

Giovanni Battista Folengo, Companion Pieces 1533-1585

Transcriptions and Translations by Ann Mullaney, 2012-2022, offered upon my retirement

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1533

1. Title page and Dedication

<i>Dialogi, quos Pomiliones vocat (Dialogues which he calls Dwarves/ Short Pieces), 1533</i>	
{page 1} {p. A}	{page 1} {p. A}
IOAN. BAPTI. Chrysogoni Folengii Mantuani Anachoritae Dialogi, quos Pomiliones vocat.	By Giovanni Battista Crysogono Folengo, Mantuan Anchorite: <i>Dialogues, which he calls Dwarves/ Short Pieces.</i>
THEOPHILI Folengii Mantuani Anachoritae Varium poema, et IANUS.	Teofilo Folengo, Mantuan Anchorite, <i>Diverse Poems and Janus.</i>
{page 2} {p. A i v} [Dedication]	{page 2} {p. A i v} Dedication
Cum enim varios ad amicos hosce meos destinassem Pomilios, decrevi tandem, Alberice eruditissime, cum ob multas egregias tui animi dotes, tum quod semper mihi visus es dignus, in quo uno maxime, ego totus collocarer, eos omnes in te uno conquiescere. Ferreus quidem est, qui perinde, atque ego facio, non te amat, id est plus quam proprium caput, aut Cor. Porro debilius forsan, quam quod emunctissimum tuum iudicium expetere censeatur, videbitur munus. Quid putas? Pomiliones sunt: et hi quidem in tyrrheni litore reperti. Verum a Conaro exituri erant, Sed vetuit Vulcani rabies, ac furor. Vale, et me, ut facis, dilige.	Although indeed I had designated these Dwarves of mine for various friends, I decided at last, most erudite Albericus, not only on account of the many distinguished endowments of your character (<i>animi</i>), but also because you always seemed worthy to me, as the one most of all in whom I could wholly be placed/ collocated, to settle all these on you alone. Unbending is anyone who does not love you just as I do, that is, more than my own head or Heart. Perhaps hereafter the gift will seem more meager than what may be reckoned to aspire to your extremely snooty judgment. What do you think? They are Dwarves/ Short Pieces and they were indeed found on the Tyrrhenian shore. In truth, they were about to emerge from Conaro, but the rage and fury of Vulcan prevented this. Farewell, and hold me dear, as you do.

Footnotes:

1. The *Dialogi, quos Pomiliones vocat (Dialogues which he calls Dwarves/ Short Pieces)* is the first of three works published as one volume, dated 1533. The prose pieces in the *Pomiliones* are by Giovanni Battista Folengo (1490-1559), the accompanying two works are by his brother Teofilo Folengo (1491-1544), best known for his epic poem *Baldus: Varium poema*, a collection of 68 poems, and *Janus*, a narrative poem in Latin hexameters. The Albericus of the dedication remains unidentified.

2. Conaro: Monte Conero is a coastal promontory, full of grottoes and caves, found just south of Ancona, le Marche, on the Adriatic Sea. It was the site of a Benedictine monastery, and housed hermits from other orders as well.

2. PROHOEMIUM (Preamble)

{page 3} {p. A ii} Preamble	{page 3} {p. A ii} Preamble
PROHOEMIUM	Preamble
CHRYSOGONUS, THEOPHILUS	Chrysogonus, Theophilus
[CHRYSOGONUS:] Agedum ò Theophile postquam infamibus vix tandem superatis Acrocerauniis, hasce quietissimas nacti sumus sedes, antiqua obliviscamur tempora, atque orbi universo commonstremus, necque ignavia neque socordia, sed melioris vitae studio, te a principum consuetudine, me a pyraei negociis desivisse.	[Chrysogonus:] All right then, O Teofilo, after the notorious Acroceraunians [Thunderstruck peaks] were scarcely surpassed, we lighted upon these very peaceful abodes: let us forget past times, and together let us make known to the whole world, and not with idleness or lethargy, but with zeal for a better life, that we have desisted – you from your intimacy with princes, I from my fiery/ funereal activities. ⁴
THE. Sine, te quaeso, etiam num sum lassus e navi, atque admodum nauseo.	Theophilus: Stop, I beg you, I am still really worn out from the ship and feel quite sea-sick.

CH. Age, hoc stomachi, quidquid est obdormiscamus. Somno enim aiunt facile sedari nauseam.	Chrysogonus: Come on, this stomach thing, whatever it is, let's sleep on it. For they say that nausea can easily be calmed by sleep.
TH. Scilicet perfractis malis, ab orisque extrema convulsa anchora, quis nisi demens in rimosa dormit navi? Portum, quippe nondum passis, ut dicitur, velis subivimus. Evigilandum igitur esse censeo, ne, ut nos Christus Jesus admonet, in tentationes prolabamur.	Theophilus: Of course with the masts already broken, and the last anchor wrenched from the shores, who if not a crazy person sleeps on a cracked ship? To be sure, we have not yet passed into port with sails spread, as they say. Therefore I reckon one should be vigilant, lest, as Jesus Christ cautions us, we slip into temptations.
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⁴ Chrysogonus mentions Teofilo's *consuetudine* (familiarity, intimacy) with princes: this may refer to his intimate relationship with Federico Gonzaga (see *Varium poema* 33, *Janus* passim), and/or his work as tutor for the Orsini family; the word *consuetudine* is used a dozen times in the *Pomiliones*. The adjective *pyraei* appears to be formed from *pyra*, -ae, a funeral pile, pyre; used for sacrifices to infernal deities,

Oxford Latin Dictionary (hereafter OLD); Chrysogonus refers to his work on altars and seems to imply something sexual – perhaps in contrast to Teofilo’s familiarity with princes, and see below, p. 4.

<p>CH. Nihil potius. Nanque animo sub perturbationum mole laboranti, nihil infelicius accidere potest, quam si in miseriis positus, obstupescat omnino. Etenim bilioso consoporato veretro somnus forsitan mederi potest: at animus contra, laborando, vigilando, agendo, sese a foedis commotionibus vendicando, beneque consulendo, sanior fit, et ad divina percipienda capax magis. sed metaphoraerearendum fuit.</p>	<p>Chrysogonus: Nothing is more important. For the soul laboring under the burden of perturbations, nothing more unfortunate can happen than if, put in miseries, it would become utterly stunned. And indeed perhaps sleep can heal a bilious befuddled organ, but the soul [animus], on the contrary, by laboring, by being vigilant, by acting, by avenging itself from foul commotions and by deliberating well, becomes healthier and more capable of securing divine things. But this should have appeared as metaphor.</p>
<p>THE. Eam tandem esse veram illius hominis gloriam</p>	<p>Theophilus: This ultimately I consider to be the real fame and glory of that man,</p>
<p>{page 4} {p. A ii v} Preamble</p>	<p>{page 4} {p. A ii v} Preamble</p>
<p>ac laudem existimo ò Chrysogone, qui, cum iniuriarum meminerit, despuat virus illico, nec sinat in praecordiis morbum insensescere.</p>	<p>O Chrysogono, who, whenever he is aware of injuries, immediately spits out the venom, lest he allow the disease to grow old in his diaphragm.</p>
<p>Sed praeterita, sive bona, sive mala extiterint, oblivisci posse penitus, esset hoc quidem ab homine mentem tolli, atque animum a sede removeri. Habeat ergo claudus ille nostram, cum suis male conciliatis chaonibus pauperiem, depredetur, expilet, grassetur, ut suus inhumanus est mos, in hospites: nobis certe alio est, scilicet ut ait Silius, grassandum ad clara periclis.</p>	<p>But past things whether good or bad existed, to be able to thoroughly forget, this would indeed take the mind from a man, and remove his soul from its seat.⁵ Therefore, let that halting [man/thing] with his wickedly procured Chaonians have our poverty, let him plunder, rob and make advances on his guests, as is his inhumane custom: for us, certainly, it is another matter, one may know, as Silius said, “we must advance toward famous deeds by means of risks.”⁶</p>

⁵ The words *animus* (mind, soul) and *mens* (mind, reason) are used over and over in this volume (and by many other writers of the era) to designate the phallus, see for example, “Age dum ó hospes, post quam incaluere animi, penitiora, si lubet, rimemur mysteria” (Come now, O guest, after our souls have heated up, if it is pleasing, let us probe the more inward mysteries), p. 75, and “ó sacer animorum coetus” (O sacred intercourse of souls), p. 139; and pp. 26, 43, and 141. To understand this volume it is necessary to be familiar with the sexual terminology used extensively in Italy from 1450-1550; very helpful are the four volumes of analysis by Jean Toscan, *Le carnaval du langage: le lexique érotique des poètes de l'équivoque de Burchiello à*

Itaque, ut mones, ad quaevis, ut facilis mea est natura, sive aedendum, sive reponendum sit aliquid, praesto sum.	Therefore, as you advise, I'm ready to do whatever you want, as my nature is easy, whether something is to be published or set aside.
CH. Tantum abest ut Baldum repetas. Iam plus nimio, mihi crede, eius generis lusum est musis.	Chrysogonus: Far be it that you repeat the <i>Baldus</i> . [Something] of this sort is now, believe me, very greatly mocked by the Muses.
TH. Sic ingenii ferociae tum, cum vix licuit, consulendum fuit, studio videlicet ignobilis oci. Disputet tamen. proinde crassas illas Hamadryadas oilm* [olim] iam submovi limine. Atque deinceps, Dispeream si aliud quam Christum carmine dicam. Et tu?	Theophilus: Thus at the time of innate unruliness, when it was barely allowed, the pursuit of a clearly ignoble leisure should have been dealt with. It still makes [me] ashamed. So then in the past I drove off those crass Wood-nymphs from the threshold. And hereafter, may I perish if I should speak of anything other than Christ in verse. And you?
CH. Egone? Is sum, me novi quidem, quem plus lachrymae, quam calamus, solari debeant. Placent, fateor, peritorum libri. Placet identidem, cum ab aris superest ocium, scribere aliquid, non quod mihi, ut ait Secundus, aeternam pariat gloriam, et splendorem: sed quod inani me, nescio quo, dum per Apologias vagatur stilus, pascat solatio. Mirum quam turpiter obsolescant mortalium ingenia, nisi quotidie a nobis	Chrysogonus: Me? I am one, indeed I know myself, whom tears would need to console more than a reed pen. Books of experts are pleasing, I admit. Likewise it is pleasing, when leisure from the altars remains, to write something, not so that it may produce eternal glory and grandeur for me, as Secundus said, but because while the pen wanders through the Apologies, I don't know why, it feeds me with hollow comfort. ⁷ It is amazing how shamefully the talents of mortals

Marino (Lille: Presses Universitaires, 1981); see also *The Latin Sexual Vocabulary*, J.N. Adams (Baltimore, John Hopkins, 1982).

⁶ *Silius*: Silius Italicus (c.25-c.103), *Punica* 1.570. *Chaonians*: a tribe of early Greeks; Chaonia was in the area around the Acroceraunian mountains mentioned above; *claudus* (halting, wavering), is used to designate the phallus, see the address to, "Claude informis," p. 150; for poverty as sexual desire, and the notion of risk see Toscan, pp. 1025 and 332-4. *Baldus*, epic poem by Teofilo Folengo.

⁷ *Secundus*: Pliny, Gaius Plinius Secundus (23-79CE), known for his scientific writings, and pithy moralisms including the oft-quoted: "true glory consists in doing what deserves to be written, in writing what deserves to be read" (source?); here perhaps there is also a reference to *Natural History*, 2.18: *Deus est mortali iuvare mortalem, et haec ad aeternam gloriam via* (to help a mortal is to be a god, and this is the path to eternal glory).

expoliantur, atque a rubigine, assidua reparentur exercitatione. Attamen, ut ut facta sunt, tua ad aedenda modo futura sint incitamenta, prodeant. Verum nollem, quod ad orationis filum	may fall into disuse, if they are not furbished daily by us, and renewed from rust by assiduous exercise. However, as soon as they are finished let your [poems] be published, but only if they are going to be provocative. In truth, I wouldn't want the reader
{page 5} {p. A iii} Preamble	{page 5} {p. A iii} Preamble
attinet, non nihil lectorem moveri. nam aliud est meditata, assiduaque lucubratione elaborata aedere, aliud vero simplici modo dicendi, ut se res habet, ad amicos scribere subita, ac parum examinata.	to be moved at all/ not at all* by what pertains to the thread of the discourse. For it is one thing to publish [works] meditated and elaborated with assiduous nocturnal study, another matter indeed to write hasty things and little scrutinized, in a simple spoken style for friends, as they take place.
Propterea mihi accidit, quod plerisque graecis maxime, in hoc scribendi genere accidisse legimus: quibus eo visus est dialogus suavius suo posse progredi lepore, ac sale, quo fuit pressius, familiaris, et variis quibusdam intertextus Enthymematis, exaratus. Ex quo sit, ut in iis meis Pomilionibus virtutum magis encomia, et nuda interdum elogia vitiorum, quam diffinitiones, sint enarrata. Quamobrem qui purgatori sunt nare facile odorare poterunt, hinc solitudinum, illinc coenobiorum, addo et politicam quandam potius Ethicam, aut Paraenesim, seu malit, quod magis placet, mediam appellare Comoediam: quam exacta rerum Axiomata contineri.	So it happened to me, what we read to have happened especially to many Greeks in this manner of writing: for them, the dialogue seems to be able to proceed more smoothly with its own charm and wit, the more it was urgent and intimate, and interwoven with various Questionable Premises, tilled. Therefore, let it be that in these <i>Pomiliones</i> of mine, encomia of virtues and occasionally naked praise of vices are narrated rather than definitions. On account of which, those who are more cleaned out will be able to smell easily with the nostril, here something of solitudes, there something of monasteries, and I add a certain political something, or rather Ethical, or Paranetic, or if one prefers because it is more pleasing to call it middle Comedy, than to be confined to the exact Axioms of matters. ⁸
Et rursus quia saepe, etiam nunc, fit contentio inter discipulos domini, quis eorum maior sit in regno coelorum, additum est de unico ad beatitudinem studio, et itinere. Atque subinde in calce admonentur hi, qui ad nova, nesciunt quae, excitanda propensiores sunt, quam ut vetera collapsa, alioqui sancta,	And again because often, even now, controversy takes place among the disciples of the lord, [as to] who among them may be greater in the kingdom of heaven, something has been added concerning the one devotion and route to beatitude. And accordingly in the end these people are chided, who are more inclined to stir up new things, they

⁸ *Paraenesis*: exhortation to continue in, or to abstain from, a way of life.

ac laude digna instaurent. Quid? candidus lector opinetur velim ó Theophile, nostras hasce musas a Massensium Minerva, non ab illa de Iovis vettice [sic, vertice], quod aiunt, decussa, profectas esse.	don't know which, than to restore old, collapsed things that are sacred to someone and worthy of praise. What? I would like the lucid reader to imagine these Muses of ours, O Teofilo, to have set out from Minerva of the Massensians [from Massa Lubrense], not having been shaken off that one* from the pinnacle of Jove, as they say. ⁹
Caeterum nulla nobis quaestio cum nimium nasutis, ac stomachosis. Sed tamen antequam nostra ocia in amicorum manus pervenire contingat, diligentissime a nobis putanda sunt, atque adeo ad me-	Anyway, [there's] no question about us, since [we are] excessively nosey/ satirical and stomachy/ bilious. But still, before it happens that our leisure-works come into the hands of friends, they ought to be thought through most diligently by us, and even expunged again
{page 6} {p. A iii v} Prohemium	{page 6} {p. A iii v} Preamble
-liorem cultum repurganda, ut eo minus displiceant, quo noverit amicus lector, haud quaquam nobis defuisse vel studium, vel labor, licet defuerit tum librorum copia, tum censor is, quem non pigeat aliorum scripta disquirere.	for improved refinement, so that the less they displease, the more the friendly reader might recognize that we hardly ever lacked zeal or effort, although sometimes a supply of books was lacking, at other times that censor whom it did not disgust to probe the writings of others.*
THE. Quid censor? nihil fallacius, crede mihi, eorum iudicio, qui huius generis laudem sibi arrogant: et qui se potius illorum numero haberi volunt, quorum iudicio extinctus est Socrates, quam ut veri sint, candidique iudices in alienam immortalitatem, quae, ingeniorum industria maxime, comparari solet. Vis apte atque ornate ea quae dicenda sunt, dicere? lege prius optimos autores, et tuum postea tu solummodo, cum scribis, iudicium consule, atque ingenium.	Theophilus: What censor? Nothing is more deceptive, believe me, than the judgment of those who lay claim to praise of this sort for themselves, and who would rather be held in the ranks of those by whose verdict Socrates was executed, than of those who are true and lucid judges of another's immortality, which is usually established above all by the industriousness of talented people. Do you wish to say suitably and prettily what must be said? First read excellent authors, and afterwards when you write, consider only your own judgment and talent.
Tu enim liberorum tuorum parens es, caeteri alieni. Quod si tamen exterorum arbitrio meus subiiciendus est foetus, ac veluti informis ursus aliena limula effigiandus, diligentiore te, hac in solitudine praesertim, inveni adhuc neminem.	For you are the parent of your children, the others belong to someone else. But yet if my offspring is to be subjected to the authority of outsiders, and is to be shaped with another's little file as if it were a formless bear, thus far I've found no one more meticulous than you, especially in this seclusion. ¹

⁹ *Massensi* used often for Massenzio, the part of the Sorrentine peninsula now known as Massa [Lubrense]; *vettice* (F) for *vertice* (M)?

CHR. Quin immo tu alterum, ut ait Mitio terentianus, ego item alterum: curemus aequam uterque, partem. Illud vero inhumanum prorsus Demeae. Quando, inquit, tuum non curo, non cura meum. Porro licet meum in versibus iuxta soleat esse iudicium, et gustus, uti sus ad Amaracum, aut ad fides Coccyx: tuos tamen libenter audiam, et si non propter aliam honestiorem causam, at saltem ut salubriter ociemur.	Chrysogonus: On the contrary why don't you [take care of] one [work], as Terentian Micio says, I likewise the other: let us both care an equal share. ¹¹ That truly utterly inhumane [notion] of Demea: "Since I don't care about yours" he says, "don't care about mine." Hereafter, let my judgment and taste in verse get used to being close together, as a pig to Marjoram or a Cuckoo/ Coccyx to the lyre/ faith: still I shall willingly hear yours, and if for no other more honorable reason, so that at least we might spend our leisure in a wholesome manner.
honestandam igitur nostram hanc esse solitudinem arbitror, partim sanctissimis animi cogitationibus, quarum quidem accessu a caeteris semoti cupiditatibus,	Therefore I think this solitude of ours is to be honored partly by extremely holy deliberations of the soul (<i>animi</i>), indeed, removed from other passions by the onset of these [deliberations],
{page 7} {p. A iiiii} Prohemium [ends]	{page 7} {p. A iiiii} Preamble end
facilius abducamur a sensibus, id est consuescamus mori: partim Musarum numeris abste metricis, a me vero solutioribus decorandum, Sed, ut tandem exordium fiat, meos age iam Monogrammos excipe.	let us be carried more easily by our senses, that is, let us get used to the routine, some [writings] to be adorned by you with the metrical feet of the Muses, [some] by me though with freer [styles]; but, so that at last there may be a beginning, go on now, accept my Monograms/ sketches.

10. Reference to a story from the brief *Life of Virgil* by Suetonius, in which the poet is said to have edited his text assiduously, like a mother bear licking her baby cub into shape.

11. Terence, *Adelphi*, 1.2: Micio and Demea are brothers who each raise a child of Demea, here the "children" are the literary works of the Folengo brothers, Teofilo's *Varium poema* and *Janus* in verse, Giovanni Battista's *Pomiliones* in prose.

1540

1. Title page

GB Folengo, Commentaries on Forty Psalms, Basel, Michael Isengrin, 1540	
IOAN. BAPTISTAE FOLENGHII MANTUANI, MONACHI DIVI BENEDICTI, IN PSALMOS	Commentaries on the Psalms by Giovanni Battista Folengo, Mantuan, Monk of St Benedict, many of which have been widely

COMMENTARIA, quibus permulta quae hodie passim controversa sunt, tanta pietate gravitateque deciduntur, ut nullus tam iniquus esse volet, quin se ex harum lectione longe meliorem doctioremque factum agnoscat.	disputed in our day, set down with such piety and gravity that no one would wish to be so unjust as to not acknowledge that he has been made far better and more learned from the reading of these.
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2. The Typographer to the Reader

TYPOGRAPHUS LECTORI	The Typographer to the Reader
Operae precium mihi visum est, candide Lector, admirationem hic occupare tuam, ne in postremam epistolae partem incidens, ambigas tecum forte, quo fato hic liber in lucem prodierit, quem tamen autor ipse adeo voluerit sepultum esse. Aliis iudicium in hoc cuique suum esto. Caeterum qui hunc nobis excudendum miserunt, nefas omnino esse arbitrati sunt, thesaurum tam divitem studiosis hominibus invidisse, praesertim hoc tempore inquietissimo, quo tam multa huiusce generis non minus inepte quam superbe passim scriptitantur, ut recte affirmarit quispiam, naturam hac sui parte effoetam esse.	It seemed worthwhile to me, fair Reader, to capture your admiration here, lest happening upon the next part of the letter, it might be that you would debate with yourself, by what fate this book came forth, [a book] which the author himself nevertheless wished until now to have been buried. Let the judgment of others be in this each to his own. Besides, those who sent this to be printed by us, thought it to be altogether a sacrilege to have begrudged to studious men a treasure so rich, especially in this extremely restless time, in which so many [works] of this sort, no less inept than arrogant, are frequently being written here and there, so that anybody would rightly assert nature had exhausted herself in this area.
Quare tantum abest hac modestia, qua de seipso exiliter sentire videtur hic autor, opus etiam ipsum attenuari possit, ut plurimum nobis et ipsum parentem et eius foeturam commendare debeat. Nam qui in hoc interpretandi munere versantur, minime <i>φιλαυτοῦς</i> esse, sed quam e scriptura humilitatem ac mansuetudinem interpretantur, eandem moribus omnique vita referre decet: quando vere digna homine Christiano sui abnegatio haec est, nihil in semetipso magnum ac praeclarum agnoscere, etiamsi ita mediocritatem omnem superet, ut maius esse non possit, et mole etiam sua premi videatur.	For which reason, it is far from the case that with this modesty, in which this author seems to feel meagerly about himself, the work itself could actually be enfeebled, so that many of us ought to commend both the parent himself and his offspring. For those who keep moving about in this task of annotating/ interpreting, they are not at all <i>philautous</i> [self-loving], but what humility and gentleness are interpreted from scripture, it is fitting to restore these same [things] with morals to each life; when truly for the Christian man this denial of himself is appropriate, to acknowledge nothing great and illustrious in himself, even if he thus surpasses all mediocrity, so that he could not be any greater and would even be seen to be overwhelmed by his own mass. ^{FN}
Quam sententiam nos quoque secuti, librum hunc fideliter excusimus: non	Which judgment we also followed: we have faithfully printed this book, having thought there

<p>maius peccatum hoc esse arbitrati, quam eius qui Maronis foeturam opprimi passus non est, quamvis legum inviolata semper autoritas contra iuberet. Et quod ille in ethnico autore nefas esse putabat, nos in Christiano interprete fas esse existimabimus? Nam ut culpa sua non caret quidvis contra legum aequitatem ausum fuisse: ita invidiosum fuerit, studiosis hominibus tantum thesaurum non communicasse. Adeo legitimum est <i>ταυτη το νόμο απείθεια</i>, homines ad omnem doctrinam pietatemque tum alacriores tum instructiores efficere. Vale.</p>	<p>to be no greater sin than who has not allowed the offspring of his Maro to be suppressed, although the inviolate authority of laws would command against it. And what he thought was unacceptable in a pagan author, we will consider acceptable in a Christian commentator? For, so that whatever would have dared to be against a just law is not free from his guilt: thus it would have been hateful not to have shared such a treasure with studious men. So it is legitimate, with the same disobedience of law,* to produce men for every doctrine and piety both more eager and more skilled. Fare well.</p>
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FN. May allude to Martin Luther's stance concerning the utmost importance of humility in scripture and his concomitant disapproval of self-love.

3. To the most Illustrious Camillo Orsini... Giovanni Battista Folengo... sends many greetings

{1540 p. 2}	{1540 p. 2}
ILLUSTRISSIMO CAMILLO URSINO EXERCITUS VENETI IMPERATORI ET STRENUO et christiano Ioan. Baptista Folengius Mantuanus, divi Benedicti Monachus, S.P.D.	To the most Illustrious Camillo Orsini of the Imperial Venetian Army, both vigorous and Christian, Giovanni Battista Folengo Mantuan, Monk of St. Benedict, sends many greetings
Cum in solitudine Campesiana praeteritis duobus proxime annis vitam satis tranquillam ducerem, CAMILLE, ne horas prorsus ociosas, meoque proposito inutiles transigerem, decrevi tandem labore aliquo arduo, atque exercitio, periculo illi occurrere, in quo maior eorum pars, qui solitarii appellantur infelicissime versatur.	When I was leading a rather tranquil life in the solitude/ hermitage of Campese nearly two years ago, Camillo, so that I would not spend the leisurely hours of my way of life/ vocation utterly uselessly, I decided at last with some arduous work, and practice, to resist that danger in which the greater part of those who are called solitarians move about most unhappily.
Quid agerem? fossionibus ne tantummodo, aut repastinationibus vacandum erat?	What could I do? so that time was not to be wasted only with ditches or digging?
Aliud sane negotii genus mihi, meisque musis accommodatius, quam sint sarcula, aut nugae etiam illae frequentes, quae inter illius vitae homines sunt, qui	So I considered another type of activity to be taken up, better suited to me and to my muses than hoes would be, or even those frequent frivolities, which there are among men of that

<p>ocio uti nescientes, in die aliud nihil praestolantur, quam ut nox quamprimum acceleret, assumendum esse duxi.</p>	<p>life, who, not knowing how to use leisure, are awaiting nothing else during the day than that night should hasten as quickly as possible.</p>
<p>Itaque in ancipiti haud diutius immoratus cogitatione, sensi me a spiritu (ni fallor) divino admoneri, ut regio illo psalorum volumine assumpto, quod ab omnibus passim per omnes ecclesias decantari audimus, a paucis tamen eo quo convenit sensu, aut legi, aut doceri, meditationes, nescio quas, formarem animo, tibi, ac tui simillimis duntaxat literis aperirem.</p>	<p>Therefore no longer in uncertain cogitation, I felt myself being urged by a divine spirit (if I am not mistaken), so that having taken up that royal volume of psalms that we hear being chanted by everyone here and there throughout all the churches, yet by [only] a few to be read or taught with that meaning which is appropriate to it, contemplations I'd formed in my mind, I don't know which, and I would reveal [them] only to you, and to those very similar to you, with letters.</p>
<p>Probasti tum tu hoc meum consilium, imo potius me ad divina alioqui pervestiganda tardiusculum, tuo illo impetu spiritus ad istum imparem meis viribus laborem adegisti.</p>	<p>Then you approved of this plan of mine, indeed with your impetus of spirit you drove me, rather slow in some respects to investigate divine [matters], to this work mismatched to my abilities.</p>
<p>Vide quid agat divinus amor.</p>	<p>See what divine love does.</p>
<p>Fuit et alia ratio, quamobrem istuc asciverim mihi negocium, partim ut ex assiduis vigiliis meae propemodum attritae memoriae consulerem, partim ut ingenium satis per se tardum excitarem, meque totum his mediis in res divinas transfunderem: quod quidem semper, sive in claustris, sive in vastis una cum Theophilo tuo degens eremis, et optavi et modis omnibus quaesivi.</p>	<p>And there was another reason on account of which I have adopted this task for myself, partly so that by reason of assiduous vigils I could reflect upon my attenuated memories pretty well, partly so that I would stir up a nature rather slow in itself, and by these means I would pour all of myself into divine matters, which indeed I have always both desired and sought in all ways, whether living in cloisters or in the desert hermitages together with your Teofilo.</p>
<p>Quare cum tibi solummodo, ac tuis, meae istae dicatae sint lucubrationes, non multa sane mihi in ipsis dicenda esse arbitratus sum, cum ob plura, tum ab his admonitus, qui in exponendis psalmis adeo multa in suorum voluminum fronte, nec absque ratione quidem, affixerunt, ut pene viam caeteris addendi aliquid, quod ad abundantiore intelligentiam psalorum faceret, intercluserint.</p>	<p>Since therefore, these elucubrations of mine are dedicated only to you and to yours, I thought surely there would not be much to say by me on these [psalms], persuaded not only by many, but also by those who, in explaining the psalms up until now in many of their volumes appended many things, not indeed without reason, so that they almost blocked the path for anything to be added by others which might create an ampler understanding of the psalms.</p>
<p>Dicere autem aliquid de re aliqua, quod idem ipsum tum copiose, tum ornate sit dictum ab aliis, non multum abesse reor ab illo, qui in concionibus nihil aliud quaerere videtur, quam auditorum</p>	<p>However, to say something about anything which could have been said by another likewise both copiously and ornately, I think to be not very far from those who in sermons seem to ask for nothing else than the inconvenience and</p>

fastidium, ac taedium. Complura igitur prudens omisi, et ad nervum psalmorum me statim (ut potui) conieci.	tedium of the audience. Therefore wisely I omitted many things and immediately (to the extent I was able) devoted myself to the vigor of the psalms.
Quam vero feliciter, ego postea videro.	But how felicitously, I will see hereafter.
Illud tamen fateor me non diu in terris manere potuisse, cum psalmum aliquem versarem animo: coelestes enim sunt psalmi, et altissimam undequaque spirant divinitatem. Quod si tamen humi serpere nonnulli videntur, ut sunt illi qui ad mores informandos spectant, in hoc magis illorum admiran-	Still I confess that I could no longer remain on earth, while I turned some psalms over and over in my mind, for the psalms are celestial and they breathe out the loftiest divinity from every side. Because still if some are seen to creep along on the ground, as are those who aim at forming morals, in this their majesty is to be more admired,
{1540 p. 2b}	{1540 p. 2b}
-da est maiestas, quod cum sublimes sint, quippe qui in dei spiritu fixas habeant radices, eoque tamen sese interdum deiiciunt, ut populares prorsus, atque omnibus quamlibet infimae plebis hominibus penitus obvii efficiantur.	because since they are sublime, certainly those who have their roots fixed in the spirit of god, still purge themselves now and then to the extent that they are made utterly popular, and completely obvious for all common men no matter how base.
Proinde illorum partes esse arbitror, qui in exponendis psalmis aliquid ocii impartiunt, ut vim omnem ingenii eo dirigant, et intendant, quo se sentiunt a spiritu vocari, sive divinum illud omnino sit, sive humanum, quod tractare intendant.	Then I think that there are some of those who in explicating the psalms impart something of leisure so that the more they strive and direct every force of talent, the more they feel themselves called by the spirit, whether it be entirely divine, or human, which they strive to handle.
Vereor tamen ne mihi arrogantiae detur, quod in his divinis exponendis odis videor interdum praelicenter mores hominum carpere, atque in illos invehi, qui cum sanctiores, quam vulgus sit, deberent esse, aut sanctitatem praetextu, nescio quo, etiam cum animarum iactura, obtegunt, aut revera mali sunt.	Still I am afraid that I will be considered arrogant because in expounding these divine odes, I am seen now and then to carp too boldly at human mores and to inveigh against those people who, although they should be holier than the common crowd, either conceal sanctity with some sort of pretext, even at the expense of their souls, or are actually evil.
Iniuria quidem non levis ea est spiritus, si in eius doctrina aut falsa pro veris inducimus, aut vera penitus humano deterriti iudicio sopimus.	Indeed that injury of the spirit is not light, if in regard to its doctrine, we bring in false [things] for true, or [if] terrified we put true [things] to sleep deep within human judgment.
Tantum id unum cupio, ne in particulares me homines, seu respub. scribere iudicer: et quod est proprium prophetarum, unius homuncionis infantiae tribuant illi, qui cum in aliquot	I desire only that one thing – that I be judged not to be writing against particular men, or the republic, and what is typical of prophets, they attribute to the infancy of one little man, who when they are caught in some vice, whatever is

deprehensi sunt vitio, quicquid de ipso dicitur, id de se dici existimant.	said about this [vice], they suppose to be said about themselves.
Et licet in eo prorsus non errent, errant tamen in hoc, quod quae universali quadam scribendi ratione mandantur literis, ea de se particulariter scribi putant.	And although they are not wrong in that, nonetheless they err in this, that those things which are committed to literature with a certain general method of writing, they think are written particularly about them.
Utcunque vero meum appellant candorem, id unum illos oro, ut me servum IESU Christi esse cogitent: id circo omnia illa quae ad honorem tanti Domini facere video, et audacter loquor, et audacius forsitan, quam mea fert professio, edissero.	But however they many accuse my candor, I beg of them this one thing, that they consider me to be a servant of Jesus Christ. On that account all those things I consider for the honor of such a Lord, and I speak boldly, and perhaps more boldly than my profession bears, I develop at length.
Num putas amabo ab huiusce generis hominibus qui in cellulis latitant, prodire posse quicquam quod eruditionem sapiat?	Come now, don't you think that from men of this sort who hide in cells, it is possible for anything that tastes of erudition to issue forth?
Non desunt (crede mihi) qui inter nos, et ingenio, et literis, et spiritu quoque admodum fervido, excellunt: verum sancta quaedam nostri ordinis lex, et consuetudo, a summis quidem pontificibus, non tantum approbata, quantum praecepta, illud effecit, ut libentius, nostro inter nos aliamur succo, divinisque fruamur, quam nostra vulgo exponamus.	There is no lack among us (believe me) of those who excel in natural talent and in letters and also in an exceptionally fervid spirit. Yes, but a certain holy law of our order, and a customary practice, indeed by the highest pontiffs, not only approved but taught, has brought it about that we are more willingly nourished among ourselves with our [own] sap, and delight in divine [matters], than we may commonly expose concerning our [law/ matters].*
Id enim ad alterius ordinis viros pertinere, sacri sanxere canones, utpote quibus ea in primis est cura, ut pascant dominum, ut inquit Augustinus: nostris vero, ut pascantur a Domino.	For it pertains to men of another order, to sanction sacred canons, inasmuch as it is their concern above all, that they feed the lord, as Augustine says, but for our [men] that they are fed by the Lord. ²
Quocirca tantum abest, mi CAMILLE, ut hunc meum laborem a multis legi, multo minus a typographis imprimi cupiam, ut etiam si id vel minimum suspicatus fuisset, aut mea haec scripta vita privassem, aut ea certe politiori censurae ac limae supposuissem.	Wherefore, it is far from the case, Camillo, that I desire this labor of mine to be read by many, much less that it be printed by typographers, so that if I even suspected it in the least, either I would deprive these writings of life, or I would surely place them under a more polished censure and file.
Quare ne in futuris id contingat tomis, te iterum atque iterum oro, et obtestor, ut si me in Christo amas, quod te facere non	For which reason, lest it happen in future tomes, I beg you again and again, and I beseech you, if you love me in Christ, which I don't

² Augustine, *Confessions*, Bk. 7.10: "I am the food of full-grown men. Grow, and you shall feed on me." Transl. R. S Pine-Coffin, 1961, Penguin.

dubito, cures ne meum multorum oculi videant imperfectum.	doubt that you do, take care that the eyes of many do not see my imperfection.
Sat sit tibi, ut es amoris rapacissimi, meas extorsisse ineptias.	Let it be enough for you, as you are of such a rapacious love, that you have wrenched out my trifles.
Fac igitur ut suo contentae genio penes te, tuique persimiles dormiant.	Make it therefore that they rest safe-guarded by their own guardian spirit in your power and in those similar to you.
Aliud est enim amicum suas cogitationes amico scribere, aliud vero obscurum monachum orbi universo.	Indeed it is one thing for a friend to write his thoughts to a friend, but another [for] an obscure monk [to write them] for the whole world.
Sed de his satis.	But enough about these matters.
Quantum porro ad trifariam tomorum partitionem atque ordinem attinet, nulla alia fuit ratio, nisi quod tu sic fieri vol- [voluisiti]	Besides, as for what pertains to the three-way partition and order of the volumes, there was no other reason, except that you wanted [it] to be so.
{1540 p. 3}	{1540 p. 3}
- uisti.	
Habeas itaque, ut iussisti, primum scilicet tomum tua culpa praeproperum, qui a primo psalmo usque ad trigesimumsecundum aequo ordine digestus, tuo iussu interciditur: hincque omnibus illis qui a trigesimo ipso secundo usque ad centesimum decimumseptimum inserti sunt, ad duos alios futuros tomos reservatis, duodecim ex illis qui Cantica graduum appellantur, sibi adfuit.	So here, as you requested, have the first volume, very hurried to be sure thanks to you, which is arranged in the right order from the first psalm to the thirty-second, divided according to your request; and from here with all those which are inserted from the thirty-second up to the one hundred and seventeenth reserved for two other future tomes; present in it: twelve of these which are called <i>Cantica graduum</i> .
Caterum in explicandis huius totius tomi sensis illud in primis placuit, ut parum, aut nihil, quoad eius fieri potuit, a nostri interpretis litera declinarem: cum vero aut parum latina visa est locutio, aut immutati sensus, Hebraeos, consulimus, ut nihil omnino non apertum, ac dilucidum a nobis proferatur in psalmis: quorum ea est intentio, ac mens, ut CHRISTI IESU mysteria detegant, et sic genus humanum veterem adhuc Adam spirans, atque propterea in eiusdem errores prolapsam, planeque	Furthermore, in regard to the thoughts of this whole volume to be explained, it was pleasing above all that to the extent it was possible I would deviate little or none from the letter of our translator, when however either the Latin language seemed insufficient, or of a changed meaning, we consult the Hebrew [passages] so that nothing not altogether open and elucidated is offered by us in the psalms: that is the aim and intent of those, so that they would expose the mysteries of Jesus Christ, and thus the ancient human race, Adam still breathing/ living, and for this reason having fallen into his

deformatum, admoneant, excitentque, ac in novum hominem Christum reformat.	errors, and clearly disgraced, they admonish, and incite and reform Christ into a new man.
Haec est tota mentis huius excellentissimi prophetae, quem autorem hymnorum appellat Philo, et summa, et scopus.	All this is both the substance and the goal of the mind of this most excellent prophet, whom Philo calls the author of the hymns.
Vecors igitur, impius, mundanarumque rerum et gloriae appetens, a lectione psalorum, quos tu tuos metricales appellas, ieiuni sunt.	Maddened, therefore, impious, and longing for worldly things and glory, from the reading of the psalms, which you call your <i>metricals/meters</i> , let them be abstinent/ confined.*
Vale, et si quid dicetur quod tuo exactissimo non satisfaciat iudicio, conditione temporum considerata boni consulas velim.	Fare well, and if anything will be said that does not satisfy your very exacting judgment, I would like you to be content, having considered the conditions of the times.

