

Notes for Erasmus' 22 Rules of a Christian Knight

Richard Walters 2017

1. Hold Christ and Holy Scripture In High Regard, as Truth.

- a. "... doubt in no wise the promises of God."
- b. "...inasmuch as faith is the only gate unto Christ, the first rule must be that thou judge very well both of him and also of scripture given by his spirit"
- c. "Let it move thee nothing at all that thou seest a great part of men so live, as though heaven and hell were but some manner of tales of old wives, to fear or flatter young children withal: but believe thou surely and make no haste, though the whole world should be mad at once, though the elements should be changed, though the angels should rebel: yet verity cannot lie, it cannot but come which God told before should come."
- d. "In conclusion, the prophets lied not, and shall Christ the Lord of prophets lie? If with this and such other like cogitations thou often stir up the flame of faith, and then fervently desire of God to increase thy faith, I shall marvel if thou canst be any long time an evil man."

2. Live purposefully, as a Christian man.

- a. "... go unto the way of life, not slothfully, not fearfully: but with sure purpose, with all thy heart, with a confident mind, and (if I may so say) with such mind as he hath that would rather fight than drink: so that thou be ready at all hours for Christ's sake to lose both life and goods."
- b. "... trust to thyself no longer, but with full confidence cast thyself from thyself to him, and he shall receive thee: commit thy care and thought to the Lord, and he shall nourish thee up, that thou mayst sing the song of the same prophet. The Lord is my governor, and I shall lack nothing. In a place of pasture he hath set me, by the water side of comfort he hath brought up me: he hath converted my soul."
- c. **"... so is there no man which is not in the world: but and if thou call the world ambition, that is to say, desire of honour, promotion, or authority: if thou call the world pleasures, covetousness, bodily lust: certainly if thou be worldly, thou art not a Christian man."**
- d. "...He hath a great part of a Christian man's living, which with all his heart, with a sure and steadfast purpose, hath determined to be a Christian man."

3. Take the Virtuous path that leads to eternal felicity.

- a. "But what saith Christ? Take my yoke upon your necks and ye shall find rest unto your souls: my yoke, saith he, is pleasant and my burden light."
- b. "So now and with this life compare the way of virtue, which at the first ceaseth to be tedious, in process is made easier, is made pleasant and delectable, by which way also we go with very sure hope to eternal felicity."
- c. "...because thou must fight continually against three very cruel enemies, the flesh, the devil, and the world, set this third rule before thee alway, bear thyself in hand that all the fearful things and fantasies which appear forthwith unto thee as it were in the first entering of hell ought to be counted for a thing of nought, by the example of Virgilius' Eneas."
- d. "...they choose with extreme labour to go to labour everlasting, rather than with less labours to go to immortal quietness."

- e. "Yea, how much liefer were it to be vexed or to suffer affliction with Christ, than to swim in pleasures with the devil."
 - f. "Thou shalt lack outward pleasures of thy body, but thou shalt enjoy the inward pleasures of the mind, which be better, purer, and more certain."
 - g. "Thy body waxeth lean, but thy mind waxeth fat."
 - h. "Fortune for the most part followeth them that flieth from her, and flieth from them that follow her."
- 4. Do your best not for yourself, but for the glory of Christ.**
- a. "...let this be unto thee the fourth rule, that thou have Christ alway in thy sight as the only mark of all thy living and conversation, unto whom only thou shouldst direct all thine enforcements, all thy pastimes and purposes, all thy rest and quietness, and also thy business."
 - b. "Let thine eye therefore be pure, and all thy body shall be bright and full of light."**
 - c. "For it is a great fault to do a good thing not well."
 - d. But if thou desire sciences that thou by their help mightest more clearly behold Christ hid in the secrets of scripture, and when thou knowest him love him, when thou knowest and lovest him teach, declare, and open him to other men, and in thyself enjoy him: then prepare prepare thyself unto study of sciences, but no further than thou mayst think them profitable to good living."
 - e. "It is better to have less knowledge and more of love, than to have more of knowledge and not to love."**
 - f. "That thing mayst thou do the easier, if, as I have said, thou shalt custom thyself to marvel at none of those things which be without thee, that is to say, which pertain not unto the inner man, for by that means it will come to pass that thou canst neither wax proud or forget thyself."
 - g. "Thou takest meat that thou mightest be strong in thy body, and thou wilt have thy body strong that thou mightest be sufficient unto holy exercises and watch. Thou hast hit the mark. But thou providest for health and good living lest thou shouldst be more evil favoured or deformed, lest thou shouldst not be strong enough unto bodily lust, thou hast fallen from Christ making unto thee another God."
 - h. Erasmus goes on a long rant against those who worship saints for trivial things. He compares them to the worship of Hercules, Esclepius, or Neptune for wealth, health or safe passage by sea. We will see a lot more of this in the "Praise of Folly." And we see here that Erasmus knows that this type of church reform is not welcome among his fellow priests.
 - i. "In this place I am sure some of our holy men will cry out against me with open mouths, which think lucre to be to the honouring of God, and as the same Paul saith, with certain sweet benedictions deceive the minds of innocent persons while they obey and serve their belly and not Jesu Christ. Then will they say, forbiddest thou worship of saints in whom God is honoured?"
- 5. Seek the betterment of your spirit, found in the intelligible light of God. Be moved to Charity.**
- a. Erasmus gives the reader a lesson in Plato's intelligible world.
 - i. "Let us imagine therefore two worlds , the one intelligible the other visible. The intelligible which also we may call the angelical world, wherein God is with blessed minds. The visible world, the circle of heaven, the planets, and stars, with all that included is in them as the four elements. Then let us imagine man as a certain third world, partaker of both the other: of the visible world if thou behold his body, of the invisible world if thou consider his soul."**

