heith.

F

Hat thou hast had many euill
occasions after the departing,
which trouble the, and stande
against y vertuou purpose
that thou hast taken: there is
no cause my son, why thou holdest eit-
ther meurcille, be toy therefore, or
dyde it. But rather how great a won-
der was this, only to the among
men the wate late open to heaven un-
to fluente, as though that now at rest,
the discifell worldes, and the cursed de-
uel failed: and as though thou were not
yet in the leath which coueth against y
spirit: which fals feth: but if we watch
y loke well to our self that make bodiade
in the cuppes of Circes, so do sombeis
in to monstrous shapes of brutish and
unreasonaable beastes. Remember also,
that of this euill occassions, y holy apostle
saint James faith, thou hast caue to be
glad, writing in this wise: Gadert faceres
quando in insensates viris incidentis. Be glad
(faith he) moy brethen, wha ye fall in di-
verse tephata, y not caufes, for what
hope is there of glorie, if the be none

hope of victorie? or what place is there
for victorie, where ther is no battale: he
his called to y crowne y triumpe, which
is pruck of the victorie, is namely to that against the
victorie, which no man mai be overcome as no man
is against his will: and in which we neede
overcome as no other strength to bagonant, but that
we lost our selfe to bagonant. Aery happy
is a chrisian man, list that the victorie
be both put in his owne freed, and the
reward of y victorie shalbe farre greater
then we can either hope or wilde.
Tell me, I pray y my most beare sonne,
if ther be ought in this life of all those
things, the delite whereof so breth and
follet these enlargings. Neither (I F
pleasure saie) any of those wickednes, in the getting
of which a man must not suffer many
laborus, many bpleasures, and many
miseries or he get it? The marchant this
keth him selfe well serued, if after r.
rest falling, after a. incommodities,
aster a. rapories of his life, he make
at last have a little the moore gather to
ergeth. Of the court and verrize of this
world, ther is nothing that I need to
write into the: the wretchednes were
whereof the experience it self hath taught the, and
daily teacheth. In obtaining the favore
of the princes, in purchasing the frendship
of the company, in ambicious la-
bour for offices, and honours, what an
heape of heunenes ther is, how great an-
gathly, how much belynes and trouble,
I make rather lerne the y then teache the
which holding my selfe setthe with my
bodies and rest, of a childe have lerne
and to live within my degree, and as much
as I dice my selfe in my selfe, nothing
out of my selfe labour for, or else

G

Now then these earthly things, slip
per, uncertene bile, and commute aile
be, and brute beasts, sweathing and pai-
ting we shall duneth obtayn: and loke
thou then we then to heuennly things, and godly
enngns. (which neither eith beth inne, nor care)
y hath heard, nor hert bath thought) to be y Copina,
drawn stupending and lying magrep
our teeth: as though neither God might
regine, no; those heuennly citizens lye
without y. Certainly, in this worldly
felicitie were gotten to be with idelines
and easer: then might some man, y
fisthethe labour, rather choose to leue
the world, then god. But now if we be for
some space laborus in the wate of fone, as much as
the wate of God, a much more laborus
of the damned wretched erie out, 1. pr.

