

# Thomas More Studies

Volume 7

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## Concordances of Thomas More's Writings in Volume 1 of the Yale Edition of the *Complete Works*

### *English Poems (1496-1504)*

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# A Concordance of Major Terms in Thomas More’s *English Poems*

## Alphabetical Listing

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Page and line numbers refer to volume 1, *English Poems*, of *The Complete Works of St. Thomas More*, eds. Anthony G. Edwards, Katherine G. Rogers, and Clarence H. Miller (Yale UP, 1997), but the text has been modernized.

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# THE CONCORDANCE

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

| <u>Context</u>                        | <u>Word</u>      | <u>Context</u>                     | <u>Volume, Page/Line</u> |
|---------------------------------------|------------------|------------------------------------|--------------------------|
| promotion, There would he needs       | <b>abide</b>     | . There spent he fast, Till        | 1, 20/170                |
| cheer feigned, may not long           | <b>abide</b>     | . There comes a cloud, and         | 1, 35/106                |
| his, He went and there                | <b>abode</b>     | , Where as he lay, So              | 1, 21/191                |
| always, He might not come             | <b>abroad</b>    | . It happened then, A merchant     | 1, 21/194                |
| all doubled is with pain.             | <b>Account</b>   | my sorrow first and my             | 1, 10/32                 |
| have, Though all the world            | <b>account</b>   | him for a knave. Lo                | 1, 36/137                |
| Be not afeared, Take an               | <b>action</b>    | therefore, I you behest, I         | 1, 21/203                |
| diffidite rebus, Nulla recessuro spes | <b>adhibenda</b> | bono. Qui dabit eternam nobis      | 1, 7/118                 |
| for lo here I lie.                    | <b>Adieu</b>     | , my true spouse, my worthy        | 1, 11/44                 |
| now lo here I lie.                    | <b>Adieu</b>     | , Lord Harry, my loving son        | 1, 12/65                 |
| Lord Harry, my loving son,            | <b>Adieu</b>     | . Our Lord increase your honor     | 1, 12/65                 |
| your honor and your estate;           | <b>Adieu</b>     | , my daughter Mary, bright of      | 1, 12/67                 |
| you virtuous, wise, and fortunate.    | <b>Adieu</b>     | , sweet heart, my lady daughter    | 1, 12/69                 |
| for lo here I lie.                    | <b>Adieu</b>     | , my lords, and ladies all         | 1, 13/79                 |
| my lords, and ladies all;             | <b>Adieu</b>     | , my faithful servants every one   | 1, 13/80                 |
| my faithful servants every one;       | <b>Adieu</b>     | , my commons whom I never          | 1, 13/81                 |
| they him threw, And said              | <b>adieu</b>     | , Commend us to the mayor          | 1, 28/409                |
| can thee neither hinder nor           | <b>advance</b>   | . But and thou wilt needs          | 1, 40/256                |
| among them flits: And at              | <b>adventure</b> | down her gifts fall, Catch         | 1, 36/141                |
| In any wise, I would                  | <b>advise</b>    | , And counsel every man, His       | 1, 28/427                |
| to fall. Who lists to                 | <b>advise</b>    | them both, perceive he shall       | 1, 39/219                |
| And he answered, Be not               | <b>afeared</b>   | , Take an action therefore, I      | 1, 21/202                |
| Yet was this man, Well                | <b>afeared</b>   | then, Lest he the frère            | 1, 26/352                |
| a frère. Wise men always,             | <b>Affirm</b>    | and say, That best is              | 1, 15/4                  |
| The sergeant said, Be not             | <b>afraid</b>    | , It shall be brought about        | 1, 22/211                |
| pageant the scripture was thus.       | <b>AGE</b>       | Old Age am I, with                 | 1, 4/50                  |
| scripture was thus. AGE Old           | <b>Age</b>       | am I, with looks thin              | 1, 4/51                  |
| It happened so, Not long              | <b>ago</b>       | , A thrifty man died, An           | 1, 17/76                 |
| come by, To man's comfort,            | <b>aide</b>      | , and sustenance, Is all at        | 1, 33/58                 |
| curses as other fools do.             | <b>Alas</b>      | the foolish people cannot cease    | 1, 37/159                |
| on the block. And yet                 | <b>alas</b>      | the cruel proud mock: The          | 1, 37/177                |
| last concludes in the good            | <b>ale</b>       | cup Finis Prologus. Quod T         | 1, 31/22                 |
| a great headed Ass of                 | <b>Alexander</b> | . Some in philosophy, like a       | 1, 31/19                 |
| king of Persia. Thus fell             | <b>Alexander</b> | the sovereign conqueror. Thus many | 1, 37/168                |
| now shall I never see.                | <b>Almighty</b>  | God, witsave to grant that         | 1, 11/41                 |
| a blow, That backward down,           | <b>Almost</b>    | in swoon, The frère is             | 1, 26/349                |
| frère, When he was come               | <b>aloft</b>     | , He dropped then, And greet       | 1, 24/293                |
| dust. She suddenly enhances them      | <b>aloft</b>     | . And suddenly does mischief to    | 1, 37/173                |
| this world, wherefore to thee         | <b>alone</b>     | , Immortal God, verily three in    | 1, 13/82                 |
| there was none, But they              | <b>alone</b>     | , The frère with evil grace        | 1, 25/328                |

|                                       |                   |                                    |           |
|---------------------------------------|-------------------|------------------------------------|-----------|
| diverse heads, diverse wits. Fortune  | <b>alone</b>      | as diverse as them all             | 1, 36/139 |
| frère arose, But I suppose,           | <b>Amazed</b>     | was his head, He shook             | 1, 28/413 |
| inventive in every degree Half        | <b>amazed</b>     | I am, and as a                     | 1, 31/6   |
| many another she shall it             | <b>amend</b>      | . There is no man so               | 1, 41/281 |
| cedunt, Qui manet excepto semper      | <b>amore</b>      | dei? Ergo homines, levibus iamiam  | 1, 6/116  |
| reckoning: Riches, honor, wealth, and | <b>ancestry</b>   | Hath me forsaken. Lo here          | 1, 9/14   |
| arte homines, Ille potest veris,      | <b>animum</b>     | sic pascere rebus, Ut pictis       | 1, 6/111  |
| lo here I lie. Cecily,                | <b>Anne</b>       | beloved                            | 1, 12/72  |
| One man to winning of                 | <b>another's</b>  | loss. And when she robs            | 1, 36/151 |
| uncertain lot, If that the            | <b>answer</b>     | please thee not always, Blame      | 1, 41/267 |
| find, In every point each             | <b>answer</b>     | by and by, As are                  | 1, 43/312 |
| best to do. And he                    | <b>answered</b>   | , Be not afeared, Take an          | 1, 21/201 |
| both, And forth then goes,            | <b>Apace</b>      | this officer, And for a            | 1, 22/221 |
| Descend from your chair, set          | <b>apart</b>      | your pride, Witsafe to lend        | 1, 5/66   |
| laughs to see the foolish             | <b>apes</b>       | , How earnestly they walk about    | 1, 38/206 |
| thy tawny skin, With fresh            | <b>apparel</b>    | garnished out of measure, And      | 1, 34/99  |
| a man: Diligently, For to             | <b>apply</b>      | , The business that he can         | 1, 15/7   |
| lo here I lie. Where                  | <b>are</b>        | our castles now and our            | 1, 11/37  |
| of worldly vanity. Lo well            | <b>are</b>        | ye that earthly folly flee         | 1, 12/76  |
| all that we brittle men               | <b>are</b>        | feign, ( So wretched is our        | 1, 35/110 |
| answer by and by, As                  | <b>are</b>        | the judgments of Astronomy. Lewis  | 1, 43/313 |
| her stands the wise Socrates,         | <b>Aristippus</b> | , Pythagoras, and many a less      | 1, 38/191 |
| eyes, Embrace thee in her             | <b>arms</b>       | , and for a while, Put             | 1, 39/231 |
| to the mayor. The frère               | <b>arose</b>      | , But I suppose, Amazed was        | 1, 28/411 |
| for a day, All his                    | <b>array</b>      | , He changed with a frère          | 1, 22/223 |
| you behest, I shall him               | <b>arrest</b>     | , And then care for no             | 1, 21/205 |
| with evil grace, Said, I              | <b>arrest</b>     | thee, Come on with me              | 1, 25/330 |
| Time every man can tell,              | <b>Art</b>        | nothing else but the mobility      | 1, 6/101  |
| our Towers? Goodly Richmond, son      | <b>art</b>        | thou gone from me, At              | 1, 11/38  |
| trust in fortune Thou that            | <b>art</b>        | proud of honor, shape, or          | 1, 34/96  |
| Sed mira veros quas putat             | <b>arte</b>       | homines, Ille potest veris, animus | 1, 6/110  |
| late the fere To prince               | <b>Arthur</b>     | , my own child so dear             | 1, 12/62  |
| that by my favor may                  | <b>ascend</b>     | , To mighty power and excellent    | 1, 34/81  |
| round, That had he laid               | <b>aside</b>      | : His son he would, Should         | 1, 17/80  |
| Companied so, But drew himself        | <b>aside</b>      | , To saint Katherine, Straight as  | 1, 20/164 |
| him came there many, To               | <b>ask</b>        | their debt, But none could         | 1, 20/174 |
| all things that he will               | <b>ask</b>        | , But as herself lists order       | 1, 42/301 |
| began to carry thence, And            | <b>asked</b>      | him why he naught carried          | 1, 38/197 |
| the world to beg. He                  | <b>asks</b>       | land, and he to pass               | 1, 36/132 |
| wise as a great headed                | <b>Ass</b>        | of Alexander. Some in philosophy   | 1, 31/19  |
| Whoso delights to prove and           | <b>assay</b>      | Of wavering Fortune the full       | 1, 41/265 |
| you content as fortune list           | <b>assign</b>     | : For it is your own               | 1, 41/277 |
| thy blandishing promise, O false      | <b>astrology</b>  | diviner Of God's secrets making    | 1, 10/26  |
| As are the judgments of               | <b>Astronomy</b>  | . Lewis the Lost Lover Eye         | 1, 43/313 |
| him to, And say an                    | <b>Austen</b>     | frère. Would with him speak        | 1, 23/272 |
| Mine high state, power, and           | <b>authority</b>  | , If you not know, search          | 1, 32/53  |
| mons et par vaulx Et                  | <b>aux</b>        | hôpitaux Meurent tant de gens      | 1, 32/35  |

|                                   |                   |  |           |
|-----------------------------------|-------------------|--|-----------|
| And matters break, For his        | <b>avail</b>      | certain. Quoth she I will              | 1, 23/275 |
| But, O good God, what             | <b>avails</b>     | all this gear? When death              | 1, 10/19  |
| foolish people cannot cease, Nor  | <b>avoid</b>      | her trap, till they the                | 1, 37/160 |
| I God, to enter in                | <b>awhile</b>     | , His haven of heaven ever             | 1, 45/6   |
| I lie. O brittle wealth,          | <b>ay</b>         | full of bitterness, Thy singular       | 1, 10/30  |
| not spare To write, to            | <b>babble</b>     | , their minds to declare Trowing       | 1, 31/13  |
| daughter Kate; Thou shall, good   | <b>babe</b>       | , such is thy destiny, Thy             | 1, 12/70  |
| him such a blow, That             | <b>backward</b>   | down, Almost in swoon, The             | 1, 26/348 |
| her about. Then as a              | <b>bait</b>       | she brings forth her ware              | 1, 35/117 |
| your sake, Let me be              | <b>bake</b>       | , But if I do this                     | 1, 22/217 |
| quoit, a cocksteel, and a         | <b>ball</b>       | A top can I set                        | 1, 3/13   |
| take what nature may sustain,     | <b>Banishing</b>  | clean all other surplus, They          | 1, 39/210 |
| Remember nature sent thee hither  | <b>bare</b>       | , The gifts of Fortune count           | 1, 41/262 |
| prove a thrifty man, With         | <b>bate</b>       | and strife, But by my                  | 1, 16/48  |
| the noll, With a great            | <b>battledore</b> | . The wife came yet And                | 1, 27/392 |
| he naught carried out. I          | <b>bear</b>       | said he all mine with                  | 1, 38/198 |
| therein, and spend it liberally.  | <b>Bear</b>       | thee not proud, nor take               | 1, 40/259 |
| offend, Grudge not thereat, but   | <b>bear</b>       | a merry face. In many                  | 1, 41/280 |
| Venus mother of Cupid. She        | <b>beckons</b>    | and smiles upon every wight            | 1, 34/105 |
| And also against the sun          | <b>Beckons</b>    | him poor Diogenes in his               | 1, 38/193 |
| and lusty steed. These things     | <b>become</b>     | a very man indeed, Yet                 | 1, 4/30   |
| writing school, An old butler,    | <b>Become</b>     | a cutler, I ween shall                 | 1, 16/25  |
| in a rout, Like swarming          | <b>bees</b>       | come flattering her about. Then        | 1, 35/116 |
| comes all the world to            | <b>beg</b>        | . He asks land, and he                 | 1, 36/131 |
| this young man, So well           | <b>began</b>      | , His money to employ, That            | 1, 18/94  |
| I shall, End where I              | <b>began</b>      | , In any wise, I would                 | 1, 28/425 |
| forsook, The pleasant grapes, and | <b>began</b>      | for to defy them, Because              | 1, 33/72  |
| doubt, That each man hastily      | <b>began</b>      | to carry thence, And asked             | 1, 38/196 |
| he that will be a                 | <b>beggar</b>     | , let him be. To them                  | 1, 34/94  |
| there falls a knight, The         | <b>beggar</b>     | rich, and the rich man                 | 1, 38/182 |
| have service therefore. The needy | <b>beggar</b>     | catches an halfpenny: Some man         | 1, 42/288 |
| have this gold, For to            | <b>begin</b>      | with all: But to suffice               | 1, 17/83  |
| fair, Nor never so pleasantly     | <b>begin</b>      | to smile As though thou                | 1, 45/3   |
| now take heed, For here           | <b>begins</b>     | the game. He drew him                  | 1, 22/242 |
| philosophy, like a gagging gander | <b>Begins</b>     | lustily the brows to set               | 1, 31/21  |
| pride. Like any serpent she       | <b>begins</b>     | to swell, And looks as                 | 1, 35/108 |
| with some wile, Might him         | <b>beguile</b>    | , And diminish his substance, For      | 1, 18/103 |
| life thou shalt me not            | <b>beguile</b>    | . Trust shall I God, to                | 1, 45/5   |
| rich at last, That hath           | <b>begun</b>      | with less. But this young              | 1, 18/92  |
| good conclusion, that fondly was  | <b>begun</b>      | . And many a purpose, bounden          | 1, 33/62  |
| fully satisfied is with her       | <b>behavior</b>   | . Fortune is stately, solemn, proud    | 1, 41/285 |
| an action therefore, I you        | <b>behest</b>     | , I shall him arrest, And              | 1, 21/204 |
| secret draughts of nature to      | <b>behold</b>     | . Set Fortune's servants by themselves | 1, 39/214 |
| man you bind Them to              | <b>believe</b>    | , as surely as your creed              | 1, 42/309 |
| That evermore, They do therefore, | <b>Beshrew</b>    | themselves at last. This thing         | 1, 17/62  |
| not blame me though I             | <b>bashrew</b>    | your cat But in faith                  | 1, 46/6   |
| short life, the last and          | <b>best</b>       | part. Wise and discreet: the           | 1, 4/52   |