- ii. “In conclusion to speak more plainly, so much the less should move us things caduke (meaning perishable or frail) and transitory, the more acquainted we were with things eternal. So much the less should we regard the shadows of things, the more we have begun to look up upon the very true things.”
- b. Care more about the health of your mind than your body.
 - i. “The disease of thy body will be the easier if thou wouldest think it to be a remedy for thy soul. Thou shouldest care the less for the health of thy body if thou wouldest turn all thy care to defend and maintain the health of the mind.”
- c. Allegory and the deeper meaning to stories.
 - i. Erasmus warns the reader not to take stories at face value. He argues that there are many stories in the Old Testament that could be taken as bad moral examples at face value. The lesson seems to be that the Bible should not be used to justify bad behavior.
 - 1. “What difference is there whether thou read the book of Kings or of the Judges in the Old Testament, or else the history of Titus Livyus, so thou have respect to the allegory nere nother? For in the one, that is to say Titus Livyus, be many things which would amend the common manners: in the other be some things, yea, ungoodly as they seem at the first looking on, which also if they be understood superficially should hurt good manners: as the theft of David, and adultery bought with homicide, how the daughters of Lot lay with their father by stealth, and conceived, and a thousand other like matters.”
 - ii. Erasmus shows that other, secular books have deep meanings to impart through allegory and metaphor.
 - iii. Erasmus criticizes the priests of his own time who can’t do better with the stories of the Bible.
 - 1. “But our divines either set naught by the allegory or handle it very dreamingly and unfruitfully: yet are they in subtlety of disputation equal or rather superiors to old divines.”
- d. Erasmus rants over those who value superstition over message, and those who speak words without investing their spirit in what they are saying.
 - i. **“And lest thou shouldest think it a great thing that Christ despised these things which now I have rehearsed, yea he despised the eating of his own flesh and drinking of his own blood, except it were done spiritually.”**
 - ii. “Thou worshippes the ashes in whose presence now and then the deformities and diseases of bodies be taken away, why rather honourest thou not his doctrine, wherewith the deformities and diseases of souls are cured and remedied?”
 - iii. “Thou believest it to be a great thing , yea a greater than the greatest that thou possessest at home a little piece of the cross: but that is nothing to be compared to this, if thou bear shrined in thy heart the mystery of the cross.”
- e. Erasmus warns again that his contemporaries find what he is saying to be a type of heresy.
 - i. “... let incontinent all the world cry out against me, let certain preachers, such as are wont to cry out in their pulpits, bark which with right good will sing these things inwardly in their own stomachs looking verily not unto Christ, but unto their own advantage, through whose either superstition without learning, or feigned holiness, I am compelled oftentimes to shew and declare that I in no

wise rebuke or check the corporal ceremonies of christian men and devout minds of simple persons: namely in such things that are approved by authority of the church.”