H

The wate of
in the wate of wickednes) then must it

K

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L

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M

ides
The life of John Picus

Paulus (apoth). Our lode hath delivered & into the passion of cruelty, and to are Rom. praiseable sense, to doe those thinges, y are not convenient, full of all iniquity, full of enemie, man-slaughter, contentio, gape, and malice, backarbiters, diones to god, tumultuous, provoke, falsely, hinders of evil thinges, foolishe, dissolute, without affection, without connement, without mercy, which when they dape see the justice of God, yet understand they not, that such as these thinges commit are worthy death, not onely they that do such thinges, but also they, which cesse to do the wrong. Whereby my child, go thou more about to please them, who bereave displeased, but moreover let they wodes of Saintes be before thine eyes. Oportet magis de placere quam dominibus: Act. 5. we must rather please God than men. And remember these wodes of Saintes Gal. 1. & st. dominicus galericum. frons epi. fit nos gnm. If I should please men, I should not please God. Let every man, therefore, do his own thing, and please himself, not the Lord. Gal. 1. for more seeming that they should by good living begin to be men, then thou shouldst with them by the learning of the god purpose, shamefully begin to do a beast. These beholde me sometime by almighty god, as it were a home, & an indifferent house for wonder, when I begin in my selfe, I was never whether I shall say, to remember it, to sojourn, to innumerable to bewape the appetite of men, if I shall more plainely speake; very madnesse, for it is because a great madnesse not to believe the gospel, whose truth the bloud of martyrs, the voice of Apostles, which, miracles pro verty, reason, confirmeth, the word test fyeth, the elements speaketh, deluilles describgeth. But a farre greater madnesse is it, if thou dost not, that the gospel is true: to blieve, as though thou doubtst not, but that it were false. For these wodes of the gospel be true, that it is very hard to a ycke man to enter the kingdom of heaven. Why doe we daily then gaze after the heaping up of riches? And if it be true, that we should seek for the glory and praise, not that comedy of men, but that comedy of god? why doe we then exalt upon the judgement and opinion of me, and no man recketh whether god like hym or not? And if we ourselves believe that once the same shall come,
A come, in which our Lord shall say: Go ye cursed people into everlasting fire. And again: Come ye my blessed children, for I tell you the kingdom of heaven that hath been prepared for you from the founding of the world. Why is there nothig that we will fear then hell? nay, that we will hope for then the kingdom of God? What shall we say, but that there is a many child men in name, but few in deed. But thou my son, enforce thy self to enter by the niest gate that leadeth to heaven, and take no heed what man thinketh, but what thing truly is of nature, what thing is true reason, that thing our Lord himselth woulde thee be done. For neither the glory of this life if thou be happy with few, nor the pain of this life, if thou be wretched with many. Then shall have, it specially effectual all remedies against the world and the devil, with which two, as with two wings, thou shalt out of all the base of misery be lifted up into heaven: that is to say, almes deede, and prayer. What may we do without the help of God? how shall he help us if he be not called upon? But once that certainly be not to the right man, and called on, when thou calleth upon him, if thou beare not fiire to the poor man, when he calleth upon thee. And bethely it is according, that God should despise thee a ma, when thou being a man despisest a ma. For it is written: In what measure that ye mete, it shall be mete you again. And in another place of the gospel it is said: blessed be mercifull men, for they shall get mercy: what I fire thee to prayer, I fire thee not to the prayer that standeth in many places, but to that prayer, which in the secret chamber of thine heart, in thy private closet of souls, with bery affect speaketh to god: in the most lightsome darkness of contemplation, not once presenteth the mind to the father: but also obtaineth it with him by unspeakable wares, which onely they knowe, that have allayed. Nor are not home long at how short thy prayer be: but how effectually, how ardent, and rather interrupted and broken betweene with sighes, then when on length with a continual rowe and number of wares. If thou loue thy health, if thou delight to be sure from the grimes of the devil, from the storms of this world, from thy pursers of thy enemies: if thou long to be acceptable to god: if thou couet to be happy at the last: let no dagg passe thee, but thou once at the last withe, present thy selfe to God by prayer, and falling down before him face to the ground, with an humble affect of humill mind, not from the extremity of thy lippes but out of the inwardnes of thine hart: cry the iwo des of the prophetes: Delides inventur me, & gno. Blas. 34. sanctus meus me memoris, & fedus deum meum tu me mero mei proprium bonitatem tu dominum. The offices of my youth, & myne ignorance, reme: not good lord: but after thy mercie lord. I pray thee to my name, What that is, in thy prayere are of God: how the holy spiritte which prayeth for us, take thy owne necessitie, till every house put in thy mynde: also what thou shalt praise so, thou shalt finde matter enough in the reading of holy scripture, which that thou wouldest no more (setting poeres tables to enimades) take ever in thy hande, I bethely praise the. Thou muste reading of all thinges more pleasante to God, no thing else profitable to thy self: then if thy hande cease not day nor night to turnes reade the volumes of holy scripture. Their lieteth purely in a certaine heauenly strength, quick and effectual, which with a meruellous power transformeth and chargeth the readers mynde into the love of God, if the be sincere and longly entreated. But I haue pulled not the bounds of a letter, the mater drawing me forth, and the great love that I haue had to the, both ever before, and specially with that house, in which I haue had first knowledge of the most holy purpose, now to make an ende with this one thing. I warne the (of which, when we were last together, I often touched you, that thou neuer forforget this, the things: yeld the soune of God died for thee, and that thou shalt also thy selfe be shortly, like thou never to loque. With these things, as with two sources, that one of fear, that other of love: shpere forth thine host through the short ware of this momentary lif, to the reward of eternal feliciteit, if thy be not ought, nor may estime our selfe any other ende, than the endles frution of the infinite goodness both to soule and body, in everlasting peace. Farewel, and fear God.