|   |                    |                                     |           |
|---|--------------------|-------------------------------------|-----------|
| always, Affirm and say, That            | <b>best</b>        | is for a man: Diligently            | 1, 15/5   |
| own breast, He thought it               | <b>best</b>        | , His money to enclose, Then        | 1, 19/124 |
| to inquire, What him was                | <b>best</b>        | to do. And he answered              | 1, 21/200 |
| shall, I trust unto the                 | <b>best</b>        | . But I would now, Comen            | 1, 25/314 |
| I clean resign, To be                   | <b>bestowed</b>    | on your children and mine           | 1, 11/48  |
| to the flight, And to                   | <b>bestride</b>    | a good and lusty steed              | 1, 4/29   |
| force, his reason is no                 | <b>better</b>      | . In the third pageant, was         | 1, 4/32   |
| I think there may no                    | <b>better</b>      | be. Yourself wot well that          | 1, 9/6    |
| It hath with me, Been                   | <b>better</b>      | than it is. Sir quoth               | 1, 24/305 |
| there may no wit suffice,               | <b>Better</b>      | is to be fortunate than             | 1, 33/66  |
| wot, mirth, honor, and riches,          | <b>Better</b>      | is than shame, penury and           | 1, 33/76  |
| between them as we see,                 | <b>Betwixt</b>     | wretchedness and felicity. Now have | 1, 39/221 |
| perhaps: But for all that               | <b>beware</b>      | of after claps. Reckon you          | 1, 39/235 |
| Fear also, and Sorrow all               | <b>bewept</b>      | , Disdain and Hatred on that        | 1, 35/125 |
| his tunne. With her is                  | <b>Bias</b>        | , whose country lacked defense, And | 1, 38/194 |
| him so, As she was                      | <b>bid</b>         | to say. He mistrusting, No          | 1, 24/281 |
| there shall no man you                  | <b>bind</b>        | Them to believe, as surely          | 1, 42/308 |
| brittle wealth, ay full of              | <b>bitterness</b>  | , Thy singular pleasure all doubled | 1, 10/30  |
| is well nigh done. A                    | <b>black</b>       | draper, With white paper, To        | 1, 16/21  |
| answer please thee not always,          | <b>Blame</b>       | not me: for I command               | 1, 41/268 |
| and that, You may not                   | <b>blame</b>       | me though I beshrew your            | 1, 46/6   |
| Lo, where to comes thy                  | <b>blandishing</b> | promise, O false astrology diviner  | 1, 10/25  |
| a joy. For lest some                    | <b>blast</b>       | , Might overcast, His ship, or      | 1, 18/99  |
| cat But in faith I                      | <b>bless</b>       | you again a thousand times          | 1, 46/7   |
| and defend, O in how                    | <b>blessed</b>     | condition stands he: Himself in     | 1, 34/84  |
| other side, Is glad, and                | <b>blesSES</b>     | her often times therefore. But      | 1, 36/155 |
| mortal folk, what we very               | <b>blind</b>       | , That we least fear, full          | 1, 11/55  |
| his face. While he was                  | <b>blind</b>       | The wench behind, Leaned him        | 1, 27/387 |
| is our nature and so                    | <b>blind</b>       | ) As soon as Fortune lists          | 1, 35/111 |
| To see how thick the                    | <b>blinded</b>     | people go, With great labor         | 1, 38/204 |
| doth presume. Some in English,          | <b>blindly</b>     | wade and wander. Another in         | 1, 31/17  |
| pillows lies after on the               | <b>block</b>       | . And yet alas the cruel            | 1, 37/176 |
| He gave him such a                      | <b>blow</b>        | , That backward down, Almost in     | 1, 26/347 |
| and wander. Another in Latin            | <b>blows</b>       | forth a dark fume As                | 1, 31/18  |
| ETERNITY Me need not to                 | <b>boast</b>       | , I am Eternity, The very           | 1, 6/97   |
| proves she her might. Great             | <b>boast</b>       | she makes if one be                 | 1, 38/185 |
| For all thy pride and                   | <b>boasting</b>    | into naught. In the ninth           | 1, 6/104  |
| thee from. Then may thou                | <b>boldly</b>      | defy her turning chance: She        | 1, 40/255 |
| imaginibus. Namque videbit uti fragilis | <b>bona</b>        | lubrica mundi, Tam cito non         | 1, 6/113  |
| fist, To take you to                    | <b>bondage</b>     | , or free liberty. But in           | 1, 39/225 |
| therefore, as dogs for the              | <b>bone</b>        | . Fortune at them laughs, and       | 1, 35/120 |
| rebus, Nulla recessuro spes adhibenda   | <b>bono</b>        | . Qui dabit eternam nobis pro       | 1, 7/118  |
| foes and written many a                 | <b>book</b>        | , To my dispraise. And other        | 1, 33/68  |
| sent. All things in this                | <b>book</b>        | that you shall read, Do             | 1, 42/307 |
| would to God these hateful              | <b>books</b>       | all, Were in a fire                 | 1, 3/15   |
| own child so dear It                    | <b>boots</b>       | not for me to weep                  | 1, 12/63  |
| penny. With visage stout, He            | <b>bore</b>        | it out, Even unto the               | 1, 21/178 |

|                                    |                 |                                   |           |
|------------------------------------|-----------------|-----------------------------------|-----------|
| I lie. Was I not                   | <b>born</b>     | of old worthy lineage? Was        | 1, 9/9    |
| had sworn, Some man is             | <b>born</b>     | , To have a goodly flower         | 1, 20/148 |
| could it never lose. He            | <b>borrowed</b> | then, Of another man, Money       | 1, 19/129 |
| gifts of Fortune count them        | <b>borrowed</b> | ware. To Them that Seek           | 1, 41/263 |
| begun. And many a purpose,         | <b>bounden</b>  | sure and fast With wise           | 1, 33/63  |
| first pageant was painted a        | <b>boy</b>      | playing at the top and            | 1, 3/9    |
| feet, was painted the same         | <b>boy</b>      | , that in the first pageant       | 1, 3/22   |
| man indeed, Yet thinks this        | <b>boy</b>      | his peevish game sweeter, But     | 1, 4/31   |
| on his fist, and a                 | <b>brace</b>    | of greyhounds following him. And  | 1, 3/21   |
| fool, some of your wise            | <b>brain</b>    | . In the sixth pageant was        | 1, 5/68   |
| with him speak, And matters        | <b>break</b>    | , For his avail certain. Quoth    | 1, 23/274 |
| The maid and wife, To              | <b>break</b>    | the strife, Heighed them upward   | 1, 27/379 |
| fair up. In his own                | <b>breast</b>   | , He thought it best, His         | 1, 19/123 |
| take, No thought in your           | <b>breast</b>   | : God may turn all, And           | 1, 25/311 |
| I have of her no                   | <b>bridle</b>   | in my fist, She runs              | 1, 41/270 |
| well-beloved sisters three, O Lady | <b>Briget</b>   | , other sister mine, Lo here      | 1, 12/74  |
| estate; Adieu, my daughter Mary,   | <b>bright</b>   | of hue. God make you              | 1, 12/67  |
| looks as lovely fair and           | <b>bright</b>   | , As goodly Venus mother of       | 1, 34/103 |
| this tiding, That you me           | <b>bring</b>    | , I long full sore to             | 1, 25/325 |
| still, over rude for to            | <b>bring</b>    | forth Any fruit or sentence       | 1, 31/7   |
| and he to pass would               | <b>bring</b>    | , This toy and that, and          | 1, 36/132 |
| Then as a bait she                 | <b>brings</b>   | forth her ware, Silver, gold      | 1, 35/117 |
| that ladies kissed have, She       | <b>brings</b>   | in case to kiss a                 | 1, 37/179 |
| now here I lie. O                  | <b>brittle</b>  | wealth, ay full of bitterness     | 1, 10/30  |
| Yet for all that we                | <b>brittle</b>  | men are feign, ( So wretched      | 1, 35/110 |
| a few. And yet her                 | <b>brittle</b>  | gifts long may not last           | 1, 36/145 |
| Wisdom he meant, not fortunes      | <b>brittle</b>  | fees. For nothing he counted      | 1, 38/199 |
| thou a noble man hast              | <b>brought</b>  | to ground Maugre thy teeth        | 1, 5/77   |
| their course thou shalt be         | <b>brought</b>  | , For all thy pride and           | 1, 6/103  |
| not afraid, It shall be            | <b>brought</b>  | about. In many a game             | 1, 22/212 |
| she goes, Up she him               | <b>brought</b>  | , No harm she thought, But        | 1, 24/288 |
| Many a matter have I               | <b>brought</b>  | at last, To good conclusion       | 1, 33/61  |
| gagging gander Begins lustily the  | <b>brows</b>    | to set up And at                  | 1, 31/21  |
| take not out of measure.           | <b>Build</b>    | not thine house high up           | 1, 40/260 |
| well may edify. My place           | <b>built</b>    | is, for lo here I                 | 1, 11/43  |
| is ever comfortless, A weary       | <b>burden</b>   | odious and loath, To all          | 1, 33/79  |
| to endure, And make the            | <b>burning</b>  | fire his heat to spare            | 1, 40/239 |
| all, Were in a fire                | <b>burnt</b>    | to powder small. Than might       | 1, 3/16   |
| harm feel. About her always,       | <b>busily</b>   | they press. But lord what         | 1, 37/161 |
| Thy childish game and idle         | <b>business</b> | . In the fifth pageant was        | 1, 4/57   |
| Diligently, For to apply, The      | <b>business</b> | that he can And in                | 1, 15/8   |
| to writing school, An old          | <b>butler</b>   | , Become a cutler, I ween         | 1, 16/24  |
| never saw, The ways to             | <b>buy</b>      | and sell, Weening to rise         | 1, 16/35  |
| as follows. CHILDHOOD I am         | <b>called</b>   | Childhood, in play is all         | 1, 3/12   |
| follows. FAME Fame I am            | <b>called</b>   | , marvel you nothing, Though with | 1, 5/73   |
| and uniform: Ever after thy        | <b>calm</b>     | , look I for a storm              | 1, 45/8   |
| was past, And to him               | <b>came</b>     | there many, To ask their          | 1, 20/173 |

|                                      |                  |                                     |           |
|--------------------------------------|------------------|-------------------------------------|-----------|
| fear, Than ere that he               | <b>came</b>      | thither, And would as fain          | 1, 21/185 |
| damsel, That heard him well,         | <b>Came</b>      | and it unlocked. The frère          | 1, 23/248 |
| a great battledore. The wife         | <b>came</b>      | yet And with her feet               | 1, 27/393 |
| so wroth, You know yourself          | <b>came</b>      | never in mine hand. Lo              | 1, 41/274 |
| And when they spy, The               | <b>captains</b>  | lie, Both waltring on the           | 1, 27/382 |
| shall him arrest, And then           | <b>care</b>      | for no more. I fear                 | 1, 21/206 |
| make, I need not to                  | <b>care</b>      | I see many a one                    | 1, 31/10  |
| With great labor to purchase         | <b>care</b>      | and woe. That other laughs          | 1, 38/205 |
| asked him why he naught              | <b>carried</b>   | out. I bear said he                 | 1, 38/197 |
| each man hastily began to            | <b>carry</b>     | thence, And asked him why           | 1, 38/196 |
| kissed have, She brings in           | <b>case</b>      | to kiss a knave. Thus               | 1, 37/179 |
| is all my mind, To                   | <b>cast</b>      | a quoit, a cocksteel, and           | 1, 3/13   |
| They drive so far a                  | <b>cast</b>      | , That evermore, They do therefore  | 1, 17/59  |
| man certesse, Hath with good         | <b>cast</b>      | , Be rich at last, That             | 1, 18/90  |
| Fortune always at thy pleasure,      | <b>Cast</b>      | up thine eye, and look              | 1, 34/101 |
| smile, And friendly on thee          | <b>cast</b>      | her wandering eyes, Embrace thee    | 1, 39/230 |
| be fish and frogs both.              | <b>Cast</b>      | in your net: but be                 | 1, 41/276 |
| I lie. Where are our                 | <b>castles</b>   | now and our Towers? Goodly          | 1, 11/37  |
| me though I beshrew your             | <b>cat</b>       | But in faith I bless                | 1, 46/6   |
| adventure down her gifts fall,       | <b>Catch</b>     | whom she may, she throws            | 1, 36/142 |
| service therefore. The needy beggar  | <b>catches</b>   | an halfpenny: Some man a            | 1, 42/288 |
| Maugre thy teeth to live             | <b>cause</b>     | him shall I, Of people              | 1, 5/78   |
| To my dispraise. And other           | <b>cause</b>     | there is not, But for               | 1, 33/69  |
| hare, Or in dry land                 | <b>cause</b>     | fishes to endure, And make          | 1, 40/238 |
| I'll mote he the, That               | <b>caused</b>    | me, To make myself a                | 1, 28/421 |
| Alas the foolish people cannot       | <b>cease</b>     | , Nor avoid her trap, till          | 1, 37/159 |
| which the first can never            | <b>cease</b>     | but weep, To see how                | 1, 38/203 |
| for lo here I lie.                   | <b>Cecily</b>    | , Anne, and Katherine, Farewell, my | 1, 12/72  |
| and honor, celeri pede omnia         | <b>cedunt</b>    | , Qui manet excepto semper amore    | 1, 6/115  |
| pretereunt, Gaudia laus and honor,   | <b>celeri</b>    | pede omnia cedunt, Qui manet        | 1, 6/115  |
| matters break, For his avail         | <b>certain</b>   | . Quoth she I will, Stand           | 1, 23/275 |
| as your creed. But notwithstanding,  | <b>certain</b>   | in my mind, I durst                 | 1, 43/310 |
| His money to employ, That            | <b>certainly</b> | , His policy, To see it             | 1, 18/96  |
| say, That many a man                 | <b>certesse</b>  | , Hath with good cast, Be           | 1, 18/89  |
| ton desire Jamais tu ne              | <b>cesse</b>     | Pleine de finesse Et y              | 1, 32/28  |
| sage father sitting in a             | <b>chair</b>     | . And lying under his feet          | 1, 4/47   |
| greatly magnified, Descend from your | <b>chair</b>     | , set apart your pride, Witsafe     | 1, 5/66   |
| lady Eternity, sitting in a          | <b>chair</b>     | under a sumptuous cloth of          | 1, 6/92   |
| a Poet sitting in a                  | <b>chair</b>     | . And over this pageant were        | 1, 6/105  |
| eye, and look how slippery           | <b>chance</b>    | , Eludes her men with change        | 1, 34/101 |
| thou boldly defy her turning         | <b>chance</b>    | : She can thee neither hinder       | 1, 40/255 |
| doth stand. With whose unhappy       | <b>chance</b>    | you be so wroth, You                | 1, 41/273 |
| mine. And though in one              | <b>chance</b>    | Fortune you offend, Grudge not      | 1, 41/279 |
| chance, Eludes her men with          | <b>change</b>    | and variance. Sometime she looks    | 1, 34/102 |
| day, All his array, He               | <b>changed</b>   | with a frère. So was                | 1, 22/224 |
| a knave. Thus when she               | <b>changes</b>   | her uncertain course, Up starts     | 1, 37/180 |
| mobility Of sun and moon             | <b>changing</b>  | in every degree, When they          | 1, 6/102  |



