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Nauicula siue speculum fatuoru[m] Prestantissimi sacraru[m] literaru[m]

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Argentorati, 24. Jan. 1513

98 Externo[rum] (Vßlendig narre[n]) Nole. Nolle christiano[rum] articulos credere: definito[n]e desperare: in malicia obstinari: semetip[su]m occidere.

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Septimū elemoſynas dare ſpūales: p̄cipue inſtruēdo tuā familiā de p̄ceptis/ de fide/ de vitijs ⁊ v̄tutib⁹: eos exhortādo vt faciāt q̄ docentur. His factis poteris honeſte intēdere recreatōi: vt dr̄ Herſon: q̄ ſine inq̄
j natōe tui ⁊ ſcādalo p̄rimi fieri p̄t. Sed dicis: nimis eſt hoc plane. Nō
2 nimis frater ecce. Corpi das horas. clxviij. q̄s habes in hebdomada:
3 da aīe vnā. Tēpali dn̄o ſeruis: ⁊ ptem das labori: da ⁊ deo ptem.
4 Mercedē tpalem aut nullā dat ille: hic eternā. Iſte punit tpal'r: hic
5 eternal'r. Statim erit finis: moriemur ⁊ nihil deportabimus niſi qđ fecimus deo. Rogemus.

Feria. ij. poſt Letare. xi. Martij.

Stultoꝝ infinitus eſt numerus. Eccs. j. Euangelium.

Onageſimaoctaua tur. ſtul. eſt externoꝝ (außlēdig narrē.)
n Iꝑi ſunt infideles pagani/ iudei/ ⁊ q̄dā alij ꝓpt' criminū imanitatē eis ꝯiūcti. Qui nō inepte p̄nt externi appellari: q꜊ extra terminos chr̄ianitatis ſint poſiti/ aut extra cōem peccandi modū alioꝝ. De q̄b⁹ Apl's. j. Coꝝ. v. Quid eni͂ mihi de his q̄ foris ſunt? Nōne de his q̄ intus ſunt vos iudicatis? Nā eos q̄ foris ſunt/ deus iudicabit. P̄nt āt dinoſci trib⁹ nolis.

S Prima nola eſt: nolle articulos chr̄ianoꝝ credere. Iꝑi ſunt noīati: pagani/ iudei ⁊ heretici: ſub q̄b⁹ b. Tho. oēs infideles in. ij. ij. ꝯp̄hendit. Pagani ſunt q̄ nunq̄z fidē noſtrā ſuſceperūt. Iudei q̄ oīa ſub figura ⁊ implicite ſuſceperūt. Heretici q̄ in v̄itate ⁊ manifeſtatā ſuſceperūt: q̄les ſunt Bohemi/ Neſtoriani/ Manichei: ⁊ alij abſq̄z numero: vt in decretis ponunt'. P̄nt addi dubitātes de fide: quēadmodū dicūt q̄dam: ſi ita eſt ſicut dr̄/ magnū eſt. Dubius in fide infidelis eſt: h̄ āt nō eſt intelligēdū de his q̄ tentant' in fide ⁊ diſplicet: nam talib⁹ poti⁹ pena eſt ⁊ meritū q̄z pctm̄/ ſi reſiſtāt: immo dr̄ Herſon/ q꜊ velle credere/ magis meritoriū eſt aliq̄n/ q̄z credere: pax in credēdo nō oīb⁹ dat': neq̄z oēs q̄ h̄nt litē in credēdo/ mali ſunt: ḡ dictū eſt notāter in nola: nolle credere.

Secūda nola ē: deſpare ex diffinitōe. Sunt aliq̄ deſperātes non ex diffinitōe/ ſed ex puſillanimitate ex timore nimio. Et hi q̄dē fatui ſunt: nō tn̄ de hac nola. Fatui inq̄z p̄mo: q̄ putāt ſenſū eſſe ꝯſenſum: ⁊ ſenſū deſpatōis eſſe deſpatōem: errāt neſciētes diſtinguere inter volūtatē appetit⁹ ſenſitiui: ⁊ volūtatē appetitus intellectui (wenen wellē ſei verwilligen) mox eni͂ vbi h̄nt ſenſum pcti alicuius ſiue paſſiōis/ putāt ſe ꝯſen-
T ſiſſe: ⁊ cū ſentiūt affectū ptis ſenſitiui/ putant ſe voluiſſe. Cōſidera differentiā inter volūtatē ſenſualitatis: ⁊ volūtatē rōnis vt natura: ⁊ volūtatem rōnis vt rō. Stat q꜊ q̄s moueat' nedū volūtate ſenſualitatis/ īmo etiā rōis vt natura nō deliberate/ ⁊ tn̄ non peccet mortal'r: ſed tūc q̄n volūtas deliberata ꝯſentit. In hoc ſcđo ſunt imprudētes: q̄ putāt