4. 1540 Index

RERUM AC VERBORUM IN HISCE IOAN. Baptistae Folengii Commentariis praecipue observandorum, Index.

Index of subjects and words in these commentaries by Giovanni Battista Folengo to be especially overserved.

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23. facie 2. vers. ult. immensus.

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1543


1. Title

GB Folengo <i>Psalms</i> , Basel, Michael Isingrin, 1543	GB Folengo <i>Psalms</i> , Basel, Michael Isingrin, 1543
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<p>IN PSALTERIUM Davidis Israelitarum regis et vatis divinissimi, Ioan. Baptistae Folengii Mantuani Monachi Cassinatis commentarii, summa fide, mira luce, grata brevitate, ex ipsa Hebraica veritate confecti et absoluti.</p>	<p>ON THE PSALMS of David, King of the Israelites and most divine poet, commentaries by Giovanni Battista Folengo, Mantuan Monk of [Monte] Cassino, prepared and completed from the Hebrew truth itself with utmost faith, remarkable elucidation and welcome brevity.</p>
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2. To the Christian Reader

<p>GB Folengo <i>Psalms</i>, Basel, Michael Isingrin, 1543</p>	<p>GB Folengo <i>Psalms</i>, Basel, Michael Isingrin, 1543</p>
<p>{pdf 006, Pre-pages}</p>	<p>{pdf 006, Pre-pages}</p>
<p>IN PSALTERIUM Davidis Israelitarum regis et vatis divinissimi, Ioan. Baptistae Folengii Mantuani Monachi Cassinatis commentarii, summa fide, mira luce, grata brevitate, ex ipsa Hebraica veritate confecti et absoluti.</p>	<p>ON THE PSALMS of David, King of the Israelites and most divine poet, commentaries by Giovanni Battista Folengo, Mantuan Monk of [Monte] Cassino, prepared and completed from the Hebrew truth itself with utmost faith, remarkable elucidation and welcome brevity.</p>
<p>CHRISTIANO LECTORI. Ecce tibi, Christiane lector, absoluta tandem FOLENGHII theologi citra controversiam consummatissimi, in omnes Davidis odas doctissima planeque divina commentaria: in quibus sane sive raram viri eruditionem, spiritusve ardore flagrantem animum consideres: sive sensuum candorem et acumen, mysteriorum item rerumque abditissimarum luculentam explicationem: sive etiam aptam concinnamque versuum et sententiarum connexionem spectes: sive fidam denique diversorum interpretum collationem: quin et non minus appositas quam iucundas atque utiles suis locis digressiones, cohortationes, admonitiones (ut teres interim purae dictionis filium, ac bene latinarum vocum</p>	<p>TO THE CHRISTIAN READER. Here for you, Christian reader, completed at last by Folengo, a most consummate theologian, without regard to controversy: extremely learned and clearly divine commentaries on all the odes of David, in which surely you should consider either the rare erudition of the man, or his mind burning with the ardor of spirit, or if you should look at the brilliance and sharpness of the senses, likewise the brilliant explanation of the mysteries and matters most hidden, or too, the apt and elegant connection of the verses and meanings, or, finally, the faithful comparison of various commentators, yes, and you should assess more diligently the digressions, exhortations and admonishments in his own passages as no less appropriate than</p>

<p>proprietatem, quae Romanam elegantiam illam veterem, gravitatemque Theologicam, plane referant, omittam) diligentius expendas: haec inquam omnia, nisi summa laude admirationeque digna esse iudicaveris, omnem mihi fidem (qua apud me nihil est antiquius) abrogari volo. His igitur feliciter frui, ac vale.</p>	<p>delightful (I will omit that meanwhile you may polish the filament of pure style and as well the quality of Latin expressions, which clearly recall that ancient Roman elegance, and Theological gravity): all these things, I say, unless you judge them worthy of the highest praise and admiration (to me nothing is of more importance) I want all confidence in me to be annulled. Therefore, happily enjoy these, and be well.</p>
 <p>Publisher's emblem of Michael Isingrin</p>	
<p>Cum rerum ac vocum, et Psalmorum etiam, quo quisque inveniendus sit loco, Indice locupletissimo.</p>	<p>With a most plentiful Index of subjects, and expressions and even of the psalms, in which anything may be found by its location.</p>

3. Anastasio of Cesena sends greetings to the pious Reader

<p>Anastasius Caesenae monachus pio Lectori S. D.</p>	<p>Anastasio, monk of Cesena, sends greetings to the pious Reader</p>
<p>{pdf 008, Pre-pages}</p>	<p>{pdf 008, Pre-pages}</p>
<p>Non te latet, sat scio, Christiane Lector, quantum gratiae et veneris eiusmodi egregiis alioqui monumentis conciliet auctoris commendatio. Siquidem Apellis picturae vel solo nomine vulgo commendabantur. Habet igitur in omnem Davidam poesim a IO. BAPTISTA Folengio, viro iam inde a puero sacris literis erudito, peneque detrito, commentaria perpetua, quae tibi multis nominibus debent esse quamgratissima.</p>	<p>It is not hidden from you, I'm quite sure, Christian Reader, how much grace and charm the excellence of the author brings together in [literary] monuments of this sort, in some respects extraordinary. As it happens, the paintings of Apelles were commended popularly by just one name. Accordingly, one has for every Davidic poem continual commentary by Giovanni Battista Folengo, a man erudite in sacred letters already from boyhood and almost worn out, which [commentaries] must be</p>

	entirely as pleasing to you as those from many names.
Quis enim vel felicius, vel sanctius hasce divinas odas enarrare possit, quam qui ab ipso fere lacte in his versatus fuerit, ac velut enutritus? quique profundissima sensa non minus lachrymis, quam indefesso studio elicere studuerit? Sub haec scriptores qui in suo theatro perstiterunt, laudem apud posteros immortalem tulerunt: at qui secus, multorum et sannas et rhonchos experti fuere.	For who could explain these divine odes more happily or more sacredly, than one who was versed and nourished in these almost from his very infancy/ milk days. And who strove to elicit the most profound feelings no less with tears than with unwearied effort? After these, writers who persevered on their own stage, carried off immortal praise among successors, but who otherwise experienced the jeers and snorts of many.
Quare non est quod hic timeas Folengio, quin in propria steterit harena, ut si quis alius: illudque lepidum Euripidis dictum, in quemvis potius, quam in eum competat: <i>τέκτωνός γάρ, ἔκ ἐπιπέδου ξυλουργικός.</i> [Greek, similar to: τέκτων γὰρ ὢν ἔπρασσεσ οὐ ξυλουργικά].	For which reason it is not that you should be anxious for Folengo here, that he did not stay in his own arena, as if [he were] anyone else: and that charming saying of Euripides, which is applicable to anyone more than to him: “You are a builder but what you did was not carpentry.”*
Accedit vero ad operis cum venustatem, tum decorem, quod vir iste omni superior laude, non aliter loquitur, ac vivit: eo quippe est ingenio, iis moribus, ut nihil mitius, nihil rursus inculpatius fingi possit. Quod si modestiam quaeris, ea est, ut vix passus sit a summis viris exorari, quo tantum thesaurum impertiret studiosis: nec unquam annuisset, nisi hoc uno evictus ariete, ne scilicet divinam concitaret iram, si blattis potius, quam Christianis hominibus harum vigiliarum copiam facere dignum duceret, tantum abest ut inde vel gloriam vel nominis celebritatem aucupari speraret homo a fastu alienissimus.	Certainly it adds both to the charm and the propriety of the work that this man, superior to all praise, does not speak and live differently: to be sure therefore, nothing is more temperate than that talent, that character, again nothing more blameless could be imagined. Because if you seek restraint, this is it, as he has scarcely suffered to be entreated by the greatest men, that he might impart such a treasure to scholars, nor would he ever agree, if he were not overcome by this one battering ram, lest that is, he stir up divine anger if for book-worms rather than for Christian men he should deem worthy to make a copy of these night vigils, it is far from the case that thenceforth a man most averse to pride would hope to capture either the glory or renown of his name.
Caeterum quod ad rem attinet, ita dictionis filum attemperavit, ut mediocriter eruditi non arceantur a lectione, multo minus vero doctiores orationis politiam ac nitorem huic nostro felici seculo a Deo optimo maximo	Still, as for what pertains to the matter, he adjusted the texture of his style in such a way that the moderately erudite would not be prevented from reading, but much less the more learned would desire the polish and brilliance of discourse gifted to this

<p>condonatum, desiderent.</p>	<p>happy world of ours by the greatest [and] best God.</p>
<p>Porro momis & nasutis quis unquam satisfecerit? Boni quique (ut spero) saltem iudicabunt tantum huic in sacris debere Mantuanos, quantum olim in profanis suo Maroni. Optimi vero censebunt eo amplius Christi Ecclesiam debere Folengio, quo Davidis carmina sunt Maronianis excellentiora, ac sibi utiliora.</p>	<p>And then again, who could ever satisfy a long-nosed critic? At any rate those who are good (as I hope) will at least be able to judge how much the Mantuans owe to this man in sacred [letters], as formerly to their Maro in profane [letters]. To be sure the best will think the Church of Christ owes more to Folengo, for the reason that the songs of David are more excellent than those of Maro, and more useful to it [i.e. the Church].</p>
<p>Habes proinde frequentes paraphrases doctas aequae ac dilucidas: allegorias ut pias et solidas, ita nunc primum excogitatas. Digressiones vero cognitu dignissimas, quae te unice oblectare poterunt, si propius et diligentius rem inspexeris. Ad haec non paucos Novi ac veteris instrumenti locos offendes, quos ti [sic: si, 1585] operae precium fuit subinde citare, ita in gratiam Lectoris obiter breviterque, sed tamen docte explanat.</p>	<p>So then you have numerous paraphrases just as learned as lucid, allegories so pious and solid, although first invented just now. Digressions to be sure, most deserving of examination, which could delight you especially if you look into the matter more closely and carefully. [Added] to these you will stumble upon not a few passages of the New and the old testament, which it was worth the effort to cite repeatedly in order to please the reader, he thus explains [these] in passing and briefly, but still learnedly.</p>
<p>Verum illud cum primis in votis habuit vir eximius, ut corruptos hominum mores informaret, rem profecto nostris exulceratis temporibus opportunissimam. Ita vero carpit et mordet, ut nihil minus agere videatur: ita morbos contrectat, ut ubique praesentissimum adhibeat pharmacum: nusquam fere non abstinens ab acrimonia, nusquam non prae se ferens et Christiani et monachi pectus. Sed haec et longe commodiora, re melius deprehendes, quam ut ego possim, aut velim praefari.</p>	<p>To be sure, that exceptional man had in his wishes first of all that he would form/instruct the corrupt morals of men, certainly a most opportune thing in our completely festering times. Just as he carps and bites, so he appears to urge nothing less, just as he handles weaknesses, so he summons the most propitious medicine, almost nowhere not refraining from acrimony, nowhere not displaying the feelings of a monk and a Christian. But these things and [those] much more suitable, you will apprehend better from the thing [itself], than what I can or wish to mention beforehand.</p>
<p>Illud tantum addam, hunc unum esse huius memoriae, quem cum veteribus theologis non iniuria conferre possis, si reconditam eruditionem, atque maximam gravitatem non oscitanter expenderis. Cessabunt iam, opinor,</p>	<p>I will add only that there is this one thing of this written account, he whom you may unjustly compare with ancient theologians, if you do not weigh/ judge listlessly [his] recondite learning and [his] maximum gravity. They will cease, I think,</p>

<p>ἀναλφάβητοι [analphabutoi] quidam blaterones, qui se demum eruditulos arbitrantur, si in monachorum inscitiam stolidissime debacchentur, cum ipsi ne micam quidem eruditionis habeant. Sed hoc utcunque to- [tolerabile]</p>	<p>certain illiterate babblers [Gk.: analphabutoi], who ultimately deem themselves rather erudite, if they stupidly rave against the ignorance of monks, when they themselves do not have even a speck of learning. But this however is tolerable,</p>
<p>{pdf 009, Pre-pages}</p>	<p>{pdf 009, Pre-pages}</p>
<p>-lerabile, nisi & impudentiam cum ignoratione haberent coniunctam, quae dicacitatis & maledicentiae mater est & origo. [sic, “,”: 1585] quanquam haec ἀπροσδιόνουσα [απλοσδιονουσα], alias fortasse tempestivius. Tu vero Lector candide, despectis interim Orphei vel Pindari profanis hymnis, plectro et odis sanctissimi Regis David fruere potius, cumque iis Folengii doctissimis lucubrationibus, quae tibi tuisque commodis, magnis sudoribus confectae sunt, et invulgatae: atque alia id genus plura, quae ὡς θεῶν [ὡς των θεῶν] propediem e nigris cucullis exhibunt candidissima, praestolare. Neque enim plus valebit tetra vulgi ἀχαρῖσια [αχαρῖσια], quam albi doctorum calculi. Bene vale, quisquis es sacrarum literarum studiosus.</p>	<p>unless they would have shamelessness conjoined with ignorance, which is the mother and origin of ridicule and slander, although perhaps these things not to the point elsewhere more appropriately. But you, fair Reader, look down meanwhile, having disdained the profane hymns of Orpheus and Pindar, enjoy instead the plectrum and odes of the most divine King David, and with those extremely learned elucubrations of Folengo, which for you and for your benefit, have been prepared and published with great sweat, and await many more [things] of this sort, which, with the will of the gods [Gk.: ὡς των θεῶν] will go forth most radiantly before long from the black hoods. For the offensive ἀχαρῖσια/ ingratitude of the common people will not prevail more than the white counters of the learned. Fare thee well, whoever you are, fond of sacred letters.</p>
<p>Apud Casinum, anno a Christo nato M.D.XLIII.</p>	<p>In Cassino, in the year from Christ’s birth 1543.</p>

Notes:

The style of the letter reads exactly like that of GB Folengo himself; a referent has not been found for this Anastasio. As in the Preamble to his first publication where he mentions his “naked praise of vices,” here too he points to his own playfulness: “Digressions to be sure, most deserving of examination, which could delight you especially if you look into the matter (*rem*) rather closely and carefully.”

* τέκτων γὰρ ὦν ἐπρασσεσ οὐ ξυλουργικά: c. 2012, University of Minnesota Classics Professor Douglas Olson identified this quote as Fragment 988, probably from *Cretans*.

4. Nicodemus [Folengo], brother, sends greetings to Giovanni Battista Folengo

IOANNI BAPTISTAE FOLENGIO NICODEMUS FRATER S. D.	Nicodemus, brother, sends greetings to Giovanni Battista Folengo
Non ignoras frater, longoque rerum usu iam didicisti, cursu equorum favore perniciores fieri: atque illam tandem non vulgarem censeris laudem, qui ex notae spectataeque virtutis testimonio oriri solet.	You are not unaware, brother, and you have already learned from the long practice of things, in a horse race one becomes swifter from favor/ applause, and in the end that praise is not to be reckoned commonplace, which generally emerges from the evidence of well-known and observed excellence.
Hoc quidem dixisse volui, non quod de ardore mentis tuae quicquam dubitem, sed ut currentem adhibito calcari vehementius impellam, fervoremque favore, quantuluscumque is demum sit, augeam.	Indeed I wanted to say this not because I doubt anything regarding the ardor of your mind, but so that with a spur applied I might impel you [to] running more intensely, and I might increase the fervor with favor/ applause, however slight this may finally be.
Mirum quam prona (sic illi referunt) in dictione sint, facilia, arguta, atque, adeo strictim collecta, ut nihil tamen desideretur copiae & leporis.	It is a wonder how prone/ disposed they are (they report it thus) in diction, how quick, how witty, and, brought together so succinctly, that nothing could still be desired as for fluency/ copiousness and charm.
Quo fit, ut a plerisque non infimae classis hominibus laudetur phrasis, a nonnullis orationis nitor, venustas, copia: ab aliis item concinna similitudinum frequentia, atque apta vocum proprietates & elegantia.	It happens therefore, that diction is praised by a good many not of the lowest classes of men, by some, the splendor of oration, gracefulness, fluency, the clever abundance of similes/ parables, and the suitable propriety and elegance of expressions.
Quid? lucubrationes istae tuae a probis omnibus laudantur, & ad coelum usque extolluntur.	What? These elucubrations of yours are praised by all proper people, and are extolled to the skies.
Referunt, (aiunt) Folengii scripta veterum autorum: politiam & gravitatem: cuncta, ut sacra tractari debent, praeclara, sequentia, aperta, libera, & quod pios mirum in modum delectat lectores, Christum ubique spirantia.	The writings of Folengo recall the polish and gravity (they say) of ancient writers, all, as sacred [writings] must be treated, eminent, contextualized, frank, free, and what in an amazing way delights the pious readers, breathing Christ everywhere.
Sed et illud, inquit, mirandum, quod si interdum exteram pellem aut plumam induere contingat, id agit quod astutissimam agere fulicam non ignorat quae foetum aquilae neglectum ut suum	But also that too is amazing, they say that if now and then he happens to put on an external hide or plumage, he does what the very astute coot does not fail to do which raises the abandoned offspring of an eagle

alit.	as its own. ^{FN}
Addo & illud, quod & nos & nostra conspuere solitis, haec eadem non minus placent, quam arcta nobis necessitudine coniunctis.	And I add that, because with them having been accustomed to spit upon us and upon our [writings/ people], in the same way these are no less pleasing than those connected to us by strict necessity.
At ego sensuum candorem, & (non falsus sum) profunditatem, raramque mysteriorum dilucidationem exoscolor, cum ob plura, tum maxime quoniam a fratris pectore coelesti, ut opinor, afflato spiritu prodire.	But I express fondness for the candor and (I am not lying) the profundity of the senses and the rare elucidation of the mysteries, not only for the sake of many, but especially since they have come forth from the breast of a celestial brother, as I believe, with inspired breath.
Verum tu interim, ut semper gloriae propriae contemptor fuisti, tuae non ignarus mediocritatis, non semel tuis in commentariis te nihil prorsus esse clamitas.	However, you, meanwhile, as you have always been a scorner of your own glory, not unaware of your own mediocrity, not once in your commentaries do you proclaim yourself to be anything more at all.
Sic enim de te loquens in quodam testaris psalmo: Scio quod in me non est bonum. Gratia Dei sum id quod sum, qui dat omnibus et velle et posse. Probe id quidem.	For speaking thus about yourself in one of the psalms, you bear witness: I know what in me is not good. I am what I am by the grace of God, who gives to all [people] to will and to be able. Indeed that is properly [expressed].
Alio item loco: Possum, inquis, omnia. Sed in quo? aut qua alia ab re? num a naturae dotibus? num a viribus illis plane cum suo arbitrio fractis, quas cum homine nasci, cum ipsoque crescere & enutrirī cernimus? haudquaquam, sed in eo qui me confortat.	Likewise in another place/ passage: I can do, you say, all things. ^{FN} But in regard to what? Or from what other thing? Not from natural endowments? Not from those forces when clearly they have been shattered by their own judgment, which [things] born with man, we see grow and be nourished with him/ it? Hardly, rather in him who comforts me.
Quare, frater optime, cum minime diffitearis Dei gratiam id efficere quod es, ac perspicuum sit sublimem illam maestatem non	For which reason, most excellent brother, since you deny not at all [that] the grace of God makes that which you are, and you do not reject that sublime majesty is evident
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dedignari citra omne meritum tuum instillare desuper quod tu spargas, quod nobis impartiaris, quod hactenus Dei osores ad bonam frugem pellexit, ac Deo tandem plenos spirituali reaccendit cupidine, te oro, & per venerandos	beyond any merit of your own to instill from above what you disperse, what you are bestowing on us, that has thus far induced haters of God to excellence, and lastly has reignited those full of spiritual desire for God, I beseech you and I implore [you] by

piorum parentum nostrorum cineres atque ossa obtestor ne opponas obicem, neve irritam facias gratiam.	the venerable ashes and bones of our pious parents that you don't set up an obstacle and make grace ineffective.
Aperi os, corque exere, ac felici successu ad calcem usque iam coeptum opus deducere cura.	Open your mouth and lay bare you heart, and with happy success lead on the work you have begun with care all the way to the finish line.
Id quidem probi appetunt ad solatium: id improbi quoque, ad perditae deplorataeque suae vitae remedium obnixe flagitant.	Indeed decent [men] grasp eagerly for it as a consolation; the indecent as well resolutely demand it as a remedy for their depraved and lamented life.
Heus tu num abnues? non credo, vel eo maxime, quod otium in Casino nactus, nihil tibi esse debet antiquius, quam ut hac in re orbi fere universo, non solum amicis, qui te literis obruunt, fiat satis.	Hey, you're shaking your head no? I don't think, even especially for that reason, that the leisure obtained in Casino is made/ becomes enough, nothing should be dearer to you than that, in this matter almost universally, not only with your friends, who overwhelm you with letters.*
Vale ac numini admonenti prompto ausculta animo.	Farewell and listen to divine advice with a ready mind.
Patavii, Nonis Augusti, M. D. XLII.	Padua, August 9, 1542

^{FN1} fulica (coot), and incidentally Fulica is a name Teofilo Folengo gives to one of his self-referencing characters in *Chaos del Triperuno*, 1527.

^{FN2} “omnia possum in eo qui me confortat” (I can do all this in regard to him who comforts me), *Philippians* 4.13 found in GB Folengo *Psalm Commentaries*, Psalm 23, where Folengo states that he is quoting *Corinthians*, pdf 177, p. 80v.

5. Giovanni Battista Folengo sends many greetings to his brother Nicodemus

Joannes Baptista Folengius Nicodemo Fratrī S.P.D.	Giovanni Battista Folengo sends many greetings to [his] brother Nicodemo.
Et tu frater me in nemoribus latitantem interpellas? Me ne tam alta scribere opinantur amici?	You too, brother, importune me hiding out in the groves? My friends don't imagine I write so loftily?
Caecum id prorsus est amoris genus, quod in amicis eam videt excellentiam, quam ne statam quidem virtutis formam appellarent semidocti.	That type of love is utterly blind, which sees in friends that excellence, which semi-learned people would call not even a standard form of virtue/ merit. ^{FN}
Ego enim quid de me, meisque scriptis sentiam, non raro hisce in commentariis tū dico, tū, ne erret Lector, ad ravim usque clamo: syncerum me scilicet	For what I may feel about myself and about my writing, not infrequently in these commentaries, I often say, then, lest the Reader go astray, I proclaim to the

<p>tantummodo esse scriptorem, nempe cui pro scopo Dei sit honor, et susque deque religio: nihil praeterea.</p>	<p>point of hoarseness: namely [that] I am only a sincere writer, whose goal naturally is the honor of God, and more or less religion, nothing else.^{FN}</p>
<p>Quare meis in monumentis nihil aliud in primis quaerere debent amici, quam amplam erga omnes charitatem, atque in Deum fidem. Tantum eruditionem in re sacra non ostento.</p>	<p>For which reason [my] friends must seek first and foremost in my monumental writings nothing other than ample caritas toward all, and faith in God. I do not show such great erudition in sacred matters.</p>
<p>Quae tamen, si in me aliquam esse iudicant, ea tandem est, quae meam ubique prae se fert, ut tu eam vocas, mediocritatem, non grandiora illa Sophocleo (ut aiunt) digna cothurno, quae tu frater alioqui mihi charior oculis propriis de me aequae praedicas, ac de incognito omnino hospite quis rudis prorsus atque expers iudicii praedicaret.</p>	<p>Which still, if they judge there to be something in me, ultimately it is that I carry before me everywhere my – as you label it – mediocrity, not those greater things worthy (as they say) of the Sophoclean buskin, which you, brother, in other respects dearer to me than my very eyes, justly preach about me, and someone would preach about an altogether unknown visitor, utterly coarse and inexpert in judgment.</p>
<p>Amor enimvero te in me audaculum aliquantisper facit.</p>	<p>Love on the other hand makes me a bit bold towards you for a time.</p>
<p>Verum ego interea meo me spithamo metiens, adeo ex superfluis amicorum laudibus non efferor, quin me esse Folengium cogitem, hominem nimirum natum Hyadum tempore, idcirco ab aquis illis non abhorrentem, quas Christus in Davide usque ad animam suam intrasse queritur.</p>	<p>However, meanwhile, measuring myself by my own span, I do not get carried away by the excessive accolades of friends, in fact I consider myself Folengan, a man no doubt born during the season of the Hyades, therefore I am not averse to these rains, which Christ complains have entered right unto his soul, in David.^{FN}</p>
<p>Haec est crux vitae, hae proborum deliciae, id duri cum mundo certaminis theatrum, forsitan & trophaeum: cuius quidem labores etiam tu mecum experiris Nicodeme.</p>	<p>This is the crux of life, these the delights of the righteous, that theater of struggles with a hard world, and perhaps a trophy, whose labors even now you are experiencing with me, Nicodemo.</p>
<p>Experitur & Theophilus noster, cuius ingenium nostro aevo rarum atque insolens, semper infensum fuit ranis. Sed cum edentulae sint, nihil aliud quam coaxant: qua quidem re non tam iram quam risum viatoribus excitare solitae sunt.</p>	<p>And our Teofilo experiences too, whose talent, rare and unusual in our age, was always inimical to frogs. But since they are toothless, they [do] nothing but croak, for which reason indeed they have usually excited not so much ire in travelers as laughter.</p>
<p>Sed ad propositum redeo. Ain' tu meas expectari lucubrationes? En habeant qui expectant: en nostri exilii fructus (quo enim alio appellabis nomine hanc vitam?)</p>	<p>But I return to my proposal. Do you say you are waiting for my elucidations? Here, let those who are waiting have [them]; behold the fruit of our exile (for</p>

en nemorum partus, en meae fidei confessio, en quid tandem meus toties instipulatus a mundo animus responderit.	by what other name will you call this life?); behold the offspring of the groves; behold the confession of my faith; behold what at last my mind, so often bargained for the world, has answered.
Exeant itaque in publicum, postquam sic vultis, ac tu me in primis hortaris Nicodeme, cuius benevolentiam tam charam habeo, ut nihil mihi charius esse possit, & festivius.	So let them go forth to the public, since you wish thus, and you encourage me expressly, Nicodemo, whose kindness I hold so dear, as nothing could be dearer to me or more jovial.
Vale. Albanetae, Idib. Decemb. M.D. XLII.	Farewell. Albanete, the Ides of December, 1542.

^{FN} “ne statam quidem virtutis formam”: *stata forma* is cited from Aulus Gellius, *Attic Nights*, quoting a fragment from the *Melanippa* by Quintus Ennius: the gist of this is that women of moderate appearance (neither beautiful nor repulsive) are of untarnished chastity, Gellius, *Noctes Atticae* 5.11.8-14; in English:

https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Gellius/5*.html

^{FN} susque deque: both up and down, used to express indifference; the term is discussed by Gellius (see footnote above), *NA* 16, 9, 1.

^{FN} Psalm 69.2; Hyades: a cluster of stars in the constellation of Taurus, whose rising with the sun was associated with rainy weather; concerning the author’s birth under the Hyades, see *Pomiliones*, p. 14.

NOTE

This letter appears in a compilation of letters, *S. Clementis, Epistolae duae ad Corinthios*, authors: Pope Clement I, Patrick Young, Govaart Wendelen, Jean-Baptiste Cotelier, Paul Colomiès; London, Angeli et Coronae, Jacob Adamson, 1687. Section: *Clarorum virorum epistolae singulares*, pp. 285-7.

<https://play.google.com/books/reader?id=AvhbAAAAQAAJ&pg=GBS.PP1>

Paul Colomiès or Columesius (1638–1692) was a French Huguenot librarian and scholar. The letter is cited along with other information and many citations from Folengo’s *Psalms Commentaries*, in *Specimen Italiae Reformatae* by Daniel Gerdes, London and the Netherlands, Johannes le Mair, et Corn. van Hoogeveen, pp. 253-262

<https://play.google.com/books/reader?id=LeHhFjx9ZpOC&pg=GBS.PP1&hl=en>

Daniel Gerdes (1698-1765) was a German Calvinist theologian and historian.

6. To Ercole Gonzaga... Giovanni Battista Folengo... sends greetings.

Herculi Gonzagae principi excellentissimo, ac Dei Ecclesiae Cardinali et docto et pio, Ioannes Baptista Folengius monachus Casinensis S. D.	To Ercole Gonzaga, most excellent prince, both learned and pious Cardinal of the Church of God, Giovanni Battista Folengo, a monk of Cassino, sends greetings. ^{FN}
An fructus mei in Casino ocii (primitias informes, et tanquam ursae partum	Whether the fruits of my leisure [hours] at Casino (shapeless first fruits, and as

<p>ineffigiatas haud dudum ursus habuit) te autore Princeps invulgari aliquando debuissent, non semel dubius cogitavi.</p>	<p>unformed as the cub of a she-bear the he-bear held just now) should have ever been published for you, Prince, by the author, I have thought hesitantly more than once.</p>
<p>Quod enim plagis illis orbis, quae Deum vere colunt, mei animi conceptus aperirem, nihil mihi omnino timendum erat, cum nihil, quod veniam facile non impetrasset, me dicturum sperarem.</p>	<p>Since in fact I would disclose the embryo of my soul in those regions of the world which truly cherish God, there was nothing at all for me to fear, because I would hope to say nothing that would not have easily obtained pardon.</p>
<p>Sed illud deterrebat, te in fronte libri posito id attentasse. Noveram sane quem virum interpellaturus essem, Herculem nimirum Christianum, novum Aristidem, Pontificem tandem magnum (maximum te postea videbimus) & eruditum.</p>	<p>But that was deterring it: to have attempted to have you placed in the front of the book. I knew surely what a man I would be about to interrupt, a Christian Hercules no doubt, a new Aristides, finally, a great Pontiff (we will see you hereafter the greatest) and erudite.^{FN}</p>
<p>Verebar equidem, ne dum a vitae iustitiae deerrantes homines pungere, quasque a fuga reprehendere curarem, te, alioquin ab hac scena remotissimum, praetextu tituli in caeterorum numerum obtrudere clam voluisse iudicarer.</p>	<p>For my part I feared lest, while I jabbed at men straying from a life of righteousness, and as though I took care to rebuke [them] from flight, you, otherwise completely removed from this scene, I would be judged to have wished to force into the number of others under the pretext of a title.</p>
<p>Sume itaque Antistes ullo absque naevo suspicionis, non dico fortunae risus, in cuius labiis residet adulatio, sed pulverulentam, laboriosissimamque in psalmodiarum amphitheatro exercitationem, utpote a monacho, qui longe a doctorum hominum congressu relegatus, librorumque praesidio destitutus, sed re una solum contentus, a curis mundi ociatur, ad Dei honorem, atque in gratiam suae sanctae plebis assumptam, illique fortassis non poenitentiam, modo tu robustissimus adsis Alcides: qui, ut legere aliquando hi velint, qui tibi nunc parent dicto, non tam horteris, quam ipse quoque, vel ficte, si lubet, lectites.</p>	<p>So take up, Prelate, without any mark of suspicion, I do not say the laughter of fortune, upon whose lips flattery is perched, but the dusty and most laborious exercise in the amphitheater of the psalms, as being from a monk who, banished far from the congress of learned men, and bereft of the protection of books, but content only in this one thing: that he be at leisure from the cares of the world, for the honor of God, and in the grace obtained of his sacred people, and possibly not to be repented by that one, if only you appear, most powerful Hercules/ Alcides, so that you not so much urge these [people] who may wish to read at some time, who now obey your command, as you also, even fictitiously, if you like, read repeatedly.*</p>
<p>Caeterum quod meum fuerit consilium, post tot eruditissimos aliorum commentarios, post doctas vigilias, post</p>	<p>For the rest because it was my plan, after so many really erudite commentaries of others, after learned vigils, after nearly</p>

<p>ultimam fere manum, ad illa etiam quae casto hisce praesertim temporibus velanda fuerant silentio, voluisse tanquam spectrum quoddam non amplius visum apparere, novit Dei spiritus, qui instigavit: norunt amici, norunt & qui bene emunctas habent na- [nares]</p>	<p>the last touch, even to those things which should be veiled in chaste silence, especially in these times, to have wished to appear like some sort of specter no longer seen, the spirit of God knows, which has instigated*: friends know and those who have well-wiped noses know.</p>
<p>{pdf 212}</p>	<p>{pdf 212}</p>
<p>-res. Mucidos enim meis a scriptis sane quam procul arceri tam cupio, quam quis alius a suis. Nam cum pituita aegrotent, in discernendis odoramentis falluntur: ut falluntur de more obloquutores, invidi, atque ociosa ista, omentataque inertium fucorum lues, quibus ut plurimum alveoli magis usai sunt, quam libri: quique more pecudum, sine literis, sine Deo, sine ulla unquam recte actae vitae significatione perire soliti sunt.</p>	<p>For to be sure I wish to ward off the snivelers as far from my writings as anyone else [would] from his own [writings]. For when they are sick from phlegm, they fail at being able to discern smells, as hostile contradictors routinely fail, and this idle and fattened plague of inert drones, as they are much more used to their small hollows than books, and who, like cattle, without letters, without God, without any sign of ever having lived life well, typically perish.*</p>
<p>Obsecro, quid tu tum cogitas, cum portenta istiusmodi religionis tuos gravissimos appetere congressus audis? Fastidis, credo, nondum introductos. Quid cum loqui occoeperint? mera somnia, gerras, patinas, risus Gnathonicos, plausus, & demum insulsa omnia, & fucata. Hanc igitur orbis corruptelam (sic adultores atque supinos homines appellare soleo) ut a spiritus sancti amoenitate alienissimam esse et vides, et patientissime nonnunquam, quae tua est modestia, toleras, ita ego quidem tuo a sanctissimo, atque adeo caeterorum principum contubernio procul esse & cupio, & oro, & per CHRISTI sponsam vobis creditam obtestor.</p>	<p>I beg [you], what do you think then, when you hear portents of this sort of religion assail your weighty assemblies? You disdain, I think, those not yet introduced. What about when they have begun to speak? Mere fantasies, trifles, cupcakes, Gnatho-like laughter, applause, and finally, all are insipid and fake. Therefore, this corruption of the world (thus I usually call sycophants and prostrate men) as you both see [it] to be utterly different from the pleasantness of the holy spirit, and you tolerate [it], sometimes most patiently as is your temperateness, so indeed I desire [it] to be far from your most holy brotherhood and to an extent [that] of the other princes, and I pray and beseech [you] by the bride of Christ entrusted to you.</p>
<p>Vale, & tenerum nepotem rebus, ut coepisti, seriis assuefacito. Quicquid enim aquarum novus hauserit cuniculus, tibi acceptum referent posterii. Albanetae Casini.</p>	<p>Fare well, and, as you have begun to do, accustom your young nephew to serious matters. For whatever waters a new canal will have drawn in, your descendants will report it as welcomed by you.</p>

	From Albaneta, Casino [i.e. the Benedictine Abbey, Montecassino].
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^{FN} Ercole Gonzaga (1505-1563), son of Francesco and Isabella D’Este Gonzaga, studied in Bologna under Pietro Pomponazzi, was made a bishop at age 16 and cardinal at age 21. Upon the death of his brother Federico, Duke of Mantua in 1540, he acted as guardian for Federico’s children and was the effective ruler of Mantua until 1556. Thought to have fathered at least five children. *eruditum*: erudite is a term heavily marked for sexual expertise.

^{FN} Hercules: play on the name Ercole/ Hercules; Aristides (530-468 BCE), Athenian statesman and general, nicknamed “the Just” and called by Herodotus “the best and most honorable man in Athens.” (Wiki).

7. Alphabetical Index of the Psalm Titles and Pages

{pdf 013, Pre-pages}

Alphabetical Index of the title or first verse of each psalm in which the first number is that of the psalm and the second indicates that of the page where it begins.