|                                    |                   |  |           |
|------------------------------------|-------------------|--|-----------|
| Cupid withdraw thy fiery dart,     | <b>Chargeable</b> | matters shall of love oppress          | 1, 4/56   |
| and be you of good                 | <b>cheer</b>      | . Take all in worth, for               | 1, 12/59  |
| the frère, Be of good              | <b>cheer</b>      | , Yet shall it after this              | 1, 25/307 |
| the frère, Now make good           | <b>cheer</b>      | , And welcome every one. The           | 1, 29/433 |
| upon every wight. But this         | <b>cheer</b>      | feigned, may not long abide            | 1, 35/106 |
| will nothing take, With merry      | <b>cheer</b>      | , looks on the press, And              | 1, 38/188 |
| full of treason Neither forever    | <b>cherishing</b> | , whom she takes Nor forever           | 1, 32/49  |
| voice of people is my              | <b>chief</b>      | living. O cruel death, thy             | 1, 5/75   |
| children small, Shall wax a        | <b>child</b>      | again and be my thrall                 | 1, 4/45   |
| To prince Arthur, my own           | <b>child</b>      | so dear It boots not                   | 1, 12/62  |
| all: But to suffice His            | <b>child</b>      | , well thrice, That money was          | 1, 18/85  |
| pageant was written as follows.    | <b>CHILDHOOD</b>  | I am called Childhood, in              | 1, 3/11   |
| follows. CHILDHOOD I am called     | <b>Childhood</b>  | , in play is all my                    | 1, 3/12   |
| shall of love oppress Thy          | <b>childish</b>   | game and idle business. In             | 1, 4/57   |
| Now thou which erst despised       | <b>children</b>   | small, Shall wax a child               | 1, 4/44   |
| grant that you, And your           | <b>children</b>   | well may edify. My place               | 1, 11/42  |
| To be bestowed on your             | <b>children</b>   | and mine. Erst were you                | 1, 11/48  |
| Some man hath goods, but           | <b>children</b>   | hath he none, Some man                 | 1, 42/293 |
| stealth. To some she sends         | <b>children</b>   | , riches, wealth, Honor, worship, and  | 1, 42/297 |
| have I shown you both:             | <b>choose</b>     | which you list, Stately Fortune        | 1, 39/222 |
| shall it after this. For           | <b>Christ's</b>   | sake, Look that you take               | 1, 25/309 |
| a straw Some in French             | <b>chronicles</b> | , gladly doth presume. Some in         | 1, 31/16  |
| fragilis bona lubrica mundi, Tam   | <b>cito</b>       | non veniunt, quam cito pretereunt      | 1, 6/114  |
| Tam cito non veniunt, quam         | <b>cito</b>       | pretereunt, Gaudia laus and honor      | 1, 6/114  |
| and variable What rule thou        | <b>claim</b>      | , with thy cruel power. Good           | 1, 32/38  |
| with good raps, And heavy          | <b>claps</b>      | , He drew him up again                 | 1, 26/355 |
| all that beware of after           | <b>claps</b>      | . Reckon you never of her              | 1, 39/235 |
| Into your hands here I             | <b>clean</b>      | resign, To be bestowed on              | 1, 11/47  |
| Till he dispute, His money         | <b>clean</b>      | away. Pleading the law, For            | 1, 16/44  |
| what nature may sustain, Banishing | <b>clean</b>      | all other surplus, They be             | 1, 39/210 |
| and tear, Each other's hair,       | <b>Cleaved</b>    | together fast, Till with lugging       | 1, 26/365 |
| I consider, these old noble        | <b>clerks</b>     | Poets, Orators, and Philosophers sects | 1, 31/2   |
| falls far, but he that             | <b>climbs</b>     | high, Remember nature sent thee        | 1, 40/261 |
| goodly hanging of fine painted     | <b>cloth</b>      | , with nine pageants, and verses       | 1, 3/3    |
| a chair under a sumptuous          | <b>cloth</b>      | of estate, crowned with an             | 1, 6/92   |
| long abide. There comes a          | <b>cloud</b>      | , and farewell all our pride           | 1, 35/107 |
| favor sure: You may in             | <b>clouds</b>     | as easily trace a hare                 | 1, 40/237 |
| them both, Many a lusty            | <b>clout</b>      | . They rent and tear, Each             | 1, 26/362 |
| I have thee in my                  | <b>clutch</b>     | , Thou goes not hence, For             | 1, 25/335 |
| To cast a quoit, a                 | <b>cocksteel</b>  | , and a ball A top                     | 1, 3/13   |
| love that did us two               | <b>combine</b>    | , In marriage and peaceable concord    | 1, 11/45  |
| sick always, He might not          | <b>come</b>       | abroad. It happened then, A            | 1, 21/194 |
| be, For he will not                | <b>come</b>       | out. The sergeant said, Be             | 1, 21/209 |
| you here still, Till I             | <b>come</b>       | down again. Up is she                  | 1, 24/278 |
| feigned frère, When he was         | <b>come</b>       | aloft, He dropped then, And            | 1, 24/293 |
| grace, Said, I arrest thee,        | <b>Come</b>       | on with me, And out                    | 1, 25/331 |
| his mace: Thou shall obey,         | <b>Come</b>       | on thy way, I have                     | 1, 25/334 |

|                                    |                    |                                  |           |
|------------------------------------|--------------------|----------------------------------|-----------|
| any pleasure or profit may         | <b>come</b>        | by, To man's comfort, aide       | 1, 33/57  |
| he leapt and could not             | <b>come</b>        | by them. But let them            | 1, 33/73  |
| enhance, In wealth and riches,     | <b>come</b>        | forth and wait on me             | 1, 34/93  |
| a rout, Like swarming bees         | <b>come</b>        | flattering her about. Then as    | 1, 35/116 |
| best. But I would now,             | <b>Comen</b>       | with you, In counsel if          | 1, 25/316 |
| all this gear? When death          | <b>comes</b>       | , thy mighty messenger, Obey we  | 1, 10/20  |
| and delice. Lo, where to           | <b>comes</b>       | thy blandishing promise, O false | 1, 10/25  |
| may not long abide. There          | <b>comes</b>       | a cloud, and farewell all        | 1, 35/107 |
| Mischief and Tyranny. About her    | <b>comes</b>       | all the world to beg             | 1, 36/131 |
| Not to all men, as                 | <b>comes</b>       | sun or dew, But for              | 1, 36/143 |
| Fortune go, Receive nothing that   | <b>comes</b>       | from her hand: Love manner       | 1, 40/252 |
| Madam, my lord's worthy mother,    | <b>Comfort</b>     | your son, and be you             | 1, 12/59  |
| may come by, To man's              | <b>comfort</b>     | , aide, and sustenance, Is all   | 1, 33/58  |
| grace, But he sometime hath        | <b>comfort</b>     | and solace: Nor none again       | 1, 41/283 |
| Without mine help is ever          | <b>comfortless</b> | , A weary burden odious and      | 1, 33/78  |
| Blame not me: for I                | <b>command</b>     | you not, Fortune to trust        | 1, 41/268 |
| three in one, I me                 | <b>commend</b>     | . Thy infinite mercy, Show to    | 1, 13/84  |
| him threw, And said adieu,         | <b>Commend</b>     | us to the mayor. The             | 1, 28/410 |
| servants every one; Adieu, my      | <b>commons</b>     | whom I never shall See           | 1, 13/81  |
| power and excellent degree, A      | <b>commonweal</b>  | to govern and defend, O          | 1, 34/83  |
| pride, And would not go,           | <b>Companied</b>   | so, But drew himself aside       | 1, 20/163 |
| And with resort, Of jolly          | <b>company</b>     | , In mirth and play, Full        | 1, 19/143 |
| spare, And all this world          | <b>compass</b>     | to forfare. As her to            | 1, 40/240 |
| nothing, Though with tongues am    | <b>compassed</b>   | all round For in voice           | 1, 5/74   |
| be content, and of nothing         | <b>complain</b>    | . No niggard eke is of           | 1, 39/211 |
| up And at the last                 | <b>concludes</b>   | in the good ale cup              | 1, 31/22  |
| brought at last, To good           | <b>conclusion</b>  | , that fondly was begun. And     | 1, 33/62  |
| as servant may, And in             | <b>conclusion</b>  | , what thou shall win thereby    | 1, 40/245 |
| combine, In marriage and peaceable | <b>concord</b>     | , Into your hands here I         | 1, 11/46  |
| defend, O in how blessed           | <b>condition</b>   | stands he: Himself in honor      | 1, 34/84  |
| that put your trust and            | <b>confidence</b>  | , In worldly riches and frail    | 1, 9/2    |
| cruel death, thy power I           | <b>confound</b>    | . When thou a noble man          | 1, 5/76   |
| Thus fell Alexander the sovereign  | <b>conqueror</b>   | . Thus many more than I          | 1, 37/168 |
| Prologue As often as I             | <b>consider</b>    | , these old noble clerks Poets   | 1, 31/2   |
| all other surplus, They be         | <b>content</b>     | , and of nothing complain. No    | 1, 39/211 |
| other ever thrall, That one        | <b>content</b>     | , that other never full. That    | 1, 39/217 |
| liefe or loathe, Hold you          | <b>content</b>     | as fortune list assign: For      | 1, 41/277 |
| nothing at all, or be              | <b>content</b>     | , With such reward as Fortune    | 1, 42/305 |
| thus from man to man               | <b>continually</b> | , She uses to give and           | 1, 36/149 |
| rude I be, in all                  | <b>contriving</b>  | Of matters, yet somewhat to      | 1, 31/9   |
| now lost, Is all this              | <b>cost</b>        | , We be never the near           | 1, 28/418 |
| now, Comen with you, In            | <b>counsel</b>     | if you please, Or else           | 1, 25/317 |
| wise, I would advise, And          | <b>counsel</b>     | every man, His own craft         | 1, 28/428 |
| part divide and tax, I             | <b>counsel</b>     | you either truss up your         | 1, 42/304 |
| bare, The gifts of Fortune         | <b>count</b>       | them borrowed ware. To Them      | 1, 41/263 |
| brittle fees. For nothing he       | <b>counted</b>     | his that he might lose           | 1, 38/200 |
| to laugh again, With fair          | <b>countenance</b> | and deceitful mind, To crouch    | 1, 35/113 |

|                                    |                   |                                      |           |
|------------------------------------|-------------------|--------------------------------------|-----------|
| With her is Bias, whose            | <b>country</b>    | lacked defense, And whylom of        | 1, 38/194 |
| feed The greyhound to the          | <b>course</b>     | , the hawk to the flight             | 1, 4/28   |
| When they shall leave their        | <b>course</b>     | thou shalt be brought, For           | 1, 6/103  |
| when she changes her uncertain     | <b>course</b>     | , Up starts a knave, and             | 1, 37/180 |
| cup, And by and by,                | <b>Covetously</b> | , He supped it fair up               | 1, 19/121 |
| that hath left, The hosiers        | <b>craft</b>      | , And falls to making shone          | 1, 15/16  |
| counsel every man, His own         | <b>craft</b>      | use, All new refuse, And             | 1, 28/429 |
| As her to make by                  | <b>craft</b>      | of engine stable, That of            | 1, 40/241 |
| theology, All that ensues, Such    | <b>crafts</b>     | new, They drive so far               | 1, 17/58  |
| believe, as surely as your         | <b>creed</b>      | . But notwithstanding, certain in my | 1, 42/309 |
| honors throne, Can he not          | <b>creep</b>      | , by no manner of stealth            | 1, 42/296 |
| countenance and deceitful mind, To | <b>crouch</b>     | and kneel and gape after             | 1, 35/114 |
| estate, crowned with an imperial   | <b>crown</b>      | . And under her feet lay             | 1, 6/93   |
| She gave him on the                | <b>crown</b>      | . They laid his mace, About          | 1, 27/398 |
| a sumptuous cloth of estate,       | <b>crowned</b>    | with an imperial crown. And          | 1, 6/92   |
| is my chief living. O              | <b>cruel</b>      | death, thy power I confound          | 1, 5/76   |
| rule thou claim, with thy          | <b>cruel</b>      | power. Good folk thou stroyest       | 1, 32/38  |
| block. And yet alas the            | <b>cruel</b>      | proud mock: The dainty mouths        | 1, 37/177 |
| for me to weep and                 | <b>cry</b>        | ; Pray for my soul, for              | 1, 12/63  |
| to draw When all their             | <b>cunning</b>    | is not worth a straw                 | 1, 31/15  |
| wot, But ever kiss the             | <b>cup</b>        | , With her physic, Will keep         | 1, 16/29  |
| To put it in a                     | <b>cup</b>        | , And by and by, Covetously          | 1, 19/119 |
| concludes in the good ale          | <b>cup</b>        | Finis Prologus. Quod T. M            | 1, 31/22  |
| man stood the little god           | <b>Cupid</b>      | . And over this third pageant        | 1, 4/36   |
| writing that followed. VENUS AND   | <b>CUPID</b>      | Whoso not knows the strength         | 1, 4/38   |
| and me her little son              | <b>Cupid</b>      | , Thou Manhood shall a mirror        | 1, 4/40   |
| the image of Venus and             | <b>Cupid</b>      | , that were in the third             | 1, 4/48   |
| my labor and smart. Therefore      | <b>Cupid</b>      | withdraw thy fiery dart, Chargeable  | 1, 4/55   |
| As goodly Venus mother of          | <b>Cupid</b>      | . She beckons and smiles upon        | 1, 34/104 |
| But if I do this                   | <b>cure</b>       | . Thus part they both, And           | 1, 22/218 |
| He weeps and wails and             | <b>curses</b>     | her full sore. But that              | 1, 36/153 |
| gifts too. And he her              | <b>curses</b>     | as other fools do. Alas              | 1, 37/158 |
| An old butler, Become a            | <b>cutler</b>     | , I ween shall prove a               | 1, 16/25  |
| recessuro spes adhibenda bono. Qui | <b>dabit</b>      | eternam nobis pro munere vitam       | 1, 7/119  |
| the cruel proud mock: The          | <b>dainty</b>     | mouths that ladies kissed have       | 1, 37/178 |
| door he knocked: And a             | <b>damsel</b>     | , That heard him well, Came          | 1, 23/246 |
| he slept. Before her stands        | <b>Danger</b>     | and Envy, Flattery, Deceit, Mischief | 1, 35/129 |
| I have had, and I                  | <b>dare</b>       | not feign, For all my                | 1, 10/34  |
| be worth thy service I             | <b>dare</b>       | say. And look yet what               | 1, 40/246 |
| land. O simple fame, how           | <b>dares</b>      | thou man honor, Promising of         | 1, 5/87   |
| his mighty power. Thus fell        | <b>Darius</b>     | the worthy king of Persia            | 1, 37/167 |
| in Latin blows forth a             | <b>dark</b>       | fume As wise as a                    | 1, 31/18  |
| thy great pride. My fiery          | <b>dart</b>       | pierces thy tender side. Now         | 1, 4/43   |
| Therefore Cupid withdraw thy fiery | <b>dart</b>       | , Chargeable matters shall of love   | 1, 4/55   |
| here I lie. Farewell, my           | <b>daughter</b>   | , lady Margaret; God wot full        | 1, 11/51  |
| be no other. Farewell, my          | <b>daughter</b>   | Katherine, late the fere To          | 1, 12/61  |
| and your estate; Adieu, my         | <b>daughter</b>   | Mary, bright of hue. God             | 1, 12/67  |