ſe cum tentatōibꝫ obuiant̄/charitatē amiſiſſe. Errant. Exemplum de igne/de pugile/de femina: dic ꝑ oīa ex Gerſone de puſillanimitate. Errant tertio: qꝛ ariditatē quā patiunt̄ ꝛ indeuotōem/ſiue deuotoꝝ ſentimentoꝝ carētiā/ſignū eſſe putāt reprobatōis ꝛ impfectōis: cōtra ſentimēta ſignū grē ꝛ ꝑfectōis. Dic ex Gerſo. vbi ſ. De his itaqꝫ deſperātibꝫ ex puſillanimitate/ vel ex naturali infirmitate vt ex mania: ſicut crebro ꝯtingit reꝑire in feminis: vt dī Nyder p̄cepto. j. ca. iij. E. nō eſt nola/ſed q̄ ex diffinitōe: q̄ vicꝫ diffinitiue deſperat/abſcōdēs ſe quaſi a facie diuine miſcdie ſm q̄ Cain fecit: qui dixit: A facie tua eijcis me hodie. Et hoc eſt in ſpm̄ ſanctum peccare: ꝛ recte infidelibus tales aſſociantur/q̄uis in veritate infideles non ſint: ſicut declarat btūs Thom̄. in ſecūda ſecūde.

Tertia nola eſt: obſeruari in malitia (verruochen verwegē/ruochloſ werdē) tradere ſe oībꝫ voluptatibꝫ: breuit̄ q̄cq̄d libet/eis lꝫ. ꝛ eſt etiā q̄dā deſpatio/tn̄ alio reſpectu: ſpes em̄ eſt reſpectu boni ardui poſſibilis. Predicti deſperāt qꝛ nō reputāt ſibi poſſibile h̄ bonū: hi āt qꝛ non reputāt hoc bonū/ſed alia huius mūdi bona illis p̄ferūt: ḡ (verwegē ſie ſich des) queadmodū luxurioſi: vn̄ ꝛ filia ponit̄ luxurie deſperatio. Ipi ḡ ſunt inp̄mis meretrices/ꝛ ſcdo lenones ſiue nebulones: q̄ ſe laxis habenis tradūt venereis ꝛ hui9 ſeculi voluptatibꝫ ꝛ immūdicijs: itē rapinis/ludis/homicidijs/nemīnē curātes: de qbꝫ dr Eph. iiij. Qui deſperātes ſemetipſos tradiderūt impudicitie/in opatōem immūdicie in auaritiā ꝛc. Sūt p̄terea earūdē adiutrices copulatrices/apte ꝛ merito huic turme diabolice annumerate. Qꝫ diaboli eaꝝ officiū ſit: ſiq̄- V
dē ei9 officiū eſt aīas pdere (ſicut Chr̄i lucrari: iō em̄ venit in hūc mundū) ꝛ iſte h̄ op9 pr̄is ſui diaboli pficiūt: immo peiores eo ſunt. Nā q̄cq̄d diabol9 p ſe nō p̄t/p tales efficit. Docet h̄ hiſtoria lamētabilis de ea q̄ diſcordiā ſeminauit īter ꝯiuges/ita vt tādē marit9 vxorē occideret cultello nouo: qd ad iſtinctū vetule vxor puluinari capitꝫ mariti p eo recōciliādo ſuppoſuerat: vt ſ. habes turba. vij. dicta ſuſurronū. Larue ſūt hec diaboli/ſub qbꝫ delitēſcit dū apparere nō audet. He ſerpētes Euā ſeducētes: he icēdiarie cordiū q̄s diabol9 mittit vt ignē ꝯcupiſcētie imponāt (das ſie für inlegē) Grāde lucꝝ ē/ſi p̄dicator vnicā ſolā aīam cōuerterit ꝛ lucratus fuerit: quātū igit̄ detrimētū eſt pdere. Vide in ſumma vitioꝝ de luxuria.

Quarta nola eſt: ſemetipſos occidētiū. Grāde h̄ petm̄/ꝯtra naturalem inclinatōem/q̄ ē ad ſuipſius ꝯſeruatōem: ꝯtra charitatem ſui pdit animā ꝛ corpus: ꝯtra iuſticiā/qꝛ cōitatē puat membro: vn̄ ꝛ merito tales p iuſticiā publicā dehoneſtant̄: quia ſub limine extrahunt̄ a domibus: ꝛ aqs vaſis incluſis ꝯmittunt̄. Prouenit hec ſui occiſio ex multꝫ cauſis. Quidā ex inſania vel mania ꝛ infirmitate. Alij ex deſperatōne. Alij ſine aduertētia ex deuotōe laxātes eidē in ſuis meditatōibꝫ habe-