INDEX PSALMORUM, IN quo primus numerus psalmum, secundus vero folium iudicat.	Psalm	Page
Ad dominum cum clamavi.	120	395
Ad te domine levavi animam meam.	25	86
Ad te domine clamabo, Deus meus ne sileas a me.	28	99
Ad te levavi oculos meos qui habitas in coelis.	123	400
Afferte domino filii Dei, afferte domino filios arietum.	29	102
Attendite popule meus legem meam, inclinate aurem vestram.	78	283
Audite haec omnes gentes, auribus percipite omnes.	49	198
Beatus vir qui non abiit in consilio impiorum.	1	1
Beatus vir qui intelligit super egenum & pauperem.	41	169
Beatus vir qui timet dominum, in mandatis eius cupit nimis.	112	368
Beati quorum remissae sunt iniquitates.	32	117
Beati immaculati in via, qui ambulant in lege domini.	119	379
Beati omnes qui timent dominum, qui ambulant in viis eius.	128	410
Benedic anima mea domino, & omnia quae intra me sunt nomini sancto eius.	103	341
Benedic anima mea domino, domine Deus meus magnificatus es.	104	344
Benedicam dominum in omni tempore semper laus eius in ore meo.	34	126
Benedictus dominus Deus meus, qui docet manus meas etc.	144	435
Benedixisti domine terram tuam.	85	303
Bonum est confiteri domino, & psallere nomini tuo altissime.	92	319
Cantate domino canticum novum, cantate domino omnis terra.	96	327

Cantate domino canticum novi, quia mirabilia fecit.	98	331
Cantate domino canticum novum, laus eius in Ecclesia sanctorum.	149	447
Coeli enarrant gloriam Dei.	19	60
Confitebor tibi domine in toto corde meo.	9	24
Confitebor tibi domine in toto corde meo, in consilio iustorum etc.	111	366
Confitebor tibi domine in toto corde meo, quoniam audisti omnia verba oris mei.	138	425
Confitemini domino quoniam bonus, quoniam in seculum misericordia eius.	118	375
Confitemini domino quoniam bonus, quoniam in seculum misericordia eius.	136	423
Confitemini domino, & invocate nomen eius.	305	348
Confitemini domino quoniam bonus.	306	352
Confitemini domino quoniam bonus.	307	357
Confitebimur tibi Deus, confitebimur & inuocabimus nomen tuum.	75	277
Conserua me domine quoniam in te speravi	16	42
Credidi propter quod locutus sum.	116	374
Cum invocarem exaudivit me etc.	4	8
De profundis clamavi etc.	130	414
Deus Deus meus, respice in me, quare me dereliquisti?	22	71
Deus auribus nostris audivimus, patres nostri narraverunt nobis.	44	178
Deus noster refugium & uirtus.	46	189
Deus deorum dominus locutus est.	50	202
Deus in nomine tuo salvum etc.	54	213
Deus repulisti nos, & destruxisti nos, iratus es.	60	228
Deus Deus meus ad te de luce & c.	63	234
Deus misereatur nostri & benedicat nobis.	67	245
Deus in adiutorium meum intende.	70	261
Deus iudicium tuum regi da, & iustitia tuam filio regis.	72	265
Deus venerunt gentes in haereditatem tuam.	9	291
Deus stetit in synagoga deorum.	82	298
Deus quis similis tibi, ne taceas.	83	299
Deus ultionum dominus, Deus ultionum libere egit.	94	322
Deus laudem meam ne tacueris.	109	361
Diligam te domine fortitudo mea	18	49
Dilexi, quoniam exaudiet dominus vocem orationis meae.	116	373
Dixi custodiam vias meas, ut non delinquam in lingua mea.	39	160
Dixit insipiens in corde suo, non est Deus.	14	37
Dixit iniustus ut delinquat in semet ipso.	36	141
Dixit insipiens in corde suo.	53	212
Dixit dominus domino meo, sede a dextris meis.	110	364
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Dominus regit me, & nihil mihi deerit.	23	80

Dominus illuminatio mea, & salus mea.	27	95
Dominus regnavit, decorem indutus est.	93	322
Dominus regnavit, exultet terra, laetentur insulae multae.	97	328
Dominus regnavit, irascantur populi.	99	332
Domini est terra & plenitudo eius.	24	83
Domine quid multiplicati sunt qui tribulant me.	3	6
Domine ne in furore tuo arguas me.	6	15
Domine Deus meus in te speravi.	7	18
Domine Deus noster quam admirabile est nomen tuum.	8	21
Domine quis inhabitabit in tabernaculo tuo.	15	40
Domine in virtute tua laetabitur rex.	21	67
Domine ne in furore tuo arguas me. [Note: same as above, 6.15]	38	155
Domine Deus salutis meae, in die clamavi & nocte coram te.	88	309
Domine refugium factus es nobis.	90	315
Domine exaudi orationem meam, & clamor meus ad te ueniat.	102	337
Domine non est exaltatum cor meum, neque elati sunt oculi mei.	131	416
Domine probasti me, & cognovisti me.	139	426
Domine clamavi ad te, exaudi me.	141	430
Domine exaudi orationem meam, auribus percipe obsecrationem meam.	143	434
ECCE quam bonum & quam iucundum, fratres habitare in unum.	133	420
Ecce nunc benedicite dominum omnes servi domini.	134	421
Eripe me de inimicis meis, Deus meus, & ab insurgentibus in me libera me.	59	225
Eripe me domine ab homine malo.	140	429
Eructavit cor meum verbum bonum.	45	182
Exaltabo te domine, quoniam suscepisti me.	30	106
Exaltabo te Deus meus rex, & benedicam nomini tuo	145	437
Exultate iusti in domino, nam rectos decet laudatio	33	120
Exaudi domine iustitiam meam.	17	46
Exaudi Deus orationem meam, et ne despexeris deprecationem meam.	55	214
Exaudi Deus orationem meam cum deprecor	64	236
Exaudi Deus deprecationem meam, intende orationi meae.	61	231
Exaudiat te dominus in die tribulationis.	20	65
Expectans expectavi dominum, & intendit mihi.	40	163
Exultate Deo adiutori nostro, iubilate Deo Iacob.	81	296
Exurgat eius & dissipent inimici eius.	68	247
FUNDAMENTA eius in montibus sanctis.	87	307
Inclina domine aurem tuam & exaudi me.	86	305
In convertendo dominus captivitatem Sion.	126	405
In domino confido, quomodo dicitis animae meae.	11	32
In exitu Israel de Aegypto.	114	370
In te domine speravi, non confundar in aeternum.	31	109
In te domine speravi, non confundar in aeternum.	71	261

Iubilate Deo omnis terra, psalmum dicite Deo.	66	241
Iubilate Deo omnis terra, servite domino in laetitia.	100	334
Iudica domine nocentes me, expugna impugnantes me.	35	133
Iudica me domine, quoniam ego in innocentia mea ingressus sum.	26	92
Iudica me Deus, & discerne causam meam.	43	176
LAETATUS sum in his quae dicta sunt mihi.	122	398
Lauda anima mea dominum, laudabo dominum in vita mea.	146	440
Laudate dominum omnes gentes, laudate eum omnes populi	117	375
Laudate dominum, quoniam bonus est psalmus.	147	442
Laudate dominum de coelis, laudate eum in excelsis.	148	445
Laudate dominum in sanctis eius, laudate eum in firmamento virtutis eius	150	448
Laudate nomen domini, laudate servi.	135	421
Laudate pueri dominum, laudate nomen domini.	113	369
{pdf 015, INDEX PSALMORUM}		
Levavi oculos meos in montes, unde ueniet auxilium mihi.	131	296
MAGNUS dominus et laudabilis.	48	194
Memento domine Dauid, & omnis mansuetudinis eius	132	417
Miserere mei Deus secundum magnam misericordiam tuam.	1	207
Miserere mei Deus, quoniam conculcavit me homo.	56	218
Miserere mei Deus, miserere mei, quoniam in te confidit anima mea.	57	221
Misericordias domini in aeternum cantabo.	89	311
Misericordiam & iudicium cantabo, tibi domine psallam.	101	335
NISI dominus aedificaverit domum, in vanum laboraverunt etc.	127	408
Nisi quia dominus erat in nobis, dicat nunc Israel etc.	124	401
Noli aemulari in malignantibus, neque zelaueris facientes iniquitatem.	37	145
Nonne Deo subiecta erit anima mea.	62	232
Non nobis domine non nobis, sed nomini tuo da gloriam.	115	371
Notus in Iudaea Deus, in Israel magnum nomen eius.	76	278
OMNES gentes plaudite manibus, iubilate Deo.	47	192
PARATUM cor meum Deus, paratum cor meum etc,	108	360
QUAM bonus Israel Deus his, qui sunt recto corde.	73	269
Quam dilecta tabernacula tua domine virtutum.	84	30
Quare fremuerunt gentes, & populi meditati sunt inania.	2	3
Quemadmodum desiderat cervus ad fontes aquarum.	42	173
Quid multiplicati sunt qui tribulant me.	3	6
Quid gloriaris in malitia, qui potens es in iniquitate.	52	210
Qui confidunt in domino, sicut mons Sion.	125	403
Qui habitat in adiutorio altissimi	91	317
Qui regis Israel intende, qui deducis uelut ovem Ioseph.	80	293
SAEPE expugnaverunt me a iuventute mea.	129	413

Salvum me fac domine, quoniam defecit sanctus.	12	33
Salvum me fac Deus, quoniam intraverunt aquae usque ad animam meam.	69	255
Si vere utique iustitiam loquimini, recte iudicate filii hominum.	58	223
Super flumina Babylonis.	137	424
TE decet hymnus Deus in Sion.	65	238
VENITE exultemus domino, iubilemus Deo salutari nostro.	95	325
Verba mea auribus percipe domine.	5	11
Voce mea ad dominum clamavi, voce mea ad Deum.	77	281
Voce mea ad dominum clamavi, voce mea dominum deprecatus sum.	142	432
Usquequo domine oblivisceris me in finem?	13	35
Ut quid Deus repulisti in finem?	74	272

FINIS.

8. Tabula in Psalmos per locos communes. (Table in the Psalms by general topic.)

{pdf 016, Pre-pages}

LAUDATIONES.

In psalmore libro aut laudatur Deus, aut ad eum laudandum fiunt adhortationes in quibus eius cum erga alios, tum potissimum erga Israelitas beneficia commemorantur. Ut psal. 8. 29. 33. 47. 48. 65. 66. 76. 81. 92. 93. 95. 96. 97. 98. 100. 103. 105. 106. 107. 111. 113. 114. 115. 117. 119. 134. 136. 138. 145. 146. 147. 148. 149. 150.

PRECATIONES.

Aut oratur. Psal. 16. 26. 43. 84. 67. 90. 126.

In morbo.

Peccatorum venia & expiatio. Psal. 19.

Auxilium petitur contra adversarios & improbos potissimum, in quo insunt querelae & imprecationes. Psal. 3.....

GRATIARUM ACTIONES.

Aut aguntur ei gratiae, in quo inest & laudatio. Psal. 18. ...

FAUSTAE PRECATIONES.

Aut est fausta precatio, vel omen.

Psal. 20. 72. 122.

INVECTIONES.

Aut sunt improbos invectiones, cum precibus coniunctae, Psal. 5. 7. 10. 12. 35. 36. 40. 52. 55. 58. 109. 120. 135.

PRAECEPTIONES.

Aut docetur aliquid, & ad recte vivendum traduntur praecepta. Psal. 1. ...

PRAEDICTIONES

Insunt & de Christo oracula Psal. 2. 14. 16. 17. 22. 24. 50. 53. 68. 75. 82. 85. 86. 94. 97. 98. 110.

Et de Ecclesia. Psal. 51. 87

Atque haec plerunque inter se mixta sunt.

9. ARGUMENTUM.

{pdf 018, p. 1}

Ioannis Baptistae Folengii Mantuani, divi Benedicti monachi, in psalmos aliquot, iuxta Hebraeam ueritatem, commentarius.

Some commentary on the Psalms, according to the Hebrew verity by Giovanni Baptista Folengo, Mantuan, monk of St Benedict

Totius uoluminis Psalmorum argumentum CHRISTUS est, qui cum duas in se habeat naturas, modo hanc, modo illam, idcirco frequenter per psalmos fere omnes interserit, ut doctiores habeant unde suam defleant ignorantiam, & rudiores unde ex reuelata per CHRISTUM sapientia gaudeant.

The subject matter of the whole volume of Psalms is CHRIST, who, since he has within himself two natures, he therefore frequently intersperses now this one, now that throughout almost all the psalms, so that the more learned have [something] from which they may lament their ignorance, and the more unschooled [something] from which they may rejoice due to wisdom revealed through CHRIST.

1546

1. Letter to Cardinal Reginal Pole

Donation Request Letter to Reginald Pole

ILLUSTRISSIMO PRINCIPI, CHRISTI'que ecclesiae Cardinali domino domino Reginaldo Polo, Iohannes Baptistae Folengius S. D.

Quod te diligam, pater, atque observem, in causa est tua integritas. quod te admirer, virtus, iunctaque cum amplitudine dignitatis mansuetudo. quod deinceps te veluti quoddam divinitatis simulacrum è coelo lapsum cum venerer, tum (ferè dixi adorem) amplectar, et exosculer, tua illa facit nota omnibus in adversis patientia, eventuumque humanorum alta quadam despectio, et risus. Postremo autem quod te, virum alioqui praeclarissimis in rebus occupatissimum, meo ipso quinquemestri partu audeam onerare, spes lucri est. At lucrum id esto mihi quamoptatissimum, si te adeo strictim

devincire potero, ut tu mihi perpetuo partonus sis, ego cliens: seu mavis ex servis unus, quod aiunt, emptis de lapide. modo de tuis unus dicar, triumpho. Vale tui ordinis et fax, et sol. To the Most Illustrious Prince and Lord Cardinal of the Church of Christ, Lord Reginald Pole, Giovanni Battista Folengo sends greetings.

To the Most Illustrious Prince and Lord Cardinal of the Church of Christ, Lord Reginald Pole, Giovanni Battista Folengo sends greetings.

That I love/ esteem you, father, and respect [you], your integrity is the reason. That I admire you, [the reason is your] virtue and clemency joined with fullness of dignity. Then, that I not only revere you as a certain simulacrum of a divinity fallen from heaven, but also (I almost said I adore) I embrace [you] and kiss you tenderly, that patience of yours against all opponents makes known, and a certain lofty disdain for human events/ fate, and laughter. Finally also that I may dare to burden you, a man extremely busy in other extremely distinguished affairs, with this five month old offspring of mine, [the reason is] the hope of money. But no matter how very sought after this money may be by me, if I might hold you so closely, that you would be my patron forever, I your client, or if you prefer, one of your slaves, as they say, bought on an auction block. If only I may be called one of yours, I triumph.

Be well, flame and sun of your order.

Pole is also mentioned twice in the 1555 Dedicatory letter

2. Prologue. HYBRID 1546 and 1555 text with 1546 Index as footnotes
Worked over.

{1555 p. 257} \1546 page 1.a\	{1555 p. 257} \1546 page 1.a\
IN DIVI IOANNIS EPISTOLAM PRIMAM IO. BAPTISTAE Folengii ad monachos solitudinis Casinensis Commentarii.	Commentaries on the First Epistle of St John by Giovanni Battista Folengo to the monks of the hermitage of [Monte] Cassino.
Prologus	Prologue
INTERPRETATURUS vobis christianam philosophiam, ³ quae dilectione, ac tum in Deum tum in homines, qua potissimum Deo similes efficimur, charitate nititur; ⁴ a viro illo, atque eius scriptis, quem	About to interpret Christian philosophy for you, which, with delight both in God and in men, depends on charitas by which we are made similar above all to God; from that man and his writings, whom Lord Jesus, while

³ Philosophiam christianorum in charitate fundatam esse. (Christian philosophy is founded on love/ charitas.)

⁴ Deo similes efficimur per charitatem. (We are made similar to God through love/ charitas.)

<p>dominus IESUS nobiscum vivens tam charum habuit, ut matrem illi suam moriens commendaverit, exordium sumam. Rem arduam tento, atque eo difficiliorem, quod illius virtus a plerisque mortalium ignoratur: imo, quod narrationem impedit, et nota, et in oculis omnium posita dissimulatur, ac tanquam res ludicra irridetur. Iam amor mutuus, nodus nimirum totius perfectionis christianae, refrixit, atque odiosus factus est.⁵ Omnes contra Christi doctrinam quaerunt quae sua sunt: quod non agit charitas; quae (ut inquit Paulus) benigna est, nempe liberalis, et in alienis commodis tota posita.⁶ Quare illius religio, quae amore constat, queri merito posset, obscurum iam sibi locum in terris etiam apud illos esse,⁷ qui vel carnis, vel religionis affinitate coniuncti, nihil tam horrent, quam amoris nomen. Et tamen sua passim in lege Christus necessarium eum esse</p>	<p>living with us, held so dear that, when dying, he commended his own mother to him, I take up the exordium. I am attempting an arduous thing, and the more difficult because the virtue of it is ignored by many mortals; nay, rather, because it impedes the narration, both recognized and laid before the eyes of all, it is disguised, and like a plaything, laughed at. At present mutual love, undoubtedly a node of total Christian perfection, has grown cold and has become odious. All people, contrary to the doctrine of Christ, seek what are their own things; because love does not act, which (as Paul says) is kind, generous to be sure, and posited entirely for the benefit of others. For this reason, the religion of that [man/one] which is based on love, could justly be criticized [as] being already a dark place for itself on earth even among those who, conjoined by affinity either of the flesh or of religion, are horrified by nothing so much as the name of love. And yet Christ here and there in his law so frequently inculcates [that] it is necessary</p>
{1555 p. 258}	{1555 p. 258}
<p>ad assequendam beatitudinem \1.b\ ita frequenter inculcat,⁸ ut pene nihil aliud qua verbo, qua vita docere voluisse appereat. Unde non absque mysterio se vitem, nos palmites, se pastorem, nos oves, se patrem, se convivatorem nuncupat, nos filios et convivas.⁹ Quid,</p>	<p>for attaining beatitude that he appears to have wished to teach almost nothing else by [his] word and [his] life. Hence not without mystery, he calls himself the vines, us, the vine-shoots, himself the pastor, us sheep, himself the father, the banquet host, us children and banqueters. What, I pray, has</p>

⁵ Amor mutuus, christianae religionis nodus, refrixit. (Mutual love, the nexus of Christian religion, has grown cold cold.)

⁶ **Charitas** Dei atque illius notio tota est alienis in commodis. (The love of God and the whole notion of that is in regard to the benefits for others.) Repeated below, 1555 p. 303 \29.a\.

⁷ **Charitas** queritur locum sibi in terris obscurum esse. (Love/ **Charitas** complains that its place on earth is obscure.)

⁸ Amor mutuus ad assequendam beatitudinem necessarius. (Mutual love is necessary for achieving beatitude.)

⁹ CHRISTUS vitis est, pastor, convivator: nos palmites, oves, convivae. (Christ is the vine, the pastor, the dinner host; we are the shoots, the sheep, the dinner guests.)

<p>oro, hisce appellationibus affinius? quid coniunctius? verum suavitate istiusmodi mutua, proprii amoris felle contaminata, sublimis ille rerum divinarum gustus, quo anima in hoc aegerrimo vitae statu alitur, ac in sponsi sinu deliciatur, deperit: fiuntque amara omnia inter homines, aspera, difficilia, atque odiorum plenissima.¹⁰ Hinc porro rixae istae infinitae bellorum, in coniugiis perfidia, in contractibus, in mercimoniis, in ipsaque religionis, ne dicam religionum persuasione discordia, ac lites tanquam lerneae hydrae capita emergere. Puto et hanc ob causam occultum illud virus, quo universus iam infectus est orbis, edisserendi, pervestigandique illa, quae temeritatem omnino nostram latere voluit altissimus, dimanasse.</p>	<p>more affinity than these labels? Is more congenial? To be sure, with mutual attraction of this sort, contaminated by the bile of self-love, that sublime foretaste of divine things with which the soul is nourished in this extremely unsound state of life, and is lured into the bosom of a bridegroom, is totally lost, and all things among men become bitter, harsh, difficult, and utterly full of hate. From this then those infinite skirmishes of wars have emerged, in the treacheries of spouses, in contracts, in merchandise, and in the very discords of religion — let me not say in the persuasion of religions — and disputes, like the heads of the Lernian hydra.* And I think for this reason that secret venom, with which the whole world has now been infected, for explicating and exploring those things which the most high preferred to escape the notice of our audacity altogether, has emanated.</p>
<p>Nam omissa cura intelligendi, quae Deus iussit, quaeque sua in religione servari praecepit, in disquirenda divinae providentiae ac voluntatis abysso cuncti fere occupamur. Quid? nonne ex parum cauta, ne dicam arroganti, quorundam persuasionem, et libertate, acerrimi iam facti sunt hostes inter se se gratia et arbitrium?¹¹ Quantam Deus bone, segnitiam apud nonnullos, atque ad actiones illas, quibus fulcitur charitas, fidesque tanquam arbor baccis et fructibus honestatur,¹² ignaviam peperit praedestinationis opinio nimium pertinax, ac suis nuda membris praescientia.</p>	<p>For, with the concern for understanding laid aside, which God commanded and which he taught to be preserved in his religion, almost all of us are occupied with investigating divine providence and the abyss of desire. What? Isn't it because of the insufficiently cautious persuasion and outspokenness of some, lest I say of an arrogant [person], [that] grace and [free] will have now been made extremely bitter enemies of one another? Good God, how much inertia among some even for those actions by which love is supported and faith, like a tree, is adorned with berries and fruits, a too obstinate belief in predestination and a naked/ bare foreknowledge begets faintheartedness from its members.*</p>

¹⁰ Mala quae a proprii amoris contaminatione proveniunt. (The evils which come forth from the contamination of self-love.)

¹¹ Gratiam et arbitrium, ob quorundam dicendi licentiam, hostes pene inter se factos esse. (Grace and free will, on account of the outspokenness of some, have almost been made enemies between themselves.)* [Allusion to Luther.]

¹² Operationes bonae haud aliter unitae sunt fidei, atque sunt baccae arbori, ac fructus. (Good works of faith are joined not at all differently than are berries and fruits of a tree.)

<p>Cum omnia quidem a Deo \2.a\ circa mortalium curationem facta sint, fiantque in dies in pondere et mensura,¹³ id est, sapientissime, irreprehensibilique ratione et iudicio: nihilo tamen minus usque eo nostra iam processit audacia, ut incredibili animarum iactura et damno ipsum</p>	<p>Since indeed all things \2.a\ have been created by God concerning the conduct of mortals, and from day to day are made in [his] weight and measure, that is, very wisely, and with irreprehensible reason and judgment; still, nonetheless, our audacity has now advanced to the point that with the incredible loss and damage of souls,</p>
<p>{1555 p. 259}</p>	<p>{1555 p. 259}</p>
<p>fere Deum in rerum administrandarum providentia caecutire, atque in distribuendis sui sanctissimi Spiritus donis hallucinari velimus. Qui cunctis calculis favent arbitrio, vix gratiam admittunt. Qui gratiae, ullo absque medio, aut donorum consideratione, etiam ipsum arbitrii nomen aversantur, praedestinationemque (ne dicam fatum) opponunt,¹⁴ contenduntque arbitrium humanum cum praedestinatione minime coire posse. In his igitur difficillimis, atque hominum captum obruentibus distenti plerique, quae sciri oportuit, omittunt.¹⁵ Proinde nescio qua sermonum novitate, atque opinionum insolentia contenti, ne digitum quidem ad veras pietatis actiones promovent. Alget Christus in pauperibus,¹⁶ atque in squalore carceris pro his, qui alieno premuntur aere, et usuris, emoritur: fame, sitique enecatur horum loco, qui quadruplatorum obnoxii sunt delationibus, et catenis: quique liberorum gregibus onusti, vix cibario vescuntur pane. Ad haec infinitis cum irretiti sint</p>	<p>we almost prefer to blind God himself in the providence/ foresight of administrative matters, and daydream about the gifts of his most holy Spirit to be distributed. Those who favor freewill with all votes/ unanimously, scarcely admit grace. Those who [favor] grace, without any intermediary or consideration of gifts, are opposed even to the very term of will, and they oppose predestination (lest I say fate) and they dispute that human will could join together in the least with predestination. Therefore, in these most difficult [matters], and most distended/ occupied with crushings of captive men, they neglect the things they should know.* So, with what novelty of discourse I know not, and they, content with the insolence of [their] opinions, would not even lift a finger for true actions of piety. Christ suffers cold in regard to the poor, and in the squalor of prison and on behalf of these who are pressed by debt and usury, he dies; with hunger and thirst he is killed in place of those who are guilty from the denunciations of informants and in chains, and who, burdened by the flocks of the out-spoken, scarcely feed</p>

¹³ Quid sit cuncta a Deo fieri in pondere, et mensura. (What does it mean that all things are made by God in [his] weight and measure.)

¹⁴ Quid incauta quorundam praedestinationis assertio pariat. (What the incautious assertion of some on predestination may bring about.)

¹⁵ Stultam esse nonnullorum audaciam in disquirendis supervacuis, omissis interim quae sciri debent. (The audacity of some, in investigating superfluous matters, is foolish; meanwhile they have omitted what they ought to know.)

¹⁶ Alget CHRISTUS in pauperibus. (Christ suffers cold in regard to the poor.)

<p>homines vitiorum errorumque nexibus, nos tamen tetra haec spectacula crudelissimo praetereuntes animo stomachamur, si quis veram salutis rationem sitam esse memoret in abdicatione proprii amoris, ac studio conciliandi nobis Christi, in ferendaque eius cruce, non in discutienda definiendaque illius maiestate, ipsi soli nota, atque illi, cui \2.b\ voluerit Pater revelare.¹⁷ Est enim Patrum diffinitio veram contemplandi viam non in scientia solum, aut gustu illo suavi, qui cum pure orantibus communicatur, positam esse, sed in cognitione potissimum nostri, atque humili nostrae tenuitatis sensu, unde amor oritur ad proximum, ac nostri odium.¹⁸</p>	<p>on plain bread. Although men have been ensnared in these infinite nexuses of vices and errors, still we are fuming with most savage feelings at these disgraceful spectacles going by, if anyone remembers the true reason of salvation has centered on renunciation of self-love, and the pursuit of Christ's reconciliation with us, and on the carrying of his cross, not in discussing and defining his majesty, known to him alone and to that one whom the Father wished to reveal [it]. For it is the pronouncement of the Fathers for observing the true path [that] has been imposed not only in regard to knowledge, or to that gratifying taste, which is shared with those praying purely, but chiefly in regard to our understanding and the humble sense of our tenuousness, from which love arises for our neighbor, and hatred of ourselves.</p>
<p>Vere tunc quidem fluminis impetus laetificat civitatem Dei,¹⁹ cor scilicet pium, et humile: non curiosum, sibique placens, procax, suspiciosum, et in his rimandis, quae altissima obiecta sunt caligine in Deo, impudens, et incautum. Quam ob rem si unquam nostris in studiis, atque actio-</p>	<p>Then indeed truly the impetus of the stream gladdens the city of God, that is to say, a pious and humble heart, not curious and giving pleasure to itself, wanton, suspicious, and in probing these matters – which, extremely deep, are concealed in the mist in regard to God – impudent and incautious. For which reason, if ever there was need</p>
<p>{1555 p. 260}</p>	<p>{1555 p. 260}</p>
<p>-nibus fuit opus humilitate, nunc nostra opus est tempestate, in qua non docti solum, verum etiam ii, qui lanificio, aut in tonstrinis, sutrinisque victum sibi comparant, de mysteriis ipsis arcanis, atque omnino occultis disputant, ac aliis</p>	<p>of humility in our efforts and our actions, it is necessary now in our time, in which not only the learned but actually even those who make a living in wool production, in barber shops and cobbler stalls, argue about these very arcane and altogether occult mysteries, and</p>

¹⁷ Vera salutis ratio in ferenda CHRISTI cruce, non in definienda illius maiestate versatur. (The true cause of salvation resides in bearing Christ's cross, not in defining/proclaiming his majesty.)

¹⁸ Ab intima nostri cognitione amor oritur erga proximum, ac nostri odium. (Love arises toward a neighbor from our intimate knowledge, and hatred of ourselves.)*

¹⁹ Quo tempore fluminis impetus laetificat civitatem Dei. (At which time the impetus of the stream gladdens the city of God.) [Psalms 46.5]

<p>rem tantam velut hactenus ignoratam aperire contendunt. Erro. obnubilant potius, atque cum iniuria sancti Spiritus vitiant quicquid candoris inest sponsae.</p>	<p>strive to explain to others so great a thing until now unknown. I digress. They obfuscate rather, and with assaults of the holy Spirit, debase whatever there is of the bride's purity.</p>
<p>At vos, qui sublimia Casini iuga colitis, servatisque Patrum nostrorum morem, qui per nemora montis ac cellulas sparsi, simplicissimamque, atque adeo sanctissimam agentes vitam, ab omni procul aberant quemadmodum fastu, ita prava mentis persuasione, et curiositate, genus aliud doctrinae exercere par est.</p>	<p>But you, who worship on the sublime peaks of [Monte] Cassino and keep the custom of our fathers, who, scattered through the mountain groves and cells, leading an extremely simple, and even an extremely sacred life, they kept far away from everything, as from haughtiness, so it is like practicing another kind of doctrine with a perverse persuasion and curiosity of the mind.*</p>
<p>Ut enim vos olim a Patrum institutis minime degenerasse vidi, sic, o, non tantum vos, sed etiam quotquot christianae favent religioni, quique humeros collapsae pene fidei structurae supponere desiderant,²⁰ ad doctrinam illam capescendam, quae tum humilitate, tum mundi, atque adeo nostri \3.a\ pro Deo despicientia ac neglectu, tanquam aeneis columnis fulcitur,²¹ accensos videam. Tutissima haec est via spiritus,²² atque ad nanciscendos sponsi amplexus compendiaria.</p>	<p>For while I saw you formerly to have degenerated not at all from the institutions of [our] fathers, thus, oh, not only you, but also however many favor the Christian religion, and who desire to place their shoulders under the almost collapsed structure of faith while pursuing/ grasping that doctrine, sometimes with humility, sometimes \3.a\ with contempt and neglect of the world and of ourselves, I would see them enflamed on God's behalf, as though it were supported by bronze pillars. This is the safest path of the spirit, and a quick route for obtaining the Bridegroom's embraces.</p>
<p>Sinamus quaeso, Deum sua sapientissima providentia, quae condidit, moderari. Sinamus praedestinationem nobis nostrisque ingeniis inaccessam suos in Deo sortiri effectus.</p>	<p>Let us, I ask, allow God, to regulate with his most wise providence, which he has restored. Let us allow predestination inaccessible to us and to our intellects to choose its effects in regard to God.*</p>
<p>Sustinete, vos oro, dominum, atque illius dona, inter quae humanum est arbitrium, divinum illud quidem, atque in anima aeque fulgens, ut divus inquit Bernardus, ac gemma solet in auro,²³ venerabundi</p>	<p>Sustain the lord, I pray you, and his gifts, among which is human will, indeed that divine [will], and, glowing in the soul as St. Bernard says, just like a gem usually [glows] in gold; worship in religious awe, and exalt</p>

²⁰ Paraclasis non inutilis. (Entreaty is not useless). [Not clear which passage is referred to.]

²¹ Doctrina spiritus humilitate, mundique contemptu, tanquam columnis fulcitur aeneis. (Doctrine is supported by humility of spirit and contempt of the world, as though by columns of bronze.)

²² Humilitas tutissima via est, ac necessaria christiano. (Humility is the safest/ a very safe path, and is necessary for a Christian.)*

²³ Arbitrium humanum aeque est in anima, ac in auro gemma. Bern. (Human will in the

<p>colite, Deique gratiam et misericordiam super omnia opera eius exaltate. Nihil enim tam movet divinum iudicem, quam cor contritum et humiliatum.²⁴ Eruditionem certe, quae multa est in vobis, non reprehendo: sed illam absque humilitate nullam esse dico.²⁵ Humilitas vero nihil altum de se sentit, tantum abest ut ad pompam, aut propriam gloriam, quae in spiritu hausit,</p>	<p>the grace and mercy of God above all his works. For nothing moves the divine judge as much as a contrite and humbled heart. Certainly I do not reproach erudition, which is great in you, but I say that it is nothing without humility. But humility feels nothing lofty concerning itself: it is far from the case that it would blather concerning pomp, or its own glory, what it has drawn in, in regard to the spirit.</p>
<p>{1555 p. 261}</p>	<p>{1555 p. 261}</p>
<p>blatteret. Dei praecepta in primis sint vobis cordi, sint animo, sint ipsis quoque medullis animae affixa. De caetero sinamus Patrem nostram operari iustificationem.²⁶ quae a gratiane, an ab arbitrio, an a fide, et operationibus illis, quae a charitate proveniunt, originem habeat, quid nostra interest belligerare, ac propterea cum charitatis scissura digladiari? Tantum illud fatendum, tam gratuitum donum a Patris benignitate, tanquam ab Oceano gratiarum per Christum²⁷ (de cuius plenitudine nos omnes accipimus) oriri, perfici, et demum in animam nonnunquam aridam, solitariam, nihil ve minus quaerentem, quam ut iusta sit, derivari. \3.b\ Non quidem supervacanea illa est Prophetae admonitio: Iacta, inquit, cogitatum tuum in domino, et ipse te enutriet. Alio item loco: Ipse, ait, faciet. Nam ipse quidem est, qui omnia operatur in nobis siquidem in ipso sumus, vivimus, et movemur.²⁸ Illi igitur cura est de nobis, ut ait Petrus,</p>	<p>Let the precepts of God be chiefly in your heart, let them be in your mind, let them also be affixed to the very marrow of [your] soul. Concerning the rest, let us allow our Father to work justification, which, whether it has origin from grace or free will or faith, and from those works which come forth from charitas, what concern is it of ours to fight and to struggle fiercely on this account with the tearing/ cleft of charitas. Only that ought to be confessed, such a free gift to arise from the Father's mercy as from an Ocean of graces through Christ (of whose fullness we all partake), and be completed, and finally – in the soul sometimes arid, solitary, striving nonetheless, as is right – to be diverted/ drawn off.* \3.b\ Indeed, that warning of the Prophet is not superfluous: Cast, he says, your consideration on the Lord, and he himself will sustain you. Likewise in another passage: He himself, he says, will do it. For indeed it is he who works all things in us, since we are in him and live and move [in him]. He takes care of us, as Peter says, if only we be willing, if only we would flee from</p>

soul is the same as a gem set in gold, Bernard of Clairvaux [1090-1153].)

²⁴ Nihil tam movet divinum iudicem, quam cordis humilitas. (Nothing moves divine judgment so much as humility of the heart.)

²⁵ Eruditio sine humilitate vana est. (Erudition without humility is empty.)

²⁶ Iustificatio est donum Dei. (Justification is God's gift.)

²⁷ Dei benignitas oceanus est gratiarum. (God's mercy is an ocean of graces.)

²⁸ Deus est, qui operatur omnia in nobis. (It is God, who performs everything in us.)

<p>modo velimus²⁹ modo nostri omni abiecta supervacua sollicitudine ad illum, non ad vanissimam de nobis persuasionem confugiamus; in illumque nervis omnibus animae, non in nos ipsos, aut in proprium sensum, intellectumque ad divina caecutientem, feramur. Vultis ne ad vitam ingredi? huc puto vestros labores omnes dirigi. Vultis, inquam, quod sit ad coelum, iter non ignorare? servate mandata, ut vos hortatur Christus. Caeterum Spiritus dona a coelesti Patre summa cum veneratione ac fide praestolemini. Dat enim quibus vult, et qui in ipso, ac per ipsum accipere merentur, vel gratiam, vel salutem.³⁰ Scilicet Dei voluntati nostra de arbitrio ratiocinatio, aut fidei, aut iustitiae definitio praefixit terminos. Deus, inquit sapiens, timendus est, atque eius praecepta servanda, hoc est omnis homo. Sed de his satis, [sic, “.” in 1547] Dolor enim meus gravissimus ob ea, quae nostra aetate circunferuntur, spargunturque per vulgus, me sic sermoni de amore, quem dudum vestrum in</p>	<p>superfluous, debased solicitude to him, not to extremely vain persuasion concerning us; and in him that with all the nerves of the soul, not in us ourselves, or in our own perception and intellect we are carried to divine [things]. Do you want [him] to enter your life? I think all your struggles are directed here. Do you wish, I say, to not disregard the path to heaven? Keep the commandments as Christ exhorts you. As for the rest, we stand ready with veneration and faith for the supreme gifts of the Spirit from the celestial Father. For he gives to those [whom] he wishes, and who in him and through him deserve to receive either grace or salvation. To be sure our reasoning concerning the will of God, or the definition of either faith or justice fixes the terms/ limits. God, says the wise man, is to be revered, and his precepts are to be kept, this means every man. But that is enough about these [things], for my pain is very heavy on account of these [things], which in our age are circulated and spread about among the people, it wished me to mention beforehand thus with a discussion about love, which I bring forth just now for your success/ progress.</p>
<p>{1555 p. 262}</p>	<p>{1555 p. 262}</p>
<p>profectum parturio, praefari voluit. Non quidem me praeterit, quantum tum vobis, tum sacro vestro monti debeam. Dicam igitur quae in felicissimo vestrae Albanetae recessu didici. Alii scio, in erigendis aedificiis, temploque, ubi cineres atque ossa divi Benedicti asservantur, instaurando, perorandoque occupantur.³¹ \4.a\ Alii item, ne quid vestrae desit quieti ac otio, dilatant</p>	<p>It does not pass me by, how much I owe both to you and to your sacred mountain. Therefore, let me say those things which I learned in the very blessed retreat of your Albaneta. Some, I know, are occupied in erecting buildings, and in resuming and bringing to an end a temple/ church, where the ashes and the bones of St. Benedict are preserved. \4.a\ Others likewise, fearing lest anything be lacking in your quiet and rest,</p>

²⁹ Deus curat nos, modo velimus. (God takes care of us, if only we wish it.)