|  |                   |  |           |
|--|-------------------|--|-----------|
| Adieu, sweet heart, my lady              | <b>daughter</b>   | Kate; Thou shall, good babe              | 1, 12/69  |
| look I for a storm.                      | <b>Davy</b>       | the Dicer Long was I                     | 1, 46/1   |
| send me to mine ending                   | <b>day</b>        | . In the second pageant was              | 1, 3/18   |
| too small. Yet or this                   | <b>day</b>        | I have heard say, That                   | 1, 18/87  |
| and play, Full many a                    | <b>day</b>        | , He lived merrily. And men              | 1, 19/145 |
| this officer, And for a                  | <b>day</b>        | , All his array, He changed              | 1, 22/222 |
| is ever variable. Serve her              | <b>day</b>        | and night as reverently, Upon            | 1, 40/243 |
| Lo unlearned men now a                   | <b>days</b>       | , will not spare To write                | 1, 31/12  |
| Jamais tu ne cesse Pleine                | <b>de</b>         | finesse Et y prens plaisir               | 1, 32/29  |
| Et aux hôpitaux Meurent tant             | <b>de</b>         | gens. Fortune, O mighty and              | 1, 32/36  |
| I am, and as a                           | <b>dead</b>       | tree Stood still, over rude              | 1, 31/6   |
| men been or this, My                     | <b>deadly</b>     | foes and written many a                  | 1, 33/68  |
| fair and well, A great                   | <b>deal</b>       | He dug it in a                           | 1, 18/112 |
| work of yours, Mine own                  | <b>dear</b>       | lord now shall I never                   | 1, 11/40  |
| Arthur, my own child so                  | <b>dear</b>       | It boots not for me                      | 1, 12/62  |
| was painted an image of                  | <b>Death</b>      | : and under his feet lay                 | 1, 5/58   |
| pageant, this was the saying.            | <b>DEATH</b>      | Though I be foul ugly                    | 1, 5/61   |
| feet was the picture of                  | <b>Death</b>      | that was in the fifth                    | 1, 5/70   |
| my chief living. O cruel                 | <b>death</b>      | , thy power I confound. When             | 1, 5/76   |
| ye should never hence, Remember          | <b>death</b>      | and look here upon me                    | 1, 9/5    |
| avails all this gear? When               | <b>death</b>      | comes, thy mighty messenger, Obey        | 1, 10/20  |
| there many, To ask their                 | <b>debt</b>       | , But none could get, The                | 1, 20/174 |
| stands Danger and Envy, Flattery,        | <b>Deceit</b>     | , Mischief and Tyranny. About her        | 1, 35/130 |
| again, With fair countenance and         | <b>deceitful</b>  | mind, To crouch and kneel                | 1, 35/113 |
| over them did ( in effect )              | <b>declare</b>    | , which verses here follow. In           | 1, 3/7    |
| to babble, their minds to                | <b>declare</b>    | Trowing themselves, gay fantasies to     | 1, 31/13  |
| pageants: which verses expressed and     | <b>declared</b>   | , what the images in those               | 1, 3/5    |
| God's name, To do this                   | <b>deed</b>       | , But now take heed, For                 | 1, 22/240 |
| A commonweal to govern and               | <b>defend</b>     | , O in how blessed condition             | 1, 34/83  |
| is Bias, whose country lacked            | <b>defense</b>    | , And whylom of their foes               | 1, 38/194 |
| grapes, and began for to                 | <b>defy</b>       | them, Because he leapt and               | 1, 33/72  |
| from. Then may thou boldly               | <b>defy</b>       | her turning chance: She can              | 1, 40/255 |
| and moon changing in every               | <b>degree</b>     | , When they shall leave their            | 1, 6/102  |
| so was he, For such                      | <b>degree</b>     | , He got and such honor                  | 1, 20/151 |
| eloquent, how inventive in every         | <b>degree</b>     | Half amazed I am, and                    | 1, 31/5   |
| To mighty power and excellent            | <b>degree</b>     | , A commonweal to govern and             | 1, 34/82  |
| Qui manet excepto semper amore           | <b>dei</b>        | ? Ergo homines, levibus iamiam diffidite | 1, 6/116  |
| to live in wealth and                    | <b>delice</b>     | . Lo, where to comes thy                 | 1, 10/24  |
| I am, therefore I me                     | <b>delight</b>    | , To hunt and hawk, to                   | 1, 3/26   |
| Them that Seek Fortune Whoso             | <b>delights</b>   | to prove and assay Of                    | 1, 41/265 |
| to keep With glad Poverty,               | <b>Democritus</b> | also: Of which the first                 | 1, 38/202 |
| might, Him for a frère                   | <b>deny</b>       | , He dopped and dooked. He               | 1, 22/227 |
| vitam, In permansuro ponite vota         | <b>deo</b>        | ELIZABETH                                | 1, 7/120  |
| is full nigh, From you                   | <b>depart</b>     | I first. Lo here I                       | 1, 11/57  |
| thither, And would as fain,              | <b>Depart</b>     | again, But that he wist                  | 1, 21/187 |
| Therefore sage father greatly magnified, | <b>Descend</b>    | from your chair, set apart               | 1, 5/66   |
| pray, This much at my                    | <b>desire</b>     | , Vouchsafe to do, As to                 | 1, 23/269 |

|  |                   |                                       |           |
|--|-------------------|---------------------------------------|-----------|
| monde verse Tout a ton                 | <b>desire</b>     | Jamais tu ne cesse Pleine             | 1, 32/27  |
| side. Now thou which erst              | <b>despised</b>   | children small, Shall wax a           | 1, 4/44   |
| good babe, such is thy                 | <b>destiny</b>    | , Thy mother never know, for          | 1, 12/70  |
| hour, I shall in space                 | <b>destroy</b>    | both sea and land. O                  | 1, 5/86   |
| When I shall in process                | <b>destroy</b>    | the world and all? In                 | 1, 6/90   |
| sustenance, Is all at my               | <b>device</b>     | and ordinance. Without my favor       | 1, 33/59  |
| withal what so thou list               | <b>devise</b>     | , She will thee grant it              | 1, 39/233 |
| as herself lists order and             | <b>devise</b>     | , Doth every man his part             | 1, 42/302 |
| Thomas More in his youth               | <b>devised</b>    | in his father's house in              | 1, 3/2    |
| him at a tide, For                     | <b>devotion</b>   | , Or promotion, There would he        | 1, 20/168 |
| men, as comes sun or                   | <b>dew</b>        | , But for the most part               | 1, 36/143 |
| where she list. The rolling            | <b>dice</b>       | in whom your luck doth                | 1, 41/272 |
| for a storm. Davy the                  | <b>Dicer</b>      | Long was I lady luck                  | 1, 46/1   |
| long ago, A thrifty man                | <b>died</b>       | , An hundred pound, Of nobles         | 1, 17/77  |
| she give. She has no                   | <b>difference</b> | , but judges all good reason          | 1, 32/47  |
| perceive he shall, As great            | <b>difference</b> | between them as we see                | 1, 39/220 |
| dei? Ergo homines, levibus iamiam      | <b>diffidite</b>  | rebus, Nulla recessuro spes adhibenda | 1, 7/117  |
| a frère. So was he                     | <b>dight</b>      | That no man might, Him                | 1, 22/225 |
| That riches, worship, wealth, and      | <b>dignity</b>    | , Joy, rest, and peace, and           | 1, 33/55  |
| best is for a man:                     | <b>Diligently</b> | , For to apply, The business          | 1, 15/6   |
| wile, Might him beguile, And           | <b>diminish</b>   | his substance, For to put             | 1, 18/104 |
| the sun Beckons him poor               | <b>Diogenes</b>   | in his tunne. With her                | 1, 38/193 |
| the price, Could him not               | <b>discontent</b> | . With lusty sport, And with          | 1, 19/140 |
| and best part. Wise and                | <b>discreet</b>   | : the public weal therefore, I        | 1, 4/53   |
| also, and Sorrow all bewept,           | <b>Disdain</b>    | and Hatred on that other              | 1, 35/126 |
| frère then said. You be                | <b>dismayed</b>   | , With trouble I understand. Indeed   | 1, 24/301 |
| many a book, To my                     | <b>dispraise</b>  | . And other cause there is            | 1, 33/69  |
| fall in suit, Till he                  | <b>dispute</b>    | , His money clean away. Pleading      | 1, 16/43  |
| my sorrow first and my                 | <b>distress</b>   | , Sundry ways, and reckon there       | 1, 10/32  |
| needy wretch that lingers in           | <b>distress</b>   | , Without mine help is ever           | 1, 33/77  |
| for a knave. Lo thus                   | <b>diverse</b>    | heads, diverse wits. Fortune alone    | 1, 36/138 |
| knave. Lo thus diverse heads,          | <b>diverse</b>    | wits. Fortune alone as diverse        | 1, 36/138 |
| diverse wits. Fortune alone as         | <b>diverse</b>    | as them all, Unstable here            | 1, 36/139 |
| Doth every man his part                | <b>divide</b>     | and tax, I counsel you                | 1, 42/303 |
| lets old men live Unrighteously        | <b>dividing</b>   | time and season. That good            | 1, 32/45  |
| blandishing promise, O false astrology | <b>diviner</b>    | Of God's secrets making thee          | 1, 10/26  |
| enhances them aloft. And suddenly      | <b>does</b>       | mischief to the flock. The            | 1, 37/174 |
| stare, And gape therefore, as          | <b>dogs</b>       | for the bone. Fortune at              | 1, 35/120 |
| frère deny, He dopped and              | <b>dooked</b>     | . He spoke and looked, So             | 1, 22/228 |
| nigh, And softly, At the               | <b>door</b>       | he knocked: And a damsel              | 1, 23/245 |
| for a frère deny, He                   | <b>dopped</b>     | and dooked. He spoke and              | 1, 22/228 |
| Some in French chronicles, gladly      | <b>doth</b>       | presume. Some in English, blindly     | 1, 31/16  |
| good men lose, to wicked               | <b>doth</b>       | she give. She has no                  | 1, 32/46  |
| empress. Fast by her side              | <b>doth</b>       | weary Labor stand, There Fear         | 1, 35/124 |
| dice in whom your luck                 | <b>doth</b>       | stand. With whose unhappy chance      | 1, 41/272 |
| herself lists order and devise,        | <b>Doth</b>       | every man his part divide             | 1, 42/303 |
| I may well rehearse. Thus              | <b>double</b>     | fortune, when she list reverse        | 1, 37/170 |

|                                       |                  |                                     |           |
|---------------------------------------|------------------|-------------------------------------|-----------|
| they be only those Which              | <b>double</b>    | Fortune may never take thee         | 1, 40/254 |
| bitterness, Thy singular pleasure all | <b>doubled</b>   | is with pain. Account my            | 1, 10/31  |
| to put out, All manner                | <b>doubt</b>     | He made a good purvey               | 1, 18/106 |
| and such honor, That without          | <b>doubt</b>     | , When he went out, A               | 1, 20/153 |
| of their foes stood in                | <b>doubt</b>     | , That each man hastily began       | 1, 38/195 |
| on the mayor. But he                  | <b>doubtless</b> | , Of his meekness, Hated such       | 1, 20/159 |
| Quoth he mistress, No harm            | <b>doubtless</b> | : It longs for our order            | 1, 23/256 |
| well nigh done. A black               | <b>draper</b>    | , With white paper, To go           | 1, 16/21  |
| a thousand fold, The secret           | <b>draughts</b>  | of nature to behold. Set            | 1, 39/214 |
| Trowing themselves, gay fantasies to  | <b>draw</b>      | When all their cunning is           | 1, 31/14  |
| and you do after me,                  | <b>Draw</b>      | you to Fortune, and labor           | 1, 39/227 |
| not go, Companied so, But             | <b>drew</b>      | himself aside, To saint Katherine   | 1, 20/164 |
| here begins the game. He              | <b>drew</b>      | him nigh, And softly, At            | 1, 22/243 |
| raps, And heavy claps, He             | <b>drew</b>      | him up again. The frère             | 1, 26/356 |
| top can I set, and                    | <b>drive</b>     | it in his kind. But                 | 1, 3/14   |
| ensues, Such crafts new, They         | <b>drive</b>     | so far a cast, That                 | 1, 17/59  |
| he was come aloft, He                 | <b>dropped</b>   | then, And greet this man            | 1, 24/294 |
| with travail kept, His eyes           | <b>drowsy</b>    | and looking as he slept             | 1, 35/128 |
| trace a hare, Or in                   | <b>dry</b>       | land cause fishes to endure         | 1, 40/238 |
| well, A great deal He                 | <b>dug</b>       | it in a pot, But                    | 1, 18/113 |
| certain in my mind, I                 | <b>durst</b>     | well swear, as true shall           | 1, 43/311 |
| and lays them in the                  | <b>dust</b>      | . She suddenly enhances them aloft  | 1, 37/172 |
| see the foolish apes, How             | <b>earnestly</b> | they walk about their japes         | 1, 38/207 |
| his head, He shook his                | <b>ears</b>      | , And from great fears, He          | 1, 28/414 |
| Lo well are ye that                   | <b>earthly</b>   | folly flee, And heavenly things     | 1, 12/76  |
| Shall set your heart at               | <b>ease</b>      | . Down went the maid, The           | 1, 25/320 |
| think you too well at                 | <b>ease</b>      | . And first, upon thee lovely       | 1, 39/228 |
| The head that late lay                | <b>easily</b>    | and soft, Instead of pillows        | 1, 37/175 |
| You may in clouds as                  | <b>easily</b>    | trace a hare, Or in                 | 1, 40/237 |
| out, Even unto the hard               | <b>edge</b>      | , A month or twain, Till            | 1, 21/179 |
| And your children well may            | <b>edify</b>     | . My place built is, for            | 1, 11/42  |
| verses over them did ( in             | <b>effect</b>    | ) declare, which verses here follow | 1, 3/7    |
| and all not worth an                  | <b>egg</b>       | : He would in love prosper          | 1, 36/133 |
| world and all? In the                 | <b>eighth</b>    | pageant was pictured the image      | 1, 6/91   |
| seventh pageant. And above this       | <b>eighth</b>    | pageant, was it written as          | 1, 6/95   |
| speed him well. A merchant            | <b>eke</b>       | , That will go seek, By             | 1, 16/39  |
| of nothing complain. No niggard       | <b>eke</b>       | is of his good so                   | 1, 39/212 |
| not, Fortune to trust, and            | <b>eke</b>       | full well you wot, I                | 1, 41/269 |
| deo. THE LAMENTATION OF QUEEN         | <b>ELIZABETH</b> | Ye that put your trust              | 1, 9/1    |
| in all their works How                | <b>eloquent</b>  | , how inventive in every degree     | 1, 31/5   |
| man can tell, Art nothing             | <b>else</b>      | but the mobility Of sun             | 1, 6/101  |
| counsel if you please, Or             | <b>else</b>      | not Of matters that, Shall          | 1, 25/318 |
| and look how slippery chance,         | <b>Eludes</b>    | her men with change and             | 1, 34/102 |
| thee cast her wandering eyes,         | <b>Embrace</b>   | thee in her arms, and               | 1, 39/231 |
| name signifies well, That mine        | <b>empire</b>    | infinite shall be. Thou mortal      | 1, 6/99   |
| well began, His money to              | <b>employ</b>    | , That certainly, His policy, To    | 1, 18/95  |
| she hovers as lady and                | <b>empress</b>   | . Fast by her side doth             | 1, 35/123 |