- f. Erasmus fires back at their superstitious behaviors.
 - i. “If they which should be the very salt be unsavoury: wherewithal shall other be seasoned? I am ashamed to rehearse with what superstition the most part of them observe certain ceremonies of men’s inventions, yet not institute for such purpose. How odiously they require them of other men: what confidence without mistrust they have in them: how indifferently they judge other men: how earnestly they defend them.”
- g. Erasmus does a good job of making anyone feel unworthy to call themselves a Christian for a dozen pages or so.
 - i. “Thou art sprinkled with holy water, what good doth that, if so be thou wipe not away the inward filth from thy mind?”
 - ii. “For if thou be possessed wholly with wrath, ambition, covetousness, envy, yea though thou touch the altar, yet art thou far from mass.”
 - iii. **“Thou art high minded, thou art a great lover of money, thou art stubborn and self-willed, full of contention, wise in thine own opinion, give this to the saint, assuage thy mind, and by the example of Saint Fraunces be more sober, humble or meek, despise filthy lucre, and be desirous of riches of the mind, put away striving and debates with thy neighbours and with goodness overcome evil.”**
- h. No carrot here, rather Erasmus is heavy on the stick. Erasmus is hard on his contemporaries, and anyone reading this calling themselves a Christian. He takes many examples from the writings of St. Paul and extolls the virtue of charity.
 - i. **“It is come to this point now at last with the labours of so many years, that thou shouldest be of all men the worst, and yet think thyself the best: that instead of a christian man thou shouldest be but a plain Jew, observing only unfruitful traditions and ceremonies of the inventions of man, that thou shouldest have thy glory and joy, not in secret before God, but openly afore the world. But and if thou hast walked in the spirit and not in the flesh: where be the fruits of the spirit? Where is charity? Where is that cheerfulness or joyous mirth of a pure mind? Where is tranquillity and peace towards all men? Where is patience? Where is perseverance of soft mind, wherewith thou lookest day by day continually for the amendment even of thine enemies? where is courtesy or gentleness, where is freeness of heart, where is meekness, fidelity, discretion, measure or soberness, temperance and chastity? where is the image of Christ in thy manners?”**
 - ii. “At the last, lest we should be minded to purchase the favour of God after the manner of the Jews with certain observances, as ceremonies magical, he teacheth that our deeds are pleasant and allowed of God, so long as they are referred unto charity, and also spring thereof, saying: Above all these things keep charity the bond of perfection, and let the peace of God rejoice as a victor in your hearts, in which also ye be called in one body.”
 - iii. “And say not thou by and by that charity is, to be oft at the church, to crouch down before the images of saints, to light tapers or wax candles, to say many lady psalters or Saint Katheryne’s knots. God hath no need of these things.”
- i. Erasmus explains exactly what to do, while he is on the topic.

- i. “Seek (saith he) judgment or justice, succour him that is oppressed, give true judgment and right to him that is fatherless and motherless or friendless, defend the widow... loose or cancel cruel obligations, unbind the burdens which make them stoop to the ground that bear them: let them that be bruised go free and break asunder all burden: break thy bread to hungry. The needy and them which hath no place of habitation, lead in to thy house. When thou seest a naked man clothe him, and despise not thine own flesh.”
 - j. Ends by reiterating that what is important is what is within. **Outward acts mean nothing to God, if the mind is not in sync with those actions or words.**
 - i. “...he [St. Paul] teacheth everywhere that things visible ought to serve to things invisible: and not contrarywise invisible things to serve things visible.”
 - ii. “Be expert and wise in those things that be above, and not on the earth.”
 - iii. “God is a spirit and is moved and stirred with invisible sacrifice.”
 - iv. “saith: If God be a mind as scripture sheweth us, see that thou honour him chiefly with a pure mind.”
 - v. “Thou thinkest God to be moved greatly with an ox killed and sacrificed, or with the vapour or smoke of frankincense, as though he were a body. God is a mind, and verily mind most pure, most subtle and perfect, therefore ought he to be honoured most chiefly with a pure mind.”
- 6. The mind of a Christian knight must not hold the opinions of common people. Rather their example should be Christ, and Christ alone.**
- a. Erasmus turns to Plato again, and clearly to the Republic where Plato talks about the need to bring up children always in the presence of what is true and virtuous.
 - i. “Therefore the chief care of christian men ought to be applied to this point, that their children straightway from the cradle, amongst the very flatterings of the nurses, whiles the father and mother kiss them, may receive and suck under the hands of them which are learned opinions and persuasions meet and worthy of Christ: because that nothing either sinketh deeper or cleaveth faster in the mind than that which (as Fabyus saith) in the young and tender years is poured in.”
 - ii. “The disposition of man is frail and prone to vices, he catcheth mischievous example at once....”
 - iii. “Socrates, disputing with Prothagoras, proveth by arguments, knowledge in all virtue to bear such room, that vices can no other whence proceed than of false opinions.”
 - b. Erasmus offers the warning that one should not think that no one can follow the path of Christ, and that “everyone” follows the common ways.
 - i. “Whosoever in the famous cave of Plato bound with the bonds of their own affections wonder at the vain images and shadows of things instead of very true things, they be the common people.
 - ii. **“Should he not do preposterously or out of order if a man would go about to try not the stone by the ruler or square, but the ruler by the stone? And were it not much more unreasonable if a man would go about to bow and turn, not the manners of men to Christ, but Christ to the living of men?”**
 - iii. “Strait is the way of virtue and of very few trodden on, but none other leadeth to life.”
 - c. Erasmus laments the condition of the world. This section seems almost modern. His world doesn’t seem much different from our own.
 - i. “When was virtue and true honesty more despised?”