³⁰ Cui hominum generi sua erogat munera Deus. (The sort of men to whom God gives out his presents.)

³¹ Norma brevis ad salutem. (A brief rule for salvation.) [Reference to the Rule of St. Benedict.*]

<p>fundos illud verentes, ne anxia introducta quaerendi victum sollicitudine disciplinae rigor perlanguescat.</p>	<p>broaden the estates, [and] lest with anxious solicitude having been introduced regarding seeking a living, the rigor of discipline might languish utterly.</p>
<p>Non desunt etiam, qui aere soluto alieno vestras facultates ab omnibus fere direptas, vestras faciant. Sunt et qui vos ad servandos antiquos loci ritus, et cerimonias, moneant, cogant quoque, atque ad vigiliis, ad ieiunia, ad silentium proborum nimirum delitias, hortentur. Ego, quod et illi faciunt, dilectionem, et charitatem mutuam vobis suadere cupio. Imo scriba ipse spiritus in epistola, cuius expositionem meditatur, et suadet, et (nisi caecutio) persuadebit. Non quod aliquid dicturum me sperem, quin sit a patribus et luculentius et elegantius expressum, sed hinc opportunam me nactum occasionem laetor: unde calamo, qui ore nequeo, meas possim vobiscum de amore illo, quem vos inter vos sanctissime colitis, communicare cogitationes.</p>	<p>And too, not lacking are those who, your resources having been plundered by almost all, with debt paid off, make them your [resources].* There are even those who advise you and compel [you] to conserve the ancient rites of the place, and ceremonies, and they exhort [you] to night vigils, to fasts, to silence, no doubt the delights of good [people]. I desire to persuade you that they too make for pleasure and mutual love. Rather the scribe, the very spirit in the letter whose exposition we are meditating, persuades, and (if not for blindness) will convince [you]. Not that I might hope to say something which has not been expressed more brilliantly and elegantly by the fathers, but I am glad that from this I have gotten a suitable opportunity, whence with the pen, what I am unable [to do] with my mouth, I can share with you my cogitations concerning that love, which you cherish among yourselves in a most holy way.</p>
<p>Ore certe debueram, sed ratio nescio quae, ac necessitas meorum in psalmos commentariorum me a tam charo secrevit secessu.</p>	<p>Surely I ought to have been [able] by mouth, but I don't know what reason, and necessity of my commentaries on the psalms, separated me from such a precious retreat.</p>
<p>Defuit certe mihi hac in re, ut in caeteris, tum mundus; at non defuit Deus, non deeritque in posterum, spero. Cuius sane ego fretus benignitate sui dilecti sermonem patrum sensu, et auctoritate interpretari incipio. lectorem tamen admonens ne mea, si in commentariis nihil aliud quam nudum sensum auctoris ac succinctum expetit, legat: nam multa quae tempori servire posse iudicavi, meis in commentariis interspergere consuevi, quam vero feliciter ego postea videro; prodesse certe non obesse mihi semper fuit animus.</p>	<p>At that time certainly the world abandoned me in this matter, as in others, but God did not abandon [me] and will not abandon [me] in the future, I hope. So, relying on his beloved kindness, I begin to analyze the discourse with the authority and meaning of the fathers. Yet, warning the reader that he not read my [writings], if in [my] commentaries he should desire anything other than the naked and succinct sense of the author. For I was in the habit of interspersing in my commentaries much that I judged able to serve at the time, but how felicitously I will see afterwards; to be sure, I always had in mind to be helpful not hurtful.</p>
<p>[Below are the two pages of the <i>Prologue</i> which follow in the original 1546 edition</p>	<p>[Below are the two pages of the <i>Prologue</i> which follow in the original 1546 edition and</p>

<p>and the other two editions, 1547 and 1559, but were omitted in the 1555 edition.]</p>	<p>the other two editions, 1547 and 1559, but were omitted in the 1555 edition.]</p>
<p>Atque illud interim, quod alias \4.b\ me dixisse memini, de me repetere non gravabor, tantilla me scilicet, imbutum Graecorum eruditione ad id scribendi genus, quod absolutissimum in literis omnibus requirit scriptorem, animum induxisse. Sic aiunt nonnulli, qui neglectis, seu potius non intellectis latinis autoribus graecos solum in sinu portant. Qui rem tantam, inquit, uti est divinarum rerum interpretatio ausus est is aggredi, cui vix prima graecorum sunt nota rudimenta? Oleum absque dubio perdit, et impensam. Haec sane ut saepe audio de me a nonnullis, ut dixi, iactari, sic doleo divitias Spiritus in tam arcto ab illis concludi armariolo, ut pene affirmare ausint amplissimam rerum coelestium exuberantiam in nullo, quod graecum non sit, reponi posse scrinio, quod mens in homine est, capax nimirum CHRISTI, qui fons est sapientiae, atque bonorum omnium origo.</p>	<p>And meanwhile that style of writing, imbued to be sure with a little Greek erudition, which, \4.b\ I remember having said elsewhere — I will not hesitate to repeat myself — because it requires a writer most fully developed in all letters, to have influenced the soul. Thus say some, who, having neglected or rather not understood Latin authors, carry only the Greeks in their breasts. Who, they ask, has dared to undertake such a thing as the interpretation of divine matters, having scarcely learned the first rudiments of Greek [authors]?* Without a doubt he wasted oil, and expense. Indeed these things, as I said, I often hear tossed around about me, by certain people, thus I am pained [that] the riches of the Spirit are closed up in such a narrow little cabinet by them that they almost dare to assert the very ample abundance of celestial matters is able to be stored in no box that is not Greek, which in man is the mind, doubtlessly capable of Christ, who is the fount of wisdom and the origin of all good things.</p>
<p>Verum illud quoque addant, multos propterea ex sanctoribus olim autoribus, a literis tum graecis, tum hebraeis, abstinuisse, non quod omnino displicerent, facultasque, aut ingenium defuerit, sed erudita quadam, ut sic dicam, ignorance, atque animosa de Deo fiducia delectati, an Dei spiritus, quae arcana sunt, absque linguarum istiusmodi peritia, quod isti negant, per ora posset eloqui incircumcisa, et indocta, experiri voluere.</p>	<p>In fact, they also add that for this reason in the past many of the holier authors abstained, both from Greek letters, and from Hebrew, not because [these] were altogether displeasing, and ability or talent was lacking, but in fact delighted by a certain erudite, I might say it thus, ignorance, and an ardent trust concerning God, they wished to find out whether the spirit of God could utter [words] which are arcane, through mouths uncircumcised and unlearned and without expertise of this sort in tongues/ languages, which these people deny.**</p>
<p>Tam sanctas quippe mentes non latuit, aliam omnino rem esse Platonis eloquentiam, atque, ut ipsi appellant, divinitatem, admirari, in illiusque lectione insenescere, aliam Paulum apostolum in observantiis graecanicis hallucinantem, utroque balbutientem</p>	<p>Naturally it does not escape such holy minds, [that] it is one thing to be sure to admire Plato's eloquence and divinity, as they label it, and grow old in the reading of that, another [thing] for Paul the apostle fantasizing on Greek observances/ observations, and to willingly listen to stuttering, to taste and</p>

audire, gustare, plurisque facere, quam alios Xe-	value more than others [do] Xenophon,
<p>\5.a\ -nophontem, aut acutissimum in paradoxis Zenonem. Latinus quidem sum, latinis faveo, latinos, modo probi sint autores, et in iis eruditi, quae CHRISTI spiritum magis quam Theocriti fabulas, ac, quod eum graeculorum nostrorum venia dixerim, βαττολογία [battologian] exprimunt, deamo, et libentissime lego. Ad haec nostra prorsus religionis exordia, et perfectio, non in graecismo certe, sed in Dei sita sunt lumine.³² quo hausto nihil est tam obstrusum, et reconditum, quin animae sic illustratae pervium fiat, ac lucidum, etiam sine literis. Magna profecto ea esset afflatuum coelestium imbecillitas, si istiusmodi ineruditae, ac tenui literarum cognitioni, et doctrinae cogeretur ancillari tanta maiestas, ut sacra est lex, ac Dei notio.³³</p>	<p>\5.a\ or in paradoxes the extremely sharp Zeno.** Indeed I am Latin, I favor the Latins, but only let Latin authors be honest, and erudite in regard to these [matters], which express the spirit of Christ more than the stories of Theocritus, and, because I pleaded with the indulgence of our Greeks, stammering [βαττολογία <i>battologian</i>], I dearly love and read most willingly.* For these prefaces of ours of religion, and perfection, certainly have been centered not on Atticism/ Greek ideology but on the light of God. With that having been drawn off, nothing is so abstruse and hidden, that it would not become penetrable and clear to the soul thus enlightened even without letters. Certainly it would be a great weakness of celestial inspiration, if such majesty were compelled to act as handmaid to this sort of lack of erudition, and feeble investigation of letters and doctrine, as law is sacred, and too the notion of God.</p>
Quare per illos nobis liceat absque Homero, aut Euripide, quibus libenter caremus, CHRISTUM Iesum crucifixum nostris in scriptis profiteri, atque illius amorem, qui totus candidus est, et rubicundus, per incultos simplicium animos disseminare.	For which reason those without Homer or Euripides, from whom gladly we are free, let it be permitted for us to profess Jesus Christ crucified in our writings, and the love of that one which is all white and red, disseminating by means of the uncultivated souls of simple [things].*
Non reputatur, inquit, doctus, qui graecas ignorat literas. Audio, et rideo. Verum hi videant, an huiusce existimationis desiderium a vanitate	He who is ignorant of Greek literature, they say, is not considered learned. I hear [this] and laugh. In fact, let them see, whether a desire of this estimation may proceed from

³² Religionem christianam non in **graecismo** sitam esse, sed in Dei lumine. (Christian religion is not centered in Atticism [i.e. Greek ideology] but in the light of God.)

* battologian (stammering): the word is used by Erasmus in his discussion of pronunciation of ancient Latin and Greek, *De recta latini graecique sermonis pronuntiatione dialogus*, 1528, an issue important to Aldo Manuzio (whose press published this text, twice).

³³ **Res sacras** dilucidare possunt qui Deum habent, etiam sine literis, aut linguarum cognitione. (Those who have [regard for] God, are able to elucidate sacred matters, even without letters or the knowledge of languages.)

<p>animi proficiscatur, vel secus. Siccine impudenter nostro abutimur ocio, ac studio? Libenter itaque in hac mea gloriabor ignoratione, ut inhabitet in me virtus CHRISTI, qui res adeo universalis est, ut omnia sit in omnibus.³⁴ Haec pauca, non quidem in literarum vituperationem scribere libuit, sed in defensionem liberalitatis IESU CHRISTI. His igitur haud ab re delibatis ad dilectum CHRISTI discipulum redeo, qui sic suam de amore orditur ad fideles concionem.</p>	<p>the vanity of the soul, or otherwise. Do we thus shamefully abuse our leisure, and our devotion. So I will willingly glory in this ignorance of mine, so that the virtue of Christ will dwell in me, which is so universal a thing, that it may be all [things] to all [people]. These few [words], it was pleasing to write not indeed in criticism of literature, but in defense of the liberality/ generosity of Jesus Christ. Therefore, though these [matters] touched upon were hardly out of place, I return to the beloved disciple of Christ who begins his sermon to the faithful thus:</p>
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1547

1. Title

Commentaries on the First Epistle of John, Antwerp, Jan Van der Loe (Joannes Loeus, c.1506-1566), 1547

Permission granted for publication on February 24, 1546* by Petrus Curtius (Pierre de Corte, 1491-1567), Pastor of St Peter's in Louvain, later to be Bishop of Bruges.

*dating is *stilo Brabantiae*: starting with Easter Saturday, so 1547

<p>Concessum atque permissum est Ioanni Loeo ex Caesariae Maiestatis Privilegio haec commentaria Folengii in Epistolam primam D. Ioannis suis typis excudere, atque ubilibet terrarum distrahere. Cautumque nequis alius intra quadriennium typis excudat, aut alibi excussos in hac regione vendat: quemadmodum haec latius clariusque declarantur in literis eidem ab eadem Maiestate concessis. Datum Bruxellae Anno Domini millesimo quingentesimo quadragesimo sexto die Novembris decimo tertio.</p>	<p>According to the privilege of his Imperial Majesty Ioannes Loeus was granted and permitted to print from his press these commentaries of Folengo on the First Epistle of St John, and to sell [them] wherever he wishes in the country. And [there is] a caution [that] no one else may print [them] within a four-year period, or if printed elsewhere, may sell [them] in this region: to the extent that these things are declared more broadly and more clearly in the said letters conceded by the said majesty. Granted in Brussels in the year of our Lord one thousand five hundred forty six on the 13 day of November.</p>
<p>Vidit et admisit insignis Theologus Lovaniensis Petrus Curtius Plebanus</p>	<p>The distinguished theologian of Louvain Pastor Petrus Curtius has seen and permitted [this work].</p>

³⁴ CHRISTUS res est universalis, estque omnia in omnibus. (Christ is a universal cause, and is all things to all people.)

Then follows the letter to Reginald Pole and the Index, as in the first edition of 1546.

2. End page:

Visum et admissum per Petrum Curtium pastorem divi Petri Lovaniensis die Vicesimo quarto Februarii Anno M. D. XLVI. Stilo Brabantiae. Subsignat Petrus Cutrius.	Seen and permitted by Petrus Curtius Pastor of St Peter's in Louvain on the 24 th day of February 1546. Brabant style [of starting the year date on Easter Saturday, hence 1547]. Petrus Curtius undersigns.
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Petrus Curtius (Pierre de Corte, 1491-1567), Pastor of St Peter's in Louvain, later to be Bishop of Bruges.

1555

1. Title

In Canonicas apostolorum epistolas, D. videlicet Iacobi unam, D. Petri duas, ac D. Ioannis primam, Commentarii. Io. Baptista Folengio Mantuano monacho autore. Lugduni, apud Seb. Gryphius, 1555

(Commentaries on the Canonical Epistles of the Apostles, namely: First epistle of St. James, First and Second of St Peter, First of St. John.) Lyons, Sebastian Gryphius, 1555.

Note: Sebastian Gryphius (c. 1492-1556) was a German bookseller-printer and humanist known for his high quality volumes and his liberal leanings. He printed texts by Erasmus, Guillaume Budé, Poliziano, Rabelais (translations), and his friend Etienne Dolet who was burned as a heretic in 1546 (Wiki).

2. Opening Letter to Eutychio Festino Abbati and Hieronymo Sylva

I think the following is an important piece, it touches on the role of literature for monks, cites Reginald Pole twice: please improve my patchy translation if you can.

GB Folengo 1555 Epistola	GB Folengo 1555 Opening Letter
REVERENDIS ERUDITISQUE MONACHIS Eutychio Festino Abbati, Hieronymoque Sylvae, suis in legatione ad Hispanos monachos collegis, Ioannes Baptista Folengius S.P.D.	To the reverend and erudite monks, Eutychio Festino Abbati and Hieronymo Sylva, his colleagues in an embassy to Spanish monks, Giovanni Battista Folengo sends many greetings.
CUM duplex sit ratio in primis res sacras interpretandi, collegae	Although the reason for interpreting sacred things is primarily twofold, most erudite

<p>eruditissimi: ea mihi semper uisa est cum excellentior, tum tutior, cuius ductu pars illa animae, in qua amor uersatur, perfici solet, quam illa qua acuitur intellectus, atque ad peruestiganda etiam ea nonnunquam, quae sensum humanum excedunt, incitatur. Tum illud maxime me multum mouere solet, qui fit interdum ut securiori omisso tramite in illud potissime incumbimus, ferimurque (ut dicitur) et remis, et uelis, quo tanquam portu adepto nunquam securus fit animus et quietus. Sic est natura intellectus: secus uero amoris. Sed de his postea in commentariis ipsis, quos modo uestris auspiciis molimur,</p>	<p>colleagues, that [reason] always seemed to me both more excellent, and more secure, under whose guidance that part of the soul in which love dwells is usually carried out, rather than that in which the intellect is sharpened and incited now and then to investigate even those things which exceed human sense. Then that especially tends to move me a lot, which happens sometimes especially when having left the more secure track we rush forward and are carried (as one says) both by oars and sails, to where the spirit never becomes secure and quiet like in a port attained. Such is the nature of the intellect, but [the nature of] love is otherwise/ sex. But about these matters, later in the commentaries themselves, which we labor at presently under [your] auspices,</p>
<p>{1555 p. 4}</p> <p>nonnulla fusius. Faxit Deus, ut quae diu uestro hortatu in explicandis difficillimarum rerum maeandris ac nodis, quibus Apostolorum scripta passim redundant, parturio: ea demum tanquam emisso foetu aliqua cum felicitate pariam. Caeterum tota mea hac in re felicitas erit, si me scopum tam altum abstrusumque, si non assecutum, at saltem assequi uoluisse censebunt homines, conatumque laudabunt. Atqui in literis profanis solent docti nullum genus literarum, quod quis suo (ut aiunt) Marte minime cuderit, approbare: iccirco commentaria omnia uel fastidiunt: uel siquid in illis erudite est dictum, ut de multis legimus, eisdem tamen ne mediocrem quidem locum concedunt inter autores. Aliter autem in sacratoribus commentandis literis aequiores sese exhibebunt iudices: si ingentes, multaque lucerna elucubratas cum Graecorum, tum Latinorum commentationes, in quibus</p>	<p>{1555 p. 4}</p> <p>some of them extensively. May God grant that I bring forth those things which for a long time at your exhortation for explaining the meanderings and knots of very difficult things, with which the writings of the apostles flow abundantly throughout, at last, like with a fetus having been expelled, I will give birth to them with some happiness. Still, in this case, all my happiness will be if men will reckon that even if I did not attain such a lofty and abstruse target, at least I wished to attain it, and they will praise my effort. However, in profane literature the learned typically approve of no kind of literature which someone forged (as they say) with his own initiative in any way, accordingly either they disdain all commentaries, or if something in them is said eruditely, as we read concerning many, still they only concede a mediocre place for them among authors. But contrarily, judges will show themselves more balanced when commenting on more sacred literature, if there are huge tomes of Greeks and Latins, elucubrated with much lamp oil, on which they have sweat exceedingly, it does not</p>

<p>maximopere desudarunt, uoluere non pigebit. Illis itaque, qui tali utuntur iudicio adeo non assentior: ut eos quoque admodum errare existimem: quandoquidem sua primum seruata Apostolis in scribendo et maiestate et</p>	<p>distress them to reflect on these. So, I do not agree with these [critics] who make use of such a judgment to such a degree that I do not also suppose them to err completely, seeing that in writing, first the glory and the majesty of the Apostles has been preserved,</p>
<p>{1555 p. 5}</p> <p>gloria, proximum tenent locum ii, qui in commentandis eorum scriptis, dilucidandisque mysteriis fidam operam nauant. Neque id dico, optimi collegae, quo me inter priscos, sanctissimosque, et graues, et doctos autores annumerari appetam: ausimque inter olores uti anser improbus ad Maeandri ripas perstrepere: sed quo uos alioqui uiros prudentissimos minime fugiat, me in studiis nequaquam nihili, ociique ignobilis uel calamum uel ingenium attriuisse meum. Multum sane quidem referre arbitror, in quo quis gradu primum scalae pedem defigat.</p>	<p>{1555 p. 5}</p> <p>then, these [writers] hold the place, who in explicating their writings and elucidating mysteries, devote faithful effort. Nor do I say, most illustrious colleagues, that I seek to be numbered among the ancient and very sacred and grave and learned authors, and dare to squawk like a shameless gander among the swans on the banks of the Meander [cf. Vergil, <i>Ecl.</i> 9.36], but that it should not escape you at all, you extremely prudent men: by no means did I waste my pen and my talent in studies of nothing, and in ignoble leisure. Indeed I really think it quite important on which step of the ladder someone affixes his foot first.</p>
<p>Scalae porro coelestis, quam a coelestibus planeque diuinis erectam esse Apostolis uidemus, uel imum ipsum gradum occupasse uiuacioris indicium est animi, gloriaeque splendidioris fundamentum, quam illorum, qui in interpretando eruditissimo philosophorum omnium Platone supremum.</p>	<p>Concerned with the celestial ladder, moreover, which we see to have been erected by the heavenly and clearly divine Apostles, indeed it is a sign of a more vivacious soul and a foundation of more splendid glory to have seized the very lowest step, than those who when interpreting Plato, the most erudite of all philosophers, [seize] the highest [step].</p>
<p>Sed ad institutum redeo, rationeque prius reddita, cur hunc mihi interpretandi difficillimarum rerum laborem, uel primus qui istuc egerim integre, desumpserim: quodque ex me saepissime quaesiulistis, ad alteram descendam petitionem uestram, quae talis fuit: Liceretne monacho</p>	<p>But I return to the institute, and to the reason rendered earlier, why I have taken upon myself this labor of interpreting difficult matters, I who actually first acted honestly in that direction, and, because you have demanded it of me so very often, I will yield to your other request, which was as follows: Would it be permitted for a monk</p>
<p>{1555 p. 6}</p> <p>literis operam dare simulatque se Deo nude semelque, addito etiam</p>	<p>{1555 p. 6}</p> <p>to devote himself to literature the moment he has nakedly consecrated himself to God,</p>

<p>iuramento consecrarit, euulseritque a mundi plausu, atque iis omnino rebus, quae cum bonae sint, animum tamen a praestantioribus bonis auertere, sensimque summouere uidentur: ut fere sunt literae, earumque tum usus tum studium.</p>	<p>and once he has wrenched [himself], with an added oath even, from the applause of the world, and by all means from those things, which although good, still seem to turn the soul away and remove it little by little from worthier goods, as is literature for the most part, both the enjoyment and pursuit of it.</p>
<p>Aiebatis enim, uos quodam in libello a Barbo Veneto nostrae Reipublicae fundatore scripto de monacho legisse quodam, qui cum in ipsis primis exordiis reformationis nostrae letaliter aegrotaret, dira permulta praedixerit, comminatusque fuerit monachis illis qui literas discerent, quasi una ea uel sola futura esset ratio, quamobrem uis tota religionis infringi debuisset et extingui.</p>	<p>For you were saying you had read in a certain pamphlet written by a certain monk, in respect to Barbo Veneto,^{FN} founder of our Republic, who would languish fatally in the very beginnings of our reformation: he foretold many dire things, and was threatened by those monks who learned literature, as though that would have been the one and only reason for which the whole force of religion should have been crushed and extinguished.</p>
<p>Huiusce itaque difficultatis nodum ut potero explicabo. Sed prius ad primum, ad secundum postea. Cum igitur assiduis occupationibus, quibus ob creditam mihi Bondenaciarum eleemosynarum dispensationem, grauem illam quidem, et curarum plenam, distineor, illic saepe mihi esse necesse sit, quod otii tunc superest id totum succisiuis secundariisque quasi temporibus cum ad legendum, tum ad scribendum aliquid, quod mihi sit utile futurum</p>	<p>Therefore I will untangle the knot of this difficulty as well as I am able. But first, to the first thing, and to the second, afterwards. Since therefore I am held back by assiduous occupations, for which on account of the dispensation of the alms of Bondenazzo [near San Benedetto in Polirone, Mantua] entrusted to me, that [dispensing] indeed serious and full of worries, it was often necessary for me to be there, because all that remains of leisure I spend as it were with spare and secondary time both for reading something and for writing what will be useful for me.</p>
<p>{1555 p. 7}</p> <p>impendo. Quid, quaeso, aliud a monacho uel cessatore, uel in precariis quoque istius generis occupationibus districto peragi debet? Ea quidem natura humani est ingenii, ut nisi assidue colas syluescat facile. Sed mirum quam totus egomet mihi in omnibus meis studiis displiceo, cum autem scribo placeo.</p>	<p>{1555 p. 7}</p> <p>What else, I ask, ought to be done by a monk or an idler or [someone] likewise busy in these sorts of precarious occupations? Indeed that is the nature of human intelligence, that unless you cultivate it assiduously, it may readily grow wild. But it is amazing how completely I displease myself in all my studies, however, when I write, I please [myself].</p>
<p>Non quod certe scripturam ipsam</p>	<p>Not that indeed I would judge that very</p>

<p>meam talem eam quidem esse iudicem, quae aut me multum, aut alios oblectare possit: scribo tamen exercitatione ipsa scribendi contentus: nam id laboris genus, quod mihi cum studiosis quamplurimis commune esse uideo, quoque ego libentissime utor, ad sedandas mei ueteris Aadae appetentias, fraenandasque cupiditates, aequae esse statui, atque e tussi antiqua laboranti esse solet ecligma.</p>	<p>writing of mine to be such that it could delight me or others: still, I write content with the very exercise of writing; for this sort of labor, that I see to be common to me with many scholars, I also very happily use for appeasing the appetites of old Adam, and reining in lusts, I have determined to be as [effective] as a lozenge usually is to someone struggling with an ancient cough.</p>
<p>Deurent alii, per me licet absque calamo quae suos quae aliorum libros: ego uero interim hisce meis delinctoriis non tam frequenter utar, quam mihi interdum ex causis nescio quibus uberiores illorum frequentandi usum intercisam esse occasionem querar. Nihil profecto in hac mea maxime praecipitata iam aetate tam aueo, quam confirmatum tutumque meae</p>	<p>Let others devour both their own and others' books, for me although without a pen, but meanwhile I do not use these things licked up so frequently, that now and then, I don't know from which causes, I complain that the occasion for frequenting the more abundant use of them has been cut.* Certainly I crave nothing so much, especially in my already precipitous age, as the confirmed/ established and protected state of my</p>
<p>{1555 p. 8}</p> <p>quietis statum: qui quoniam uita haec praesens rotae instar uago perennique agitur motu: hoc tamen minus fugari irrequietaque concitatur orbita, quod hi minime desunt, qui ut possunt, ita nihil potius habent, quam ut cuilibet quod illorum sit consentaneum naturae cum attribuant, tum modum rationemque qua id commodius effici possit, peruestigant.</p>	<p>{1555 p. 8}</p> <p>repose, which, since this present life is driven like a wheel in a wandering and perpetual motion, still less this is to be put to flight and hurled on a restless path, because these are wanting not at all, who as [well as] they can, as they have nothing more important, than that any of them attribute both what may be suited to nature, and [that] they investigate the manner and reason by which it may be done more conveniently.**</p>
<p>Itaque commentariolos in diui Iacobi epistolam unicam et in diui Petri duas illas difficillimas inter pias Bondenacii mei curas succisiuis (ut dixi) elucubratas horis ut potui perfeci: quam uero feliciter, ego mox uidero.</p>	<p>Therefore, I finished commentaries on the one epistle of St James, and those two very difficult [epistles] of St Peter amid the concerns of my Bondenazzo, toiled over (as I said) in my free time as well as I could: but how successfully, I will soon see.</p>
<p>Sed ad postremam nunc uenio uestrae petitionis partem, de monacho illo, qui in extremo halitu uitae positus nonnulla praeuiderit: horrida illa</p>	<p>But now I come to the last part of your petition, concerning that monk, who, poised on the very last breath of life, foresaw several things, indeed those horrid things</p>

<p>quidem et pauoris plena, in monachos uentura eos, qui literis operam dedissent.</p>	<p>and full of dread about to come to those monks who devoted themselves to literature.</p>
<p>Ego sic uisum interpretor. Cum quidem monachi finis sit in terris mors ea sensuum, quam parit odium tum sui tum mundi: illis omnibus, qui mortem istiusmodi felicissimam assequi contendunt, necessarium uidetur, ut impedimentis (cuiuscunque tandem generis sint, quamuis ad speciem honestis ac utili- [utilibus]</p>	<p>Thus I am considered an interpreter/ translator. Since indeed the end of [that] monk on earth is that death of the senses, how much [it] engenders hatred both of the self and of the world, for all those who strive to attain a very happy death of this sort, it seems necessary, so that with impediments cast side (in the end, they may be of any sort, although honest and useful in appearance)</p>
<p>{1555 p. 9}</p> <p>-bus) abiectis, in Deum mortis huiusmodi conciliatorem ullo absque medio alio praeterquam amoris ferantur. Studium certe literarium sobrium sumptumque mature et temperanter a monachis, quibus uia magis amoris usui esse debet, quam intellectus, laudari solet a patribus illis nostris, atque a nobis in primis, qui in spirituali harena plane attriti atque exercitati facti sunt uelut arietes filiorum Dei.</p>	<p>{1555 p. 9}</p> <p>they are carried to God, the negotiator of this sort of death without any other mediator besides love.* Certainly sober literary study taken up maturely and temperately by monks, for whom the path of love ought to be of greater enjoyment than that of the intellect, usually praised by those fathers of ours, and chiefly by us who clearly have been made worn and well-trained in the spiritual arena, like rams of the sons of God.</p>
<p>Ad quos sane filios illud spectare arbitror, Afferte, inquit, domino filii arietum, afferte domino gloriam et honorem. Is porro honor, is cultus, haec gloria, ad animum potissime refertur et integrum, et innouatum, et ob assiduas rerum diuinarum contemplationes, crebrasque in perdiscenda Christi uita exercitationes feruidum, nudum, simplicem, suique semper haudquaquam dissimilem.</p>	<p>For whose sons indeed I think he observes that: Bring, he says, a ram to the sons of the lord, bring to the lord glory and honor. Moreover that honor, that worship, this glory is related above all to the soul – both whole and restored and on account of assiduous contemplations of divine matters, and frequent exercises to be learned thoroughly on the life of Christ – fervid, naked, simple, and by no means always dissimilar to itself/ each other.*</p>
<p>Officiatne uero tam sanctis conatibus, an utile sit studium nimis anxium literarum, hi bene norunt, qui uia paulum intellectus satis ex se arrogantis, atque (ut dicere solet Polus grauissimus rerum istius generis disceptator) impudentis posthabita, illam quam terit amor peruigili</p>	<p>But whether in such holy endeavors the overly cautious study of literature may hinder or be useful, these men know well, who, on the path of understanding to some extent arrogant enough in itself (as Pole, the most serious arbitrator of these sorts of matters is wont to say) [a path] neglected by the impudent, pursue that one which love</p>

sectantur studio. Ostensa	wears away with watchful/ sleepless zeal.**
{1555 p. 10} quidem uia qua iter est ad Deum amori, sistit se suis in finibus intellectus: amor autem praeteruolat, apprehenditque dilucide quod fuit ab intellectu ostensum et obscure et perplexe.	{1555 p. 10} Indeed on the manifest path by which the journey to God for love, the intellect stops at its own limits, but love flies past and clearly grasps what was shown obscurely and intricately by the intellect.*
Aiunt patres intellectum humanum esse tanquam statuam Mercurialem, quae uiam ostendit, amorem autem uehiculum: qui amor iam praemonstrati boni ardore accensus, praeproperusque quasi effectus quiescere non uult quoad eius in amati sinum simpliciter sese insinuet: neque singillatim interea quae de Deo proposuit intellectus peruestigat distinguitque: sed actu uno purissimo contentus in Christi amore, termino nimirum laborum nostrorum soporatur, requiescitque, unius plane naturae cum suo amato effectus: more scilicet surculi in arbore insecti, aut guttae aquae in oceanum proiectae.	Our fathers said that the human intellect is like a statue of Mercury which shows the way, but love is the vehicle; whereby love inflamed already with good ardor revealed beforehand, and hastening as though accomplished/ made does not wish to rest until it might insinuate itself simply in the breast of the beloved, and meanwhile individually does not propose what of God the intellect investigates thoroughly and distinguishes, but with one most pure act content in the love of Christ, it/ he falls asleep doubtlessly on the boundary line/ at the end of our exertions, finds rest, having been made wholly of one nature with his beloved, in the manner, that is, of a graft cut into a tree or a drop of water thrown out into the ocean.*
Atqui uiae huiusce nobilissimae amoris ueterum monachorum uestigiis frequentatae pertritaeque mirabiles hi semper extitere fructus, pax mentis, quies, rerum caducarum despicientia, securitas. Dei fruitio. Ab altera uero ferme (nisi diligenter caueris) prodire solet fastus, uanitas, uitae spiritualis fastidium, amor pro- [proprius]	And yet on the extremely noble path of this love frequented and worn down by the footsteps of ancient monks these remarkable fruits have always emerged: peace of mind, repose, contempt of fleeting things, security. The enjoyment of God. But from the other [path] (unless you diligently take care) usually come forth haughtiness, vanity, contempt of spiritual life, self-love,
{1555 p. 11} -prius, ambitio, rabida scilicet illa feraque assequendorum honorum Erynnis, orexis'ue et improba et detestabilis. Quae profecto omnia	{1555 p. 11} ambition, namely those rabid, wild Erinyes of obtaining honors, or shameless, detestable craving. As they surely disdain all those institutions of the ancients, so, having

<p>ueterum instituta ut fastidiunt, sic fastidita et omittunt et oderunt. Ecquid? Literas etiam sacras non suis cum locis tum horis amatas quaesitas'ue, tranquillitati, ocioque illi, quod ad monachos pertinere diximus, utiles neutiquam esse, quis ex nostris literarum studiosis non experitur?</p>	<p>disdained [them], they dismiss and hate [them]. What then? Even sacred letters, not beloved or sought after, both in their own place and time, with that tranquility and leisure which we say pertains to monks, not at all useful? who among our students/ scholars of literature does not experience [this]?*</p>
<p>Multo id magis de profanis fabulosisque literis, quas tamen mitioribus honestare solemus titulis, censendum erit. Quae certe literae tam apte conueniunt monacho, quam boui conueniunt clitellae, aut uro ephippia aut phalerae. Vultis ne dicam unico uerbo rei summam? Monachus totus spiritualis esse debet, atque a mundi necessitudine secretus.</p>	<p>Much more will be supposed concerning profane and fabulous/ fictional literature, which nevertheless we tend to dignify with more mild titles. Such letters surely are so aptly suited to a monk as saddle bags are suited to a cow, or a caparison or breast plate to a wild boar. Do you want me to state the essence of the matter in one word? A monk must be totally spiritual and removed from the needs of the world.</p>
<p>Ita requirit illius professio, ita solitudo, ita ipsum nomen, habitus, uictus, uocatio, et demum pollicitationes uel sequestro iuramento factae Deo. Ad literas autem adire quo doctus habearis reputerisque, cura sane ridicula est ac uana. Nec est subinde uerendum de conciliis quin optatum finem nanciscantur suum, nisi</p>	<p>His profession requires it to be thus, thus, his solitude, thus, his very name, habit, lifestyle, vocation and lastly, the promises actually made to God with an oath of sequestration/ confiscation. But to undertake literature for which you are considered and thought to be learned, is surely a ridiculous and vain concern. Nor is it to be feared presently concerning the councils that they may not achieve their desired goal, unless</p>
<p>{1555 p. 12}</p> <p>monachi, quorum praecipuum id esse debet studium, ut ad Christi pedes incogniti qua sua, qua aliorum fleant peccata intersint literati mitratique. Fingimus enim, formamusque nonnunquam in nobis ratiocinationes nescio quas, specie quidem plausibiles et gratiosas: sed quae sensim a proposito fine nostros suffurantur animos.</p>	<p>{1555 p. 12}</p> <p>the monks, lettered and mitered intervene, whose special effort ought to be that, unknown at the feet of Christ, they wail partly for their own sins, partly for those of others. For we sometimes fashion and form in us I don't know what rational thoughts, in appearance indeed plausible and satisfactory, but which little by little steal away our souls from the intended goal.</p>
<p>Amor quippe non tam literarum, quam mundi huius impostoris obscoenissimi istius generis occupationes nostrum ad illudendum</p>	<p>For in fact love has contrived obscene occupations not so much of letters/ literature as of this imposter world in order to mock our intellect, and has implanted</p>