|  |                   |   |           |
|--|-------------------|---|-----------|
| it best, His money to                  | <b>enclose</b>    | , Then wist he well, Whatever             | 1, 19/125 |
| God send me to mine                    | <b>ending</b>     | day. In the second pageant                | 1, 3/18   |
| Promising of his name an               | <b>endless</b>    | flower. Who may in the                    | 1, 6/88   |
| dry land cause fishes to               | <b>endure</b>     | , And make the burning fire               | 1, 40/238 |
| feign, For all my honor,               | <b>endured</b>    | yet have I, More woe                      | 1, 10/35  |
| to make by craft of                    | <b>engine</b>     | stable, That of her nature                | 1, 40/241 |
| gladly doth presume. Some in           | <b>English</b>    | , blindly wade and wander. Another        | 1, 31/17  |
| to live, and will himself              | <b>enhance</b>    | , In wealth and riches, come              | 1, 34/92  |
| in the dust. She suddenly              | <b>enhances</b>   | them aloft. And suddenly does             | 1, 37/173 |
| she spoils, and the unjust             | <b>enriches</b>   | . Young men she kills, and                | 1, 32/43  |
| wretched world's treasure, Thy fingers | <b>enshrined</b>  | with gold, thy tawny skin                 | 1, 34/98  |
| meddler, In theology, All that         | <b>ensues</b>     | , Such crafts new, They drive             | 1, 17/57  |
| Trust shall I God, to                  | <b>enter</b>      | in awhile, His haven of                   | 1, 45/6   |
| And in no wise, To                     | <b>enterprise</b> | , Another faculty, For he that            | 1, 15/10  |
| Before her stands Danger and           | <b>Envy</b>       | , Flattery, Deceit, Mischief and Tyranny  | 1, 35/129 |
| manet excepto semper amore dei?        | <b>Ergo</b>       | homines, levibus iamiam diffidite rebus   | 1, 7/117  |
| tender side. Now thou which            | <b>erst</b>       | despised children small, Shall wax        | 1, 4/44   |
| on your children and mine.             | <b>Erst</b>       | were you father, now you                  | 1, 11/49  |
| may my power withstand or              | <b>escape</b>     | . Therefore sage father greatly magnified | 1, 5/64   |
| under a sumptuous cloth of             | <b>estate</b>     | , crowned with an imperial crown          | 1, 6/92   |
| increase your honor and your           | <b>estate</b>     | ; Adieu, my daughter Mary, bright         | 1, 12/66  |
| ne cesse Pleine de finesse             | <b>Et</b>         | y prens plaisir. Par toi                  | 1, 32/30  |
| plaisir. Par toi viennent maux         | <b>Et</b>         | guerres mortelle Tous inconvenients Par   | 1, 32/32  |
| mortelle Tous inconvenients Par mons   | <b>et</b>         | par vaulx Et aux hôpitaux                 | 1, 32/34  |
| Par mons et par vaulx                  | <b>Et</b>         | aux hôpitaux Meurent tant de              | 1, 32/35  |
| the world have a name                  | <b>eternal</b>    | , When I shall in process                 | 1, 6/89   |
| spes adhibenda bono. Qui dabit         | <b>eternam</b>    | nobis pro munere vitam, In                | 1, 7/119  |
| pictured the image of lady             | <b>Eternity</b>   | , sitting in a chair under                | 1, 6/91   |
| was it written as follows.             | <b>ETERNITY</b>   | Me need not to boast                      | 1, 6/96   |
| not to boast, I am                     | <b>Eternity</b>   | , The very name signifies well            | 1, 6/97   |
| stout, He bore it out,                 | <b>Even</b>       | unto the hard edge, A                     | 1, 21/179 |
| so far a cast, That                    | <b>evermore</b>   | , They do therefore, Beshrew themselves   | 1, 17/60  |
| they alone, The frère with             | <b>evil</b>       | grace, Said, I arrest thee                | 1, 25/329 |
| they him lift, And with                | <b>evil</b>       | thrift, Headlong along the stair          | 1, 28/406 |
| and look here upon me.                 | <b>Example</b>    | I think there may no                      | 1, 9/6    |
| ascend, To mighty power and            | <b>excellent</b>  | degree, A commonweal to govern            | 1, 34/82  |
| pede omnia cedunt, Qui manet           | <b>excepto</b>    | semper amore dei? Ergo homines            | 1, 6/116  |
| of those pageants: which verses        | <b>expressed</b>  | and declared, what the images             | 1, 3/5    |
| thy pleasure, Cast up thine            | <b>eye</b>        | , and look how slippery chance            | 1, 34/101 |
| Astronomy. Lewis the Lost Lover        | <b>Eye</b>        | flattering fortune, look thou never       | 1, 45/2   |
| sleep with travail kept, His           | <b>eyes</b>       | drowsy and looking as he                  | 1, 35/128 |
| on thee cast her wandering             | <b>eyes</b>       | , Embrace thee in her arms                | 1, 39/230 |
| a good, Down about his                 | <b>face</b>       | . While he was blind The                  | 1, 27/386 |
| laid his mace, About his               | <b>face</b>       | , That he was wood for                    | 1, 27/400 |
| thereat, but bear a merry              | <b>face</b>       | . In many another she shall               | 1, 41/280 |
| no wise, To enterprise, Another        | <b>faculty</b>    | , For he that will, And                   | 1, 15/11  |
| it not. So was he                      | <b>fain</b>       | , From thence again, To put               | 1, 19/117 |

|                                     |                  |                                    |           |
|-------------------------------------|------------------|------------------------------------|-----------|
| or twain, Till he was               | <b>fain</b>      | , To lay his gown to               | 1, 21/181 |
| came thither, And would as          | <b>fain</b>      | , Depart again, But that he        | 1, 21/186 |
| to further. With him truly,         | <b>Fain</b>      | speak would I. Sir quoth           | 1, 23/262 |
| he again, Right glad and            | <b>fain</b>      | , Took him there by the            | 1, 24/298 |
| And took another way: First         | <b>fair</b>      | and well, A great deal             | 1, 18/111 |
| by, Covetously, He supped it        | <b>fair</b>      | up. In his own breast              | 1, 19/122 |
| out, A sergeant well and            | <b>fair</b>      | , Was ready straight, On him       | 1, 20/155 |
| The frère said, God speed           | <b>fair</b>      | maid, Here lodges such a           | 1, 23/250 |
| with him today. Quoth he            | <b>fair</b>      | maid, Yet I you pray               | 1, 23/267 |
| Sometime she looks as lovely        | <b>fair</b>      | and bright, As goodly Venus        | 1, 34/103 |
| lists to laugh again, With          | <b>fair</b>      | countenance and deceitful mind, To | 1, 35/113 |
| fortune, look thou never so         | <b>fair</b>      | , Nor never so pleasantly begin    | 1, 45/2   |
| Sir quoth she by my                 | <b>faith</b>     | , He is so sick, You               | 1, 23/263 |
| beshrew your cat But in             | <b>faith</b>     | I bless you again a                | 1, 46/7   |
| spouse, my worthy lord, The         | <b>faithful</b>  | love that did us two               | 1, 11/45  |
| and ladies all; Adieu, my           | <b>faithful</b>  | servants every one; Adieu, my      | 1, 13/80  |
| smith that shall, To painting       | <b>fall</b>      | , His thrift is well nigh          | 1, 15/19  |
| the means he may, To                | <b>fall</b>      | in suit, Till he dispute           | 1, 16/42  |
| at adventure down her gifts         | <b>fall</b>      | , Catch whom she may, she          | 1, 36/141 |
| surety, that other like to          | <b>fall</b>      | . Who lists to advise them         | 1, 39/218 |
| left, The hosiers craft, And        | <b>falls</b>     | to making shone, The smith         | 1, 15/17  |
| a knave, and down there             | <b>falls</b>     | a knight, The beggar rich          | 1, 37/181 |
| up in the sky None                  | <b>falls</b>     | far, but he that climbs            | 1, 40/261 |
| comes thy blandishing promise, O    | <b>FALSE</b>     | astrology diviner Of God's secrets | 1, 10/26  |
| sixth pageant was painted lady      | <b>Fame</b>      | . And under her feet was           | 1, 5/69   |
| the writing was as follows.         | <b>FAME</b>      | Fame I am called, marvel           | 1, 5/72   |
| writing was as follows. FAME        | <b>Fame</b>      | I am called, marvel you            | 1, 5/73   |
| was lying the picture of            | <b>Fame</b>      | that was in the sixth              | 1, 5/81   |
| sea and land. O simple              | <b>fame</b>      | , how dares thou man honor         | 1, 5/87   |
| to declare Trowing themselves, gay  | <b>fantasies</b> | to draw When all their             | 1, 31/14  |
| crafts new, They drive so           | <b>far</b>       | a cast, That evermore, They        | 1, 17/59  |
| in the sky None falls               | <b>far</b>       | , but he that climbs high          | 1, 40/261 |
| There is no man so                  | <b>far</b>       | out of her grace, But              | 1, 41/282 |
| solace: Nor none again so           | <b>far</b>       | forth in her favor, That           | 1, 41/284 |
| Thus like the fox they              | <b>fare</b>      | that once forsook, The pleasant    | 1, 33/71  |
| also. Lo here I lie.                | <b>Farewell</b>  | , my daughter, lady Margaret; God  | 1, 11/51  |
| first. Lo here I lie.               | <b>Farewell</b>  | , Madam, my lord's worthy mother   | 1, 12/58  |
| it will be no other.                | <b>Farewell</b>  | , my daughter Katherine, late the  | 1, 12/61  |
| lie. Cecily, Anne, and Katherine,   | <b>Farewell</b>  | , my well-beloved sisters three, O | 1, 12/73  |
| heavenly things love and magnify,   | <b>Farewell</b>  | and pray for me, for               | 1, 12/78  |
| There comes a cloud, and            | <b>farewell</b>  | all our pride. Like any            | 1, 35/107 |
| needs abide. There spent he         | <b>fast</b>      | , Till all was past, And           | 1, 20/171 |
| Each other's hair, Cleaved together | <b>fast</b>      | , Till with lugging, Hauling and   | 1, 26/365 |
| the strife, Heighed them upward     | <b>fast</b>      | . And when they spy, The           | 1, 27/380 |
| a purpose, bounden sure and         | <b>fast</b>      | With wise provision, I have        | 1, 33/63  |
| hovers as lady and empress.         | <b>Fast</b>      | by her side doth weary             | 1, 35/124 |
| about and plucks away as            | <b>fast</b>      | , And gives them to another        | 1, 36/147 |