The mater of argument of the epistle of Picus to Andew. Comenus.

This Andew, a worshipfull man, and an especiall friende of Picus, had by his letters sent him counsell to leave the study of philosophie, as a thing, in which he thought Picus to have
The life of John Picus

I have spent time enough: and which but if it were applied to the use of some actual benefices, he judg'd a high business impossible. Wherefore he cou'd settle his to surcease of study, as put the best to some of the great princes of Italy, with who (as this Andrew saith) he should be much more truly occupied; then always in the study and learning of philosophy.

Philosophie. To whom Picus answered, as in this present epistle appeareth, where he saith these words: By this it followeth, that it were either true, or at the least, not princely, to make the study of philosophy other then mercenary: thus he meant. Mercenary we call all those things, which we do for hire or rewarde. Then he makes philosophy mercenary, & dieth it not as copying, but as a true and sure, which studyeth it not for pleasure of it self; or for instruction of his minde in moral vertue: but to apply it to such things, where he may gain some lucere or worldly advantage.

John Picus Epistle of Philostrate to Andrew Comges getting.

...
Earle of Mirandula,

A rather tear his, than heare him. The
golden mediocrity, the meane estate is
to be desert, which shal beare vs as it
were in bands more easily, which shal
obeys vs and not master us. I therefore
abiding starily in this opinion: let more
by my little house, my Fife, the pleasure
of my bokes, the rest and peace of my
mind: then by all your kindes palaces,
all your somme busses, all your glori,
all the advantage that ye haue after,
and all the favoure of the court. No
locale not for this frute of my study, &
I maie therby herafter be tolde in the
bode: compeling of your worlde busi-
nesse: but that I maie once bring forth
the children that I trauaile on: that I
maie geue out some bokes of my plenis
tho the common profit, which maie tum
what favoure: if not of cunning, yet at
the left wife of wit and diligence. And
because ye shall not thinke, that my trauaile and diligence in my study is any thing
remitted or slack: I geue you know-
land, that after great seruice labour,
with much watch and indefatigable trauaile, I have learned both the Hebrew
language, and the Chalde: and noth
have I set hand to over come the great
difficultie of the Arabic songe. These
my pere foundes things: which do apper-
taine to a noble prince, I have ever
thought, and yet thinke. Fare ye well.
Written at Paris the 28. die of October,
the year of grace. B. ecclesiastic.

The argument of the epistle following.

After that John Francis, the
neued of Picus, to him
began a commenced in his living;
he sent he by this letter, that the copany
of the court, where he was hoste, fell
dearly (as it is ther bannans maner)
be the cause of his rebuke, as ther
thought: but as truth was unto the
whole. Some of the inas the folged, some
called it hypocrits, some scorned him,
some slanzeed him. Of all which de-
meanour (as the true of this epistle
cofer) he wrote into this eke Picus
his uncle, which in this letter confess
and encouraged him, as it is in the course
erof evident.

John Picus erie of Spirandula to Fran-
cius his newe gering in our towne.