- ii. “And also in comedies, tragedies, and other common plays of the gentiles a great clapping of hands and a shout was made for joy of the lay people, when vices were craftily and properly rebuked and checked: at the which same vices now-a-days being evil praised there is made a shout and clapping of hands for joy even of the nobles and estates of Christian men.”
- d. He begs the reader to recall some examples of good men throughout history. And to study the lessons of their lives.
 - i. Holiness of Phocion
 - ii. Poverty of Fabricius
 - iii. Strong and courageous mind of Camyllus
 - iv. Chastity of Pithagoras
 - v. Temperance of Socrates
 - vi. Sound and constant virtue of Cato
- e. Take Christ as the best example of all.
 - i. “Purge now thy eyes, purge thy ears, purge thy mouth, and Christ shall begin to wax sweet and pleasant to thee which tasted once sourly...”

Erasmus takes a break (of many pages) to discuss opinions that are mete for a Christian man. And then he continues with rule seven.

7. If we cannot be perfect, abstain from great vice and preserve the body in good health.

- a. “...next of all is that we at the least may by certain natural prudence abstain from great vices, and keep ourselves (as much as may be) whole and sound to the beneficence of God. For as that body is near unto health, which (though it be wasted) is free yet and out of the danger of noisome humours, even so is that mind more capax of the benefit of God , which is not yet inquynate or defiled with grievous offences, though she lack yet true and perfect virtue.”
- b. “And though it be very perilous to tarry anywhile in this state, as between the ways (as it is in the proverb), nevertheless unto them which cannot as yet climb up to the pure, perfect and excellent virtue , it shall not be a little profitable to be in the civil or moral virtues rather than to run headlong in to all kind of vices and uncleanliness.”

8. Do not consider temptation as a lack of favor, but rather as a challenge from God.

- a. “If the storm of temptation shall rise against thee somewhat thick and grievously, begin not forthwithal to be discontent with thyself, as though for that cause God either cared not for thee...”
- b. “It is a very great token a man to be reject from the mercy of God when he is vexed with no temptations.”
- c. “God shall not forsake thee, but with temptation shall make increase, that thou mayst be able to endure.”

9. Set a watch against evil and remain vigilant.

- a. “As expert captains are wont to cause, when all things are quiet , at rest and at peace, that the watch nevertheless be duly kept: likewise see thou that thou have alway thy mind watching and circumspect against the sudden assault of thine enemy.”

10. Practice verses and have them ready like a shield for times of wrath and temptation.

- a. “... whensoever he enticeth and moveth thee with any temptation, or else if thou pray fervently or get thyself to some holy occupation, setting thine whole mind thereunto: or if thou make answer to the tempter with words set out of holy scripture...”