|                                     |                   |                                      |           |
|-------------------------------------|-------------------|--------------------------------------|-----------|
| upon her wheel. He holds            | <b>fast</b>       | : but upward as he flies             | 1, 37/164 |
| Fortune's household goes to wreck.  | <b>Fast</b>       | by her stands the wise               | 1, 38/190 |
| was painted an old sage             | <b>father</b>     | sitting in a chair. And              | 1, 4/46   |
| withstand or escape. Therefore sage | <b>father</b>     | greatly magnified, Descend from your | 1, 5/65   |
| my mother queen and my              | <b>father</b>     | king? Was I not a                    | 1, 9/10   |
| and mine. Erst were you             | <b>father</b>     | , now you must supply, The           | 1, 11/49  |
| his youth devised in his            | <b>father's</b>   | house in London, a goodly            | 1, 3/2    |
| device and ordinance. Without my    | <b>favor</b>      | there is nothing won. Many           | 1, 33/60  |
| But he that by my                   | <b>favor</b>      | may ascend, To mighty power          | 1, 34/81  |
| she list reverse Her slippery       | <b>favor</b>      | from them that in her                | 1, 37/171 |
| Reckon you never of her             | <b>favor</b>      | sure: You may in clouds              | 1, 40/236 |
| so far forth in her                 | <b>favor</b>      | , That fully satisfied is with       | 1, 41/284 |
| saved, I needed not to              | <b>fear</b>       | . If money might have helped         | 1, 10/17  |
| very blind, That we least           | <b>fear</b>       | , full often it is full              | 1, 11/56  |
| was he there, In greater            | <b>fear</b>       | , Than ere that he came              | 1, 21/184 |
| care for no more. I                 | <b>fear</b>       | quoth he, It will not                | 1, 21/207 |
| merchant there, For wrath and       | <b>fear</b>       | , Waxed well nigh wood, Said         | 1, 26/340 |
| doth weary Labor stand, There       | <b>Fear</b>       | also, and Sorrow all bewept          | 1, 35/125 |
| his ears, And from great            | <b>fears</b>      | , He thought him well a              | 1, 28/415 |
| hawk, to nourish up and             | <b>feed</b>       | The greyhound to the course          | 1, 3/27   |
| you will. Know how it               | <b>feel</b>       | , Take heed and ye shall             | 1, 17/73  |
| trap, till they the harm            | <b>feel</b>       | . About her always, busily they      | 1, 37/160 |
| he meant, not fortunes brittle      | <b>fees</b>       | . For nothing he counted his         | 1, 38/199 |
| him. And under the horse            | <b>feet</b>       | , was painted the same boy           | 1, 3/22   |
| chair. And lying under his          | <b>feet</b>       | was painted the image of             | 1, 4/47   |
| of Death: and under his             | <b>feet</b>       | lay the old man in                   | 1, 5/59   |
| lady Fame. And under her            | <b>feet</b>       | was the picture of Death             | 1, 5/69   |
| of Time, and under his              | <b>feet</b>       | was lying the picture of             | 1, 5/81   |
| imperial crown. And under her       | <b>feet</b>       | lay the picture of Time              | 1, 6/93   |
| came yet And with her               | <b>feet</b>       | , She helped to keep him             | 1, 27/394 |
| had, and I dare not                 | <b>feign</b>      | , For all my honor, endured          | 1, 10/34  |
| that we brittle men are             | <b>feign</b>      | , ( So wretched is our nature        | 1, 35/110 |
| is of his good so                   | <b>feign</b>      | , But they more pleasure have        | 1, 39/212 |
| wroth. But this officer, This       | <b>feigned</b>    | frère, When he was come              | 1, 24/292 |
| every wight. But this cheer         | <b>feigned</b>    | , may not long abide. There          | 1, 35/106 |
| he: Himself in honor and            | <b>felicity</b>   | , And over that, may further         | 1, 34/85  |
| we see, Betwixt wretchedness and    | <b>felicity</b>   | . Now have I shown you               | 1, 39/221 |
| Then wist he well, Whatever         | <b>fell</b>       | , He could it never lose             | 1, 19/127 |
| lugging, Hauling and tugging, They  | <b>fell</b>       | down both at last. Then              | 1, 26/368 |
| and there he lies. Thus             | <b>fell</b>       | Julius from his mighty power         | 1, 37/166 |
| from his mighty power. Thus         | <b>fell</b>       | Darius the worthy king of            | 1, 37/167 |
| worthy king of Persia. Thus         | <b>fell</b>       | Thus                                 | 1, 37/168 |
| might lose. Heraclitus also, list   | <b>fellowship</b> | to keep With glad Poverty            | 1, 38/201 |
| Was I not a king's                  | <b>fere</b>       | in marriage? Had I not               | 1, 9/11   |
| my daughter Katherine, late the     | <b>fere</b>       | To prince Arthur, my own             | 1, 12/61  |
| maiden go thy way, And              | <b>fetch</b>      | him hither. That we together         | 1, 24/285 |
| most part, all among a              | <b>few</b>        | . And yet her brittle gifts          | 1, 36/144 |

|  |                   |  |           |
|--|-------------------|--|-----------|
| following. % THE POET Has              | <b>fictas</b>     | quemcunque iuvat spectare figuras, Sed | 1, 6/109  |
| to swell, And looks as                 | <b>fierce</b>     | as any fury of hell                    | 1, 35/109 |
| all thy great pride. My                | <b>fiery</b>      | dart pierces thy tender side           | 1, 4/43   |
| smart. Therefore Cupid withdraw thy    | <b>fiery</b>      | dart, Chargeable matters shall of      | 1, 4/55   |
| and idle business. In the              | <b>fifth</b>      | pageant was painted an image           | 1, 5/58   |
| fourth pageant. And above this         | <b>fifth</b>      | pageant, this was the saying           | 1, 5/60   |
| Death that was in the                  | <b>fifth</b>      | pageant. And over this sixth           | 1, 5/70   |
| Has fictas quemcunque iuvat spectare   | <b>figuras</b>    | , Sed mira veros quas putat            | 1, 6/109  |
| and peace, and all things              | <b>finally</b>    | , That any pleasure or profit          | 1, 33/56  |
| as true shall you them                 | <b>find</b>       | , In every point each answer           | 1, 43/311 |
| London, a goodly hanging of            | <b>fine</b>       | painted cloth, with nine pageants      | 1, 3/3    |
| tu ne cesse Pleine de                  | <b>finesse</b>    | Et y prens plaisir. Par                | 1, 32/29  |
| this wretched world's treasure, Thy    | <b>fingers</b>    | enshrined with gold, thy tawny         | 1, 34/98  |
| in the good ale cup                    | <b>Finis</b>      | Prologus. Quod T. M. Fortune           | 1, 31/23  |
| forever oppressing, whom she forsakes. | <b>Finish</b>     | . quod T. M. The Words                 | 1, 32/51  |
| books all, Were in a                   | <b>fire</b>       | burnt to powder small. Than            | 1, 3/16   |
| endure, And make the burning           | <b>fire</b>       | his heat to spare, And                 | 1, 40/239 |
| verses here follow. In the             | <b>first</b>      | pageant was painted a boy              | 1, 3/9    |
| same boy, that in the                  | <b>first</b>      | pageant was playing at the             | 1, 3/22   |
| with pain. Account my sorrow           | <b>first</b>      | and my distress, Sundry ways           | 1, 10/32  |
| nigh, From you depart I                | <b>first</b>      | . Lo here I lie. Farewell              | 1, 11/57  |
| wit, And took another way:             | <b>First</b>      | fair and well, A great                 | 1, 18/111 |
| Democritus also: Of which the          | <b>first</b>      | can never cease but weep               | 1, 38/203 |
| too well at ease. And                  | <b>first</b>      | , upon thee lovely shall she           | 1, 39/229 |
| Lo in this pond be                     | <b>fish</b>       | and frogs both. Cast in                | 1, 41/275 |
| Or in dry land cause                   | <b>fishes</b>     | to endure, And make the                | 1, 40/238 |
| For it is your own                     | <b>fishing</b>    | and not mine. And though               | 1, 41/278 |
| having a hawk on his                   | <b>fist</b>       | , and a brace of greyhounds            | 1, 3/20   |
| thee good. And with his                | <b>fist</b>       | , Upon the list, He gave               | 1, 26/345 |
| now lies it in your                    | <b>fist</b>       | , To take you to bondage               | 1, 39/224 |
| her no bridle in my                    | <b>fist</b>       | , She runs loose, and turns            | 1, 41/270 |
| rout, Like swarming bees come          | <b>flattering</b> | her about. Then as a                   | 1, 35/116 |
| Lewis the Lost Lover Eye               | <b>flattering</b> | fortune, look thou never so            | 1, 45/2   |
| her stands Danger and Envy,            | <b>Flattery</b>   | , Deceit, Mischief and Tyranny. About  | 1, 35/130 |
| He thought him well a                  | <b>fled</b>       | . Quoth he now lost, Is                | 1, 28/416 |
| are ye that earthly folly              | <b>flee</b>       | , And heavenly things love and         | 1, 12/76  |
| fast: but upward as he                 | <b>flies</b>      | , She whips her wheel about            | 1, 37/164 |
| that in her trust, She                 | <b>flies</b>      | away and lays them in                  | 1, 37/172 |
| course, the hawk to the                | <b>flight</b>     | , And to bestride a good               | 1, 4/28   |
| here and there among them              | <b>flits</b>      | : And at adventure down her            | 1, 36/140 |
| suddenly does mischief to the          | <b>flock</b>      | . The head that late lay               | 1, 37/174 |
| Leaned him laid on the                 | <b>floor</b>      | , Many a jowl, About the               | 1, 27/389 |
| of his name an endless                 | <b>flower</b>     | . Who may in the world                 | 1, 6/88   |
| born, To have a goodly                 | <b>flower</b>     | , And so was he, For                   | 1, 20/149 |
| been or this, My deadly                | <b>foes</b>       | and written many a book                | 1, 33/68  |
| defense, And whylom of their           | <b>foes</b>       | stood in doubt, That each              | 1, 38/195 |
| more pleasure have a thousand          | <b>fold</b>       | , The secret draughts of nature        | 1, 39/213 |

|                                     |                  |                                       |           |
|-------------------------------------|------------------|---------------------------------------|-----------|
| left you behind. O mortal           | <b>folk</b>      | , what we very blind, That            | 1, 11/55  |
| thought, But it made some           | <b>folk</b>      | wroth. But this officer, This         | 1, 24/290 |
| with thy cruel power. Good          | <b>folk</b>      | thou stroyest, and loves reprovable   | 1, 32/39  |
| effect ) declare, which verses here | <b>follow</b>    | . In the first pageant was            | 1, 3/8    |
| governance. Let every wight then    | <b>follow</b>    | his own way. And he                   | 1, 34/90  |
| this was the writing that           | <b>followed</b>  | . VENUS AND CUPID Whoso not           | 1, 4/37   |
| and a brace of greyhounds           | <b>following</b> | him. And under the horse              | 1, 3/21   |
| written these verses in Latin       | <b>following</b> | . % THE POET Has fictas               | 1, 6/106  |
| this pageant was written as         | <b>follows</b>   | . CHILDHOOD I am called Childhood     | 1, 3/10   |
| pageant the writing was as          | <b>follows</b>   | . FAME Fame I am called               | 1, 5/71   |
| pageant, was it written as          | <b>follows</b>   | . ETERNITY Me need not to             | 1, 6/95   |
| well are ye that earthly            | <b>folly</b>     | flee, And heavenly things love        | 1, 12/76  |
| last, To good conclusion, that      | <b>fondly</b>    | was begun. And many a                 | 1, 33/62  |
| your pain ) To me a                 | <b>fool</b>      | , some of your wise brain             | 1, 5/68   |
| I ween shall prove a                | <b>fool</b>      | . And an old trot, That               | 1, 16/26  |
| other fools do. Alas the            | <b>foolish</b>   | people cannot cease, Nor avoid        | 1, 37/159 |
| other laughs to see the             | <b>foolish</b>   | apes, How earnestly they walk         | 1, 38/206 |
| he her curses as other              | <b>fools</b>     | do. Alas the foolish people           | 1, 37/158 |
| while, Put thee into a              | <b>fools'</b>    | paradise: And forth withal what       | 1, 39/232 |
| game sweeter, But what, no          | <b>force</b>     | , his reason is no better             | 1, 4/32   |
| be made a king: He                  | <b>forces</b>    | not so he may money                   | 1, 36/136 |
| and full of treason Neither         | <b>forever</b>   | cherishing, whom she takes Nor        | 1, 32/49  |
| cherishing, whom she takes Nor      | <b>forever</b>   | oppressing, whom she forsakes. Finish | 1, 32/50  |
| all this world compass to           | <b>forfare</b>   | . As her to make by                   | 1, 40/240 |
| wealth, and ancestry Hath me        | <b>forsaken</b>  | . Lo here I lie. If                   | 1, 9/15   |
| Nor forever oppressing, whom she    | <b>forsakes</b>  | . Finish. quod T. M. The              | 1, 32/50  |
| fox they fare that once             | <b>forsook</b>   | , The pleasant grapes, and began      | 1, 33/71  |
| make you virtuous, wise, and        | <b>fortunate</b> | . Adieu, sweet heart, my lady         | 1, 12/68  |
| suffice, Better is to be            | <b>fortunate</b> | than wise. And therefore hath         | 1, 33/66  |
| Finis Prologus. Quod T. M.          | <b>Fortune</b>   | perverse Qui le monde verse           | 1, 31/25  |
| hôteaux Meurent tant de gens.       | <b>Fortune</b>   | , O mighty and variable What          | 1, 32/37  |
| thy gifts for one hour.             | <b>Fortune</b>   | unworthy men sets in honor            | 1, 32/41  |
| men sets in honor. Through          | <b>fortune</b>   | the innocent in woe and               | 1, 32/42  |
| T. M. The Words of                  | <b>Fortune</b>   | to the People Mine high               | 1, 32/52  |
| To them that trust in               | <b>fortune</b>   | Thou that art proud of                | 1, 34/95  |
| measure, And weens to have          | <b>Fortune</b>   | always at thy pleasure, Cast          | 1, 34/100 |
| so blind ) As soon as               | <b>Fortune</b>   | lists to laugh again, With            | 1, 35/112 |
| as dogs for the bone.               | <b>Fortune</b>   | at them laughs, and in                | 1, 35/121 |
| thus diverse heads, diverse wits.   | <b>Fortune</b>   | alone as diverse as them              | 1, 36/139 |
| may well rehearse. Thus double      | <b>fortune</b>   | , when she list reverse Her           | 1, 37/170 |
| choose which you list, Stately      | <b>Fortune</b>   | , or humble Poverty: That is          | 1, 39/223 |
| after me, Draw you to               | <b>Fortune</b>   | , and labor her to please             | 1, 39/227 |
| Poverty's part and let proud        | <b>Fortune</b>   | go, Receive nothing that comes        | 1, 40/251 |
| be only those Which double          | <b>Fortune</b>   | may never take thee from              | 1, 40/254 |
| hither bare, The gifts of           | <b>Fortune</b>   | count them borrowed ware. To          | 1, 41/263 |
| ware. To Them that Seek             | <b>Fortune</b>   | Whoso delights to prove and           | 1, 41/264 |
| prove and assay Of wavering         | <b>Fortune</b>   | the full uncertain lot, If            | 1, 41/266 |

