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ſarracenos ſiue iudeos ⁊c̃ quia tales cauſe locũ apud eos non
habent. Has cauſas inter alias nõ eſtimo minimas licet apud
infideles alias apparitiões fieri non eſt impoſſibile ſcꝫ demo/
niorũ ſed nõ animarũ xpianaꝝ ſuffragia poſcentiũ. Deus enĩ
et natura nihil agũt ⁊ ꝑmittũt fruſtra: humiliter igitur aggre
dior hanc tenebroſaꝫ materiã que in ſcripturis ſanctis aut do
ctoꝝ nõ ſatis ẽ digeſta: q̃ntũ valeo tñ ad fontẽ xᵱitatis recurſũ
habiturus exinde hauſturus vt beniuolis lectoribus ꝓponaꝫ:
veniã petens de inculto ſtilo ⁊ materia forte certificata minus
ꝓbabilẽ eã affirmãs nõ ex primis p̃cipijs demõſtratiue dedu
camus. Nec enĩ hec materia ſubiecta ẽ ꝑmis p̃cipijs ſaltẽ hu
manis ſꝫ volũtati diuĩe q̃ hũano iuditio mimeo obnoxia exiſtit.

Occurrunt igitur ad ꝓpoſitum aliqua conſideranda.
Primo de egreſſu animarũ humanarũ a corporibus
per ſententiã mortis. Scd̃o de recapitulis et locis ad
q̃ ꝑducunt̃ poſt egreſſũ ⁊ de habitudinibus eorũ. Tertio de ap
paritõibus q̃ fiũt ab aĩabus exutis ad hoĩes viuẽtes. Quarto
de expimẽtatiõibus q̃ ſint ⁊ cur veniũt illi ſpũs ad hoĩes ⁊ q̃uo
diſpoſitos expedit illos eẽ q̃ expiri debẽt illa. Quĩto de ceremo
nijs p̃cedẽtibꝰ ad iſtã expiẽtiã. Sexto ď interrogatorijs ab aĩa
bus faciẽdis. Septĩo q̃uo cognoſci valeãt ſi xᵱe aut ficte appa
reãt. Octauo q̃uo ſint executiões faciẽde ſi aliq̃ deſiderãt a vi
uẽtibus. Et cõſiderãdus ẽ aduẽtus ⁊ receſſus eaꝝ. Quãtũ ad
ꝑmũ ſciẽdũ ꝙ vt patꝫ in quorũdã reuelatiõibus doloroſiſſima
ẽ ſepatio aĩe a corpe. Nã pena illa excedit oẽs ſecli penas licet
ab hoĩbus alijs nõ ſentiat̃. Cuius primi ratio ẽ qꝛ natalis appe
titus aĩe ad corpus rũpit̃ ⁊ violatio iſtiꝰ appetitus natuaralis
multũ ẽ penalis ſicut etiã in alterius morte ſcꝫ vxoris autilioꝝ
aut amicoꝝ dolor eſt grauis. Sicut legitur ď auguſtino cui vi
ſu fuit ꝙ in morte ſui cari amici mediũ cordis ablatũ fuit. Itẽ
qꝛ anima ante infuſionẽ eius in corpus nuſq̃ꝫ eſſe habuit ſed in