<p>intellectum machinatus est, atque tam alte nostris inseuit animis, ut perpauca iam inuenias, qui quorsum parentes ipsos suos charissimos, quorsum affines, quorsum amicos, quorsum patriam hisce omnibus iucundiolem reliquerint cogitent.</p>	<p>[them] in our souls so deeply that you now find very few who think to what end their most dear relatives, to what end neighbors, to what end friends, to what end they leave a rather pleasant country for these.</p>
<p>Haec omnia (puto) eo spectant, ut qui id audeant hi se mundo tum mori uelle attestentur, praeque se ferant sublimiorem se inquirere professionem: eam nimirum, quae tota in caligine diuini amoris (sic eam appellat Dionysius) immersa, nihil approbat quod uel parum quidem a iam concepto sensu illo beatissimo et coelesti mentem auocat et retardat. Id censeo illo in spectro prae- [praesensisse]</p>	<p>All these things (I think) pertain to that/ him, so these people who dare it, attest that they wish to die then in the world, and they show themselves to investigate a loftier profession: that [profession] doubtlessly, which, wholly immersed in the fog of divine love (Dionysius^{FN} terms it thus), approves of nothing that distracts the mind and retards it indeed even a little from that most blessed sensation already conceived.* I think that the ailing man foresaw that in the apparition</p>
	<p>FN. Dionysius, or Pseudo-Dionysius the Areopagite, was an early 6th c. Christian Neoplatonist.</p>
<p>{1555 p. 13}</p> <p>-sensisse aegrotum, cum a perdiscendis literis deterruit monachos. Tantum uero abest ut supinos hic monachos atque inertes laudari opiner, (quis tales unquam laudaret stipites?) ut acutissimis eos etiam morsibus, diceris impedi debere iudicem. Nam a literis, quo ociosius pergraecari quis possit abhorrire, huic tam apte Terentianum illud conuenire existimo, quam quod aliud maxime salse dictum.</p>	<p>{1555 p. 13}</p> <p>when he discouraged monks from learning literature thoroughly. But I suppose it is far from the case that supine and inert monks be praised (who would ever praise such logs?) that I would even judge them to be attacked by the sharpest bites and witticisms. For from literature, whereby someone idler may shudder at one who plays the Greek,* I reckon that for him that very apt saying of Terrence is suited, better than another most wittily said.*</p>
<p>Caudex, stipes, asinus, plumbeus. Nihil sane turpius inter homines cerni potest, quam monachus qui utraque sit orbatus disciplina: hoc est, cui neque uia intellectus, neque amoris est nota: quanquam posterior haec simplici quaesita studio ac trita sufficere debet monachis. Quare quaecunq; ab hoc nos itinere</p>	<p>Blockhead, log, ass/ dumb-ass, lead-wit, [Terence, <i>Heauton Timorumenos (The Self-Tormentor)</i> Act 5, 876-8]. Nothing more disgraceful may be seen among men than a monk who is bereft of both disciplines, that is, for whom neither the path of the intellect nor that of love is known, although this latter well-worn [path] sought with a simple effort ought to suffice for monks. For which</p>

deturbare possunt, aut abiicienda omnino sunt, aut delectu habito temperanda.	reason, whatever things may drive us away from this path, ought either to be cast aside altogether or tempered by a considered selection.
Credo equidem diuinam eam de altari ex lapidibus incultis infabricatisque erigendo sanctionem futuros quoque monachos spectasse, qui pretiosioribus mundi rebus calcatis, spretisque, puro, quasique natiuo affectu Deo litaturi erant in spiritu et ueritate. Est et aliud animaduersum hac in re incom- [incommodum]	I believe that sanction divine concerning erecting an altar with rough and unworked stones to have seen future monks who, with more precious matters of the world trampled and despised, were about to make sacrifice in spirit and truth as though/ as it were with pure and innate affection for God. And there is another inconvenience/ disadvantage to be noticed in this matter,
{1555 p. 14}	{1555 p. 14}
-modum, ut fere monachum illum morientem animaduertisse suspicer.	as I almost suspect that dying monk to have noticed.*
Praeuidit, puto, homo ille iam agens animam, idcirco purgatoris sensus, atque a crassioribus corporis uinculis propemodum liberi, genus istuc nostrae obseruantiae (quod uocant) regularis qua maxime decor religionis perornatur, a literarum studiosis facile contemptum iri:	He foresaw, I think, that man now/ already driving his soul, for that reason with a more purged sense, and almost freed from the grosser chains of the body, that kind of regular observance of ours (as they call it), by which the ornament of religion is thoroughly adorned, will easily be disdained by scholars of literature,
illosque non tam rem aliam detestatos quam a literis auocari, quae literae totas sibi horas uendicare solitae sunt:	and those who would detest another thing not so much as to be called away from literature/ letters, which letters were wont to claim all the hours for themselves:
atque si secus accidat indignari, cauereque quantum possunt ac succisiuis:	and if it might happen otherwise/ if sex should happen to be indignant and to take heed as much as they are able even in [their] spare time;
proindeque comoda corporea, delitias, immunitates, et demum quaecunq; animi causa nancisci possunt undequaque uenari.	and in like manner bodily benefits, delights, immunities and finally whatever may be obtained for the sake of the mind, are able to be hunted down on all sides.*
An uero habita omnium, ratione in locis id agi queat illis, in quibus communitatem, consociationemque uitae unam ad omnes eiusdem collegii homines pertinere natura etiam ipsa rerum fatetur, difficile uidetur.	But whether considered by all, what is able to be done with reason in those places in which one community and association of life is shown to pertain to all men of the same college, the very nature of things seems difficult.*
Alia quidem res est coenobia	Indeed it is one thing for someone to wish to

monachorum quempiam habitare uelle, alia literarum scholas. Verum quoniam absurdissimum esset statuere monachos post continuas in orationibus uigi- [uigiliisque]	dwell in a monastery of monks, another in schools of literature. Since to be sure it would be utterly absurd to decree [that] monks after continual exercises in prayers and vigils
{1555 p. 15} -liisque, atque illis tantopere necessariis laboribus corporeis, exercitationes, nullo debere uti literarum studio.	{1555 p. 15} and those so very necessary corporal labors, ought to enjoy no study of literature.*
Dicam quod hac de re a doctissimo Polo accepi. Miles, inquit, Vegetium legat, Curtium, Liuium, Caesarem: Medicus Galenum, Mesuen, Hippocratem: Orator Tullium, Platonem Academicus uoluat, Peripateticus Aristotelem:	I will say what I learned concerning this from [Reginald] Pole. A soldier, he said, should read Vegetius, Curtius, Livy, Caesar; the physician: Galen, Mesuen and Hippocrates; the orator: Tullius [Cicero]; the Academician should scroll through Plato, the Peripatetic, Aristotle;
et demum quilibet eos legat libros et autores quorum praeceptis ea in arte, ac quam profitetur disciplina fieri queat perfectus.	and lastly, let whoever read the books and authors by whose precepts in that art he professes and become as perfect as he is able in the discipline.
Alioquin Euclidem non legat qui in re agraria nauticaue, aut piscatoria perdiscenda se exercet.	In any case let him not read Euclid one who drills himself by thoroughly learning agrarian matters or nautical or fishing.
Sic monachus eos legat autores, qui de illius uitae genere perscribere, qui eiusmodi sunt efficaciae ut animum plane quietum reddant et tranquillum: tantum abest ut aliquando, qui ita imbuti sunt monachi, sui eos status poeniteat, (ut permultos poenitere cernimus) illisque qui cum Paulo nihil se scire profitentur, praeter Christum crucifixum, detrahant.	So let a monk read those authors who have written in detail about that sort of life, those who are of such efficacy that they render the mind clearly calm and tranquil; far be it that at any time, those monks who are so imbued, regret those of their own state/ status (as we see many regret/ repent) and detract from those who, with Paul, profess to know nothing beyond Christ crucified.*
Quam sane notionem ineptus sim si putem nemini absque literarum linguarumque uariarum praesidio posse contingere. Id quidem esset clientem patrono, non patronum clienti uelle opitulari.	How inept I am, surely, if I think a notion is able take hold for anyone without the help of literature and languages. That indeed would be the client wishing to succor the patron, not the patron the client.
{1555 p. 16} Haec habui, collegae doctissimi, quae	{1555 p. 16} I have considered these things, my most

de uiso illo terrifico, seu de uisi coniectura sub ipso fere Alpium transitu in Hispaniam a uobis rogatus afferrem. Valet.	learned colleagues, which from that terrifying sight, or rather from the interpretation of [that] sight I produced, almost during the very transit of the Alps into Spain, having been asked by you. Fare thee well.
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This letter is quoted in full in *Historia Rei Literariae Ordinis S. Benedicti: In IV. Partes Distributa...* by Magnoald Ziegelbauer, 1754; pp. 87-90.

^{FN} Barbo: perhaps Ludovico Barbo (1381–1443) “significant figure in the movement to reform monastic life in Northern Italy... in 1408 Pope Gregory XII appointed him the abbot of the Benedictine Abbey of Santa Giustina in Padua... One of Barbo's reforms was to allow his monks to sleep in separate cells.” (Wiki); or maybe Pietro Barbo, (1417-1471, Pope Paul II.

1585 (Posthumous)

Curious publications coming during the Counter-Reformation and some 25 years after the death of the author. It should be noted that the long letter to Cardinal Alessandro Farnese is not signed by named individuals, and that Pope Gregory XIII, upon whose approval both of the 1585 editions are said to appear, died April 10, 1585.

1. Title page

IOANNIS BAPTISTAE FOLENGII MANTUANI MONACHI CASINATIS ORDINIS S. BENEDICTI

In omnes Daudicos psalmos doctissima, ac plane diuina Commentaria,

Nunc recens studio, atque opera Monachorum eiusdem Congregationis ab erroribus, ac mendis, quibus olim iam inde a prima impressione, cum Typographorum incuria, tum haereticorum vitio undique redundabant, ex manuscripti cum impresso exemplari collatione quam diligentissime expurgata,

Et nutu, ac voluntate Beatissimi GREGORII. XIII Pont. Max nuperrime typis excusa.

Adiectus est item quam copiosissimus rerum memorabilium, ac selectiorum sententiarum Index, hac postrema editione multorum locorum accessione mirifici locupletatus.

CUM PRIVILEGIO ET FACULTATE SUPERIORUM.

[Emblem]

Romae

Ex Typographia Bartholomaei Bonfadini, & Titi Diani, M D LXXXV

By Giovanni Battista Folengo Mantuan Monk of the Order of St Benedict,
extremely learned and completely divine Commentaries on all the Davidic
psalms,

Now with devotion and effort by the Monks of the same Congregation a fresh
work expurgated as diligently as possible from errors and mistakes, with which
hitherto earlier from the first edition it was overflowing everywhere both from
the carelessness of the printer and the faults of heretics, from the comparison of
the manuscript with the printed copy.

With the will and consent of the most Blessed Pope Gregory XIII printed just now
from type.¹

Added also a most abundant Index of concepts of memorable and chosen things,
marvelously enriched in this edition with the bonus of many topics.²

With the privilege and resources of superiors.

Rome.

From the press of Bartolomeo Bonfadini and Tito Diani

[Emblem]³.

[The new company by Bonfadini and Diani underwrote Apud Bibliopolas Socios in 1585
or around then, and Folengo's *Commentaries on the Psalms* was published under each
of the two title pages. See <https://verbalmask.hcommons.org/> for images of the title
pages.]

Notes:

1. Pope Gregory XIII: see below, note to the dedicatory letter.
2. Readers may see for themselves this perhaps not so marvelous addition of topics to
below, *Comparison of the Indexes of the 1543 and 1585 editions*.
3. Printer's device/ emblem: Mercury, walking in a flowery meadow, holds a cornucopia
in his left arm and a violin in his right. Motto: *Ex Concordia rerum opulentia*. The
brand was created especially for the new company that underwrote Apud
Bibliopolas Socios which was formed in 1573 by Domenico Basa with booksellers
Giorgio Ferrari, Brianzi Brianza. From <https://collected.jcu.edu/printers/34/>

2. Permission to print

{1585 p. 5; pdf 014}	{1585 p. 5; pdf 014}
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LICENTIA PER IMPRIMENDO HOC OPERE	AUTHORIZATION FOR THE PRINTING OF THIS WORK
<p>Commentaria Io. Baptistae Folengii Monachi Cassinen. in Psalmos, per Monachos dictae Congregationis quam diligentissime correcta, ac limatius quam unquam alias emendata, per Rev. Patrem Fratrem Sixtum Fabri Lucensem, magistrum sacri Palatii, praedecessorem nostrum, nunc vero totius ordinis Praedicatorum Generalem Magistrum, ac etiam per Rev. Patrem Magistrum Ioannem Baptistam Lancium Regiensem Provincialem terrae Sanctae eius socium in Magisterio officii sacri Palatii, revisa et approbata uti pia ac docta, et nihil contra fidem vel bonos mores continentia, ad communem Christianae Reipublicae utilitatem, typis excudi ac imprimi concedimus.</p> <p>Dat. Romae in Palatio Apostolico die 12 Sept. 1583:</p> <p>Ita est, ego F. Thomas Zobbius sacri Palatii magister manu propria.</p> <p>Locus sigilli.</p> <p>Sixtus Senen. lib. 4 suae Bibliothecae, de Io. Baptista Folengio.</p> <p>Ioannes Baptista Folengius Mantuanus, Monachus Cassinen. Sancti Benedicti, commentarios in omnes psalmos, summa fide, mira luce, grata brevitate, ex ipsa hebraica veritate confecit et absolvit: in quibus rara eruditione et spiritus ardore flagrans, et sensuum candor, et acumen, et latini sermonis elegantia insimul insunt.</p>	<p>Commentaries on the Psalms by Giovanni Battista Folengo, Monk of [Monte] Cassino, as most diligently corrected by the Monks of said Congregation, and more polished as never elsewhere/ previously emended, by the Reverend Father Brother Sisto Fabbri da Lucca, Master of the Sacred [Apostolic] Palace, our predecessor, now in fact the Master General of the entire Order of Preachers, and also by the Reverend Father Master Ioannes Baptista/ Giovanni Battista Lancio da Reggio, Province of the Holy Land, his associate in the Magistracy of the Office of the Sacred [Apostolic] Palace, revised and approved as pious and learned, and containing nothing against the faith or good morals, for the common utility of the Christian Republic, we grant to be stamped in type and printed.</p> <p>Dated September 12, 1583, in the Apostolic Palace in Rome:</p> <p>I am thus Father Tommaso Zobbio, Master of the Sacred Palace, by my own hand.</p> <p>Place of the seal.</p> <p>Sixtus of Siena, Book 4 of his Library, concerning Giovanni Battista Folengo.*</p> <p>Giovanni Battista Folengo, Mantuan, Monk of St. Benedict of [Monte] Cassino, prepared and completed from the Hebrew truth itself commentaries on all the psalms with utmost faith, startling elucidation and welcome brevity, in which with rare erudition [not only] a spirit flaming with ardor, and the radiance and acumen of the senses, [but also] the elegance of the Latin language are present together.</p>

*Sixtus of Siena (1520–1569) was a Jew who converted and became a Roman Catholic

theologian. Convicted of heresy, he was saved by the future Pope Pius V; his *Bibliotheca sancta* (Venice, 1566) treats the sacred writers and their works and the best manner of translating and explaining Holy Writ and gives a copious list of Biblical interpreters. “Ioannes Baptista Folengus, Mantuanus, monachus Cassinas S. Benedicti, commenatrios in omnes psalmos summa fide, mira luce, grata brevitare ex ipsa hebraica veritate confecit, et absolvit: in quibus rara eruditione, et spiritus ardore flagrans, et sensuum candor, et acumen, et latini sermonis elegantia insimul insunt. Horum initium est, Totius voluminis argumentum. Scripsit et in omnes epistolas catholicas nitidas explanationes. Claruit anno domini 1550,” p. 400. This assessment is nearly identical to the title page of the edition by Michael Isingrin believed to have been published in 1543, thus it seems that Sixtus of Siena copied it for his own book. The claim of “grata brevitare” surely must have been initially intended as a joke: Folengo’s *Commentaries on the Psalms* runs to 950 oversize pages (more than 550,000 words).

2. To the Pious reader

GB Folengo Psalms 1585	GB Folengo Psalms 1585
Pio Lectori	To the Pious reader
Scito Pie Lector Ioannem Campensem cuius paraphrasticam Psalmorum explicationem Auctor noster identidem nunc sub Campensis, nunc sub Paraphrastae nomine nonnumquam citat, longe alium esse a Joanne illo Campano, qui quod impie in sanctissimam Trinitatem invectus petulantiae, et immoderationis plenissimum librum conscripserit, e catholicorum ordine deiectus in Romano Indice uti impius, ac blasphemus iure damnatur:	Know, Pious Reader, Johannes Campensus whose paraphrastic explication of the psalms, our same Author is sometimes cited now under the name of Campensus, now under [that] of Paraphraser, to be another far from that Johannus Campanus, who because impiously driven against the most holy Trinity, composed a book very full of impudence and excess, and having been thrown out of the order of Catholics as impious against the Roman Index, and condemned by law as blasphemous. ¹
At Campensis noster, vir omnino pius, et usquequaque catholicus, hebraicas literas, quas mirifice caluit, tum Lovanii, tum Verona sub Mattheu Giberto eius civitatis Antistite, viro religiosissimo, iuxta ac vigilantissimo, cui et summa necessitudine in omni vita coniunctissimus fuit, magna sua cum	But our Campensis, a man wholly pious and catholic in every conceivable way, Hebrew letters which he remarkably pursued cordially, now in Leuven/ Louvain, now in Verona under Matteo

¹ Johannus Campanus (c. 1500-c.1574) was an unorthodox Belgian religious reformer who wrote biblical commentary and other religious works. There seems to be an attempt here to claim that Folengo is Johannes Campensis (c. 1491-1538, also known as John van Campen), a Christian professor of Hebrew at Leuven and Cracow, who published his paraphrases of the psalms and his other biblical commentaries.

<p>laude publice docuit, nec ulla unquam haereseos infamia, aut suspicione laboravit.</p>	<p>Giberti, ² Bishop of that city, a very religious man and equally very vigilant, and to whom he was very closely related with the utmost connection in all life, he taught publicly with his own great praise, and never labored with any infamy or suspicion of heresies.</p>
<p>Hac porro de re, amice lector, idcirco te admonitum esse volui, ne, quod nonnulli id ignorantes fecere, eundem cum Campano esse contendas: quare sic ubi in hoc opere Paraphrastae nomen offenderis, eum ipsum non Campanum haereticum, sed Campensem catholicum ac pium semper accipito.</p>	<p>Again, about this matter, friendly reader, I wanted you therefore to be warned, lest, as some ignorant people have done, you might assert him to be the same as Campanus: for which reason thus where in this work you would offend the name of Paraphraser, learn that he is not that same Campanus the heretic, but Campensis always Catholic and pious.</p>
<p>Suscipe igitur pie ac Christiane lector accuratissime emendata Folengii nostri theologici citra omnem controversiam consummatissimi in omnes Davidis odas doctissima, ac plane divina Commentaria, in quibus sive raram viri sapientissimi eruditionem, spiritusve ardore flagrantem animum consideres, sive sensuum candorem, et acumen, mysteriorum item rerumque abditissimarum luculentam explicationem spectes, sive denique appositas, ac iocundissimas suis locis digressiones cohortationes, et admonitiones diligenter expendas: haec, inquam, omnia, nisi summa laude, atque adeo ingenti admiratione digna esse iudicaveris, omnem mihi fidem, (qua apud nihil est antiquius) abrogari volo.</p>	<p>Take up therefore pious and Christian reader, the clearly divine Commentaries, extremely accurately corrected and extremely learned on all the psalms of David, of our most consummate theologian, Folengo, without regard to the whole controversy, in which you may consider either the rare erudition of an extremely wise man, or his spirit or soul burning with ardor, or the radiance and acuity of meanings, likewise you may observe the brilliant explanation of the mysteries and of most arcane matters, or lastly you may weigh more carefully the appropriate and extremely delightful digressions, exhortations and admonishments in his passages: all these things, I say, if you would not judge [them] to be worthy of great praise and even of enormous admiration, I wish all confidence in me (nothing is more important than this) to be annulled.</p>
<p>His igitur feliciter frueri, ac vale</p>	<p>Therefore enjoy these happily and fare well.</p>

3. Letter to Alessandro Farnese from the [Monte] Casino Congregation

² Gian Matteo Giberti (1495-1543), was the natural son of a Genovese captain who excelled in Greek and Latin and worked as secretary to Cardinal Giulio de' Medici, becoming Datary once the cardinal became Pope Clement VII.

Alessandro Farnese (1520-1589) was an Italian cardinal and diplomat and “a great collector and patron of the arts, the grandson of Pope Paul III (who also bore the name Alessandro Farnese), and the son of [the notorious] Pier Luigi Farnese, Duke of Parma, who was murdered in 1547.” Created cardinal in 1534 at age 14 by his grandfather, Pope Paul III. (Wikipedia).

GB Folengo Psalms 1585 (Lyons)	GB Folengo Psalms 1585 (Lyons copy)
{1585 p. 2; pdf 008}	{1585 p. 2; pdf 008}
Alexandro Farnesio Cardinali Amplissimo Episcopo Ostiensi, ac S.R.E. Vicecan. Protectori optimo.	To Alessandro Farnese, Excellent and Most Illustrious Cardinal Bishop of Ostia and Vice-chancellor and Protector of the Holy Roman Church.
QUANTA iam inde a primis Ecclesiae temporibus, Cardinalis Amplissime, fuerint in labefactanda Christianae fidei synceritate impiorum hominum studia ac sollicitudines, illud argumento atque indicio esse potest, quod ullo unquam tempore nec quiescere illa, ac ne respirare quidem ab eorum vexatione potuerit quippe qui, ut quoquo pacto Euangelicam veritatem incestarent, nunc luporum, nunc leonum, nunc vulpecularum, atque adeo omnium ferarum sese in miracula transformantes, nullis artibus, nullis insidiis, laboribus ve pepercerint.	Now then, Most Illustrious Cardinal, how many efforts and concerns of impious men there were from the first times of the Church against the sincerity of Christian faith being caused to waver, that can be with argument and proof, that never at any time could the [Church] rest, or even breath from the vexation of those who by all means, as they defiled the Evangelical truth by whatever pact, [while] transforming themselves into marvels now of wolves, now of lions, now little foxes, and right up to all wild animals, they were spared no arts, no tricks, or pains.*
Ac primi quidem omnium pseudoapostoli, quasi lupi rapaces sub ovina pelle delitescens pumicatis dentibus Christi oves discerpere conati sunt, quos saepe falsos fratres, aliquando Angelos Satanae, nonnunquam Antichristos, et falsos prophetas sacrae literae appellant, a quibus summopere cavendum esse Christus ipse tam saepe praecipit, quam quod saepissime. hi iam tum pene nascentem Ecclesiam in ipso sui ortus initio, superseminatis pravorum dogmatum zizaniis suffocare studebant.	And indeed first of all the pseudo-apostles tried to tear the sheep of Christ to shreds as though [they were] rapacious wolves hiding under sheepskin with polished teeth, whom often they call false brothers, at times Messengers of Satan, at other times Antichrists and false prophets of sacred letters, Christ himself warned so often, as often as possible. These men were then eager to suffocate the barely burgeoning Church in the very beginning of its rising, with darnel/ weeds of perverse dogmas sown from above.
Sed Apostoli detracta simulatae Religionis larva, eos procul ab Ecclesiae finibus proturbant.	But with the evil spirit removed from the counterfeit Religion, the Apostles drive

	them far away from the territory of the Church.
cum subinde sempiternus veritatis hostis diabolus alios satellites, et ministros instruxit, qui non iam quasi lupi ex insidiis orthodoxam fidem adorirentur, sed veluti truces quidam, et saevissimi leones adversus catholicos aperte pugnam inirent, atque adeo ad certamen ultro provocarent: quas acies, quae ve agmina adversus Evangelium non armarunt haereticorum duces, et Coriphaei, Eunomius, Arius, Pelagius, Sabellius, atque alii sexcenti, quos enumerare molestum, ac laboriosum esset, qui vel magnorum Principum, quos oratione seduxerant, opibus, ac favore suffulti, Ecclesiam per multos annos mirum in modum vexaverunt.	When immediately after the everlasting devil instructed other attendants and ministers, who were rising against the orthodox faith now not like wolves from snares, but as though [they were] certain fierce and extremely savage lions, they openly undertook a battle against Catholics and willfully provoked them to a fight; what battle lines, what troops did the leaders of the heretics not arm against the Gospel, and the Coriphae, Aunomius, Arius, Pelagius, Sabellius, and six hundred others, whom it would be laborious and bothersome to enumerate, who seduced those of the great Princes who were propped up with eloquence and wealth and favor; they vexed the Church for many years in a strange way.
Sed tamen, quae summi Dei in nos miseratio fuit, ea tempestate non defuere altera ex parte viri magni ex nostris, quos tum admirabilis doctrina, tum eximia vitae sanctitas commendabat; qui in tanto rerum discrimine pro tuenda veritate,	But still, what compassion there was from God almighty toward us: at that time great men were not lacking from another side, whom admirable learning as often as an extraordinary sanctity of life commended; who in such a crisis of matters fought vigorously for protecting the truth,
{1585 p. 2b; pdf 009}	{1585 p. 2b; pdf 009}
strenue dimicarent, ac Petri Naviculae tot irruentibus undique haereticorum procellis agitatae, ac tantum non periclitanti subvenirent.	and came to help the little Ship of Peter/ Bark of St Peter, agitated by so many tumults of heretics rushing in from all sides, and almost in peril.
Quos labores, quas persecutiones, quas curas, ob Ecclesiae defensionem non sunt perpessi ex Graecis Athanasius, Basilius, Gregorius Theologus, Ioannes Damascenus? ex Latinis Divus Hieronymus, Hilarius, Ambrosius, Augustinus, et plerique alii viri literis, et sanctitate clarissimi, quos veluti fortissimos athletas e summo caelo ab optimo Deo sibi subsidio missos tum temporis catholica fides suae ipsius dignitatis habuit assertores?	What pains, what persecutions, what troubles have they not endured on behalf of the defense of the Church, among the Greeks: Athanasius, Basil, Gregorius Theologus, John of Damascene? Among the Latins: St Jerome, Hilarius, Ambrose, Augustine, and many other men both of letters and renowned for sanctity, who like very strong champions having been sent from the highest heaven by God the Greatest for their own aid: at that time

	the Catholic faith had protectors of its dignity.
Hi denique profligatis, ac triumphatis hostibus, pacem, et tranquillitatem Ecclesiae sua virtute asseruerunt. Sed tamen, qua vel ad permodicum tempus frui vix potuit: nam mali omnis artifex diabolus novis fraudibus excogitatis adhuc bellum instaurat: et post acceptam cladem rursus ad insidias, et commenta confugit: et quos virtute vincere non potuit, eos dolis et arte pelasga, hoc est simulata pace, ac mentita religione tentat decipere: quod utique belli genus eo longe omnium perculosissimum est, quod sub domesticorum nomine olivae, ramo gladium inserentes inimici nos laedunt.	At last with [their] enemies overthrown and conquered, these men with their virtue claimed peace and tranquility for the Church. But yet, it could scarcely enjoy [peace] for a very short while, for the devil, master of all evil, after having thought up new deceptions keeps renewing war. And after having admitted defeat he again has recourse to treacheries and schemes, those whom he could not conquer with virtue/ might, he tries to deceive with fraud and the Pelasgian [Greek] art, that is, with feigned peace, and with invented religion, because the kind of war that is by far the most dangerous of all is that under the name of friends: enemies wound us, inserting a knife with the olive branch.*
Siquidem non iam rapaces Lupos, non feros Leones immittit, sed tum vulpes parvulas, quae innata calliditate, atque astu clanculum subeuntes, sponsae vineam imis ab radicibus demoliantur, tum callidos serpentes, qui quacunquē incedant mortifero veneno, Christi gregibus pabula inficiant.	Even supposing that now it lets in not rapacious Wolves, and not wild Lions, but at times little foxes, who with innate cleverness, even secretly stealing in with cunning, they demolish the vine of the bride from the deepest roots; at times clever serpents, who advance wherever with deadly poison; they spoil the fodder for the flocks of Christ.
Huius generis fuere, qui piorum hominum partes profitentes, omnes, quos potuerunt catholicorum patrum libros, aut suae imperitiae proluvie conspurcarunt, aut haeretica foeditate undique omnia contaminarunt: nam detractis, ubi sibi videbatur, plerisque bonis, insertis plerumque malis, pluribus item passim immutatis, sic omnia corruerunt, adeo universa inquinarent, ut qui ea legerent antidoti nomine venenum epotarent, et eousque eorum impietas et audacia progressa est, ut ne a sacris quidem Evangelistarum et Prophetarum libris sacrilegas manus abstinerent.	They were of this sort, those who, while professing the part of pious men, all were able and defiled those books of the Catholic fathers with the overflowing of their ignorance, or they contaminated everything from all sides with heretical filthiness; for with many good people having been removed, as soon as it seemed to them, and with many bad people having been inserted, likewise here and there with many unchanged, they thus corrupted everything, to such an extent [that] they polluted the universe, and [those] who read these [things] would swallow poison with the name of antidote, and until the moment when their impiety and audacity has progressed so that they did not even keep

	their sacrilegious hands from the sacred books of the Gospels and the Prophets.
Neque illis defuit ea in re consilium satis suo proposito opportunum fiebat enim, ut non modo simpliciorum animos, qui talia legerent, labefactarent, sed etiam orthodoxis viris, qui ea bona fecerant, impietatis notam inurerent.	Nor in regard to that matter did it happen even [that] they failed to have a plan fairly favorable, so that not only the souls of the simple [people], who were reading such things, would falter, but even for orthodox men, who had done these good [things], they were branded with the mark of impiety.*
Sed quae summa Dei optimi Maximi bonitas est, quemadmodum pulsi et fugati sunt Lupi, et leones prostrati, ita facile capiuntur et vulpes, ac venenata serpentum capita conteruntur; siquidem viri plerique literis et pietate conspicui, primum detecta venena exhorruerunt: deinde Sacrosancto Conc. Trid. consulto coeperunt etiam infecta emaculare, supposititia resecare, et vetera restituere, et, ut ad nostros veniamus, ne in vinea Domini ociosi videremur, maiorum item nostrorum exemplo permoti, qui omnes suos labores, omnes suas cogitationes utque industriam ad communem Ecclesiae utilitatem conferentes, eam tum praeclaris libris, tum vitae sanctitate mirifice illustrarunt.	But that supreme goodness of God the greatest and best, just as the Wolves are repulsed and chased away and the lions laid low, so too the foxes are easily seized and the poisonous heads of serpents are crushed; accordingly many men notable for letters and piety, first trembled at the poison detected, then having consulted the Sacrosanct Council of Trent, they even began to cleanse the infected [parts] and to cut out the spurious [parts] and to restore the earlier [parts], and, so that we come to our [times], lest we be seen to be idle in the vineyard of the Lord, likewise moved by the example of the majority of us, who all their efforts, all their cogitations, and while coming together for the common purpose and benefit of the Church, they elucidated it wonderfully both with illustrious books and with the holiness of [their] lives.*
Dedimus negocium selectis aliquot monachis, quos inter caeteros liberalibus disciplini, ac sacrarum literarum cognitione instructissimos, egregie item hebraice, graece, ac latine eruditos	We gave the task to some select monks, whom we judged amid the rest were most informed in liberal disciplines, and in the knowledge of sacred letters, remarkably erudite likewise in Hebrew, Greek and Latin
{1585 p. 3; pdf 010}	{1585 p. 3; pdf 010}
animavertebamus uti primo Divum Hieronymum deinde Chrysostomum et Theophilactum, iam antea ab huius nostri temporis haereticis, atque aliis id genus nefariis hominibus passim corruptos, ac depravatos, vel etiam pluribus in locis imperite aut malitiose interpretatos	as first St. Jerome and then Chrysostom and Theophilactus, before now from the heretics of these times of ours, and from other nefarious men of this sort here and there they recognized as corrupt, and depraved, or even in many places ignorantly or wickedly construed, they

recognoscerent, castigarent, ac pristino candori et synceritati restituerent.	corrected and restored to [their] former purity and sincerity.
Quam rem pluribus hinc inde vetustissimis, hisque tum graecis, tum latinis (ut res ferebat) exemplaribus adiuti, pro virili parte praestiterunt.	Wherefore having been aided by many of the most ancient exemplars, on one side and the other, now with these Greeks, now Latins (as the matter was reported), they excelled to [their] utmost ability.
Paucis deinde interiectis annis iussu Beatissimi Gregorii XIII. Pontificis Maximi, graecos veteris, ac novi testamenti libros ab iis erroribus, ac mendis, quorum maxima pars ob eius linguae imperitiam typographiae vitio inoleverat, expurgavimus, ut potuimus (cum in caeteris etiam sic ubi aliter, ac textus se haberet, visum esset, nec nostri instituti, neque arbitrii esset, ne apicem quidem addere, aut demere, aut immutare, sed si quandoque inter se exemplaria discrepant, lectiones varias, et si quid aliud observatione dignum videretur in margine duntaxat adnotare)[sic, no period]	Then after a few years had intervened, by order of the Most Holy Pope Gregory XIII, we cleansed the Greek books of the Old and the New Testament of these errors and faults, the greatest part of which had developed from a fault of the typographer on account of his ignorance of the language, and as well as we could, (since in the rest even when it was otherwise than the text would have it, it seemed, it would not be of our intention or of our judgment, to add, or to remove or change one speck, but if from time to time the copies would differ among themselves, dissimilar readings, and if anything would seem worthy of attention merely to note [it] in the margin). ^{FN*}
Eos vero ita expurgatos, Romam ad sapientissimum et usquequaque doctissimum Antonium Card. Carafam incomparabili prudentia ac religione virum transmisimus, cuius studio, atque opera collatis aliorum castigationibus, postrema per ipsum manu imposita, propediem in lucem exituros speramus.	So to be sure we have sent these expurgated to Rome to the wisest and altogether most learned Cardinal Antonio Carafa, a man of incomparable prudence and religion, with whose devotion the works with the corrections of others having been collated, the final hand having been imposed, we hope are soon to go forth into the light. ^{FN}
Cumque id sit locupletissimum summae illius solitudinis, ac plane paternae pietatis testimonium, qua Beatissimus idem Gregorius Pont. Max gentem graecam, cui nuper in urbem Romam invectae praeclarum Collegium cum pulcherrimo templo construxit, sacris humeris impositam, perinde atque ovem errantem ad reliquum gregem referre mirum in modum satagit, tum alia eximia, ac prope infinita sunt optimi Patris in omnes alias notiones studia, ac perpetua beneficia.	Since it is the richest witness of the highest concern, and clearly of paternal piety, where/ with which the Most Holy Pope Gregory likewise established the Greek people with the most beautiful temple for whom recently having been carried into the city of Rome [to] the illustrious College, placed on the holy shoulders, and just like he busies himself carrying back the stray sheep to the rest of the flock in a wondrous way, then the excellent Father has other extraordinary efforts and nearly infinite in all other enquiries and ever-lasting benefits.*

<p>Quae enim vel apud Indos, atque alias extremas gentes, piorum hominum Collegia non extruit? quae gymnasia non insituit? quas aedes sacras non aedificat? Quam domum pater sanctissimus non everrit? quem domus angulum non perlustrat, ut perditam drachmam inveniatur?</p>	<p>For what Colleges of pious men did he not build up among the Indians and other foreign peoples? What gymnasia/ secondary schools did he not establish? What sacred buildings did he not build? What dwelling did the most holy father not sweep clean? What corner of the house did he not search so that he might find the lost drachma?</p>
<p>quos filios prodigos vel e remotissima quaque regione ad sese clementissimum pater non modo revertentes non complectitur, verum etiam plane aversos allicere non studet? nullum aspernatur, nullum negligit, non est apud illum distinctio Hebraei et Graeci, nulla est acceptio personarum, omnes homines vult salvos fieri, ac nihil non agit, nihil non tentat, ut omnes Christo lucrifaciat, nulla est vel extremi orbis pars, ad quam Legatos, ad quam Praedicatores, atque Angelos pacis Rex noster pacificus non destinet.</p>	<p>What prodigal sons returning to him even from the most remote regions whatever did the most clement father not only not embrace, but even having [those] clearly turned away, did he not endeavor to entice/ win over? He spurned no one, he neglected no one, there is not in him a distinction of Hebrew or Greek, there is not taking over of persons, he wishes all men to become saved, and there is nothing he does not do, nothing he does not attempt, so that he might make everyone rich in Christ, there is no region even of the furthest world, to which our peacemaker King does not send Legates, to which [he does not send] Preachers and Messengers of peace.</p>
<p>nullus est denique toto terrarum orbe locus, ad quem fragrantissimus tantae charitatis odor ac copiosissimus tantae beneficentiae fructus non pertingat.</p>	<p>Finally, there is no place in the whole universe, to which the extremely fragrant odor of such caritas/ love and the extremely copious fruit of such beneficence does not reach.</p>
<p>Ut igitur quos Graecos pauloante a se in urbem accitos, eximia charitate complexus fuerat eosdem etiam saluberrimo sacrarum scripturarum cibo optimus Pastor reficeret, graecam Bibliam iuxta editionem Septuag. tum nostra, tum maxime aliorum doctissimorum virorum industria, usus quam diligentissime emendari mandavit.</p>	<p>So therefore, those Greeks summoned by him to the city/ Rome shortly before, with outstanding caritas/ love, the excellent Pastor had embraced them and even restored [them] with the most salubrious food of sacred scriptures, the Greek Bible on a par with the Septuagint edition, now with our industry, now chiefly with [that] of other extremely learned men, he ordered the usages to be corrected as diligently as possible.</p>
<p>Postremo ne qui in caeteros propensi visis sumus, in unum Folengium male animati videremur, curavimus uti</p>	<p>Finally, lest we who might seem to be disposed toward others, would seem to be badly inclined toward one Folengo,</p>
<p>{1585 p. 3b; pdf 011}</p>	<p>{1585 p. 3b; pdf 011}</p>