|                                       |                  |                                       |           |
|---------------------------------------|------------------|---------------------------------------|-----------|
| for I command you not,                | <b>Fortune</b>   | to trust, and eke full                | 1, 41/269 |
| loathe, Hold you content as           | <b>fortune</b>   | list assign: For it is                | 1, 41/277 |
| And though in one chance              | <b>Fortune</b>   | you offend, Grudge not thereat        | 1, 41/279 |
| satisfied is with her behavior.       | <b>Fortune</b>   | is stately, solemn, proud, and        | 1, 41/286 |
| content, With such reward as          | <b>Fortune</b>   | has you sent. All things              | 1, 42/306 |
| the Lost Lover Eye flattering         | <b>fortune</b>   | , look thou never so fair             | 1, 45/2   |
| about: Wisdom he meant, not           | <b>fortunes</b>  | brittle fees. For nothing he          | 1, 38/199 |
| the press, And sees how               | <b>Fortune's</b> | household goes to wreck. Fast         | 1, 38/189 |
| of nature to behold. Set              | <b>Fortune's</b> | servants by themselves and you        | 1, 39/215 |
| as much as it is                      | <b>Fortune's</b> | guise, To grant no man                | 1, 42/300 |
| saying. DEATH Though I be             | <b>foul</b>      | ugly lean and misshapen, Yet          | 1, 5/62   |
| be my thrall. In the                  | <b>fourth</b>    | pageant was painted an old            | 1, 4/46   |
| third pageant. And over this          | <b>fourth</b>    | pageant the scripture was thus        | 1, 4/49   |
| the old man in the                    | <b>fourth</b>    | pageant. And above this fifth         | 1, 5/59   |
| them look, Thus like the              | <b>fox</b>       | they fare that once forsook           | 1, 33/71  |
| pascit imaginibus. Namque videbit uti | <b>fragilis</b>  | bona lubrica mundi, Tam cito          | 1, 6/113  |
| confidence, In worldly riches and     | <b>frail</b>     | prosperity, That so live here         | 1, 9/3    |
| all good reason. Inconstant, slipper, | <b>frail</b>     | , and full of treason Neither         | 1, 32/48  |
| wood for pain: The frère              | <b>frappe</b>    | , Got many a swap, Till               | 1, 28/402 |
| you will, That one is                 | <b>free</b>      | , that other ever thrall, That        | 1, 39/216 |
| take you to bondage, or               | <b>free</b>      | liberty. But in this point            | 1, 39/225 |
| worth a straw Some in                 | <b>French</b>    | chronicles, gladly doth presume. Some | 1, 31/16  |
| pageant was painted a goodly          | <b>fresh</b>     | young man riding upon a               | 1, 3/19   |
| gold, thy tawny skin, With            | <b>fresh</b>     | apparel garnished out of measure      | 1, 34/99  |
| Then after this, To a                 | <b>friend</b>    | of his, He went and                   | 1, 21/190 |
| But for me, list not                  | <b>friendly</b>  | on them look, Thus like               | 1, 33/70  |
| lovely shall she smile, And           | <b>friendly</b>  | on thee cast her wandering            | 1, 39/230 |
| this pond be fish and                 | <b>frogs</b>     | both. Cast in your net                | 1, 41/275 |
| for to bring forth Any                | <b>fruit</b>     | or sentence, that is ought            | 1, 31/8   |
| would learn to be a                   | <b>frère</b>     | . Wise men always, Affirm and         | 1, 15/2   |
| In God's name play the                | <b>frère</b>     | : Now if you will. Know               | 1, 17/71  |
| array, He changed with a              | <b>frère</b>     | . So was he dight That                | 1, 22/224 |
| man might, Him for a                  | <b>frère</b>     | deny, He dopped and dooked            | 1, 22/227 |
| Came and it unlocked. The             | <b>frère</b>     | said, God speed fair maid             | 1, 23/249 |
| to, And say an Austen                 | <b>frère</b>     | . Would with him speak, And           | 1, 23/272 |
| But this officer, This feigned        | <b>frère</b>     | , When he was come aloft              | 1, 24/292 |
| there by the hand, The                | <b>frère</b>     | then said. You be dismayed            | 1, 24/300 |
| it is. Sir quoth the                  | <b>frère</b>     | , Be of good cheer, Yet               | 1, 24/306 |
| said, Now say on gentle               | <b>frère</b>     | , Of all this tiding, That            | 1, 25/323 |
| none, But they alone, The             | <b>frère</b>     | with evil grace, Said, I              | 1, 25/329 |
| down, Almost in swoon, The            | <b>frère</b>     | is overthrown. Yet was this           | 1, 26/350 |
| afared then, Lest he the              | <b>frère</b>     | had slain, Till with good             | 1, 26/353 |
| drew him up again. The                | <b>frère</b>     | took heart, And up he                 | 1, 26/357 |
| was wood for pain: The                | <b>frère</b>     | frappe, Got many a swap               | 1, 28/402 |
| us to the mayor. The                  | <b>frère</b>     | arose, But I suppose, Amazed          | 1, 28/411 |
| me, To make myself a                  | <b>frère</b>     | . Now masters all, And now            | 1, 28/422 |
| them gone: Play not the               | <b>frère</b>     | , Now make good cheer, And            | 1, 29/432 |

|   |                  |                                       |           |
|---|------------------|---------------------------------------|-----------|
| To see how well he                      | <b>frèreed</b>   | . Then forth a pace, Unto             | 1, 22/236 |
| waltring on the place, The              | <b>frère's</b>   | hood, They pulled a good              | 1, 27/384 |
| lie. O brittle wealth, ay               | <b>full</b>      | of bitterness, Thy singular pleasure  | 1, 10/30  |
| daughter, lady Margaret; God wot        | <b>full</b>      | sore it has grieved my                | 1, 11/52  |
| blind, That we least fear,              | <b>full</b>      | often it is full nigh                 | 1, 11/56  |
| fear, full often it is                  | <b>full</b>      | nigh, From you depart I               | 1, 11/56  |
| company, In mirth and play,             | <b>Full</b>      | many a day, He lived                  | 1, 19/145 |
| you me bring, I long                    | <b>full</b>      | sore to hear. When there              | 1, 25/326 |
| a swap, Till he was                     | <b>full</b>      | nigh slain. Up they him               | 1, 28/404 |
| reason. Inconstant, slipper, frail, and | <b>full</b>      | of treason Neither forever cherishing | 1, 32/48  |
| and wails and curses her                | <b>full</b>      | sore. But that receives it            | 1, 36/153 |
| one content, that other never           | <b>full</b>      | . That one in surety, that            | 1, 39/217 |
| assay Of wavering Fortune the           | <b>full</b>      | uncertain lot, If that the            | 1, 41/266 |
| Fortune to trust, and eke               | <b>full</b>      | well you wot, I have                  | 1, 41/269 |
| forth in her favor, That                | <b>fully</b>     | satisfied is with her behavior        | 1, 41/285 |
| Latin blows forth a dark                | <b>fume</b>      | As wise as a great                    | 1, 31/18  |
| we can, Every right to                  | <b>further</b>   | . With him truly, Fain speak          | 1, 23/260 |
| felicity, And over that, may            | <b>further</b>   | and increase, A whole region          | 1, 34/86  |
| looks as fierce as any                  | <b>fury</b>      | of hell. Yet for all                  | 1, 35/109 |
| Some in philosophy, like a              | <b>gagging</b>   | gander Begins lustily the brows       | 1, 31/20  |
| thinks this boy his peevish             | <b>game</b>      | sweeter, But what, no force           | 1, 4/31   |
| of love oppress Thy childish            | <b>game</b>      | and idle business. In the             | 1, 4/57   |
| brought about. In many a                | <b>game</b>      | , Like to the same, Have              | 1, 22/213 |
| heed, For here begins the               | <b>game</b>      | . He drew him nigh, And               | 1, 22/242 |
| in philosophy, like a gagging           | <b>gander</b>    | Begins lustily the brows to           | 1, 31/20  |
| To crouch and kneel and                 | <b>gape</b>      | after the wind, Not one               | 1, 35/114 |
| people gaze and stare, And              | <b>gape</b>      | therefore, as dogs for the            | 1, 35/120 |
| tawny skin, With fresh apparel          | <b>garnished</b> | out of measure, And weens             | 1, 34/99  |
| non veniunt, quam cito pretereunt,      | <b>Gaudia</b>    | laus and honor, celeri pede           | 1, 6/115  |
| fist, Upon the list, He                 | <b>gave</b>      | him such a blow, That                 | 1, 26/347 |
| rock, Many a knock, She                 | <b>gave</b>      | him on the crown. They                | 1, 27/398 |
| not last. He that she                   | <b>gave</b>      | them, looks proud and high            | 1, 36/146 |
| minds to declare Trowing themselves,    | <b>gay</b>       | fantasies to draw When all            | 1, 31/14  |
| On which the massed people              | <b>gaze</b>      | and stare, And gape therefore         | 1, 35/119 |
| God, what avails all this               | <b>gear</b>      | ? When death comes, thy mighty        | 1, 10/19  |
| aux hôpitaux Meurent tant de            | <b>gens</b>      | . Fortune, O mighty and variable      | 1, 32/36  |
| merchant said, Now say on               | <b>gentle</b>    | frère, Of all this tiding             | 1, 25/323 |
| manner wise. Yet on the                 | <b>gere</b>      | , That he would wear, He              | 1, 19/135 |
| their debt, But none could              | <b>get</b>       | , The valor of a penny                | 1, 20/175 |
| hath both, but he can                   | <b>get</b>       | none health. Some hath all            | 1, 42/294 |
| Thou may not warrant thy                | <b>gifts</b>     | for one hour. Fortune unworthy        | 1, 32/40  |
| And at adventure down her               | <b>gifts</b>     | fall, Catch whom she may              | 1, 36/141 |
| few. And yet her brittle                | <b>gifts</b>     | long may not last. He                 | 1, 36/145 |
| glides from him, and her                | <b>gifts</b>     | too. And he her curses                | 1, 37/157 |
| hour. Poverty that of her               | <b>gifts</b>     | will nothing take, With merry         | 1, 38/187 |
| sent thee hither bare, The              | <b>gifts</b>     | of Fortune count them borrowed        | 1, 41/263 |
| lose, to wicked doth she                | <b>give</b>      | . She has no difference, but          | 1, 32/46  |

|                                       |                |                                    |           |
|---------------------------------------|----------------|------------------------------------|-----------|
| man continually, She uses to          | <b>give</b>    | and take, and slyly toss           | 1, 36/150 |
| plucks away as fast, And              | <b>gives</b>   | them to another by and             | 1, 36/148 |
| And look yet what she                 | <b>gives</b>   | thee today, With labor won         | 1, 40/247 |
| proud, and high: And riches           | <b>gives</b>   | , to have service therefore. The   | 1, 41/287 |
| oft. And he again, Right              | <b>glad</b>    | and fain, Took him there           | 1, 24/298 |
| on that other side, Is                | <b>glad</b>    | , and blesses her often times      | 1, 36/155 |
| list fellowship to keep With          | <b>glad</b>    | Poverty, Democritus also: Of which | 1, 38/202 |
| straw Some in French chronicles,      | <b>gladly</b>  | doth presume. Some in English      | 1, 31/16  |
| So religiously. Yet in a              | <b>glass</b>   | , Or he would pass, He             | 1, 22/231 |
| loves him no more, She                | <b>glides</b>  | from him, and her gifts            | 1, 37/157 |
| my mind, That you should              | <b>go</b>      | where we should seldom meet        | 1, 11/53  |
| draper, With white paper, To          | <b>go</b>      | to writing school, An old          | 1, 16/23  |
| A merchant eke, That will             | <b>go</b>      | seek, By all the means             | 1, 16/40  |
| when. When an hatter Will             | <b>go</b>      | smatter, In philosophy, Or a       | 1, 17/52  |
| and pride, And would not              | <b>go</b>      | , Companied so, But drew himself   | 1, 20/162 |
| Vouchsafe to do, As to                | <b>go</b>      | him to, And say an                 | 1, 23/271 |
| down again. Up is she                 | <b>go</b>      | , And told him so, As              | 1, 24/279 |
| No maner thing, Said maiden           | <b>go</b>      | thy way, And fetch him             | 1, 24/284 |
| how thick the blinded people          | <b>go</b>      | , With great labor to purchase     | 1, 38/204 |
| part and let proud Fortune            | <b>go</b>      | , Receive nothing that comes from  | 1, 40/251 |
| his kind. But would to                | <b>God</b>     | these hateful books all, Were      | 1, 3/15   |
| always in play: Which life            | <b>God</b>     | send me to mine ending             | 1, 3/18   |
| this man stood the little             | <b>god</b>     | Cupid. And over this third         | 1, 4/36   |
| of every pleasant thing? Merciful     | <b>God</b>     | this is a strange reckoning        | 1, 9/13   |
| lacked none. But, O good              | <b>God</b>     | , what avails all this gear        | 1, 10/19  |
| shall I never see. Almighty           | <b>God</b>     | , witsave to grant that you        | 1, 11/41  |
| Farewell, my daughter, lady Margaret; | <b>God</b>     | wot full sore it has               | 1, 11/52  |
| daughter Mary, bright of hue.         | <b>God</b>     | make you virtuous, wise, and       | 1, 12/68  |
| wherefore to thee alone, Immortal     | <b>God</b>     | , verily three in one, I           | 1, 13/83  |
| rise, By merchandise, I pray          | <b>God</b>     | speed him well. A merchant         | 1, 16/38  |
| it unlocked. The frère said,          | <b>God</b>     | speed fair maid, Here lodges       | 1, 23/250 |
| No thought in your breast:            | <b>God</b>     | may turn all, And so               | 1, 25/312 |
| not beguile. Trust shall I            | <b>God</b>     | , to enter in awhile, His          | 1, 45/6   |
| upon him stood lady Venus             | <b>goddess</b> | of love, and by her                | 1, 4/35   |
| O false astrology diviner Of          | <b>God's</b>   | secrets making thee so wise        | 1, 10/27  |
| See how he could, In                  | <b>God's</b>   | name play the frère: Now           | 1, 17/71  |
| the place, He goes in                 | <b>God's</b>   | name, To do this deed              | 1, 22/239 |
| they both, And forth then             | <b>goes</b>    | , Apace this officer, And for      | 1, 22/220 |
| pace, Unto the place, He              | <b>goes</b>    | in God's name, To do               | 1, 22/239 |
| together, May talk. Down she          | <b>goes</b>    | , Up she him brought, No           | 1, 24/287 |
| thee in my clutch, Thou               | <b>goes</b>    | not hence, For all the             | 1, 25/336 |
| laid about, And so there              | <b>goes</b>    | , Between them both, Many a        | 1, 26/360 |
| when she robs one, down               | <b>goes</b>    | his pride. He weeps and            | 1, 36/152 |
| And sees how Fortune's household      | <b>goes</b>    | to wreck. Fast by her              | 1, 38/189 |
| he would, Should have this            | <b>gold</b>    | , For to begin with all            | 1, 17/82  |
| treasure, Thy fingers enshrined with  | <b>gold</b>    | , thy tawny skin, With fresh       | 1, 34/98  |
| brings forth her ware, Silver,        | <b>gold</b>    | , rich pearl, and precious stone   | 1, 35/118 |