x nas: ⁊ ſic feliciter perijt q̄dā ꝑ ꝯtritōe: de qua in Vitaſpa. ⁊ alia q̄dam meretrix audiēs de miſcdia dei ꝑdicari: ⁊ q̄dā de fauore ſpūs: vt dicit Gerſon in ſer. de ſpūſctō. Alij ex deuotōe cū aduertētia. Suadet frat̄ Dauid talibꝫ/ vt ſe cohibeant ſi ſentiāt ſe inde ſic grauari. De h̄ ⁊ Alex. ⁊ credo Bonauē. in materia de ꝯtritōe/ an poſſit eſſe nimia. Alij ex intentōe ſe caſtigāt/ vt ſtatim diſſoluant̄ ⁊ ſint cū Chriſto: illi ſtulti ꝑdūt ⁊ corpꝰ ⁊ aīam: vt dt̄ Nyder ꝑcepto. v. ca. j. H. Alij ꝓpt̄ exceſſum crapuloſe vite ⁊ luxurioſe citiꝰ moriunt̄. Alij ex inſpiratōe ſe occidūt: ſic Sāſon: ⁊ q̄dā ex feminis ſctis: vt dt̄ Augu. Vide in Nyder.

Quinta nola eſt: occidere fetū/ extinguere: ſuffocare natū/ aut in vtero. Quāta ſit hec impietas/ ſcelus ⁊ crimē: merito in hac extraneoꝝ turba ꝯnumerādū: nemo eſt q̄ neſciat/ niſi q̄ nature federa ignorat ⁊ ꝓprij ſanguinis nō hꝫ rōem: iugulare qđ genuiſti. O fera peſſima/ ⁊ q̄dē grāde homicidiū: ⁊ h̄ grauiꝰ ꝙ aīam ꝑdis pueri nondū baptizati: ⁊ eā viſione btīfica ꝑuas. Rogemus dn̄m.

Fe. iij. poſt Letare. xij. Martij. Feſtū b. Gregorij

Stultoꝝ infinitus eſt numerus. Eccs. j. Euangelium.

Onageſimanona turba ſtultoꝝ eſt ꝑncipū/ capitū ⁊ rectoꝝ reipu. (Haubt narrē/ regier narrē/ fürſt narrē) Qui male et
n cū maximo dāno ꝓplī reip. ꝑſunt. Quales vtiqꝫ fuerāt ꝑncipes de q̄bꝫ in euāgel. audiſtis: q̄ q̄rebāt Chrm̄ vitatē interficere. Quibꝫ ſilis nō fuit b. Grego. papa/ cuius hodie dies feſtus agi
r tur: q̄ vtilis fuit reip. chꝛiane/ ⁊ q̄ſi columna ecce eam ſuſtentans: vn̄ ⁊ ꝯgrue de eo legit̄ in epl'a/ cuius cap. in matutinis legimus: Ecce ſacerdos magnꝰ q̄ in vita ſua ſuffulſit domū: ⁊ in diebꝫ ſuis corroborauit tēplum. Plane colūna fuit ecce: ⁊ nō ſimplex/ ſed ignea: qualis fuit colūna reducēs ꝓplm Iſrael de Egypto: de qua legit̄ Sap. xviij. Ignis ardētē columnā habuerūt ducē. Vere ardētē ꝓpter zeluꝫ quē habuit. In ſignū huius/ ⁊ colūna lucis ꝑfulgida a celo depēdēs ſuꝑ locū in q̄ latitabat cū fugiſſet apparuit/ ⁊ eum ꝑdidit: vn̄ ⁊ ab vniuerſo ꝓplo capit̄/ trahebat̄/ ⁊ ſummꝰ pōtifex ꝯſecrabat̄. Pulchra ſuꝑ his ponit Holkot de rectoribꝫ: ⁊ poſſꝫ inde fieri aptiſſimꝰ ſermo de ſctō Gregorio ſub typo colūne. Vtinā tales nobis ꝑncipes in vtroqꝫ ſtatu eſſent: melius reſpu. ageret̄: ſed nō eſt ita. Sunt multi fatui q̄. vij. nolis pn̄t dinoſci.

Prima nola eſt: ſemetipm̄ nō regere ꝑ mūdiciā. Tunc reges alios/ ſi rō rexerit te. Qui ſibi malus/ nemini bonꝰ. O rex ſi regis/ rege te: vel eris ſine re rex. Ignis ſi calefacere dꝫ fornacē ⁊ ſtubā/ vt ꝑus in ſe calidus ſit neceſſe eſt. Cū glacie nemo calefacit: h̄ ē regimē ⁊ dn̄ium: qđ ꝑmū ē ⁊ optimū/ ſed raꝝ. Precipuū (inq̄t Sene.) in rebꝫ humanis eſt/ nō claſſibꝫ maria ꝯpleſſe: nō terras vel ignota querere: ſed aīo vidiſſe/ ꝙ nulla maior victoria q̄ꝫ vitia domaſſe. Innumerabiles ſunt q̄ vrbes/ q̄