- b. "... have some certain sentences prepared and ready, specially those with which thou hast felt thy mind to be moved and stirred vehemently."
- 11. In weakness, be strong through Christ. Recognize you are feeble and give immediate thanks.**
- a. **"TWO dangers chiefly follow good men, one lest in temptation they give up their hold. Another lest after the victory in their consolation and spiritual joy they wax wanton and stand in their own conceit, or else please themselves."**
 - b. "...look when thine enemy stirreth thee unto filthy things that thou behold not thine own feebleness or weakness, but remember only that thou canst do all things in Christ"
 - c. "...hold down and refrain thyself with the words of Paul, saying: What hast thou, that thou hast not received? If thou have received it, why rejoicest thou as though thou haddest not received it?"
 - d. "...immediately give thanks to him for his benefit, humbly knowing and confessing thine unworthiness."
- 12. Turn each temptation into an opportunity for virtue.**
- a. "When thou fightest with thine enemies, think it not enough for thee to avoid his stroke, or put it back, except thou also take the weapon from him manfully, and lay therewith again at the owner, killing him with his own sword."
 - b. "That shall come to pass on this wise. If when thou art provoked unto evil thou do not only abstain from sin, but thereof dost take unto thee an occasion of virtue"
 - c. "And thus shall it be brought about that every temptation may be a certain renewing of thy holy purpose, and an increase of piety and virtuous living."
- 13. Fight with the hope that each battle will strengthen your resolve such that future attacks are diminished in ability to master your defenses.**
- a. "But always take heed that thou fight with this mind and hope, as though that should be the last fight that ever thou shalt have, if thou get the over hand: for it may be verily that the benignity of God will give and grant this reward unto thy virtue and noble act: that thine enemy once overcome to his shame, shall never afterward come upon thee again."
- 14. Measure no vice to be a "small trespass," and keep from progressing from little to great sins.**
- a. "We must take very good heed that we despise not any vice as light, for no enemy overcometh oftener than he which is not set off: in which thing I perceive not a few men to be greatly deceived: for they deceive themselves while they favour themselves in one or two vices, which every man after his own appetite thinketh to be venial, and all other grievously abhor."
 - b. "...for he whose mind true charity hath once possessed hateth indifferently the whole host of evil things, and flattereth not himself so much as in venial sins, lest he might fall a little and a little from the smallest to the greatest..."
 - c. And... "what vice shall we lack if every man after this manner shall favour his own vice?"
- 15. Do not compare the hardship of temperance with the pleasures of sin. Rather compare the hardship of damnation with the paradise of heaven.**
- a. "...compare not the grief of the fight with the pleasure of the sin: but match me the present bitterness of the fight with the bitterness of the sin hereafter which followeth him that is overthrown: and then set the present sweetness of the sin which enticeth thee, with the pleasure of the victory hereafter, and with the tranquillity of mind which followeth him that fighteth lustily: and anon thou shalt perceive how unequal a comparison there shall be."
 - b. "they compare the displeasure of the fight with the pleasure of the sin, and consider not what followeth the one and the other."

- c. "he should once at the least do his endeavour to prove what thing it is to overcome temptation, which thing the oftener he shall do, the pleasanter shall the victory be made unto him."

16. If you fall, rise again quickly and fight more fiercely and with greater circumspection than before.

- a. "I have perceived to happen unto many, whose minds naturally are somewhat feeble and soft without resistance, that after they were once overthrown, they ceased to wrestle any more, but permitted and gave themselves altogether unto affections, never thinking any more to recover their liberty again."
- b. **"... after we have fallen into sin not only we should not despair, but counterfeit bold men of war, whom not seldom shame of rebuke and grief of the wound received not only putteth not to flight but sharpeneth and refresheth again to fight more fiercely than they did before."**
- c. "Call to remembrance David the prophet, Salomon the king, Peter a captain of the church, Paul the apostle, so great lights of holiness: into what great sins for all that fell they? Which all peradventure even for this cause God suffered to fall, lest thou when thou haddest fallen shouldst despair: rise up again therefore upon thy feet but that quickly and with a lusty courage, and go to it afresh, both fiercer and also more circumspect. It happeneth sometime that deadly offences grow to good men into a heap of virtuous living, while they love more fervently which erred most shamefully."

17. Arm yourself with godly lessons with which you can deliver with force.

- a. "It shall behoveful that every man prepare unto himself a certain way and godly craft of fighting and therein diligently exercise, that as soon as need shall require it may be ready at hand."