<p>et ipse, quem vulneribus a latronibus haereticis affectum, ac prope seminecem relictum, reveximus ad stabulum. tandem aliquando sanatis plagis, et reiectis sordibus in lucem prodiret.</p>	<p>and he, who had been afflicted by injuries and heretical bandits, and left nearly half-dead, we took care to redirect toward the stable. Finally, with his wounds at length healed, and the baseness repelled, he brought them into the light.</p>
<p>Fuit Ioannes Baptista Folengius praecellenti sapientia, ac pari vitae probitate conspicuus. Is religiosissimi, ac toto terrarum orbe celeberrimi Padolironensis Coenobii alumnus, cum ab ineunte aetate multa praestantis ingenii, atque eruditionis monumenta edidit, tum praeclara in Davidicos Psalmos commentaria iam senectute confectus elucubravit, leporis, doctrinae, ac pietatis plenissima.</p>	<p>He was Giovanni Battista Folengo notable for his superior wisdom and the equal probity of his life. He, an alumnus of the extremely religious Monastery of Padoliron, very famous throughout the entire world, not only from the earliest age, he published many works of erudition and of outstanding talent, but also illustrious commentaries on the Psalms of David full of charm, learning and piety: he worked at night, finishing when already elderly.</p>
<p>Ea Basileae olim multis ab hinc annis impressa fuere: sed odio atque livore haereticorum hominum adeo foedata, adeo veneno conspersa fuerunt, ut nihil aequae mortiferum, nihil aequae perniciosum legi posse videretur.</p>	<p>These were printed in Basil formerly many years ago, but they were besmirched to such an extent and sprinkled with poison by the hate and envy of heretical men, that it seemed nothing equally fatal, nothing equally pernicious could be read.</p>
<p>Cogitarunt siquidem viri iniquitatis hac ratione fieri posse, ut quam plurimos e catholicis perderent, quod intelligebant librum, tum propter styli elegantiam, tum propter doctrinae praestantiam bonis, ac doctis omnibus placiturum.</p>	<p>Accordingly for this reason men of iniquity thought it possible for it to happen that they would lose as many of the Catholics as possible, because they understood the book, now on account of the elegance of the style, now on account of the excellence of the good doctrine, and about to be pleasing to all learned [men].*</p>
<p>Quae res effecit, uti orthodoxi omnes, qui in eius lectionem incidissent, vel ipsum Folengii nomen mirifice aversarentur, ac tantum non e catholicorum albo delendum censerent; sed aliqui ex nostris, qui primi supposititios errores deprehenderunt, fermentum illud haereticorum esse, qui fellea pocula sub melli dulcedine occultaverant, ope manuscripti exemplaris intellexerunt.</p>	<p>What thing came about, that all orthodox [men], who had happened upon the reading of this, would surprisingly turn away in disgust even the very name of Folengo, and they thought it should all but be deleted from the register of Catholics, but some of our [men], who first discovered the spurious errors, understood that to be a fermentation of heretics, who hid poisonous drinks beneath the sweetness of honey, with help they understood the exemplar of the manuscript.</p>

<p>huc accedebat, quod hominis innocentissimi, ac plane religiosissimi καθολικότατον/ <i>katholikotaton</i> animum nihil in omni vita aequae exhorruisse, atque haeresim, et impietatem constabat, quod ipsum eius sermones, conversationis ratio, vitae institutio, atque adeo eximia quaedam in divinum cultum propensio facile declarabant, quippe, qui nec multum sibi placeret, nec (quae viri moderatio in omni vita fuit) satis proprio ingenio consideret.</p>	<p>It happened that the catholic/ universal [καθολικότατον GK] soul of an innocent and clearly religious man was known to have shuddered at nothing as much in [his] whole life, even heresy and impiety, because his discourse, and the reasoning of his conversation, the arrangement of [his] life and even a certain propensity for divine worship easily declared him, naturally, [he] who did not please himself much, nor (what moderation there was in the man's whole life) did he consider enough with his own talent/ intelligence.</p>
<p>Quare operam dedimus, quantam omnino potuimus, ut <i>theologoteras</i> aliquot ex nostris, sublatis undique venenis, et enecatis, qui sub gramine delitescebant, ignitis serpentibus, ex sibilata iam dudum eius commentaria rursus in theatrum inducerent, et virum sanctissimum ab inusta impietatis calumnia, ac suspitione vindicarent.</p>	<p>For which reason we made an effort, as much as we were able, that some [theologians] from among us, having endured poison from all sides, and having been plagued by fiery serpents that were hiding under the grass, brought his commentaries -- hissed at for a long time -- back into the theater/ arena, and avenged the very holy man from the accusation and suspicion of unjust impiety.</p>
<p>opus sane fuit multi temporis, ac laboris magni, sed longe maior ecclesiae utilitas, quam ex eo prodituram sperabamus, effecit, ut nulla animi, corporisve fatigatione intermitteretur. Illud etiam nos ad hoc opus mirifice permovebat, ne scilicet plus posse viderentur haeretici in labefactandis catholicorum virorum libris, quam nos in iisdem emendandis, ac restituendis.</p>	<p>It was indeed a task taking much time and great labor, but a much greater utility was produced for the church, than we were hoping would come forth from it, that it would be interrupted by no weariness of soul or body. Besides, that work was moving us marvelously to this task, lest indeed the heretics would seem to be able to [do] more in causing the books of Catholic men to waver, than we in emending and restoring these same [books].</p>
<p>Sed et deinceps intelligerent, dum catholicos viros incessunt, aut insidias ecclesiae moliuntur, se non leoni mortuo (ut est in veteri proverbio) barbam vellere, sed retia tendere ante oculos pennatorum, qui eorum tum socordia, tum malitiam facile perspiciant.</p>	<p>But also finally they would understand while they assaulted Catholic men, or set snares for the church, if they did not tear the beard off a dead lion (as it is in the old saying), but stretched a net before the eyes of the winged [creatures], who see through both their torpor and their wickedness.</p>
<p>haec vero commentaria sic castigata, ac nitori pristino restituta multis nominibus tibi inscripta, ac dicata esse volumus</p>	<p>However these commentaries thus corrected, and restored to their earlier splendor we wished inscribed to you with</p>

CARDINALIS, AC PRINCEPS ILLUSTRISIME.	many names, and dedicated to The Most Illustrious Cardinal and Prince.
Primum quidem, quia iniquum merito videri poterat, si ab eo patrocínio, quo tu nos omnes pro tua benignitate complecteris, solus Folengius noster videretur exclusus.	Indeed first because it could rightly seem unfair, if from this protection with which you will have embraced all of us with your kindness, only our Folengo would be seen [to be] excluded.
deinde quia decebat doctissima religiosissimi viri in	Next because it was fitting [that] the extremely learned commentaries of
{1585 p. 4; pdf 012}	{1585 p. 4; pdf 012}
sanctissimum Regem commentaria optimo itidem Principi, ac Religiosissimo Cardinali, atque adeo augustissimi illius Cardinalium Senatus Principi esse dicata.	a very religious and holy man were dedicated to a similarly excellent Prince and a very Religious Cardinal, and even to a Prince of that most august Senate of Cardinals.
Praeterea cum hoc volumen ob singularem doctrinam multorum manibus circumferendum putemus; facile futurum existimavimus, ut si tuo nomini inscriptum exiret, tum animi nostri gratitudinem multo pluribus significaret, tum summam nostrae congregationis erga te observantiam, et propensionem declaret, quam non modo posteaque eius patrocínium maximo nostro beneficio, atque adeo incredibili omnium nostrum laetitia, et voluntate a beatissimo GREGORIO XIII.	Moreover, although we think this work, on account of its singular teaching, will be passed around to the hands of many, we reckoned it happen easily, that if it would go forth with the inscription of your name, it would show not only the gratitude of our soul even more, but also the greatest observance of our congregation toward you, and would indicate the consideration which not only afterwards his protection/ patronage for our greatest benefit, and even with the incredible happiness of all of us and the will of the most holy Gregory XIII.
Pont. Max. delatum pro tua humanitate suscepisti, omnibus officiis, ac pietate prosecutus es: sed longe antea perpetuis beneficiis, tanta in nos beneficentia, ac benignitate usus es, ut nihil unquam pro nostra utilitate, nihil pro nostra dignitate tum conservanda, tum augenda praetermiseris: quo nomine factum est, ut si quam hoc tempore habemus Rempub. ea, tum tuo patrocínio, tum eiusdem beatissimi GREGORII Pont. Max. beneficio stare videatur.	Having been entrusted by the Pope, you have undertaken all duties, due to your courteousness, and have pursued [them] with responsibility, but long before this you have practiced such beneficence toward us with perpetual benefits, that never have you ever neglected anything for our advantage, anything for the preservation and augmentation of our dignity; what is done in your name, so that if at this time we consider the Republic, now with your protection, now with the favor of the most holy Pope Gregory XIII, it seems to stand firm.

<p>Tibi postremo isthaec Folengii nostri Commentaria dicata esse volumus, ut amplissimo tui nominis titulo praemunita, ceu Phoebos sacra arbor veteri illa tuta inscriptione</p>	<p>Finally we wished these Commentaries by Folengo to be dedicated to you, so that armed with the illustrious title of your name, just like the sacred tree seen with that inscription by ancient Phoebus,</p>
<p>Ἀπὸλλοῦ φυτόν εἰμι φεύγῃτε κακῶν κήρης</p>	
<p>deinceps sacro sancta, et inviolata permaneant, nec ullas in posterum profanorum hominum insidias; nullos incursus, nullas incestas manus formident, quippe qui vel una tui nominis claritate: quam longissime arceantur perinde atque cum splendidissimum novi solis lumen exoritur, tunc tenebrae omnes diffugiunt, latrones, adulteri, et fures recedunt, et ferae omnes antris, foveisque conduntur.</p>	<p>thereafter they may endure sacrosanct and inviolate, and fear no snares among future generations of profane men, no assaults, no impure hands, naturally who along with the distinction of your name, they are protected for as long as possible just as the light of a new sun rises, then chases away all the shadows; the robbers, adulterers and thieves retreat, and all the beasts are hidden away in caves and pits.</p>
<p>Intelligunt siquidem te Card. ampliss. atque adeo totam Farnesiam familiam in suam perniciem pro catholicis stare: ex ea enim (ut caeteros missos faciamus) PAULUS eius nominis tertius Pont. Max. Vir tum suis virtutibus, tum te nepote felicissimus, cuius vel sola recordatione boni omnes mirifice recreantur, ut malorum lernam discordiam inter fideles populos de medio tolleret, Concilium Triden. indixit, ut duos potentissimos Christiani orbis Principes, qui obstinatis animis magno cum totius Christianae Reipub. detrimento, odia, et intestina inter se bella exercebant, ad concordiam revocaret, ac perpetua in impiorum perniciem pace coniungeret;</p>	<p>Accordingly, they understand you, most illustrious Cardinal and even the whole Farnese family to stand for its own destruction on behalf of Catholics, for from this (so that we may make other legates) Pope Paul the third of his name, a man now with his own virtues, now most blessed with you, his nephew, all good [men] are marvelously revived by the mere recollection, so that among faithful peoples he could raise the warring hydra from the midst of the wicked, he announced the Council of Trent, so that two extremely powerful Princes of the Christian world, who practiced intertestine war and hatred between themselves, to the great detriment of the entire Christian republic, he recalled to harmony and joined together in perpetual peace for the destruction of the impious;</p>
<p>Legatos ad utrunque saepe destinavit, magnos item labores ipse subiit, itinera difficillima extrema iam aetate confectus arripuit, ac ne quicquam omnino intentatum relinqueret, longam peregrinationem aggressus, apud Nicaeam Provinciae etiam ad mutuuum colloquium allicere eos conatus est.</p>	<p>He often sent delegates to each [of them], he himself underwent great labors, he withstood journeys very difficult at his already extreme age, lest he leave anything altogether untried, having set out on a long peregrination, he even tried to draw them to a mutual colloquy in the Province of Nice.</p>

<p>Praeterea, cum aliquot Germaniae proceres Lutheri praedicatione seducti ab Ecclesia descivissent, et adversus ipsum Romanum Imperium insolescerent, Octavium nepotem, incomparabili prudentia ac fortitudine virum, in Germaniam cum laetissima Itolorum militum manu ire iussit: qui adeo strenue eo bello se gessit, ut ipse cum suis Italia, sine quibus, (quae eius gentis est virtus,) et si vix quisquam victoriam sperare potuit, certe consequi non potuit, hostibus ingenti strage affectis, ac Duce capto, speciosissimum trium- [triumphum]</p>	<p>Moreover, when some of the German leaders, having been led astray by the preaching of Luther, defected from the Church and grew insolent against the Roman Empire itself, he ordered Octavius, his nephew, a man of incomparable wisdom and courage, to go into Germany with a happy band of Italian soldiers, who fought a war there so strenuously that Italy itself, with its own men, if scarcely able to hope for any victory, certainly without whom (which is the virtue of this people), certainly could not obtain, the enemies having been afflicted by a great slaughter, and with the Leader/ Duke captured,</p>
<p>{1585 p. 4b; pdf 013}</p>	<p>{1585 p. 4b; pdf 013}</p>
<p>-phum Caesari socero comparaverit, effecitque vir fortissimus, ut tum intelligerent quanto cum dedecore, quantoque cum rerum suarum detrimento, provincia illa, alioquin totius Germaniae nobilissima, et qua ingenio insito genti nulla alia in divinum cultum, ac pietatem fuit propensior, abdicata fidei veritate, et antiqua, et patria religione, cui mirifice olim devincta, ac dedita per multos annos diuturna pace, optimis institutis, at omnibus copiis magna cum gloria floruerat, flagitiosissimi Apostatae inconstantiam, et errorem, imo furorem complexa, se huc, illucque eius arbitrio agi passa fuisset.</p>	<p>arranged a spectacular triumph by Caesar's father-in-law, an extremely strong man, so that they understood then with what disgrace and what detriment of their own things, that province, in other respects the most noble of Germany, and which no other was more inclined, by the innate talent of the people in divine worship and piety, having rejected the truth of faith, and the ancestral and antique religion, to which it was once remarkably attached and dedicated for many years in a lasting peace, with excellent institutions/ customs and had flourished with the great glory of all resources/ troops, the inconsistency of the most profligate Apostate, and the error, rather having embraced the rage, it has suffered itself/ himself here and there to be urged by his/ its judgment.</p>
<p>Sed quid vetera commemoramus? cum hac tempestate magna cum admiratione virtutis videamus ALEXANDRUM FARNESIUM ex fratre nepotem Hispanici exercitus Imperatorem, tum tuis, tum patris Octavii laudibus provocatum, tanta prudentia, ac fortitudine Belgicum bellum</p>	<p>But why are we remembering old [matters]? Since at this time let us see with great admiration of virtue Alessandro Farnese, nephew of the ruling brother of the Spanish army, now challenged with your own and with the praise of [his] father Ottavio, to have administered the Belgian war with such</p>

<p>administravisse, ut solidae victoriae prope nihil desit, nisi triumphus: nam rebellibus, qui Christianissimam nationem, ad defectionem ab ecclesia, et Philippo Rege sollicitaverant, partim caesis, partim captis, universam pene provinciam incredibili felicitate pacavit: munitissima oppida, quae aut vi capta diripuit, aut in deditionem accepit, imperata facere, et leges accipere coegit; atque adeo ad priscam fidem, et Ecclesiae Romanae obedientiam, et Regis optimi ditionem revocavit, ita ut iure poeticum illud ei merito convenire dicas:</p>	<p>wisdom and courage, so that almost nothing is missing from a solid victory except triumph, for those who had, with rebels, incited the most Christian nation to defection from the Church, and from King Philip, with some cut down, some captured, he had pacified nearly the whole province with incredible good fortune, he laid waste to heavily fortified towns, which were either captured by force, or taken by surrender, made to be ruled over and forced to accept laws; and recalled to the former faith and the obedience of the Roman Church, and the authority of the high King, so that justly you may say that poem rightly fits him:^{FN}</p>
<p>Tu regere Imperio populos Romane memento, Hae tibi erunt artes, pacique imponere morem, parcere subiectis, et debellare superbos.</p>	<p>You, Roman, remember to rule the peoples with your authority; these will be your skills: to impose the custom of peace, to spare those subjected and to subdue the haughty. [<i>Aeneid</i> 6, 851-3]</p>
<p>Tu vero Princeps, et Cardinalis ampliss. dum tum Sanctissimi GREGORII Pont. Max. exemplo permotus, tum potissimum tua virtute incitatus nullis sumptibus parcens vetera templa restituis, nova quam magnificentissima extruis, quid porro aliud facis, quam quod alios Principes, tuo et ipse exemplo ad summi Dei cultum, et Religionem accendi? gymnasia vero fovere, viros doctos (ut semper fecisti) alere, ac tueri, quid aliud est, quam fortissimos athletas parare, qui sua sapientia haereticorum technas, et commenta confutent?</p>	<p>But you Prince, and most illustrious Cardinal, while moved now by the example of the then most Holy Pope Gregory, now stirred especially by your virtue, sparing no expenses, you restore ancient temples, you raise up new ones as magnificent as possible, what else do you do further, than with respect to other princes inflame by your own example to the worship of God the highest and to Religion? But to foster seminaries/ gymnasia, to nourish (learned men (as you have always done), and protect, what else is there, than to prepare the strongest athletes, who refute the tricks and the commentaries of the heretics with their wisdom.</p>
<p>Quae cum ita sint, iam satis constare puto, divina prope voluntate constitutum esse, uti Farnesiae gentis Heroes veluti ex equo Troiano prodeuntes, Ecclesiae sanctae ornamento, atque praesidio perpetuo sint addicti. Suscipe igitur Card. Ampliss. nostrum Folengium tuo nomini</p>	<p>Given these circumstances, I think it is already enough to have resolved almost by divine will, just as Heroes of the Farnese clan going forth from the Trojan horse, with the ornament of the holy Church, and they are devoted to everlasting protection. Therefore most</p>

ac tutelae commendatum, et omnibus elutum sordibus, ac plane redivivum complectere, ut tuo patrocínio munitus in lucem prodiens, sese quasi iure quodam postliminii orthodoxis aliquando reddat.	Illustrious Cardinal, support our Folengo recommended by your name and guardianship, and cleansed of all filth, and completely embrace [him] reborn, so that coming forth into the light armed with your patronage, so that he may rightly bring himself back, as it were, to the orthodox [believers] before it's too late.
Vale Princeps, et Card. Ampliss. et istam tuam praeclaram in nostram Rempub. voluntatem, conserva, illamque (ut semper facis) fove, ac tuere. Deus Opt. Max. diu te sospitet, et ad Ecclesiae utilitatem incolumem, ac felicem conservet.	Farewell, Prince and Illustrious Cardinal, and preserve this renowned favor of yours toward our Republic, and foster it (as you always do) and watch over it. May God the Greatest and Best defend you for a long time, and preserve [you] unharmed and blessed for the benefit of the Church.
Ill. ma et R. ma D. Tuae [Illustrissima et Reverendissima Dominationis Tuae]	Most illustrious and most Reverend of your Domination
Addicti clientes, Praeses, et Diffinitores Congreg. Casinen.	Devoted vassals, Guardians and Delegates to the [Monte] Casino Congregation

^{FN} **Pope Gregory XIII**, Ugo Boncompagni (1502–April 10, 1585; pope 1570–1585), from Bologna, taught law in Padua to, among others, Reginald Pole and Cardinal Alessandro Farnese (to whom in turn the dedicatory letters of the 1555 and 1585 editions are addressed). Best known for the Gregorian civil calendar which remains accepted internationally. Before becoming pope he served as a legate to Philip II of Spain with whom he maintained a close lasting relationship, and he had an illegitimate son, Giacomo Boncompagni, whom he appointed castellan of Sant'Angelo and Gonfalonier of the Church. As pope, Gregory confiscated houses and properties belonging to the Church, thus alienating many nobles and causing “economic and social chaos in the Papal States,” Wikipedia. It is not known if he actually participated in approving the publication of these *Commentaries on the Psalms* by GB Folengo, as he was 83 and died in April, 1585. Given his educational background in Latin and jurisprudence it seems unlikely that as a near contemporary of Folengo's, studying and teaching in Bologna, he could have read his commentaries and not perceived the erotic coding.

^{FN} Cardinal Antonio Carafa (1538–1591) was a librarian, Greek and Latin scholar and manuscript collector.

^{FN} Not the Alessandro Farnese to whom this letter and the volume is dedicated, but Alessandro Farnese (1545–1592), Italian noble and condottiero and later a general of the Spanish army, who was Duke of Parma, Piacenza and Castro, son of Ottavio Farnese. Ottavio Farnese (1524–1586), Duke of Parma and Piacenza, he was the second son of Pier Luigi Farnese, Duke of Parma and Piacenza and later Castro, grandson of Pope Paul III, and brother to Cardinal Ranuccio Farnese.

Philip II (1527–1598), King of Spain, Portugal, Naples and Sicily, son of Emperor Charles V and Isabella of Portugal, he married Queen Mary I of England and Ireland.

5. Indexes of the 1543 and 1585 editions compared

GB Folengo, *Commentaries on the Psalms: Indexes/ Indices of the 1543 and 1585 editions compared*

Editions used

1543: GB Folengo 1543 All Psalms 366115.pdf

My transcription is based on a digitized copy from the Bayerische Staatsbibliothek in München, Germany (Bavarian State Library, abbreviated BSB) with the date 1542, no. 36611599010014. This may be downloaded from BSB Munich:

<https://opacplus.bsb-muenchen.de/title/BV001488199>

NOTE: pp. 175v-176 has been copied twice, so if one eliminates pdf pages 369-370 the pages numbers will align with documents based on this volume.

Also available on Google Play Books, but with different PDF page numbers.

<https://play.google.com/books/reader?id=gpEAAAACAAJ&pg=GBS.PP4&printsec=frontcover>

1585: GB Folengo 1585 Psalms Bibliopolas BSB Google.pdf

A digitized copy may be downloaded from BSB Munich

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And the same copy is available on Google Play Books:

<https://play.google.com/books/reader?id=5eNDAAAACAAJ&pg=GBS.PP6>

My desultory comments on some of the passages as well as some translations follow the Index table.

	{pdf 914, Index} \1585 pdf 950\ Added in 1585; \specific word or words added\ Missing in the 1585 edition from the 1543 edition.	1543 Index page (c and d refer to verso (v))	1585 Index page
1.	Abbatis officium	299.d	299.d
2.	Abel quale sacrificium Deo obtulerit	244.b	242.c
3.	Abiae ad hostes oratio	284.c	284.a
4.	Abimelech praecidit ramos	251.b	249.c
5.	Ablutiones Iudaeorum	314.d	315.c
6.	Abraham fidelium omnium pater.	349.c	350.d
7.	Abrahae filii qui revera nominandi.	302.b	302.b
8.	Abstinentiae commendatio	363.d	366.a
9.	Abusus in rebus omnibus perniciosissimus	346.b	347.c
10.	Abyssi significatio in scripturis.	143.d, 175.b, 264.c-d, 446.b	141.d, 173.b, 263.b, 451.a
11.	Achab divina ultione quam evere [sic, severe] punitus	253.a	251.c

12.	Achitophelis astutia	262.b	260.d
13.	Actiones nostrae in re salutis cum sunt dubiae, dubia et ipsa redditur salus	38.d	Missing
14.	Actionibus nostris fidere nequimus, quantumvis candide et nobis et caeteris vivere videamur.	64.a	64.a
15.	Adam cur fugerit faciem Dei.	294.a	294.a-b
16.	Adae praevaricatio	252.a	250.b
17.	Adeps pro rerum affluentia	48.b, 270.a, 385.c, 443.d	48.a, 268.d, 388.d, 448.d
18.	Adiurati qui dicantur	236.c	234.d
19.	Adolescentia ad vitia proclivis.	87.c, 380.a	87.a, 382.d
20.	Adolescentia elegans descriptio.	380.a	382.d
21.	Adorare apud Hebraeos quid	5.d, 102.c	5.d, 101.c
22.	Adoratores veri qui	330.b-c	331.b-c
23.	Adorandi ritus	375.b	378.a
24.	Adorandi vera ratio	334.b, 375.b	335.b, 378.a
25.	Admonitio popularis ac benevola quo loco adhibenda	198.b	196.b
26.	Adversitates cur felicissimae appellandae	162.d	160.d
27.	Adulationis detestatio	211.a-b, 305.d, 339.d	209.a-b, 306.a, 340.c
28.	Adulterii et scortationis malum in universum orbem debacchari.	205.d	203.d
29.	Adulterii poena	355.c	357.a
30.	Aedes sacrae et coenobia quamobrem aedificata	94.b, 95.b-c, 96.c	93.b, 95.c-d
31.	Aedomaei gens sordida	230.b	228.c
32.	Aegypti descriptio	288.a	287.d
33.	Aegypti ad fidem accessus	254.d	253.a
34.	Aegypti plagae	282.a, 351.b-c	282.b, 250.c-d
35.	Aegyptiorum in Hebraeos odium.	296.d	296.d
36.	Aegyptiorum lingua Hebraeis incognita	Ibid.c [296.c]	Ibid.c [296.c]
37.	Aemulatio pro ira	289.b	289.b
38.	Aequitas quid	335.b	336.b
39.	Aeris frigidam plagam, et Solis ardorem, in scripturis pro adversitate accipi	195.b	193.b
40.	Aeruginis dictione scriptura quid velit	288.b	288.a
41.	Aetas nostra quare aurea dici queat	51.d	51.c
	{pdf 915, Index, p. 449v}		
42.	Aetatis felicitatis descriptio	130.b-c-d	128.c-d
43.	Aetatis nostrae imago et facies spiritus sancti penicillo efficta	73.d, 130.c	73.c, 130.d

44.	Aetatis nostrae sanctimonia libentius publicis inservit aspectibus, quam secretis divinae maiestatis obtutibus	93.c	91.c
45.	Aeternum seu sempiternum Hebraeis saepe pro longo et indefinito tempore poni	200.a, 246.a	198.a, Missing: 244.c
46.	Aethan locus	275.c	274.c
47.	Aethiopum religio	254.d	253.a
48.	Aevi nostri conditio tanquam penicillo depicta	39.b, 74.a, 130.c-d	39.a, Missing: ~74.a, 129.a
49.	Affectiones unde nascantur	244.d	243.a-b
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1489.	Natio nulla tam remota quae non audierit voces rerum conditarum, suo more loquentium et praedicantium conditoris virtutes	61.c	61.c
1490.	Naturarum diversarum una persona in Christo	92.c	91.c-d
1491.	Naufragium in obsidione Cirtae	347.c	348.d
1492.	Navigationis pericula	359.b-c	361.b-c
1493.	Navigationis utilitas	347.b	348.b
1494.	Nautica ars admirabilis	359.b	361.b
1495.	Nephthalim tribus unde nomen accipiat	254.a	252.b
1496.	Nequitia quid	270.b	269.a
1497.	Niceae direptio	436.d	441.c
1498.	Noe diluvium	345.b	346.b
1499.	Nomen Dei quid	21.d, 212.c, 213.b	21.d, 210.c, 211.b
1500.	Nomine domini venire quid	378.b	381.a
1501.	Nomina mentita, et ab infimo inferorum barathro evocata	42.a	Missing [and excised from text]
1502.	Nominum Iudaeorum commutatio miserrima	43.d	43.d
1503.	Norma ad intelligendas scripturas universalis proposita	164.b	162.b
1504.	Novi hominis exercitia	388.d	392.d
1505.	Nox in scriptura quid	201.a	199.a
1506.	Nox contemplationi ac preceationi aptissima	282.a, 385.a, 421.b	281.b, 388.a, 425.b.a
1507.	Noctis usus ac fructus	347.a	348.a-b
1508.	Noctis divisio	316.b	317.a
1509.	Noctis apud Hebraeos vigiliae quatuor	392.d	396.d
1510.	Noctis gloria	61.b	61.b
1511.1	Nostra quo hodie devenerint	Not in 1543	415.a

1511.	Nubium definitio	102.d, 344.d	102.a, 346.a
1512.	Numinis vis	357.b	359.a-b
1513.	Nycticorax avis	338.a	339.a
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1514.	Oblationes voluntariae.	389.a	392.d
1515.	Obligationes pro improbis actionibus	404.c-d	408.c-d
1516.	Obtrectationis detestatio	237.b	235.b
1517.	Obtrectatorum nomen e libro vitae expunctum	212.b	210.a-b
1518.	Ocii detestatio	320.d	321.d
1519.	Odium piorum in impios quatenus probandum	348.c, 429.a	387.c, 433.d
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1520.	Olei natura ac virtutes	431.d	436.b
1521.	Onagri natura	345.c-d	346.c-d
1522.	Onocrotali avis descriptio	337.d	339.d
1523.	Opera fidei quam necessaria	357.d	359.d, 383.d
1524.	Opera nostra quamvis bona in re spiritus intertextere, peccatum turpissimum/ Opera nostra quamvis bona in re spiritus non intertextenda	93.a	92.a
1525.	Operum iustitia quam frivola	117.c	Missing
1526.	Operum nostrorum infirmitas	353.a	354.d
1527.	Operum quantumvis bonorum consuetudini plus tribuentes quam verae in Deum fiduciae, misere errant.	70.a	69.d
1528.	Operationum nostrarum audacia equo effraeni comparata	67.b	67.b
1529.	Operationes nostrae ideo bonae, qui a gratia habent quod bonae sunt.	126.b-c	124.d
1530.	Oppressorum pro Evangelio exitus describitur	268.a	266.c
1531.	Opus pro mercede	363.b	365.c
1532.	Orandi compendiosissima ratio	244.c, 334.b-c	243.a, 335.b-c
1533.	Oratio qualis esse debeat	213.b, 337.b	211.b, 338.a- b
1534.	Oratio ad Deum fiat mente pura.	244.d	343.a-b
1535.	Orationes quae a domino exaudiantur	238.d, 373.c	237.d, 376.c
1536.	Oratio spei stimulus est	115.a	114.a
1537.	Oratio spei auxilio denudata, impia est/ est invalida et vana	115.a	114.a
1538.	Oratio sine fide manca et inutilis	440.a	444.d
1539.	Oratio sanctorum quam efficax.	333.d, 334.a	334.d, 335.a
1540.	Orationis sive precationis vis.	131.d, 244.c	130.a, 243.a
1541.	Orationis quod initium esse debeat.	86.b	85.c-d

1542.	Orationes nostrae cur hodie a deo non exaudiantur	333.d	334.d
1543.	Orationibus cur ieiunia debeant esse coniuncta	363.d	366.a
1544.	Orbis terrarum totus ad aeternae vitae immensitatem collatus, angustissimus angulus est	345.a	346.a
1545.	Oreb Madianitarum factionis dux.	300.d	300.d
1546.	Organorum in templis usus Vide Musicam.	253.b, 307.b	251.b, 307.d
1547.	Orphani significatio in scripturis.	30.d, 248.b	31.a, 246.b
1548.	Ortus hominum turpitudine summa.	207.d	205.d
1549.	Os hominibus cur a Deo datum	262.d	261.b
1550.	Oris formandi vim a Deo esse.	210.a	207.d
1551.	Osculandi pedes summi Pontificis mos unde	267.b	265.d
1552.	Osianna quid	378.a	380.d
1553.	Ossium significatio quae in scripturis	113.c, 132.b	112.c, 130.c-d
1554.	Otomanni crudelitas	436.a	440.d
1555.	Ovium comparatio valde elegans	80.c	80.a
1556.	Ovium cur tam crebra in scripturis mentio	283.c-d	282.d-283.c
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1557.	Palma cur victoriae signum	321.b-c	332.a-b
1558.	Palmae natura	Ibid.	Ibid.
1559.	Panis doloris quid	409.c	413.c
1560.	Panis vitae Christus	286.b	285.d- 286.a-b
1561.	Panis necessitas	346.b	347.a
1562.	Parabola quid	283.d	283.a
1563.	Paradisi descriptio	248.d	247.a-b
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1565.	Parentum munus ac officium	438.b	443.a
1566.	Partitiones in rebus sacris definiendis quatenus admittendae	261.a	259.b-c
1567.	Passer prudentiae typus	338.a	339.a
1568.	Passeris ad hominem comparatio exquisita	403.a	407.a-b
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1573.	Pastores falsi	254.b, 302.d, 378.b	252.c, 302.d, 381.a
1574.	Pastorum cura et industria descripta	81.a	80.c

1575.	Pastorum bonorum virtutes	254.b	252.c
1576.	Pastorum Ecclesiae negligentia quam perniciosa	267.c, 277.a, 283.c	266.a-b, 282.d
1577.	Pater coelestis per Christum omnia sapientissime condidit	57.d	57.c-d
1578.	Patris et filii consentiens voluntas.	251.b	249.c-d
1579.	Patrum peccata cur puniantur in posteris	362.c-d	364.d-365.a
1580.	Patres antiqui cur praesentis vitae adeo amantes fuerint	16.b-c	16.b-c
1581.	Patrum antiquorum in rebus divinis contemplandis celsitudo.	66.d	66.c-d
1582.	Patientia piorum	237.b	235.c
1583.	Patientiae exemplum	211.b [maybe 211.d?]	149.d [Psalm 37.25]
1584.	Paulus agnus ex lupo effectus	25.c	25.c
1585.	Paulus e tribu Beniamin	254.a	252.b
1586.	Pauperis in scripturis significatio quae sit	30.d	31.a
1587.	Pauperes Christi qui	25.d, 26.b	25.d, 26.b
1588.	Pauperum desideria descripta	31.c	31.c
1589.	Pauperum patientia non inanis	27.b	27.b
1590.	Pauperies homini bene instituta sic honesta mater, mendicitas vero noverca est	86.d	86.a-b
1591.	Paupertas vera	152.a	149.d, 190.a
1592.	Paupertas pro contemptu	276.a	275.a
1593.	Pax piorum in medio persecutionum	279.b	278.b-c
1594.	Pax spiritualis quam necessaria hominibus	Ibid.	Ibid.
1595.	Pax conscientiarum	266.c, 304.d	265.a-b, 305.a
1596.	Pax piorum qualis	394.a	398.a
1597.	Pacis finis et terminus gloriosissimus	400.c	404.d
1598.	Pacis divinae ratio duplex	141.b	139.b-c
1599.	Pacis totius orbis summa quae esse debeat	146.b	144.b-c
1600.	Pacis definitio elegans	148.c	146.c
1601.	Pacis custodia principibus data	265.d	264.b-c
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1602.	Pacis amator Christus	266.c	265.a-b
1603.	Pacis commendatio	420.b, 421.b	424.b-c, 425.b
1604.	Pacem non nisi maxima vi animi ab hominibus apprehendi posse.	131.a	129.b-c
1605.	Peccatoris descriptio; Eius poena	1.b; 206.b-c	1.b; 204.a-b
1606.	Peccatoris laetitia quae esse debeat	208.b	206.a-b

1607.	Peccatorem se fateri non satis est, nisi peccata corrigat et emendat	118.a	116.c-d
1608.	Peccatores quatenus exaudiantur a Deo	239.d	238.a-b
1609.	Peccatorem habitatio	303.a	303.a
1610.	Peccatorum etiam in hac vita poenae	319.b	320.a-b
1611.	Peccatorum in mundo felicitas vertetur in damnationem	320.d	321.c-d
1612.	Peccatum maximum	64.d	64.c-d
1613.	Peccati epitheta	43, b	43.a-b
1614.	Peccati poena mors est	72.b, 358.a-c	72.a, 359.d-360.a
1615.	Peccati labes	160.a	157.d-158.a
1616.	Peccati sordes inevitabilis	208.a	205.d
1617.	Peccati captivitas gravissima	303.c	303.c-d
1618.	Peccato excluso nihil mali nomine vocari debet	127.c	125.d
1619.	Peccata quae letalia	38.a	38.a
1620.	Peccata a Deo tegi dicuntur, cum nos non tegimus	117.b-d	116.b-d
1621.	Peccata quantopere extimescenda.	229.a	227.a-b
1622.	Peccata aliorum tegenda potius quam revelanda	257.b	255.c-d
1623.	Peccatorum dominium deprecandum	64.c	64.c-d
1624.	Peccatorum in homine multitudo aestimata	167.b-c	165.b-c
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1625.	Peccatorum gratuita est remissio	341.c	342.c
1626.	Pectoris erga Deum exercitatio quae esse debeat	26.b	26.b
1627.	Pecorum carnificinam nihil ad sacrificia facere	208.b	206.a-b
1628.	Pedicularis morbus	351.c	353.a
1629.	Pellicani avis descriptio	337.d	338.d
1630.	Pellis pro carne	Ibid.c	Ibid.c
1631.	Penuriae causae	359.d	361.d
1632.	Perfectio hominis quae	208.d	206.d
1633.	Perfectionis summae indicium, nos nihil aliud nisi strumam ac luem peccati esse confiteri	119.a	113.c-d
1634.	Perfectionis summa	146.c	144.c
1635.	Perfectorum vita qualis	262.d	261.b
1636.	Perfidorum mores	218.a	216.a
1637.	Perfidiae poena	362.b	364.b
1638.	Perfidiam omnes locos occupare	35.d	35.b
1639.	Perfidiosorum hominum descriptio	233.b	231.c
1640.	Perfidiosorum poena cruentissima	236.b	234.c
1641.	Perfidiosorum typus Iudas	361.c	363.c
1642.	Periculum magnum existimari debet, in celebranda Dei erga electos memoria non sedulo versari	107.b	106.b