Appy art thou my sonne, when
that our lord, not onely gethe
the grace well to line, but also that
while thou live well, he gethe
the grace to beare euill bodes of euill
people for the living well. Certainly,
as great a praise, as it is to be commend
of them that are commendable: as great
a commendation it is, to be reposed of
the
that are repponable. Forwithstanding
my sonne, I call the not therefore happy, because
this false reproche is worthless reproved
of and glorions unto the, but for because the repons
that our loyde Jesu Christ (which is not
only trey, but also truch, if false) affirms
meth, y our rewardbe thathe plentifuls
in heauen, when men speke euill to vs,
and speake all euill against vs lying for Wate,
his name. This an Apostles dignitie: An apostles
we be readie in the gospell of Luke, that
the apostles went topull and glad from
if the counsell house of the Jewes, because
God had accepted the as worthy to suf-
er and reypze for his sake.
Let be therefore love and be glad, if we
be worthy to great worjship before god,
y his worjship be shewed in our rebuke.
And if we sufere of the world anything
that is gennous or better: let this gennous
voice of our lord be our solace: s m-
das vos odio bater, citare gaz pronomi me voli habuit.
If the world (faith our lord) hate you:
know ye, it hated me before me. If the
world the hated him, by why the world
was made: we most vile & simplemen, S
worjthy (if we consider our inched by
ning well) all shame and reproze: if folk
be calls vs, and sake euill of vs: that he
go so gennous take it, that left ther should
begin to do yuel: Let us rather gladly
receive this euill worde: and if we be
not so happy to sufere for vertue and
truth, as the olde faines sufured be-
ning, hounding, poison, euere, and
destry.

Let us thinke at the left side, we
be wel issuoe, if we have the grace to
sufere chiding, baction, and Harris of
wicked men: lest that if all occasion of
desering be taken away, ther be left
us no hope of reward.

Men for thy good living praise the vertue cer-
inly, in it is vertue, make the like unto
Christ: but in that it is praised, it ma-
ket the unlike him: which for the re-
warder of his vertue receivde the appro-
brious deat of the croxe: for which (as
the Apostles faith) God hath excelde him,
and gaven him a name, that is above all
names. His desiervall is it than to be
codened of the world, and excelde of
God, then to be excelde of the world and

Phil.
The life of John Prais

A condemned of god. The world condemned to life, God straitened to glory: the world exalted to a fall; God condemned to the fire of hell. Finally, if the world saue, upon the heaven it may be but that they bereave (which all lift upwarde should have god alone to please) that somwhat into the blindness of the world, a favour of the people of promise. And is thought that he seeing nothing of the eternitie of our election, yet the lethe of the rewarde: which rewarde while it beginneth to be paid, the world, where all thing is little, it shall be less in heart, where all thing is great.

Gods re- chives.

Happy rebukes, which make sure, that neither a soure of our beret shall be the perlite blank of baiglorie, nor our eternal rewarde be misthought for the baie promotion of a little popular fame. Let was, may seem, love these rebukes, a onely of anjuminate a reprofe of our lords cruel. Let us ly like faithful servants, is an holy dicion be proude. (faith saint Paul) preche Christ crucified, which is unto the Jewes dispite, unto the Geriies folly, unto the beret and wisdome of god. The wisdome of this world is foolishnes afore God, and the folly of Christ is that, by which he hath overcome the wisdome of the world, by which that pleased god to make his believing people wise. If that y doubt not, that they be madde, which backbite thy beret: which the chisten lyuing, that is very wisdome reputed for madnes: consider than how much were the maddes: if thou shouldest for the judgment of madde men swarre from the good instruction of thy life, namely this at error is with amendment to be taken away, and not with imitation and following to be encreased. Let them therefore rise, let them batall, let them barke, goe thou boldely forth thy journey, as thou hadst begonne, and of the wickednes and misery consider how much thyselfe art beholden to God, which hath illumined the setting in the shadow of death, and translating the out of the company of them (which like broken me without a guide wandere hether and there in obscure darkenes) hath associate the to the children of light. Let that name be the voice of our lord alwaye in thine ears: Soe mortuous rapire mortuos fret, tu me figurae.