18. Judge rightly and choose the dignity of man over wretched, filthy sin.

- a. "...if when affection moveth unto iniquity, then at once they call before the eyes of the mind how filthy, how abominable, how mischievous a thing sin is: on the other side how great is the dignity of man."
- b. **"...shall we not reckon and account with our mind of how noble a craftsman we were made, in how excellent estate we are set, with how exceeding great price we are bought, unto how great felicity we are called, and that man is that gentle and noble creature for whose sake only God hath forged the marvellous building of this world, that he is of the company of angels, the son of God, the heir of immortality, a member of Christ, a member of the church, that our bodies be the temple of the Holy Ghost, our minds the images and also the secret habitations of the deity."**

19. Choose God, who would grant you perfect goodness, as your Lord and Master over the Devil, who promises only ruin.

- a. "Through innocency and grace thou art called in to the number of the friends of God, art elect unto the right title and inheritance of the sons of God. By sin verily thou art made both the bond servant and son of the devil. The one of them is that eternal fountain and original patron and true example of very and sure beauty, of very true pleasure, of most perfect goodness, ministering himself to all things. The other is father of all mischief, of extreme filthiness, of uttermost infelicity."

20. Choose immortal life over eternal death and suffering. Choose virtue over wickedness.

- a. "For what is more unequal than eternal death and immortal life? Than without end to enjoy everlasting felicity and blessedness, in the company and fellowship of the heavenly citizens, and without end to be tormented and punished with extreme vengeance, in the most unhappy and wretched company of damned souls?"

- b. “Moreover and besides all this, virtue and wickedness hath in the mean season even in this life their fruits very much unlike, for of the one is reaped assured tranquillity and quietness of mind, and that blessed joy of pure and clean conscience, which joy, whosoever shall once have tasted, there is nothing in all this world so precious nor nothing so pleasant, wherewith he would be glad or desirous to change it. Contrariwise there followeth the other, that is to say wickedness, a thousand other evils, but most specially that most wretched torment and vexation of unclean conscience.”

21. Take haste in committing to a life of virtue, because life is uncertain and short.

- a. “...when no man is sure, no not of one moment of life, how great peril it is to prolong and continue that kind of life in which (as it often fortuneth) if sudden death should take thee thou were but lost and undone for ever.”

22. Be steadfast in virtue once that height is achieved, because the way is slippery and the climb back to the summit is difficult after each fall.

- a. “Slippery verily and easy is the fall or descent into filthiness, but to return back again therehence, and to scape up unto spiritual light, this is a work, this is a labour. Therefore at the leastway thou being monished and warned by the chance of Esope’s goat, before thou descend into the pit of sin, remember that there is not so easy coming back again.”

- 1453 – Fall of Constantinople to Ottoman Turks
- Paris is the largest city in Europe Under Louis XII
- Venice was Europe’s second largest city and in a power struggle with the Turks
- Maximillian is Holy Roman Emperor
- Ferdinand II is King of Aragon (in Spain)
- Swiss Confederacy
- Henry VIII in England
- The Fall of the Borgias
 - Pope Alexander VI (corrupt, and licentious)
 - Giovanni Borgia (possibly killed by his brother)
 - Cesare Borgia (ruthless, but successful)
- Pope Julius II (mistakenly appointed by Cesare Borgia)
 - Rebuilt the Vatican including St. Peter’s Basilica and commissioned Michelangelo’s painting in the Sistine Chapel
 - “I will not live in the same rooms as the Borgias lived. He [Alexander VI] desecrated the Holy Church as none before. He usurped the papal power by the devil's aid, and I forbid under the pain of excommunication anyone to speak or think of Borgia again. His name and memory must be forgotten. It must be crossed out of every document and memorial. His reign must be obliterated. All paintings made of the Borgias or for them must be covered over with black crepe. All the tombs of the Borgias must be opened and their bodies sent back to where they belong—to Spain.”
 - Allowed Henry VIII to marry his recently deceased wife, Catherine of Aragon (He allows it on the grounds that she was still a virgin after only 6 months of marriage. Later Clement VII will refuse to annul this marriage, bringing about the reformation in England.).
 - Founded the Swiss guard for the Vatican.
 - “Drive out the Barbarians!” Julius II led the army and Rome like an emperor.
- League of Cambria 1508
 - League to divide up Venice’s holdings in Italy
 - France (Cremona)
 - Spain (Apulian ports)
 - Holy Roman Empire (Friuli and Veneto)
 - Pope Julius II (Romanga)

Individuals significantly influencing thought around 1500 in Catholic Society

- John Duns Scotus
- William of Ockham
- Albertus Magnus
- Thomas Aquinas