1643.	Periculo nihil vicinius quam periculum non timere	87.a	86.b
1644.	Periurium inter oris varia peccata maximum	84.d	84.b
1645.	Periurii genus quod periculosissimum	236.c-d	234.d
1646.	Persarum sapientes Christum adorant	267.b	266.a
1647.	Persecutio piis quam necessaria	259.d	258.a
1648.	Persecutio piorum	299.d	300.a
1649.	Persecutionis atrocitas ad desperationem fere compellit pios interdum	234.c	232.d
1650.	Persecutionis horror fidem extinguit/ infirmis, in fide nutandi occasio	256.d	255.a-b
1651.	Persecutionis descriptio	363.c	365.d
1652.	Persecutiones piorum	256.b	254.b
1653.	Persecutionum tempus in scripturis aestui meridiano aut frigidis lunae radiis comparatum	397.c	401.c
1654.	Persecutionum immanitas quando probis ac improbis exitiosa sit	211.d-212.a	209.d-210.a
1655.	Persecutionum imago Christus.	247.b, 267.d	245.c, 266.b-c
1656.	Persecutionum frequentia terret etiam pios	279.b	278.b
1657.	Persecutionum acerbitas piis etiam movet indignationem	329.b-c	330.b
1658.	Persecutionum horrenda monstra descripta	46.c	46.b
1659.	Personarum in psalmis crebra mutatio	318.a	318.d
1660.	Personarum cur tam crebra in prophetis mutatio	333.a	334.a
1661.	Perturbationes unde nascantur.	244.d	243.a-b
1662.	Perversitatis nostrae summa, timoris divini absentia	39.a	39.a
1663.	Persuasio falsa quae	29.b	29.b
1664.	Pestis hominum et iumentorum memorabilis	288.c	288.c
1665.	Petrae significatio in scripturis.	231.c, 285.b	229.d, 284.b
1666.	Petrae confractae miraculum	285.b	284.b
1667.	Petri lapsus	294.b	294.b
1668.	Pharaonis desperatio; Interitus	280.c; Ibid., 252.d	279.c; Ibid., 251.a
1669.	Pharisaeorum vita	212.d	210.d
1670.	Philosophorum iustitia	2.d	2.d
1671.	Philosophorum scholae notatae	83.d	83.a-b
1672.	Philosophorum haereses	345.a	346.a-b
1673.	Phinees quam iusto zelo scortatorem occiderit	355.c	357.b
1674.	Phlegethontis, Aetnae, aliorumque ignium comparatio ad desperatorum aestum	70.c	70.b
1675.	Physiognomi potissimum ex oculis iudicant, et maxime superbos.	56.b	56.a
1676.	Pietatis vis	306.a	306.c-d
1677.	Piscium marinorum magnitudo.	347.b	348.b

1678.	Pii cum regnant, populus velit nolit ad Deum convertitur	19.c	19.c
1679.	Pii eo minus se iustos arbitrantur, quo magis iustitia a Deo donantur	119.b	117.b
1680.	Pii a malorum impetu tuti	279.b, 317.d, 318.a	278.b-c, 318.c-d
1681.	Pii Dei iudicia reprehendere interdum videntur	276.b	275.b
1682.	Pii quatenus odio homines prosequuntur	386.b, 429.a	389.c, 433.c
1683.	Piorum ad impios comparatio arguta	19.d	19.d
1684.	Piorum querelae	33.d	33.d
1685.	Piorum imprecationes quare non parvipendendae	414.a	418.a
1686.	Piorum execrationibus atque diris subiici periculosum	168.b	166.b
1687.	Piorum lapsus	176.b	174.b
1688.	Piorum exercitatio ad perfectionem quae	218.b	216.b
1689.	Piorum praemia	239.b, 253.b, 341.a	237.c, 251.c, 341.a
1690.	Piorum consilia salutaria	247.d	246.a
1691.	Piorum irrisiones et opprobria.	257.c	256.a
1692.	Piorum poenis licet acerbis nunquam satiantur impii	259.d	258.a-b
1693.	Piorum vita laudatissima	262.d	261.b
1694.	Piorum cum Deo expostulationes	276.c	275.c-d
1695.	Piorum in afflictionibus consolatio.	281.c, 288.d, 330.d, 342.b 350.a, 351.a 352.a, 353.d, 364.a, 375.a, 376.a-b, 383.d, 393.d, 430.d	280.d, 288.b, 331.d, 343.b 351.b-c, 352.c 353.a, 355.c, 366.a, 377.c-d, 378.c-d, 386.d, 397.d, 435.b-c
1696.	Piorum persecutiones tam diras cur Deus permittat	281.c	280.d
1697.	Piorum ad veram religionem amplectendam studium ardentissimum.	301.d	301.d
1698.	Piorum in hoc mundo dolores.	393.c	397.c
1699.	Pios cur contemni patiatur Deus.	259.d	258.d
1700.	Piis totius orbis confusio et fluctuatio in tranquillitatem cedit	148.a	146.a
1701.	Plagarum omnium miserrima, clamare ad Deum, et non exaudiri.	58.d	58.d

1702.	Plantae infructiferae in tecto superbiae enatae descriptio	414.b	418.d
1703.	Pluviae fructus	266.c, 346.a	265.a, 347.b
1704.	Poenitentia ad assequendam beatitudinem necessaria	53.d	53.d
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1706.	Poenitentiae forma	17.a	17.a
1707.	Poenitentiae luctus depicti	118c-d	117.c-d
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1708.	Poenitentiae descriptio	208.b-c	206.b-c
1709.	Poenitentia exemplum	209.a-d	207.a-b
1710.	Poenitentia agentes peccatores non aspernatur Deus	357.c	359.b
1711.	Pollicitationes divinae	213.d	211.d
1712.	Pomorum custodiae ratio	291.b	291.b
1713.	Ponere pro dare	241.d	240.a-b
1714.	Pontificis pedes cur exosculentur	267.b	266.a
1715.	Populi qui dicantur	3.b	3.b
1716.	Portae in sacris significatio	26.c, 308.a, 335.a	26.c, 308.b, 336.a
1717.	Portae mortis quae	26.c	26.c
1718.	Portae Sion	Ibid.d	Ibid.a
1719.	Portarum tabernaculi typus	377.b-c	380.a-b
1720.	Portenta	349.b-c	350.c-d
1721.	Posteritatis relinquendae ratio	412.d, 413.c	416.d, 417.c
1722.	Potentum immanitas descripta	37.b	37.b
1723.	Potentum consilia contra veritatem quam irrita	441.a	446.a
1724.	Potentia impiorum quam onerosa Ecclesiae	278.b	277.b
1725.	Potentiae divinae signa	247.c, 275.b-c	245.d-246.a, Missing: 274.b, but text remains
1726.	Potestas eorum perversa, qui ex aliorum subiectione atque humilitate solummodo grandes apparere contendunt	405.a	409.a-b
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1727.	Praeceptorum Dei summa	368.b	370.c
1728.	Praedestinatio	260.a	258.b-c
1729.	Praedestinatio in Dei amore sita	290.a-b	290.a-b
1730.	Praeses aut princeps quis	5.b	5.b
1731.	Praesulis veri ac falsi descriptio	315.c	316.b

1732.	Praeteriti temporis pro praesenti apud Hebraeos acceptio quam frequens	373.b	375.d
1733.	Precatio qua ratione ad Deum fieri debeat	244.c	243.a-b
1734.	Precatio ex corde immundo profecta, quam perniciosa	Ibid.d	Ibid.
1735.	Precationis fervidae ad Deum vis et efficacia	131.d	130.a
1736.	Precationes/ Praecationes immundae quae	49.6 [sic: b]	49.a-b
1737.	Precationes quae exaudiantur.	238.d-239.a	237.a-b
1738.	Precationes piorum quam efficaces; Vide Oratio.	333.c	334.c
1739.	Priapus deus	355.b	357.a
1740.	Primates nonnulli cur praecipui hostes veritatis	237.a	235.b
1741.	Primogenitorum praerogativa	313.c	314.a
1742.	Principis officium	3.b, 336.c, 367.b	3.b, 337.c, 369.c
1743.	Principis boni virtutes	373.d	376.b
1744.	Principis boni laus	82.a, 436.d	81.b-c, 441.c
1745.	Principes nobilissimi a mortalium memoria adeo elapsi, ut nunquam eos fuisse iures	104.a	103.a
1746.	Principes dii terreni	262.a	260.c
1747.	Principes cur dii in sacris appellati	292.d, 293.c	292.d, 293.c
1748.	Principes cur hodie a subditis contemnantur	360.b	362.b
1749.	Principum institutio	380.b	383.a-b
1750.	Principum et aulicorum mores descripti	69.d	69.c
1751.	Principum est, attentis auribus audire subditos	262.a	260.c
1752.	Principum nostratium mores taxantur	211.a, 262.a	208.d- 209.a, 260.c
1753.	Principum facilitas	262.a	260.c
1754.	Principum levitas	Ibid.b	Ibid.d
1755.	Principum bonorum descriptio	267.c, 373.d	266.a, 376.b-c
1756.	Principum mores inciviles taxantur	360.b	362.b
1757.	Principum favor momentaneus	376.b	379.a
1758.	Probitatis studia maxime remunerantur	271.b	270.a
1759.	Proborum vita qualis	212.b, 218.c	210.b, 216.c
1760.	Proborum vita periculosa	213.b	211.b
1761.	Proborum sermo, Dei sermo est	219.c	217.c
1762.	Proditionis poena	362.b	364.b-c
1763.	Proditorum mores et ingenia.	171.a-b, 219.c- d	169.a-b, 217.c-d
1764.	Profunditas pro afflictione	253.a	251.b
1765.	Promissiones factae de Christo	311.a-c, 331.c	311.b, 332.c
1766.	Promissiones a Deo factae quam certae	255.c, 304.b- c, 311.b-c, 314.a, 315.b, 349.c-d,	253.b, 304.b-c, 311.c-d, 314.c, 316.a,

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1767.	Promissiones divinas cur scriptura toties inculcet	359. b	361.b
1768.	Prophetae falsi descriptio	387.a	390.b-c
1769.	Prophetae cur subinde repetant, haec dicit Dominus	253.a	251.b
1770.	Prophetae falsi in suo nomine veniunt	378.b	381.a
1771.	Prophetarum verba quomodo accipienda	3.a	3.a
1772.	Prophetarum mos sententias easdem nonnunquam repetere et inculcare, ad maiorem vim orationis manifestandam	73.a	72.c-d
1773.	Prophetarum sanctitas	255.a	253.b
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1775.	Propitiatorii typus	332.c	333.c
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1778.	Providentiae divinae ratio occultissima	242.d	241.a-b
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1784.	Psalmi Solomoni adscripti quomodo censendi	3.a	3.a
1785.	Psalmorum concinnitudo pulchre observata	68.b	68.a
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1789.	Psalmorum in Ecclesia usus	253.c	251.d
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1791.	Psalmorum subiectum et interpretes Christus	361.c	363.c-d
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1794.	Psalmos omnes a Davide compositos esse	3.a	3.a

1795.	Psalmos aliquos de Christo eiusque membris enarrari	169.a	167.a
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1800.	Pueris in Christi scholam introductis nihil minus quam Christus proponitur	94.c	93.c
1801.	Pugna multo atrocior quae cum vitiis et cupiditatibus conflictatur, quam corporis	96.a	95.a-b
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1803.	Pupillorum nomine scriptura quid intelligat	30.d, 248.b	31.a, 246.c
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1805.	Quies perfecta in hoc mundo nunquam speranda.	26.c	26.c
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1806.	Rahab quid	308.b	308.c
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1810.	Rectores animarum et vitae aliorum qui esse debeant	209.c	207.c
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1812.	Regnum qua ratione administrandum	243.c	241.d
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1814.	Regnum Dei pax et tranquillitas.	247.c	246.a
1815.	Regnum Christi innovatum	360.d	363.a
1816.	Regnandi libido	266.d	265.c
1817.	Regnandi libido quam perniciosa.	347.c	348.d
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1819.	Religio vera in quibus consistat,	76.d, 178.c, 304.d	76.b-c, 175.b-c, 304.d
1820.	Religio nostra quo hodie devenerit	411.a	Missing
1821.	Religio eorum qui timoris affectu ducuntur	287.a	286.d
1822.	Religionis summa et perfectio.	168.c	166.c
1823.	Religionis simulatae exempla pessima	47.a	46.d
1824.	Religionis falsa persuasio quam perniciosa	372.a	374.c
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1828.	Religionis reformatio quomodo instituenda	334.a	335.a
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1830.	Remedium praesentaneum in angustiis acerbioribus	50.b	50.a-b
1831.	Renes qua significatione in sacris accipiantur	20.a, 44.c, 92.d, 270.a	20.a, 44.b-c, 92.a, 268.d
1832.	Requiescere quid?	40.c	40.c
1833.	Rerum coelestium notioni quidam in terris praescriptus finis et modus, amori vero nullus	129.b-c	127.c-d-128.a
1834.	Rerum conditarum magnitudine et pulchritudine, quasi proportione quadam conditoris excellentia consideratur	61.a	61.a
1835.	Rerum ordo et successio in structura mundi pulcherrima	61.b	61.b
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1838.	Res prorsus latentes in rebus sacris interpretandis omittendae sunt	395.b	395.b-c
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1841.	Resurrectio Christi	251.d	250.a-b
1842.	Resipiscentia impiorum Deo quam grata	301.b-c	301.b-c
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1849.	Regum potentissimorum familiae funditus excisae	104.a	103.a-b
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1851.	Regum tremores doloribus mulieris parturientis eleganter comparati	196.a	193.d
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1853.	Reges, principes et magistratus omnes suum integrum munus non obire	401.b	405.c

1854.	Reges spiritus qui	251.a	249.b
1855.	Reges terrae qui dicantur	3.c	3.c
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1864.	Sacerdotum et monachorum vita sumptuosissima taxatur	278.a	277.a
1865.	Sacerdotum vestes quid adumbrent	418.c	422.d
1866.	Sacerdotum officia quae	419.c	423.d
1867.	Sacerdotum luxus et libido	419.c	Missing
1868.	Sacerdotium Christi quale	365.b-c	367.c-d
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1869.	Sacrificii veri et divini descriptio.	204.d, 206.d, 210.d	202.c-d, 204.c-d, 208.c-d
1870.	Sacrificia puerilia quae	205.a	202.d
1871.	Sacrificia vera quae	210.b-c	208.b-c
1872.	Sacrificia quae Deo gratissima	260.c, 303.b	258.d, 303.b
1873.	Sacrificia matutina et vespertina.	431.a-b	435.d-436.a
1874.	Sacrificiorum et rituum veterum magnus acervus brevi summa conclusus	166.c	164.c
1875.	Sacrificiorum veteris testamenti mysteria	244.a	242.b-c
1876.	Sacrificiorum lex abolita	204.a, 244.a	201.d-202.a, 242.b
1877.	Sacrificiorum acervi atque oneris quae summa	204.c	202.b-c
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1885.	Salutis nostrae vis ac summa	66.a	65.d
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1895.	Sanctitatis locus	235.a	233.b
1896.	Sanctuarium quid	271.b, 300.d, 301.a	270.a, 300.d, 301.a
1897.	Sanctus sat doctus est	29.c	29.c
1898.	Sancti Deo, et Deus sanctis haereditas	44.a	43.d
1899.	Sancti viri cur interdum tam ardentem in suos hostes invehantur	386.b	389.c
1900.	Sanctorum conditio	43.a	42.d
1901.	Sanctorum felicitas quae	169.d	167.d
1902.	Sancti qui vocentur	185.c	183.c
1903.	Sanctorum res gestae	220.b	218.b
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1905.	Sanctos non sui, sed gloriae divinae causa vindictam efflagitare	30.d	30.d
1906.	Sanguinarius quis	13.c	13.c
1907.	Sanguinis significatio in scripturis.	209.c	207.b-c
1908.	Sapientia mundi quam stulta apud Deum	320.c	321.b-c
1909.	Sapientia piorum stultitia iudicatur in hoc mundo	262.d	261.b
1910.	Sapientia munus proprium quod	198.c	196.b-c
1911.	Sapientiae verae descriptio	360.d, 368.a	362.d, 370.b-c
1912.	Satan iurgiorum pater	258.a	256.b-c
1913.	Saturari consiliis quid	298.a	298.a
1914.	Saturnus deus a gentibus sanctissime/ turpissimo ac nefandissimo ritu cultus	356.a	357.d
1915.	Saul victor Musica excipitur	250.a	248.c
1916.	Saulis levitas	211.a	208.d
1917.	Saulis in generum crudelitas unde.	219.a, 429.c	217.a, 434.a
1918.	Scabellum pedum Dei quid	333.b	334.b-c
1919.	Scandalum Hebraeis pro calumnia et opprobrio	206.b	204.a-b
1920.	Schola Christianorum Alexandriae.	254.d	253.a
1921.	Scientiae plenitudo, charitas est	52.c	52.b-c

1922.	Scortationis poena	355.b-c	357.a-b
1923.	Scribarum et sacerdotum apud Iudaeos conditio describitur	74.b	74.a
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1924.	Scriptura divina imperitis mulierculis et parvulis sapientiam suppeditat	62.d	62.c-d
1925.	Scripturam virtus in quo posita	198.c	196.b-c
1926.	Sculptilium adoratores iusto Dei iudicio damnatur	330.a-b	331.a-b
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1927.	Scutum pro fiducia	20.b	20.b
1928.	Seculum seculi quid	69.b, 172.d	69.a, 170.d
1929.	Seculi futuri umbra ostensa	92.b	91.b-c
1930.	Seculi nostri ob cognitam veritatem / Christi praesentiam felicitas	357.a	358.d
1931.	Seditionum pernicies; poena	252.d; 354.b	251.a; 356.a
1932.	Seditiosorum hominum mores; consilia	354.d; 237.b	356.b-c
1933.	Selah quid notet	27.a	27.a
1934.	Selah dictio explicata	190.b	188.b
1935.	Selmon mons	250.d	249.a-b
1936.	Senectus vivida	342.a	343.a
1937.	Senectus incommoda	316.d, 321.d	317.c, 322.c-d
1938.	Senectutem quid deceat, quid non.	359.d	361.d
1939.	Senex bene moratus, mundi sydus	359.d	361.d
1940.	Sene intemperato nihil turpius.	263.a	261.c
1941.	Senilis prudentia; ignavia; probitas	263.a; 321.d; Ibid.	261.c; 322.c-d; Ibid.
1942.	Senum studia	319.c	320.b-c
1943.	Seniores vigintiquatuor qui in Apocalypsi	189.a	187.a
1944.	Septenarius numerus pro indefinito in scripturis	34.d, 35.a	34.d, 35.a
1945.	Septenarii numeri perfectio	293.a, 393.d	293.a, 398.a
1946.	Sepulchra, divitum domus esse perpetuas	200.a	197.d
1947.	Sepulchrorum momentanea corruptela cum futura vita minime conferenda	45.c	45.b
1948.	In sepulchris habitare qui dicantur	248.b-c	246.d-247.a
1949.	Sermo nequam quid	237.c	235.d

1950.	Servitus vera in quibus potissimum rebus consistat	369.d-370.a-b	372.b-d
1951.	Servi Dei qui nuncupandi sint.	261.a	259.c
1952.	Servorum Dei differentia	261.a	259.c
1953.	Servos Dei quid deceat	336.d	337.d
1954.	Sfortiadum familiae interitus	413.a	417.a
1955.	Siccitatis nomine quid intelligendum	248.c	246.d-247.a
1956.	Signum olim Cain datum in malum	307.b-c	307.b-d
1957.	Signum divinae benevolentiae; praesentiae	274.c, 307.b; 229.c	273.c, 307.b-c; 227.d
1958.	Silentium pro patientia	232.d	231.a
1959.	Silicernii descriptio	115.b	114.b
1960.	Silo reprobata ob peccata populi.	289.b-c	289.b-c
1961.	Similitudines cur in sacris literis tam frequentes	250.d	289.b-c
1962.	Similitudinum utilitas	250.d	249.a-b
1963.	Simpliciores hodie a recto perfectionis cursu non retardari, miraculo simile	95.b	Missing
1964.	Simplicitas Deo semper gratissima.	303.b	303.b
1965.	Simulachrorum superstitionosa adoratio/ varietas	371.d-372.a-b	347.b-d
1966.	Simulationis et hypocriseos pestis descripta	93.b	92.b-c
1967.	Simulatores odit Deus	303.b	303.b
1968.	Simulatorum et hypocritarum studia descripta	34.a-b	34.a-b
1969.	Simulatorum numerus infinitus.	256.b	254.c
1970.	Simultas semper plurimum Ecclesiae obfuit	48.d	48.c-d
1971.	Simultatis incommoda	373.d	376.b-c
1972.	Sinai mons	251.c	250.a
1973.	Sinai montis concussio miraculosa	371.b	373.d
1974.	Sinistra pro ira	18.a	18.a
1975.	Sinus pro interiori animae parte.	293.a	293.a
1976.	Sion mons descriptus	4.b, 195.b, 420.b	4.b, 193.a-b, 424.b-c
1977.	Sion mons in scriptura pro Ecclesia	197.a	195.a
1978.	Sion, Hierusalem est in scripturis	202.c	202.c
1979.	Sion mons speculationum plenissimus	230.d	229.a
1980.	Sion mons fidei imago	238.c	237.a
1981.	Sitis animae	234.d	233.d
1982.	Solatia piorum in cruce; Vide, Piorum consolatio	383.d	383.a-b
1983.	Solis ardorem in scripturis pro adversitate accipi	195.b	193.a-b
1984.	Solis et lunae cursus	346.d	348.a
1985.	Solem prae caeteris coeli syderibus maiestatem Dei attestari	61.d	61.d
1986.	Solitarii qui	248.d	247.a-b
1987.	Solitudinis laus	317.b, 345.c	318.a, 346.d
1988.	Solitudines cur piorum hominum refugia	276.b	275.b

1989.	Somno similis est vita humana.	279.d	278.d
1990.	Sopor pro morte acceptus	7.b	7.b
1991.	Sordidum atque impurum nil magis in terris, quam iustitia nostra, si tantummodo nostra/ Sordida atque impura iustitia nostra, si tantummodo nostra	55.b	55.a
1992.	Specus in Iudea quatuor millia hominum capientes	221.b	219.b
1993.	Spes virtutum omnium necessarium condimentum	115.d	114.d
1994.	Spes quid	42.c	42.b
1995.	Spes orationis calcar est	115.a	114.a
1996.	Spes ignava est, nisi fervida oratione incalescat et inflammetur	115.a	114.a
1997.	Spes in afflictionibus piis non abiicienda	356.d	358.c
1998.	Spes in solo Deo firma ac quieta.	376.b	379.a
1999.	Spei definitio	18.c	18.a
2000.	Spei telum validum adversus mundi adversitates	417.a	421.a
2001.	Spei commoda et laudes celebratae.	154.d	153.d
2002.	Spiritualia carnali vocabulo [1585, sic: vocabo] deliniari	69.a	68.d
2003.	Spiritualium rerum meditatio qualis esse debeat	387.d	392.b
2004.	Spiritus arbor descripta	1.c	1.c
2005.	Spiritus finis est rerum coelestium	9.b	9.b
2006.	Spiritus copia in divinis odis.	42.d	42.c-d
2007.	Spiritus instructio bellica contra vitia	58.b	58.a-b
2008.	Spiritus odoramenta quae	82.d	82. a-b
2009.	Spiritus ebrietas quae	82.d	82.a-b
2010.	Spiritus fervores atque ignes explicati	398.b	402.b-c
2011.	Spiritus varii motus	215.a-b	213.a-b
2012.	Spiritus unitas in sacris quid.	248.b-c	246.b-c
2013.	Spiritus sancti dona et officia	249.b-c, 348.a-b, 435.c	247.c-d, 349.b-c, 440.b
2014.	Spiritus sancti necessitas	255.b	253.c
2015.	Spiritus sancti vis	198.c, 208.d, 321.b	196.b-c, 206.c-d, 322.a-b
2016.	Spiritus sancti ignis quam efficax	329.c	330.c
2017.	Spirituum beatorum castra quae.	96.b	95.b-c
2018.	Spirituum malorum potestati, nulla super terram comparanda.	402.c	406.c-d
2019.	Stare quid in sacris	1.b	1.b
2020.	Statuae sanctorum, rudiorum documenta	371.c	Missing
2021.	Statuarum vanitas	371.d	Missing
2022.	Sterilitatis causae	359.d	361.d

2023.	Studia et labores omnes vani, quibus sine Christi sanguine divinam gratiam promereri speramus	140.b	140.b
2024.	Sub praepositio, pro in	244.c	242.d-243.a
2025.	Subditorum peccata quomodo corrigenda	357.b	255.c
2026.	Superbia quam odiosa apud Deum	323.a, 336.b-c, 381.c	324.a, 337.b-c, 384.b-c
2027.	Superbiae et fastus exitus atque eventus qui	145.c	143.c
2028.	Superbiae descriptio	276.d	275.d
2029.	Superbiae typus	347.d	349.a
2030.	Superbi omnes et potentia aliqua insigni praediti, vi verbi Dei confringendi	103.d	102.d
2031.	Superborum conditio descripta	47.d, 49.a	47.c-d, 48.d
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2032.	Superbos in omnis generis errores proruere	145.b	143.b-c
2033.	Superborum finis et exitus	269.d	268.c
2034.	Superborum natura, mores ac ingenia	278.a, 362.a	277.a, 364.a-b
2035.	Superstitio exitialis, lues religionis est	363.a	365.b
2036.	Superstitionis detestatio	348.d	350.a-b
2037.	Superstitiones unde emerent	393.b	Missing
2038.	Superstitionum genera varia notata	57.a	56.d-57.a
2039.	Supplicationum vis et virtus; Vide Oratio	52.c	52.b
2040.	Synagoga quando inceperit, et quando desierit	347.a-b	348.b-d
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2041.	Tabernaculum verum	296.a	296.a
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2043.	Tanis Aegypti oppidum Dei miraculis clarum	285.a	284.c
2044.	Tareph quid	366.d	369.a
2045.	Tempestas pro potentia divina.	203.a-b	201.a-b
2046.	Templum sanctum, est Ecclesia fidelium	105.b	104.b
2047.	Templi conflagratio per Antiochum	273.c	272.b-c
2048.	Templi novissimi sub Christo aedificandi descriptio	196.c	194.b-c
2049.	Templa cur aedificata	348.d	350.a-b
2050.	Templa Dei vera	244.b	242.c-d
2051.	Templorum usus legitimus	223.b, 257.a-b	221.b, 255.b-c

2052.	Templorum insignis apparatus.	253.b-c	251.c-d
2053.	de Templis Christianorum vaticinium	274.b	273.a-b
2054.	Tempus gratiarum, seu miserendi, quando	119.b	117.d-118.a
2055.	Temporum mutationes in lingua Hebraea frequentissime	76.a, 373.b	75.d, 376.a
2056.	Tendicularum et laqueorum genera varia	90.c	89.c-d
2057.	Tenebrarum in sacris acceptio diversa	368.d	371.a-b
2058.	Tentatio gravissima quae	6.b	6.b
2059.	Tentatio maxima piorum, dum felicitatem impiorum intuentur	269.c-d, 270.c-d	268.b-c, 269.b-c
2060.	Tentationes a daemone diversis artibus exerceri	6.b	6.b
2061.	Tentationum utilitas	243.b	241.c-d
2062.	Tentationum malleus, tenacissima carnis forceps	46.d	46.c-d
2063.	Tentatori libentius servimus quam ipse nobis imperet aut dominetur	64.d	64.c-d
2064.	Terra mystica	246.d	245.b
2065.	Terrae significatio elegans	229.b	227.c
2066.	Terrae operationes	240.c	238.d
2067.	Tempestatis significatio	215.c	213.c
2068.	Terrena sectari et ambire fallacissimum	9.a	9.a
2069.	Testamentum quid significet	88.d, 205.b, 311.c, 314.a	88.a-b, 203.a, 311.d, 314.c
2070.	Testamentum inter Deum et homines	311.b-c	311.c-d
2071.	Testamentum Dei aeternum quale.	349.d	351.a-b
2072.	Testamentum novum quid praestet veteri	203.c	201.b-c
2073.	Thabor mons	312.b	312.c
2074.	Thalmudicorum de divisione maris opiniones	423.d	428.a-b
2075.	Theophili Folengii hendecasyllabum	367.d	370.a
2076.	Thorah lex	379.a	381.d
2077.	Tharsis Ciliciae quondam metropolis descriptio	196.b	194.a
2078.	Thomae Apostoli in praedicando Evangelio studium	267.a	265.c-d
2079.	Tibiae pro fortitudine	443.b	448.a-b
2080.	Timor domini ad quid prosit	367.d-368.a-b	370.b-d
2081.	Tituli psalmorum explicatu difficillimi	71.d	71.b-c
2082.	Tonitruum divini descriptio	53.a-b	52.d-53.a
2083.	Topazii gemmae natura	390.d	394.c
2084.	Tormentorum et inferni loca indicata	39.d	39.d
2085.	Tormentorum genera horribilia descripta	33.b	33.b
2086.	Tradi in manus domini quid	30.d	30.d
2087.	Traditionum humanarum utilitas	203.d	201.c-d
2088.	Tranquillitas animi in quibus consistat	272.d	271.c-d
2089.	Tribum Ioseph cur repudiarit dominus	290.a-b	290.a-b
2090.	Trinitatis effigies	220.c	218.c

2091.	Trinitatis mysterium	247.a	245.b-c
2092.	Trinitatem totam rerum omnium quae conditae sunt, creatricem extitisse	122.c	121.a-b
2093.	Terrarum servitus ad Christi nutum.	203.b-c	201.a-b
2094.	Tristitiae descriptio	208.b-c	206.a-b
2095.	Triumphus Christi speciosissimus	251.c-d	249.d-250.a
2096.	Triumphus fidelium	251.c	249.d
2097.	Triumphat hodie etiam Deus in Christo	252.b	250.c-d
2098.	Triumphantium ceremoniae	251.c	249.d
2099.	Tumuli patentis comparatio elegans.	14.c	14.c
2100.	Turcae superbia	347.d	349.a-b
2101.	Turcarum in Christianos severitas.	449.a	452.d-453.a
2102.	Turtur quot modis accipiantur.	275.d	274.d
2103.	Tyranni unde	292.b	292.b
2104.	Tyranni imperium quam grave	243.c, 262.b, 296.d, 298.d, 300.b	242.a, 260.d, 296.d, 298.d, 300.b
2105.	Tyrannorum interitus crudelis	299.c	299.c
	V		
2106.	Vanitas quid	382.d	385.d
2107.	Vasa pro instrumentis musicis	265.a	263.c-d
2108.	Vatis prudentia in explicandi sceleratorum vita	39.c	39.c
2109.	Venetorum malleus Turca	347.d	349.a-b
2110.	Venetorum officium	344.d	346.a
2111.	Verbum/ Verborum [sic, 1585] Dei cur assidue audiendum	388.c	389.b-c
2112.	Verbi Dei contemptus omnium malorum origo	358.a	359.d-360.a
2113.	Veritas Dei quid	318.b	319.a-b
2114.	Veritatis apud Christianos contemptus quam magnus	378.b-c	381.b
2115.	Versionum psalterii mira varietas et obscuritas	208.b	206.a-b
2116.	Vertex pro intellectu	21.b	21.b
2117.	Vestimentorum luxus taxatur	437.b	442.a
2118.	Vestis nuptialis quae	187.b	185.b
2119.	Via ad salutem quam scrupolosa	258.a, 282.d-283.a	256.b-c, 282.a-b
2120.	Vicissitudinis rerum causae	282.b	281.c
2121.	Victimarum ratio descripta	97.c	96.c-d
2122.	Victimae antiquae, umbrae et imagines fuere tantum	166.a	164.a
2123.	Victimarum carnificinam laniis potius quam viris iustis convenire/ oblationes non amplius exigi.	116.d	115.d
2124.	Victimarum et sacrificorum nomina diversa explicata	166.a	164.a

2125.	Victimarum vim ingentem nulli usui Deo/ ad quid institutum fuisse	204.b-c	202.a-b
2126.	Victoriarum in bello quae ratio esse debeat	52.a-b	51.d-52.a-b
2127.	Viduae significatio in scripturis.	30.d	30.d
2128.	Viduarum pater Deus	248.b	246.c-d
2129.	Viduarum misera conditio	323.c	324.b-c
2130.	Vigilare, pro observare	338.a	339.a
2131.	Vincula quid Iudaei vocent	3.d	3.d
2132.	Vinea domini quid	294.b-c	294.b-c
2133.	Vini modice sumpti utilitas	346.a	347.b
2134.	Visio divina quae	208.d	206.d
2135.	Visitationis significatum duplex in scripturis	226.c	224.c-d
2136.	Vita vera est quae futuram appetit.	99.b	98.b-c
2137.	Vita etsi ob nullam nostri rationem, attamen ut gloria dei emineat, instituta est	108.d	107.d
1585 2137.1	Vita Christaini qualis debet esse.	Not in 1543	242.a-b
2138.	Vita alioqui desiderabilis et iucunda, nimis in longum protrahi videtur coelestia contemplantibus	413.d	417.d
	{pdf 935, Index}		
2139.	Vita cur a Deo hominibus data.	361 [sic], 361.b	361.c, 363.b-c
2140.	Vita longaeva magnum Dei donum.	319.c	320.b-c
2141.	Vita longaeva quam ob causam piis expetenda	373.a	375.c-d
2142.	Vitae autorem non cognoscentes, vita indigni	27.a	27.a
2143.	Vitae via quae	45.c-d	45.b-c
2144.	Vitae humanae descriptio	68.a, 79.a, 128.a, 160.d, 234.d, 243.d, 256.a, 279.c, 315.a-b, 316.b-d, 337.c-d, 340.a, 341.a, 363.c, 436.b	67.d-68.a, 78.c, 126.b-c, 158.c-d, 233.a, 241.a-b, 254.b, 278.c-d, 315.c-d- 316.a, 317.a-c, 338.c-d, 341.a, 342.a, 365.d, 441.a
2145.	Vitae imitatione altissimi regis nato similes evadere, res est non parvi momenti	101.b	100.b-c
2146.	Vitae humanae institutiones non temere et populariter ab omnibus usurpandae	198.c	196.b-c
2147.	Virtus pro via Dei quae nos ad ipsum ducat	56.d	56.c-d
2148.	Virtus humana labilis et infirma.	100.a	99.a

			\1585 pdf 970\
2149.	Virtutis actiones omnes a Deo esse.	210.a	207.d
2150.	Virtutis honos ac premium	265.d	264.b
2151.	Virtutis nomine in sacris quid intelligendum	448.c	453.b
2152.	Virtutum gradus	302.c	302.c
2153.	Vitiorum monstra nobis ex ignavia emergere	173.b	171.b
2154.	Vituli, labiorum typus in sacrificiis.	210.d	208.c-d
2155.	Vituli cultu ac veneratione quid adumbratum	354.b-c	356.a-b
2156.	Vivendum ea ratione est in terris, ut bona nostra omnia in coelis esse et credamus et iudicemus	31.a	31.a
2157.	Ultio quomodo expetenda	227.c	225.c-d
2158.	Ultio divina iustissima	229.c, 238.a	227.d, 236.b
2159.	Ultio divina in hostes suae Ecclesiae; Vide, Impiorum interitus	300.c-d, 301.a-b	300.c-d, 301.a-b
2160.	Ultionis divinae signum	4.a	4.a
2161.	Ultionis divinae crudelitas	236.b	234.c
2162.	Ultionis divinae exemplum memorabile	286.b [sic, 286.d], 354.b	355.d-356.a
2163.	Umbra mortis quid	309.d	309.d
2164.	Umbrarum tempus descriptum.	78.d	78.b-c
2165.	Umbraculorum festum	296.b	296.b
2166.	Unctio in conviviis veterum	346.a	347.a-b
2167.	Unctio capitis in ieiuniis	363.d	366.a
2168.	Unctio sacerdotum	420.c	424.c-d
2169.	Unguentorum abusus	346.a	347.a-b
2170.	Unicornis similitudo perquam elegans	76.a	75.d
2171.	Vocatio in rebus sacris neglecta.	240.a	238.b
2172.	Unitas fidelium	250.b	248.c-d
2173.	Vocatio non negligenda	313.a	313.b-c
2174.	Vocatio ministrorum Ecclesiae sit legitima	378.b	381.a
2175.	Vocati, non omnes veri vocati	83.c	Missing pdf 192, p. 83
2176.	Voluntas Dei unde exploranda	380.d	383.c-d
2177.	Voluntatis vis una, non duae	27.b	27.b
2178.	Voluptatis poena	354.a	355.c-d
2179.	Votum solenne quod	214.d	212.d
2180.	Votum praecipuum	220.d	218.d
2181.	Voti nomen in scripturis cum Dei laude semper coniunctum	205.a	202.d
2182.	Vota subita et immediata, periculosa	205.a	202.d
2183.	Vota ultronea	214.a	212.a
2184.	Vota monastica quatenus pia	236.c-d, 286.c-d	234.d-235.a, 286.a-b

2185.	Vota cum divinis laudibus coniuncta	238.c	236.d
2186.	Vota in baptismo Deo facta servanda	280.c-d	279.d-280.a
2187.	Vota qualia Deus a suis requirat.	280.c-d	279.d-280.a
2188.	Votorum ratio pulchre explicata	78.a, 205.a	77.c-d, 202.d
2189.	Vox magna satis in canendo, si a magno et forti pectore proficiscatur	122.a	120.c
2190.	Vocis acerbitas in disputando, animum parum tranquillum indicat	116.b	115.b
2191.	Vocis significatio quae	214.d	214.d
2192.	Urbs quae optime aedificata	399.d	404.a
2193.	Uriae innocentia generosa et mors	207.a; Ibid.	205.a; Ibid.
2194.	Usurae pernicies	267.c-d	266.b-c
2195.	Usurae detestatio	369.a-b	371.c-d
2196.	Usuram a Christiano homine evulsam vult Deus	42.a	41.d-42.a
2197.	Vulgi temeritas notata	185.d	183.d
2198.	Vulgi insipientia et stoliditas	275.d	274.d
2199.	Vulgi mores ac studium	307.a	307.a-b
2200.	Vulpium natura	236.b	234.c
	Z		
2201.	Zabulon tribus in Galilaea; Unde nomen habeat	253.d-254.a; Ibid.	252.a-b; Ibid.
2202.	Zeb Madianitarum factionis dux.	300.d	300.d
2203.	Zelus quid; a zelotypia quomodo differat	257.a-b, 291.d, 391.d; 291.d	255.b-c, 291.d, 395.c; 291.d
2204.	Zelotypia quid	291.d	291.d
2205.	Ziphaeorum proditio	213.a.b	211.a-b

Index entry missing in 1585

13.	Actiones nostrae in re salutis cum sunt dubiae, dubia et ipsa redditur salus	38.d	Missing
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Our actions in the matter of salvation: when they are doubtful, salvation itself is rendered doubtful.