Let dead men alone with dead men, follow thou me. Dead be the, that live not to god, and in the space of this temp, pouall death laboures to purchase them self eternall death. Of which let me ask: where that they to, where to thine, where to theire studies, their workes, and their belles, and finall what ende they have appoined the self, in the adoption whereof they should be happy, either that shall have utterly nothing to answer, or that shall bring forth wordes reprehendable in themselfe, contrary echo to other like the raing of bethlehm people. For the not neuer them selfe, what they do, but like them that hymne in swiwe hodes, they be borne forth with the violence of evil cuote, as it wer with by purpose course of the slanje. And their wickednes blinding them on this side: and the devil pricketh them forthwarde on that side: they reme forth heding in to all mischief, as blinde guides of blinde men, till that death set on them unwarre, and till that it be saide unto them, that Christ faith in the gospell: My pyrende, this night the baius shall take thy soule. From the: these godes the that thou hast gathered, whole shall the be: Then when they enite the whom they dispistle, the that they remembre the, they mocked, the that they counte to enite them in luting, when they mate nor, whom when they might have enite, they pursued. Stop therefore thine ears my most dere fon, 0 what so ever me say of the, what so ever men think on the accept it for nothing: but regard only the judgement of god, which that vold every one after his own warke, when he shall shew him selfe heaven with the angell of his beret, in name of fire, doing vengeance upon them that have not known god, nor obeyed his gospell, which (as the apostle faith) shall lutter in death eternall payne, from the face of our lord, and from the gloire of his beret, where he shall come to be glorified of his faintes, and to be made marvells in al them that have believed. It is written, Noite timere, qui corpus patient occidentem sed qui animam peit ens inter spes. Fear not the (faith our lope) that make thy body, but fear him that may cast the soule in to hell. How much lesse the be that to be feared: what neither burne nor body, which if they now backbite the luting vertuously, the that doe the same nevertheless if (beret forsaken) they were overwhelmed to vice, nor for that vice displeased them, but for that yde of backbiting alwaye please the: see if thou loathe the belth, fle as farre as thou mayest their company, so returnynge to thy selfe, oftentimes secretly
A moste praye unto the moste benigne father of heaven, crying with the prophet, Ad te domine luce aut illuminam te, domine meum et consola me, domine, son, and deliver me from this world, and make me a shining light, that I may see the glory of the Lord. Amen.

Our God is a consuming fire. The world is full of vices. How dearly these riches must cost us. The more we seek these, the more we lose them. Remember always to pray for our sins, and to make our peace with God, that we may be saved. Amen.
Althou the sure hope that God that here be, our paperes had never be bode, wherefor we make the effect of our petition, either it is for that we ask that thing as is notons unto us (for as Christ taught) we were never what we ask. And Jesus said: whatsoever shall ask in my name, it shall be given you. This name Jesus signifieth a satisfacce, and therefore there is nothing asked in the name of Jesus, but that is wholesome and helping to the salvation of the affrighted, so as God heareth not our prayer, because that though the thing that we require be good, yet we ask it not well. For we ask it with little hope. And he that asketh much coldly, and therefore saint James biddeth as ask in faith nothing doubting. Dixi domino deus meus et tu. I have sado to our Lord, my God art thou. After that he hath burned and searfed himself against the pride, he describeth in these woordes his estate: All estate of a righteous man standeth in these woordes: Dixi domino deus meus et tu. I have sado to our Lord, my God art thou. Which woord though the same commone to all folk, yet are there few that maye fayle them treuely. That thing a manne taketh for his god, that he taketh for his chief good. And that thing taketh he for his chief good, which only hadde, though all other things lack, he thinketh him selff happy, and whereon lacking, though he have all other things, he thinketh himself unhappie. The regard the faith to his money. Deus meus est, my god, is money. Fear, my God art thou. For though honor, health, and strength of friends so he have money, he thinketh him selff happy. And if he have all those thynge, he have spoken of, if money fale, he knoweth his self unhapie. The godly faitheth in his chieflie last, the ambitionous manne begyneth to his bailing, and how few满意度 maye treuely fayle these woordes. I have sado to our Lord, my God art thou. For thus is all the godly and foolish. Because he have done he begyneth and faleth, which is content with God alone: so that if there were offered him all kings, dominions of the worlde, and all the good that is in earth, and all the good that is in heaven, he would not once offend God to have them all. In these woordes than, I have sado to our Lord, my god art thou, standeth at the state of a righteous manne: Quemadmodum honorem meorum non es go. For thou have no deede of my good. In these woordes be Heweth the cause why he sado onely to our Lord, God est, to my God arthouse: the cause is for that onely our Lord had not no deede of our good. There is no creature but that it needeth other creatures, and though our be of lesse perfection than it self, as philosophes and ditines proven: so if there be more imperfecte creatures were not, the other that are more perfecte could not bee. For if any part of the whole uniterllte creastes were subdued and fallen to nought, all the whole were inuerted. For certainly one parte of that uniterllte perishing, all partes perish, and all creatures be partes of that uniterllte, of which uniterllte God is no parte, but he is the beginning, nothing therupon depending, For nothing truely warne he by the creation of this world, no thing should he left, if the world were abad, and turned to nought again. Than one god is he, whothe he have no deede of our good. Well ought we Certainly to be ashamed to take such thing for god, as hath deede of us. And such is every creature. Moreover we should not accepte for god, that is to say, for the chiefl goodnes, but onely that thing whiche is the most soueraigne goodes of all thynge, and that is not the goodnes of a creature. Oneley therefors to our Lord ought we to fave, my god art thou, sanctis gratus in terra cius munificie voluntates fass. To his faincest that are in land of him, he have mad other buyllousy byfes. After god would we specialize love them, which are nearest turned unto god, as the holy angels and blessed faincest, that are in the countree of heaven. Therefore after that he had sado tooure lord, my god art thou, he setteth thereunto, that our lord hath mad other buyllousy his byles, he is to sado he have mad other buyllousy his byles, and his desplays towards his faincest that are in the lande of hym, that is to say, in heaven, lande of god, and the lande of liking people. And beeryf we invariably confer howe great is the felicite of that countree, and howe muche is the mynerie of this world, howe great is the goodnes and charitie of the blessed creastes: we shall continually desire to be hence, that we were there. These things, and suche other, when we remember, we should evenmore take heed that our meditation be not unfruitful, but that of every meditation we should all ways purchase
Earle of Mirandu, 19

A purchase one vertue or other. As for emplaine, by this meditation of the goodnes of that heauenly country we should purpose this vertue, that we should not only our selfe after death patiently when our time commeth, as if we were putte unto us for the faith of Christ, but also we should willingly and gladly long therefore, desiring to be departed out of this vale of wretches, that we may raynye in that heauenly country with God and his holy saiuytes. Much is said of the pleasures of the saints, their infirmities are multiplied, and after they had beene to be the propehe spoked of wicked men. By infirmities he understanteth dolles, and so it is in the Hebrew text. For as good folk have but one god when they worship, so eile soke have many gods and podes, so they have many voluptuous pleasures many baines desire, manie divers passions, which they serve: and where soke they many sundrie pleasures, certeinly for because they can find none, that can set their heart a rest, and for that as the propehe said, wicked men walk about in a circuit or compass, whereof there is none ende. Now after these woods, their podes be multiplied it followed. After these bads, that is to say: after their podes, after they passions and deadly desire, they run furth headlong bravely, without any castration. And in this be we taught, we should be speedly running to vertue, as they runne to vice, and that we hold with no lesse diligence serve our Lyve God, than they seeke you, lord's devil. The full manne confedering the estate of enipole, determinedly with himselfe (as we should also) that bether be well in no wise follow them: therefore he saith, Non congregabo concubitam esse, non deseriam judicium, non memoriam nomen eorum. I shall not gather the congregation of the from the bloode, nor I shall not remember their names, he saith from bloode both because ye shall not want to gather their bloode of their sacrifice together, and ther about to do their ceremonies. And also for that all the life of enipole so taken reason, which standeth all in the soule, and foloweth sensualitie, that standeth all in the bloode. The propehe saith, not only that he will not gather their congregation together from the bloode, that is to say, that he would doe no sacrifice to those podes, but also that he would not remember their names. is to say, by he wolde not take nor speke of voluptuous deities, which are euipt peoples gods, which we might set lawfully doth, seeing we by this at a perfect hold abide it not only for unlawful pictures, but also for lawful. To then he may altogether be out of his mind into heauenward, the more publicly intercede in contemplation of heauely things. And toalnuch as you may hold paradis worate think, it wert soly for a man after to departe himself from all pleasures therefore he propehe addeth Dominus pars desiderii mei. But lord is part of mine enberriance, as though he would say: me while not thought I forsake al thing to thisen I may have all pleasures of god, if in which all other things also be possessed. This hold he sholde be voice of every good child, which the dominus pars desiderii mei. God is the part of mine enberriance. For certainly we children people, to who god is promised for an enberriance, ought to be defended to defend any thing beside him. But for you some man might happe repute it for a great felicitie, a man hold posses himselfe god for his enberriance: therefore the propehe putte thereof, tu es qui sustineas in secretas materiae. Thou good lord art he, thy shall rest; mine enberriance unto me. As though he would say: O good lord my god I know well, that I am nothing in respect of thee, I wote well I am undeniable to a cende by my own streth as high, to have the in possession, but thou art he that doth draw me to thee by thy grace, thou art he that that grace thy self in possession unto me. And a righteous man is consider, how great a felicitie it is to have god fal in to him as his enberriance. It foloweth in the psalme. Femins acceperunt nimi in proceris, The coedes have fallen to me noble. The partes x lote of enberriances were Copes of ropes. The partes x of old time not one or two as named by coodes or ropes. These woodes then the ropes or coodes have fallen to me nobly, be as much to say, as the parte of lot of mine enberriance is noble. But toalnuch as there be many men which though they be called to this great felicitie (as in boed all children people are) yet they set liittel therby, and often putte change it for a small simple delight. Therefore he propehe saith temporally: heredes me cum precario, Mine enberriance is noble to me. As though he would say, that as it is noble in it selfe, so it is noble to me, that is to say, I repute it noble. And all other things in respecte of it I repute h.t. (as
The lyfe of John Picus