Entry corresponds to 1543 text excised in red:

{pdf 093, p. 38v}

...

Verum unde hoc tam tetrum emanat uirus? ob quam causam, oro? Quia uiam pacis non cognouerunt. Fidem hic, uiam pacis esse arbitror: qua quidem iustificati, ut ait Paulus, pacem habemus ad Deum. Quae sane est, cum segura redditur conscientia, ac credit, Deo, omnia quae agimus, grata esse. Alioqui cum dubiae sunt nostrae in re salutis actiones, dubia & ipsa redditur salus:

{pdf 094, p. 39}

quae tamen nisi in certissima persuasione ac fide, quod eam assequuturus sit, uiuenti datur nulli. Non enim ulla alia iniuria tam cum molestia affici potest Deus a suis, quam cum ancipiti animo rogatur: ac dubie, quod ipse certissime daturus est, petitur. Haec igitur ea est cognitio pacis, quam uates asserit a reprobis ignorari. Ubi enim mens fluctuat, corque curis ac studiis exagitur dubiis, pax ibi esse non potest. NON est timor Dei ante oculos eorum.) Haec tandem totius nostrae peruersitatis summa est, absentia scilicet diuini timoris.

Compare 1585 text (pdf 103 pp. 38v-39):

Verum unde hoc tam tetrum emanat uirus? ob quam causam, oro? Quia uiam pacis non cognouerunt. Fidem hic, per dilectionem operantem, uiam pacis esse arbitror: qua quidem iustificati, ut ait Paulus, pacem habemus ad Deum. Haec igitur ea est cognitio pacis, quam uates asserit a reprobis ignorari. Vbi enim mens fluctuat, corque cu-

-ris ac studiis exagitur dubiis, pax ibi esse non potest. NON est timor Dei ante oculos eorum.) Haec tandem totius nostrae peruersitatis summa est, absentia scilicet diuini timoris.

Missing text: Quae sane est, cum segura redditur conscientia, ac credit, Deo, omnia quae agimus, grata esse. Alioqui cum dubiae sunt nostrae in re salutis actiones, dubia & ipsa redditur salus: quae tamen nisi in certissima persuasione ac fide, quod eam assequuturus sit, uiuenti datur nulli. Non enim ulla alia iniuria tam cum molestia affici potest Deus a suis, quam cum ancipiti animo rogatur: ac dubie, quod ipse certissime daturus est, petitur.

45.	Aeternum seu sempiternum Hebraeis saepe pro longo et indefinito tempore poni	200.a, 246.a	198.a, Missing 244.c
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1543 {pdf 505, p. 244v}

I have not found a discussion of the meaning of *eternal, everlasting* on p. 246 (1543), but have found it on p. 446, Psalms 148.6: pdf 908, p. 446. and that passage is in the 1585 text, on p. 450v.

NOTE how similar these two entries are:

43.	Aetatis nostrae imago et facies spiritus sancti penicillo efficta	73.d, 130.c	73.c, 130.d
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48.	Aevi nostri conditio tanquam penicillo depicta	39.b, 74.a, 130.c-d	39.a, Missing: ~74.a, 129.a
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1543 {pdf 094, p. 39} and 1585 pdf 104 p. 39
Poterat ne elegantior penicillo nostri aevi conditio depingi?

I have found relevant passages at neither of these sites: 73.d, 130.c

A related passage not mentioned in either Index:
Vides ne hic quam graphice nostrae aetatis imago & facies, spiritus sancti penicillo effecta sit? {pdf 829, p. 406v}

71.	Alter ut alterius vitam mordeat, omnibus quasi a natura ingenitum.	41.a	Missing 41.a
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Index entry missing but relevant passage remains in 1585:

Nescio sane qua sorte id accidat, ut in ipsis quoque bonorum coetibus adeo surrepat interdum de aliorum uitis deferendi facilitas, quod quasi a natura ingenitum uideatur omnibus, ut alter alterius uitam mordeat. Quodnam colloquium? qui conuentus habentur, in quo alienorum peccatorum denarratio non audiatur? Tantumne obtrectationis amans est lingua? Procul clamat Solomon, Sint a te labia detrahentium, ac quasi a facie colubri fuge a detractore. Delatores igitur, hypocritae, obtrectatores, dolosi, & in primis simulatores, e numero illorum sunt, qui non requiescent in monte sancto Dei, una cum felicissimo illo coetu qui operatur iustitiam, qui loquitur ueritatem in corde suo, qui non egit dolum in lingua sua.

75.	Ambitio sacerdotum: Changed to just Ambitio	301.d	302.a
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82.	Ambitione labefactatur Christi Ecclesia/ Ambitio et discordia in primis Deo nos reddit odiosos	301.d, 302a	301.d-302.a
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“The Church of Christ is made to waver by Ambition” has been changed significantly to “Ambition and discord above all render us hateful to God.”

One corresponding sentence has been excised from 1585, p. 302.a, 1543 {pdf 619, p. 301v}, and this concerns the desire for a cardinalate, see entry 281.

98.	Angelorum officium	318.d-319.a, 344.a, 345.a	319.d-320.a, Missing ~345.a, 346.a
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Just one Index entry of the 3 listed in 1543 is missing in 1585, but the relevant passage remains in the text, corresponding to 1543 pdf 704, p. 344, 1585 pdf 718, p. 345.a.

Text 1543 pdf 706, p. 345 is the same as 1585 pdf 720, p. 346.

1585 164.1	Apostolorum in coelis iam beati colendi	Not in 1543	145.a
165	Apostolorum sanctitas	255.a	
1585 165.1	Apostolorum cineres et ossa veneranda et exosculanda	Not in 1543	185.a
1585 165.2	Apostoli principes populorum. Patrocinium et scutum contra haereticorum insaniam. Coluntur a Regibus. Celebrantur a populis. Amantur, invocantur. Ad illorum aedes, ad aras, Ad dies festos certatim concurrunt	Not in 1543	192.b-c

In the 1585 edition Apostles are extolled; the last of these added entries corresponds to Psalm 47.10, 1543, pdf 404-5, p. 194-194v.

281.	Cardinalatus desiderium	301.d	Missing
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Excised from Index and text proper:

De desiderio Cardinalatus, ad quem nunc plerique ne semidocti quidem aspirant, nulla a Hieronymo fit mentio, quoniam nondum suo tempore ordo is celebris inuentus inuentus erat.

Concerning the desire of a cardinalate, to which now many not even half-learned [men] aspire, no mention was made by Jerome, since in his day that celebrated rank had not yet been invented.

See the offending passage in context:

{pdf 619, p. 301v}

...

{84.3} Concupiscit & deficit anima mea in atria domini.

Vide quam ardenti praedita debet esse anima desiderio, quae coelestia appetit, ut prae desiderio atque amore deficere appareat. **Id profecto diuinorum agunt appetentiae si uehementes sunt, ut animam pene extra corpus rapiant, tantoque afficiant ardore rem illam quam deperit obtinendi, ut tota iam sit in ea magis, quam in se:** hoc est enim, quod hic gestit dicere propheta. Alii, inquit Hieronymus, desiderant possessiones, alii seculi istius delicias, alii apparere in Ecclesiis, & gloriam habere apud homines: mihi autem hoc solum desiderium est, uidere aeterna tabernacula, illa scilicet, ubi congregatio est, non uitiorum, sed uirtutum. **De desiderio Cardinalatus, ad quem nunc plerique ne semidocti quidem aspirant, nulla a Hieronymo fit mentio, quoniam nondum suo tempore ordo is celebris inuentus erat.** Ergo ea solummodo appetenda sunt domicilia, hi amandi conuentus, in quibus suam habet sedem spiritus uirtutum omnium, & gratiarum erogator: non mundus rerum alter illarum, quae nos prorsus numini reddunt odiosos, quarumque eae duae in primis conspicuae magis sunt, ac letales, discordia & ambitio: his enim feris e Christi uinea reiectis, quid non tutum? quid non Deo dignum? Idcirco subinfert Vates:

{pdf 620, p. 302}

291.	Ceremoniae non pietas sunt, sed pietatis testificatio	55.c	55.b
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{pdf 127, p. 55v}

tamen iudicia existimamus esse, quaecumque Deus ipse bona esse iudicat, & quae illi placent. Unde erit sensus: Non mea sequor iudicia, non consilia, non uoluntatem, sed Dei. Quae uero iustitiae sint, Hebraeus interpret aperit. Sic enim uertit: Et caeremonias eius non repuli a me. Quae profecto, non uti in eis sita sit tota pietatis summa, & religionis, seruandae sunt: sed tanquam decor ecclesiae ad aedificationem. Alioqui eliminatis a fidelium coetu ritibus huiusmodi sacris & caeremoniis, quas uel Getae ipsi, aut Sarmatae laudare soliti sunt, non uideo qua re ulla alia corporea, suam erga Deum ecclesia testari queat pietatem. Non pietas quidem hae sunt, sed pietatis testificatio, gratique animi assertio atque exhibitio.

466.	Confessio auricularis	333.d	244.b-c, 334.d
1585 466.1	Confessiones quae nos mundant	Not in 1543	159.a
467.	Confessio auriculares/ generales tam crebrae unde natae	246.b	244.c-d
1585 467.1	Confessio frequens laudatur et cur frequentanda	Not in 1543	155.a-b
1585 467.2	Confessionis remedium	Not in 1543	333.d

Confession, associated with indulgences, was, during the Reformation and Counter Reformation, a sacrament fraught with issues.

457.	Concilia et conventus sancti qui.	137.c	Missing
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The text passage does not appear excised 1585, 135.d.

581.	Decoitores haereditatum et bonorum ecclesiasticorum notati	161.a	158.d-159.a
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The relevant passage seems to be on p. 162.a and not 161.a as listed in the 1543 Index.

Psalms 39.7, 1585, p. 160:

Heu falsam mortalium expectationem. Cui tanto labore, ac tum animae tum corporis intertrimento acquisita, post tuum relinquere paras obitum? Extraneus interdum haeres, atque hostis saepenumero, licet filius sit, & consanguineus, tuis succedit fortunis. Suspicatus ne unquam fuisses decoctorem aliquem breui hora consumpturum, quod tu tanto tempore, tantoque salutis tuae dispendio conguessisti? Quid uero senserint hi, qui tot bonis beneficiisque ecclesiam ditarunt, multi se ignorare dicunt. Illud tamen fatentur, non propterea quidem aut suos ciues, aut consanguineos & affines, aut filios quoque et amicos pauperes suis bonis fraudasse morientes, ut in nefariis absumerentur usibus. Horret animus illa commemorare, quae ob beneficiorum, ut uocant, lautitiam interdum peraguntur: quare illa, quorum interest, curent pontifices, ac corrigant. Meis ne partibus me omnino defuisse censebor, si uerecunde, ac cum pontificum reuerentia admonuero? Nec ipsi quidem orbis moderatores, si ex Deo sunt, uiros illos, qui ingenue doctrinam spiritus edocent, auersantur, tantum abest ut odio habeant.

748.	Ecclesia cor unum et anima una in domino	241.c	Missing
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“The Church has one heart and one soul in the lord”: perhaps after having splintered into various Protestant sects, the Church was not keen on claiming to be of one heart and soul?

The corresponding text passage does not seem altered from 1543 to 1585 pdf 505 p. 239v. From 1543:

O iucundissimam amoenitatem, sed paucissimis notam, etiam his, qui cum arietes esse deberent in grege domini, uerueces sunt pi-
[pigri]

{pdf 499, p. 241v}

-gri, ac rei nullius commodo utiles, praeterquam macello ac lanienae. At tandem, quo breuiter strictimque quae diffuse sunt dicta & uarie, colligamus, haec omnia **in uno transiguntur corde**. Nam nihil aliud Dei ecclesiam esse intelligo, quam **cor unum** atque **animam unam** cum Deo: quae sane **unio** id **unum** efficit, ut cum Deo **unum** prorsus, quotquot credimus, per Christum simus, qui huiusce **unionis nodus** est & caput, nos membra. Cui laus sit in Sion, ac gloria in Hierusalem, in secula seculorum. Amen.

754.	Ecclesia Christi quam misere lacerata hodie	291.a-c	291.a-c
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Jus the one word *hodie* (today) has been eliminated from the 1585 edition, because during the Counter Reformation the church is no longer seen as lacerated?

774.	Ecclesiae puritas; felicitas; ubertas	238.b, 256.c; 241.b ; 241.b-c	236.c, 254; 234.c-d [sic, 240.c-d] ; 239.c-d
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There seems to be an error in 1585, as the equivalent passage for *Ecclesia felicitas* would be not 234.c-d (which in 1543 is pdf 488, p. 236.b) but rather 240.c-d.

1585 859.1	Fames animae quae	Not in 1543	148.b
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1543, pdf 316, p. 150.

870.	Felicitas impiorum	269.a, 270.a-c	208.a-b , 269.a
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I don't understand the changes.

1543 p. 269.a/ **Missing Index entry, corresponding to 1585 p. 267.d**

Quare impii vivunt? subleuati sunt, confortati sunt diuitiis, domus illorum securae sunt & pacatae, & non est uirga Dei super illos...

p. 270.a

{73.7} Prodiit quasi ex adipe iniquitas eorum, transierunt in affectum cordis.

Hic mihi illud Iob in mentem uenit, qui cum de felici improborum fortuna loqueretur, id inter caetera attulit: Iste moritur robustus & sanus, diues & felix, uiscera eius plena sunt adipe, & medullis ossa illius irrigantur.

p. 270.d/ 1585 p. 269a

{73.9} Posuerunt in coelum os suum, & lingua eorum transiuit in terra.

Id est: In omnes uenenatam exacuentes linguam, & superos & inferos uno eodemque contumeliarum genere conuoluunt. Atqui hic mihi impudentissimorum gerronum consuetudinem depingi arbitror, sed illorum maxime, qui dignitate aliqua praediti sunt. Mirum quam facile alienos mordeant mores. Dignitate quidem illa sua, tanquam clypeo muniti, quicquid lubet, licere sibi putant. **De Deo itaque perinde loqui consuescunt, ac si illius essent in moderando uniuerso socii, De hominibus uero quid non blaterant? quem non criminantur? Iam illud quod pene exciderat, non omittendum: initium scilicet praecedentis uersus aliter ex hebraeo legi. Sic Felix: Dissoluentur, seu colliquescent, & loquentur in malo: hoc est, ab omni recta bene uiuendi ratione dissoluti dissipatique, quicquid malorum animo conceperint, ore proferunt, iactantque sese assecutos**

quaecunque in proborum uitam sunt machinati. Idcirco turgidi facti, in Deum, in subditos, in superiores, in aequales, nullo habito delectu, ab excelso arrogantiae fastu loqui soliti sunt.

Added in 1585

1585 208.a-b/ 1543: {pdf 436, p. 210} to {pdf 437, p. 210v}

1585 871.1	Felicitatis venturae argumentum	Not in 1543	170.c
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1585 170.c/ 1543 {pdf 361, p. 172v}

Quod quidem, mi lector, meis in aduersitatibus tantum mihi affert consolationis, ut pene doleam, querarque me a domino meo destitutum, cum qui me aduersis exerceat deesse sentio, postquam uideo meum Christum, meum bonum, meum, cui annexus sum per fidem, caput, crucis tolerantia tam nobilem meruisse assumptionem, ut aeterna stabilitate in conspectu Dei patris sedeat, maneatque perpetuo. O certe felicitatis uenturae argumentum, cum quis innocenter uiuens persecutionum lima atteritur & expolitur. Sentio, sentio, quam non detrectandae sint mundi iniuriae: alioquin, ait ille, qui non tentatur, quid scit?

1056.	Hypocrita haeretico multo deterior/Hypocrita non tolerandus non minus quam patens haeticus	380.d	383.c-d
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1543: A hypocrite is much worse than a heretic.

1585: A hypocrite is not to be tolerated any less than a patent heretic.

1068.	Idolorum cultus unde ad nos translatus	371.c	Missing
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{pdf 759, p. 371v} to {pdf 760, p. 372}

Lengthy discussion of idols:

Pulcherrima Dei diffinitio: facit quae libet. Inter caetera, quae in derisionem fidelium iactabant idololatrae, illud erat, quod absque simulachris Deum colerent id enim in lege cautum fuit. Irrepsit tamen is usus in Ecclesiam ob rudiorum documentum: modo documenti rationem non excedens, in superstitionem dilabatur....

1403.	Meritorum nostrorum vanitas	312.d, 313.a	Missing
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The vanity/ worthlessness of our own merits: a tenet ascribed to Martin Luther, and refuted by the Catholic Reformation.

1431.	Monachorum in canendis psalmis oscitantia	306.c	Missing
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1432.	Monachorum in diversa monasteria migrationes perniciosae/moderanda.	363.c-d	365.d-366.a
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1431. The listlessness of monks in singing psalms: No longer acceptable as an Index entry.

1432. In the Index, the transferring of monks to various monasteries is no longer to be seen as pernicious/ destructive/ dangerous, but merely a practice to be moderated, checked, slowed down. However the corresponding passage in the 1585 text [pdf 757-8, p. 365-6] comparing those in religious orders to locusts driven to changing location seems unchanged from the 1543 text {pdf 743, p. 363v}, Psalm 109.23.

1502.	Nomina mentita, et ab infimo inferorum barathro evocata	42.a	Missing
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{15.5} Qui pecuniam suam non dedit ad usuram.

Ne de usuris modo loquamur, quibus uniuersus fere orbis miserrimum in modum atteritur: satis sit admonuisse, haud fas esse iniusto aliquo lucro proximo aliquid auferre. Olim enim Deus a fratre usuras exigi prohibuit, a Iudaeo scilicet Iu-[Iudaeum]

{pdf 100, p. 42}

-daeum. Ab alienigena tamen & a gentibus permisit, ut omnia suis cultoribus subiecta esse indicaret. Nobis uero, qui omnes in Christo fratres sumus, neminem licet, seu Graecus ille sit, seu Arabs, seu etiam ab ultimis oceani littoribus conuena ulla in re grauare. Quapropter usuram prorsus a Christiano uiro euulsam uult Deus. Nec mihi iam nomina illa mentita, Interesse, cum pactis uendendi & retrouendendi, caeteraque his similia ab imo inferorum barathro euocata obiicias: crusta est haec, atque apertae damnationis quidam ridiculus fucus. Mutanda est ergo ex Dei praecepto. Quid mutuanda aio? Nonne tua egeno impartiri iuberis? nonne donare? Sed postquam eo res nostrae deuenere, ut libentius eas mutuo, quam dono demus: mutuanda est, inquam, tua pecunia, sed nihil inde interim sperandum, ne esculentum quidem minimum. Nam uerissimum hoc est dictum, quod qui pecuniam suam non dederit ad usuram, requiescet in monte sancto Dei: qui uero dederit, e Dei populo, ut sacra lex sanxit, exterminabitur.

Comment: The 1585 Index no longer links to a condemnation of usury in which one is cautioned that misleading terms (*nomina mentita*) like “Interest” come from the deepest pits of hell, and are a ridiculous sham: the passage in red above has been excised from the text: 1585, pdf 109-110, pp. 41v-42.

Compare these Index entries:

1585 1511.1	Nostra quo hodie devenerint	Not in 1543	415.a
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1820.	Religio nostra quo hodie devenerit	411.a	Missing
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The word **religio** was excised from the 1543 Index entry; in the text proper, only *religio* seems to have been excised.

1543, pdf 838, p. 411:

PSAL. CXXVIII

Quotus enim quisque est, & ex illis quoque qui ecclesiastici, singulari quadam religione appellantur, & se uideri cupiunt, cui non magis uitae commoda, atque deliciae curae sint, quam quomodo paucis, minimisque contentus, illam in terris degat uitam, quae angelica potius quam humana dici queat? **Eo enim iam nostra paulo ante deuenerat religio**, ut is solus in rebuspublicis[,] in regnis, in urbibus, in aedibus etiam sacris, & felix, & beatus uulgo censeretur,...

1585 pdf 858 p. 415:

... **Eo enim iam nostra paulo ante devenerant**, ut is solus...

1525	Operum iustitia quam frivola	117.c	Missing
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“How frivolous is the justification of works”: the elimination of this entry corresponds to a cut of some 475 words: **Psalms 32: Alterations and Excision**, see below.

1651.	Persecutionis horror fidem extinguit / infirmis , in fide nutandi occasio	256.d	255.a-b
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“The horror of persecution extinguishes faith” becomes “The horror of persecution for the weak, is an opportunity for giving way in faith.”

1867	Sacerdotum luxus et libido	419.c	Missing
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Text altered and excised from 1543 {pdf 855, p. 419v}, 1585 p. 422v, Psalm 132.16:

Ex quo (malum) illud contingere/ Ex quo quot mala contingere soleant, non nescii sunt (modo scire velint) episcopi, **quod in aedibus ipsis propriis ne ipsae quidem consanguineae uirgines tutae sint. Quid in aliis porro aedibus? Ad tantam enim impudentiam nonnullos processisse ferunt parochos, ut hinc illos sacra agere, illinc infantes in concubinae gremio uagire audierint.** Hos certe malae fidei antistites

Comment: From the paragraph criticizing priests in which this passage is found, one phrase has been altered and 37 words have been cut:

From which how many evils usually happen, the bishops are not unaware, if only they wish to know, that in their very own houses not even the very maidens related by blood are safe. Moreover, what about in other houses/ abodes? For [people] report that some parish priests advance to such impudence that they hear them practice sacred rights on this side, on the other aide babies cry in the laps of [their] concubines.

1914.	Saturnus deus a gentibus sanctissime / turpissimo ac nefandissimo ritu cultus	356.a	357.d
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The characterization of the worship of Saturn as *sanctissime* seems to have been ironic in the 1543 text, hence the change to most shameful and most wicked; the text itself is unaltered, 1585 pdf 757, p. 357.d.

1930.	Seculi nostri ob cognitam veritatem / Christi praesentiam felicitas	357.a	358.d
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1543: The happiness of our time because of **known/ acknowledged truth**.
1585: The happiness of our age because of the **presence of Christ**.

1963.	Simpliciores hodie a recto perfectionis cursu non retardari, miraculo simile	95.b	Missing
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The more simple [folk] of today are not slowed down by a straight path of perfection, like a miracle.

Text 1543: Miraculo iam simile uidetur si a recto perfectionis cursu non retardentur simpliciores, simulatque **ab/ a plerisque** in sublimiori gradu collocatis, tot foeda exempla libidinum, cupiditatum, odii & ambitionis ebullire conspiciunt.

It seems like a miracle now if the simpler ones are not retarded from the straight path of perfection, as soon as they have been placed [**by many**] on a higher level, they see so many filthy examples of lust, desires, hatred, and ambition bubble up.

2037.	Superstitiones unde emerserint	393.b	Missing
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1543 {pdf 802, p. 393} just the one phrase is omitted in 1585 pdf 836 p. 397 (B): Itaque in multiplices corruunt errores, labunturque plerique **in turpissimas superstitiones**, quod non exquisierunt, aut minus pie Dei iustitiam & religionem coluere, ex his etiam qui in suggestis non mediocrem sibi compararunt gloriam ac nomen.

Therefore they fall into multitudinous errors, and most slip into the most shameful superstitions, because they did not inquire into [them], or they worshipped less righteously the justice and religion of God, even from those who in the pulpit acquired for themselves no mediocre name and fame.

2123.	Victimarum carnificinam laniis potius quam viris iustis convenire / oblationes non amplius exigi.	116.d	115.d
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Index 1543: A slaughter of animals for sacrifice is suitable to butchers rather than to just men.

Index 1585: Offerings of victims are no longer required.

Alteration to the text proper:

1543: Haud certe a uobis amplius uictimarum **carnificinam, quae laniis potius, quam uiris iustis conuenit**, efflagitat...

Certainly by no means does he further demand from you the slaughter of victims, which is suitable to butchers rather than to just men.

1585 Haud certe a uobis amplius uictimarum **oblaciones** efflagitat;

Certainly by no means does he further demand offerings from you...

2125.	Victimarum vim ingentem nulli usui Deo/ ad quid institutum fuisse	204.b-c	202.a-b
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1543 Index: The huge force/ quantity of [sacrificial] victims was of no use to God.

1585 Index: The huge force/ quantity of [sacrificial] victims: for what it was established.

Text itself seems unaltered.

2175	Vocati, non omnes veri vocati	83.c	Missing
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Text seems unaltered, 1543 pdf 183 p. 83v; 1585 pdf 192, p. 83: Quis hic cum Propheta non miretur, ac simul sibi timeat, considerans non omnes Israelitas, ueros Israelitas esse: **non omnes Christianos, ueros Christianos esse: non omnes uocatos, ueros uocatos esse?**

Regarding Index entry 1525: **Psalms 32: Alterations and Excision**

A comparison of the beginning of Psalm 32 in the 1543 and in the 1585 editions.

PSALMVS XXXII. Eruditio Daud. /Psalm 32, the erudition of David./

{32.1} Beati quorum remissae sunt iniquitates, & quorum tecta sunt peccata. /{32.1}

Blessed are those whose iniquities have been forgiven and whose sins are hidden./

The first sentences have only slight variations:

1543: pdf 250, p. 117 Perspicacioribus ingeniis, quid sibi uelit praesens psalmus, ex titulo facile patere poterit.	1585: pdf 258, p. 116 Perspicacioribus ingeniis, quid sibi uelit praesens psalmus, ex titulo facile patere poterit.
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<p>Erudit sane nos Dei spiritus in Psalmo hoc, de re admodum & utili, & necessaria, & quae quamplurimos uel ex sanctioribus nostrae aetatis hominibus prorsus lateat.</p> <p>Fingimus enim aliquando nobis ideas quasdam meritorum, quibus ex debito debeatur aeterna requies:</p> <p>at unde, aut ex qua causa & ratione Deo nostrae actiones futurae sint gratae,</p> <p>turpiter ignoramus, cum id in primis nesciri non oportuerat.</p> <p>Hic igitur unusquisque, cui maxime sua salus est curae, a Dei spiritu eruditur, unde peccatorum suorum remissio expectari debeat, a Dei dono scilicet, non a nostris quantumuis perfectis operibus:</p>	<p>Erudit sane nos Dei spiritus in Psalmo hoc, de re admodum & utili, & necessaria, & quae quamplurimos uel ex sanctioribus nostrae aetatis hominibus prorsus lateat.</p> <p>Disputamus enim aliquando de meritis quibus debeatur aeterna requies:</p> <p>at unde, aut ex qua causa & ratione Deo nostrae actiones futurae sint gratae,</p> <p>meritique rationem nanciscantur, turpiter ignoramus, cum id in primis nesciri non oportuerat.</p> <p>Hic igitur unusquisque, cui maxime sua salus est curae, a Dei spiritu eruditur, unde peccatorum suorum remissio expectari debeat, a Dei dono scilicet, non a nostris meritis.</p>
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Then there is a long section of 475 words in the 1543 edition which was cut from the 1585 edition, and that is as follows, with an English translation:

1543 only:

<p>alioqui, ut diuus sentit Augustinus, si bona coeperimus facere, & nostris uiribus id quicquid erit attribuerimus, & non gratiae Dei, idolum nobis in corde nos uerbis iustificantes fabricamus. Sunt enim, ait, homines ingrati gratiae, multum tribuentes inopi, sauciaequae naturae: Domini quippe est salus. Discute, inquit, bona merita tua, et videbis quia dona sunt Dei. Nam uerissimum illud esse Aposto-</p>	<p>otherwise, as Augustine thinks, if we begin to do good things, and we attribute whatever it may be to our own strength, and not to the grace of God, justifying ourselves with words we fashion an idol in our heart. For there are, he says, men ungrateful of grace, bestowing much on the needy, and on a sick nature: of course salvation is of the Lord. Inquire into your good merits, he says, and you will see that they are God's gifts. For clearly I doubt not at all that it is most true and divine</p>
<p>{pdf 251, p. 117v}</p> <p>-li, ac plane diuinum minime dubito, quod ait: Deum credenti in eum, qui iustificat impium, per fidem, secundum propositum gratiae suae, non imputare peccatum.</p>	<p>{pdf 251, p. 117v}</p> <p>what the Apostle said, with one believing God [to be] in him,* who justifies the impious, through faith, according to the intention of his grace, not to impute sin. [Romans, 4.5]</p>

<p>Fidei porro iustitiam, haud humanae industriae, sed diuinae uirtutis munus esse asserunt, & optime quidem: in quam sane illius qui credit, tota ex Deo gloriatio est, & gaudium internum, inque Deum ipsum rursus conuertitur: ut neque exordium, neque terminum huiusce gloriae, aliud quippiam esse uelit, quam ipsum Deum.</p>	<p>Furthermore, they assert justice of faith to be a gift not at all of human diligence but of divine virtue, and indeed most rightly, in which surely one who believes of that,* all glorying is from God, and internal joy, and is turned back into God himself, so that neither the beginning nor the end of this glory, he wished to be anything [other] than God himself.</p>
<p>Operum uero iustitiam eam appellant, qua quis factis atque actionibus suis fidens, per eas iustum fieri quasi ex debito, & sperat, & credit.</p>	<p>In fact they call that justice of works, by which someone trusting in his deeds and actions, hopes and believes that through these, justice is done as if out of debt.</p>
<p>Ex qua quidem persuasione illud potissimum oriri cernimus, quo siue ab hominibus, siue a Deo sperandum sit praemium, paratum id sibi in primis suo merito opinatur, non alicuius dono, aut beneficio.</p>	<p>Indeed from this persuasion, we discern above all that arises, by which either a reward is to be hoped for from men, or from God, he thinks it is prepared for him first and foremost by his own merit, not by the gift or favor of any one.</p>
<p>Quae res profecto periculosissima est, in re praesertim tam seria, quippe quae ea sit, in qua tota salutis summa consistat.</p>	<p>This certainly is the most dangerous thing/ issue, especially in such a serious matter, obviously that is the [thing] in which the whole sum of salvation consists.</p>
<p>Is certe alio iustitiae genere praestantiori, quam sit operum, mihi uidetur ornatus, qui cum totum uitae suae cursum in exercendis operibus bonis attriuerit, in suorum tamen meritorum ponderatione nihil moratus, se ad Dei bonitatem considerandam illico transfert, quod solus uere sit, qui uelit, ualeatque uirum quamuis impium, per fidem, ad se confugientem, iustum facere.</p>	<p>That certainly seems to me adorned with another extraordinary kind of justice, than that of works, who when he has worn out the whole course of his life in exercising good works, still having delayed nothing in the weighing of his own merits, immediately he transforms himself to considering the goodness of God, because he is truly alone, who wishes and is able to do justice to an impious man fleeing to him, through faith.*</p>
<p>A quo enim alio spirituum supernorum res tanta tantaue uirtutis potentia, atque imperium sperari potuit, si a nobismetipsis nil nisi infirmitas, debilitasque nostris in actionibus expectari par sit?</p>	<p>For from what else could such a thing be hoped for of celestial spirits, or the power and supremacy of such vigor, if it is reasonable [that] nothing is to be expected from ourselves but infirmity and debility in our actions?</p>
<p>Atqui si liceat haec duo genera hominum inter sese conferre, nonne uidemus operum amantiore, quomodo in gerendis suscipiendisque rebus, se habeant?</p>	<p>But if it were allowed to compare/ unite these two types of men among themselves, wouldn't we see [those] more loving of works, how they would get along</p>

	while carrying out and undertaking things?*
iustitiam scilicet eatenus adhibent, quatenus tum legi, tum hominum opinioni satisfaciant.	Namely they apply justice to the extent that they might satisfy expectations both of the law and of men.
Illi uero se Dei dono iustificatos arbitantes, prae illo, aut certe citra illum, ipsas operum, legisue iustitias, tricas quasdam mentis esse existimant, & fugiunt: nec possunt quidem non abhorrere ab actionibus illorum, qui se admirantur, se amant, sibique in primis tribuunt, quod solius gratiae & fidei sit.	But thinking themselves justified by that gift of God, on account of that, or surely apart from that, they think the very justices/ equalities of works or of the law, are tricks of the mind of some sort and they flee/ shun [them], nor indeed are they able to not shrink back from the actions of these who admire themselves, love themselves and most importantly attribute to themselves what is of grace and faith alone.*
Iustus igitur, ut inquit Abacuc, ex fide uiuet: qui sane per iustitiam, quae ex Deo est, diuiniore quodam modo uitam degens, sublimiorisque iustitiae gradum ascendens, normam gerendae sibi uitae, non ex praescripto, aut lege operum, uerum ex imitatione Dei constituit.	The just man, therefore, as Habakkuk said, lives by faith [Habakkuk 2.4: “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” and cf. Romans 1.17], who surely by the justice, which is from God, leading a life in a certain more divine way, and ascending to the rank of a higher justice, established a norm for conducting his life not from a precept or a law of works, but from the imitation of God.
Siquidem inter homines id usu saepe accidit, ut in illo, quod ab aliis didicerimus, similes illis esse qui nos id docuerunt, operam demus: unde doctoris nostri gloria per nos illustrior redditur ac magis celebris.	In fact it often happens among men in practice, that we should make an effort in that which we have learned from others, to be similar to those who taught it to us, whence the glory of our teacher is rendered more illustrious and more celebrated by means of us.
Sic itaque (ne nimii simus in his pertractandis, quae passim iam per orbem uniuersum, etiam in tonstrinis, edocentur: sat sit solummodo ea breuibus perstrinxisse, quae praesenti instituto inseruiunt, uix enim aliter fieri potuit.)	Thus, therefore, (lest we be excessive in dealing with these [things], which are now taught here and there throughout the world, even in barber shops, let it be enough to touch upon these [matters] with few [words] which are serviceable to the present purpose/ institute, for it could hardly happen/ be done otherwise).

This is what is added to the 1585 edition in place of the above section:

<p>ille nanque qui mortalibus peccatis innodatus est, qui etiam proprie peccator dicitur, de quo & Propheta hic loquitur, cum in gratia non sit, nec viuum Christi membrum, mereri peccatorum veniam nullatenus potest: atque ideo ipsorum remissio, non nostris meritis, sed Diuinae pietati ac misericordiae adscribendas: merito vero ipsius Unigeniti: quod nondum renatis, per fidem ac sanctum baptisma, renatis vero ac iam sacro fonte ablutis, per poenitentiae Sacramentum applicatur.</p>	<p>For that one who is bound up with mortal sins, who is even properly called a sinner, and about whom the Prophet speaks here, because he is not in grace, nor a living member of Christ, he can by no means merit pardon of sins, and therefore the remission of these very [sins] ought to be ascribed not to our merits, but to divine piety and mercy, truly to the merit of the Only-begotten himself, which is applied to those not yet born again, through faith and holy baptism, to those truly born again and already washed away by the sacred fountain, through the sacrament of penance.</p>
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Then the texts resume with slight changes before becoming identical again.

<p>1543 pdf 251, p. 117v, Sic, inquam, uir se, suaque exacte considerans, hoc est, quod nihil boni in conspectu Dei egit, quo ueniam suis peccatis meruerit: quodque omnes suae iustitiae nihil aliud sunt quam sordes & maculae:</p>	<p>1585, pdf 259, p. 116 Sic itaque vir se, suaque exacte considerans, hoc est, quod nihil boni in conspectu Dei egit, quo veniam suis peccatis meruerit, licet speciali Dei [1585 p. 116v] auxilio, disponi tantum ad hoc potuerit: quodque omnes suae iustitiae sine gratia sunt tanquam pannus menstruatae,</p>
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1543: Thus, I say, a man considering himself and his [goods/ family] exactly, that is, since he has done nothing good in the sight of God, by which he merited pardon for his sins, and since all his justifications **are nothing other than filth and stains**,

1585: Thus, therefore, a man considering himself and his [goods/ family] exactly, that is, since he has done nothing good in the sight of God, by which he merited pardon for his sins, it is allowed by the special help of God, [1585 p. 116v] it could be arranged only for this, and since all his justifications **are without grace, like menstrual rags**.* [Isaiah 64.6]

1594

I have not seen this edition and do not know what companion pieces it may contain.

Title

**Commentarii in Psalmos Davidis Israelitarum regis et vatis divinissimi: ad
sensum literalem, tum alios hinc dependentes redditi ...**

Apud Gerardum Greuenbruch, 1594

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