A (as saith Paul) saith, but saith as much as to have this light of understanding, whereby a man may know this gift that is in him for god, to be the gift of god, therefore the prophet sungly faith, Benedicat dominum, qui timuit misericordiam, that is to say, I shall blest our Lord, which hath seen me understanding: but in so much as a man oftentimes entendeth, after reason to serve god, and that notwithstanding yet entertaineth and the flesh repugneth; than is a man perfect, when that not his soul only, but also his body draw forth to godward, after these words of the prophet in another rhyme, Cor meum et caro

mea excutientur in deum viuum. That is to say, My heart and my body both have joyed in to time of god, and for this the prophet faith here sungly. Et fique ad nescit me, me remis semper, My repens of chilens, hath chidden me unto the night, that is to say, By repens, in which is wont to be the greatest inclination to corruption, not only now entiteth me not to sin, but also chideth me, that is to say, with draw me from sinne unto night, that is to say, the far forth withdraw me from sinne, that willingly their affliate and paine my body. Afflictio is in scripture oftentimes signified by the night, because it is the most dishonorable season.

The ungely the prophet thedeith what is the rose of this privation? touching awawe of fleshlie concurrence in a man, saying, Possidebunt deum semper in conspeculo meo. I prouuced god alway before my light. For if and had god alway before his eyes as a ruler of all his workes, and in all his workes should neither take his owne loue, his glory, no; his owne pleasure, but only the pleasure of god, he should: ghostly be perfect. And so, as much as he that doth prospereth in all thing, therfore it followeth, desped of a desped of mine, comestore. He is on my right hand, that I be not moued of troubled. Then the prophet declareth how great is the felicitie of a suffe man, which shall be everlastingly blessed both in body and soule. And therfore he faith, Lestatus cor meum. My soule is glad, knowing that after death, heauen is made reio for him. Et caro mea requisit in sece.

And my feth shall rest in hope, that is to say, that though it be not by and by, as in receiving his glorious estate mediately after the death, yet it resteth in the sepulchre with this hope, that it shall arise in the day of judgemen immo, tall

and luyng with his soule. And also the prophet more expressly declareth in the verse following. For where he saith thus, My soule is glad, he addeth the cause, saying, Qoniam non desicere animam meam in infernum. For thou shalt not leave my soule in hell. Also for the prophet saith, that his feth shall rest in hope, he theweth the cause, saying: Nescia dominus domini in fama corruptionem. For thou shalt not suffer thy fainthe for corruption, that is to say, Thou shalt not suffer the feth of a good man to be corrupted. For that was corruptible, but aryle incorruptible. And so as much as Christ was the first, which entered paradise, so opened the life unto us, and was the first that rose againe, the cause of our resurrection: therfore these verbs, that we have spoken of the resurrection, bene principally understaned of Christ, as saint Peter the apostle hath declared.

And secondarily they may be understand of us, in that we be the members of Christ, which only never came corruption, for his holy body was in his sepulchre, nothing putrified. For alway, therefore, as the waves of good ipuing bringeth us to perpetual life of soule and body. Therfore the prophet saith, Notus mihi sepultus est. Thou hast made the waves of life known unto me: and because that all the felicitie of that fainthe in the clere and beholding and fruition of god, therfore it followeth. A tempore me leitis cum value tuo. Thou shalt till me tillles gladnesse with the ebre, and for ye shall have felicitie that be everlastingly: therfore he faith, Delectationes in destruo tua volg in fime. Delectation and tope halve on thy right hand for ever; He faineth on the right hand, because that our felicitie is fulfilled in the vision and fruition of the huminatite of Christ, which lieth in heaven on the right hand of his fathers mated, after the wordes of saint John. Reo ephi tota merces, ex videamus deum, et genu mihi tuus Christi. This is at our rewarde, we sch may behold god, and Jesus Christ, who thou hast set to which reward he bringeth us, thirath thereby for thy. Ame.
Twelve rules of John Picus Earle of Miranda, partly exciting, partly directing a man in spiritual battle.

If we refuse the way of virtue for that it is profit to the cause augur to refuse the way of sin.

A

Hold to virtue eternally hard the way, because we must have warre continually against the world, the flesh, the devil that take Enforce themselves to make us bondage and thralldom.

Let him remember that these what way he shall. Even after the world he must he never sustain Sorowe, aduersitie, labour, grief, and slaine.

C The II. rule

Think in this unsearched worldes help too, the battle more charge, and longer its proud, with more labour and lesser fruit also, in which the ende of labour: labour is: And when the world hath left us after this worldes all virtue the rewarde when we die is nought but fire and paine perpetually.

C The III. rule

Consider well that folly est and baine to look for heaven with pleasure and delight, such Christ our lord and sovereign captaineAscended never but by manly might, and bitter passer: then worr it no right.

Mat. xvi, 23. That any servant ye will your selie recogye should be stande in better condition than his lord.

C The IV. rule

Think no way that we not onely should not grudge, but the be glad and topfull of this light, and longe therefor, although we could not judge howe that thereby redounde unto vs might any profit, but onely for delight, to be conformed and like in some behavoure.

To Jesu Christ our blessed lord and savour.

As often as thou dost warre and strive, by the resilience of any small motion, against any of thy sensual lustes sue, call in thy minde as oft with good deselion, howe thou resembalest Christ, as with some poction.

If thou paine thy selfe remember there withall, how Christ for the tasted gall and gall.

If thou withthpaine thine handes, and forbeire, &c.
The aux of any thing remember that,  
How his insec handes nailed were,  
If thou be tempted shun he that shall  
He was in some of God yet of a bond man,  
Deteke the same and humbled himself for thee  
To the most obious and dize death of a tree.

Consider when thou art moved to be wrath,  
He who that was god and of all men the best,  
Saying himself scorned and scourged both,  
And as a threat between two thieves theref,  
With all rebuke and shame yet from his beat  
Came never signe of wrath or of disdain,  
But partely 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 as in devil,  
But to some vertue thou mayst it apply,  
For oft thou shalt constinently,  
The sinner might not safely dare:  
Our Lord and Christ resemble in some part.

C The vii rule.

1. Remember well, that we in no wise must,  
Neither in the foreaid espiritual armour,  
Nor any other remedy put our trust:  
But onely in the vertue strength of our saviour,  
For he it is, by whose mighty powre,  
The world was vainquished and his prince cast out,  
Which first began before in all the earth about.

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

C The vii rule.

One time vainequished loke thou not tarry,  
But be in wake for an other everie houre,  
For as a woode Lion the sence our aduersarie,  
Runneth about, seking whom he may devour,  
To where so continually hee is thy troye  
Lees he thee unpursued, and thereby catche

Thou