|                                     |                   |   |           |
|-------------------------------------|-------------------|---|-----------|
| kept me, I had not                  | <b>gone</b>       | . If wealth might have me               | 1, 10/16  |
| Goodly Richmond, son art thou       | <b>gone</b>       | from me, At Westminster that            | 1, 11/38  |
| seldom meet. Now am I               | <b>gone</b>       | , and have left you behind              | 1, 11/54  |
| to, Of an officer, Then             | <b>gone</b>       | to inquire, What him was                | 1, 21/199 |
| refuse, And utterly let them        | <b>gone</b>       | : Play not the frère, Now               | 1, 29/431 |
| flight, And to bestride a           | <b>good</b>       | and lusty steed. These things           | 1, 4/29   |
| I lacked none. But, O               | <b>good</b>       | God, what avails all this               | 1, 10/19  |
| son, and be you of                  | <b>good</b>       | cheer. Take all in worth                | 1, 12/59  |
| lady daughter Kate; Thou shall,     | <b>good</b>       | babe, such is thy destiny               | 1, 12/70  |
| And an old trot, That               | <b>good</b>       | can wot, But ever kiss                  | 1, 16/28  |
| a man certes, Hath with             | <b>good</b>       | cast, Be rich at last                   | 1, 18/90  |
| manner doubt He made a              | <b>good</b>       | purvey For every whyt, By               | 1, 18/107 |
| quoth the frère, Be of              | <b>good</b>       | cheer, Yet shall it after               | 1, 25/307 |
| mischief, Who hath taught thee      | <b>good</b>       | . And with his fist, Upon               | 1, 26/344 |
| frère had slain, Till with          | <b>good</b>       | raps, And heavy claps, He               | 1, 26/354 |
| frère's hood, They pulled a         | <b>good</b>       | , Down about his face. While            | 1, 27/385 |
| not the frère, Now make             | <b>good</b>       | cheer, And welcome every one            | 1, 29/433 |
| the last concludes in the           | <b>good</b>       | ale cup Finis Prologus. Quod            | 1, 31/22  |
| claim, with thy cruel power.        | <b>Good</b>       | folk thou stroyest, and loves           | 1, 32/39  |
| dividing time and season. That      | <b>good</b>       | men lose, to wicked doth                | 1, 32/46  |
| no difference, but judges all       | <b>good</b>       | reason. Inconstant, slipper, frail, and | 1, 32/47  |
| I brought at last, To               | <b>good</b>       | conclusion, that fondly was begun       | 1, 33/62  |
| provision, I have overcast. Without | <b>good</b>       | hap there may no wit                    | 1, 33/65  |
| niggard eke is of his               | <b>good</b>       | so feign, But they more                 | 1, 39/212 |
| father's house in London, a         | <b>goodly</b>     | hanging of fine painted cloth           | 1, 3/3    |
| second pageant was painted a        | <b>goodly</b>     | fresh young man riding upon             | 1, 3/19   |
| young man riding upon a             | <b>goodly</b>     | horse, having a hawk on                 | 1, 3/20   |
| third pageant, was painted the      | <b>goodly</b>     | young man, in the second                | 1, 4/33   |
| castles now and our Towers?         | <b>Goodly</b>     | Richmond, son art thou gone             | 1, 11/38  |
| from me, At Westminster that        | <b>goodly</b>     | work of yours, Mine own                 | 1, 11/39  |
| is born, To have a                  | <b>goodly</b>     | flower, And so was he                   | 1, 20/149 |
| lovely fair and bright, As          | <b>goodly</b>     | Venus mother of Cupid. She              | 1, 34/104 |
| her still. Some man hath            | <b>goods</b>      | , but children hath he none             | 1, 42/293 |
| he, For such degree, He             | <b>got</b>        | and such honor, That without            | 1, 20/152 |
| Straight as a line, He              | <b>got</b>        | him at a tide, For                      | 1, 20/167 |
| for pain: The frère frappe,         | <b>Got</b>        | many a swap, Till he                    | 1, 28/403 |
| lost again all that I               | <b>got</b>        | , Wherefore, when I think on            | 1, 46/3   |
| excellent degree, A commonweal to   | <b>govern</b>     | and defend, O in how                    | 1, 34/83  |
| man hath of himself the             | <b>governance</b> | . Let every wight then follow           | 1, 34/89  |
| was fain, To lay his                | <b>gown</b>       | to pledge. Then was he                  | 1, 21/182 |
| alone, The frère with evil          | <b>grace</b>      | , Said, I arrest thee, Come             | 1, 25/329 |
| so far out of her                   | <b>grace</b>      | , But he sometime hath comfort          | 1, 41/282 |
| see. Almighty God, witsave to       | <b>grant</b>      | that you, And your children             | 1, 11/41  |
| list devise, She will thee          | <b>grant</b>      | it liberally perhaps: But for           | 1, 39/234 |
| it is Fortune's guise, To           | <b>grant</b>      | no man all things that                  | 1, 42/301 |
| that once forsook, The pleasant     | <b>grapes</b>     | , and began for to defy                 | 1, 33/72  |
| us subdued for all thy              | <b>great</b>      | pride. My fiery dart pierces            | 1, 4/42   |

|                                  |                   |  |           |
|----------------------------------|-------------------|--|-----------|
| First fair and well, A           | <b>great</b>      | deal He dug it in                        | 1, 18/112 |
| About the noll, With a           | <b>great</b>      | battledore. The wife came yet            | 1, 27/392 |
| shook his ears, And from         | <b>great</b>      | fears, He thought him well               | 1, 28/415 |
| fume As wise as a                | <b>great</b>      | headed Ass of Alexander. Some            | 1, 31/19  |
| whom she may, she throws         | <b>great</b>      | and small Not to all                     | 1, 36/142 |
| thus proves she her might.       | <b>Great</b>      | boast she makes if one                   | 1, 38/185 |
| the blinded people go, With      | <b>great</b>      | labor to purchase care and               | 1, 38/205 |
| both, perceive he shall, As      | <b>great</b>      | difference between them as we            | 1, 39/220 |
| Then was he there, In            | <b>greater</b>    | fear, Than ere that he                   | 1, 21/184 |
| or escape. Therefore sage father | <b>greatly</b>    | magnified, Descend from your chair       | 1, 5/65   |
| aloft, He dropped then, And      | <b>greet</b>      | this man, Religiously and oft            | 1, 24/295 |
| nourish up and feed The          | <b>greyhound</b>  | to the course, the hawk                  | 1, 4/28   |
| fist, and a brace of             | <b>greyhounds</b> | following him. And under the             | 1, 3/21   |
| wot full sore it has             | <b>grieved</b>    | my mind, That you should                 | 1, 11/52  |
| second pageant lying on the      | <b>ground</b>     | . And upon him stood lady                | 1, 4/34   |
| noble man hast brought to        | <b>ground</b>     | Maugre thy teeth to live                 | 1, 5/77   |
| at last. Then on the             | <b>ground</b>     | , Together round, With many sad          | 1, 26/369 |
| one chance Fortune you offend,   | <b>Grudge</b>     | not thereat, but bear a                  | 1, 41/280 |
| Par toi venient maux Et          | <b>guerres</b>    | mortelle Tous inconvénients Par mons     | 1, 32/32  |
| much as it is Fortune's          | <b>guise</b>      | , To grant no man all                    | 1, 42/300 |
| rent and tear, Each other's      | <b>hair</b>       | , Cleaved together fast, Till with       | 1, 26/364 |
| how inventive in every degree    | <b>Half</b>       | amazed I am, and as                      | 1, 31/6   |
| The needy beggar catches an      | <b>halfpenny</b>  | : Some man a thousand pounds             | 1, 42/288 |
| thou sees with horologe in       | <b>hand</b>       | , Am named time, the lord                | 1, 5/84   |
| Took him there by the            | <b>hand</b>       | , The frère then said. You               | 1, 24/299 |
| and Hatred on that other         | <b>hand</b>       | , Also restless watch from sleep         | 1, 35/126 |
| That may set once his            | <b>hand</b>       | upon her wheel. He holds                 | 1, 37/163 |
| Pluck it out of your             | <b>hand</b>       | with sorrow. Wherefore if thou           | 1, 40/249 |
| nothing that comes from her      | <b>hand</b>       | : Love manner and virtue: they           | 1, 40/252 |
| yourself came never in mine      | <b>hand</b>       | . Lo in this pond be                     | 1, 41/274 |
| and peaceable concord, Into your | <b>hands</b>      | here I clean resign, To                  | 1, 11/47  |
| house in London, a goodly        | <b>hanging</b>    | of fine painted cloth, with              | 1, 3/3    |
| I have overcast. Without good    | <b>hap</b>        | there may no wit suffice                 | 1, 33/65  |
| and ye shall hear. It            | <b>happened</b>   | so, Not long ago, A                      | 1, 17/75  |
| might not come abroad. It        | <b>happened</b>   | then, A merchant man, That               | 1, 21/195 |
| With labor won she shall         | <b>happily</b>    | tomorrow Pluck it out of                 | 1, 40/248 |
| it out, Even unto the            | <b>hard</b>       | edge, A month or twain                   | 1, 21/179 |
| clouds as easily trace a         | <b>hare</b>       | , Or in dry land cause                   | 1, 40/237 |
| then? Quoth he mistress, No      | <b>harm</b>       | doubtless: It longs for our              | 1, 23/256 |
| Up she him brought, No           | <b>harm</b>       | she thought, But it made                 | 1, 24/289 |
| her trap, till they the          | <b>harm</b>       | feel. About her always, busily           | 1, 37/160 |
| here I lie. Adieu, Lord          | <b>Harry</b>      | , my loving son, Adieu. Our              | 1, 12/65  |
| Latin following. % THE POET      | <b>Has</b>        | fictas quemcunque iuvat spectare figuras | 1, 6/109  |
| God wot full sore it             | <b>has</b>        | grieved my mind, That you                | 1, 11/52  |
| all the pence, The mayor         | <b>has</b>        | in his pouch. This merchant              | 1, 25/338 |
| wicked doth she give. She        | <b>has</b>        | no difference, but judges all            | 1, 32/47  |
| With such reward as Fortune      | <b>has</b>        | you sent. All things in                  | 1, 42/306 |



|                                   |                   |                                   |           |
|-----------------------------------|-------------------|-----------------------------------|-----------|
| When thou a noble man             | <b>hast</b>       | brought to ground Maugre thy      | 1, 5/77   |
| in doubt, That each man           | <b>hastily</b>    | began to carry thence, And        | 1, 38/196 |
| he doubtless, Of his meekness,    | <b>Hated</b>      | such pomp and pride, And          | 1, 20/161 |
| But would to God these            | <b>hateful</b>    | books all, Were in a              | 1, 3/15   |
| Sorrow all bewept, Disdain and    | <b>Hatred</b>     | on that other hand, Also          | 1, 35/126 |
| the rich man poor is.             | <b>Hatred</b>     | is turned to love, love           | 1, 38/183 |
| tell you when. When an            | <b>hatter</b>     | Will go smatter, In philosophy    | 1, 17/51  |
| together fast, Till with lugging, | <b>Hauling</b>    | and tugging, They fell down       | 1, 26/367 |
| to enter in awhile, His           | <b>haven</b>      | of heaven ever sure and           | 1, 45/7   |
| riding upon a goodly horse,       | <b>having</b>     | a hawk on his fist                | 1, 3/20   |
| a goodly horse, having a          | <b>hawk</b>       | on his fist, and a                | 1, 3/20   |
| me delight, To hunt and           | <b>hawk</b>       | , to nourish up and feed          | 1, 3/27   |
| greyhound to the course, the      | <b>hawk</b>       | to the flight, And to             | 1, 4/28   |
| I suppose, Amazed was his         | <b>head</b>       | , He shook his ears, And          | 1, 28/413 |
| mischief to the flock. The        | <b>head</b>       | that late lay easily and          | 1, 37/175 |
| As wise as a great                | <b>headed</b>     | Ass of Alexander. Some in         | 1, 31/19  |
| lift, And with evil thrift,       | <b>Headlong</b>   | along the stair. Down they        | 1, 28/407 |
| a knave. Lo thus diverse          | <b>heads</b>      | , diverse wits. Fortune alone as  | 1, 36/138 |
| but he can get none               | <b>health</b>     | . Some hath all three, but        | 1, 42/294 |
| honor, shape, or kin, That        | <b>heap</b>       | up this wretched world's treasure | 1, 34/97  |
| Take heed and ye shall            | <b>hear</b>       | . It happened so, Not long        | 1, 17/74  |
| I long full sore to               | <b>hear</b>       | . When there was none, But        | 1, 25/326 |
| or this day I have                | <b>heard</b>      | say, That many a man              | 1, 18/88  |
| knocked: And a damsel, That       | <b>heard</b>      | him well, Came and it             | 1, 23/247 |
| wise, and fortunate. Adieu, sweet | <b>heart</b>      | , my lady daughter Kate; Thou     | 1, 12/69  |
| toted and he peered, His          | <b>heart</b>      | for pride, Leapt in his           | 1, 22/234 |
| matters that, Shall set your      | <b>heart</b>      | at ease. Down went the            | 1, 25/320 |
| up again. The frère took          | <b>heart</b>      | , And up he start, And            | 1, 26/357 |
| make the burning fire his         | <b>heat</b>       | to spare, And all this            | 1, 40/239 |
| poke. So long above, They         | <b>heave</b>      | and shove, Together that at       | 1, 27/376 |
| in awhile, His haven of           | <b>heaven</b>     | ever sure and uniform: Ever       | 1, 45/7   |
| that earthly folly flee, And      | <b>heavenly</b>   | things love and magnify, Farewell | 1, 12/77  |
| Till with good raps, And          | <b>heavy</b>      | claps, He drew him up             | 1, 26/355 |
| Know how it feel, Take            | <b>heed</b>       | and ye shall hear. It             | 1, 17/74  |
| this deed, But now take           | <b>heed</b>       | , For here begins the game        | 1, 22/241 |
| wife, To break the strife,        | <b>Heighed</b>    | them upward fast. And when        | 1, 27/380 |
| fierce as any fury of             | <b>hell</b>       | . Yet for all that we             | 1, 35/109 |
| the public weal therefore, I      | <b>help</b>       | to rule to my labor               | 1, 4/54   |
| lingers in distress, Without mine | <b>help</b>       | is ever comfortless, A weary      | 1, 33/78  |
| fear. If money might have         | <b>helped</b>     | , I lacked none. But, O           | 1, 10/18  |
| And with her feet, She            | <b>helped</b>     | to keep him down, And             | 1, 27/395 |
| here as ye should never           | <b>hence</b>      | , Remember death and look here    | 1, 9/4    |
| my clutch, Thou goes not          | <b>hence</b>      | , For all the pence, The          | 1, 25/336 |
| his that he might lose.           | <b>Heraclitus</b> | also, list fellowship to keep     | 1, 38/201 |
| Fortune to the People Mine        | <b>high</b>       | state, power, and authority, If   | 1, 32/53  |
| gave them, looks proud and        | <b>high</b>       | . She whirls about and plucks     | 1, 36/146 |
| measure. Build not thine house    | <b>high</b>       | up in the sky None                | 1, 40/260 |

|  |                  |   |           |
|--|------------------|---|-----------|
| far, but he that climbs                | <b>high</b>      | , Remember nature sent thee hither      | 1, 40/261 |
| is stately, solemn, proud, and         | <b>high</b>      | : And riches gives, to have             | 1, 41/286 |
| chance: She can thee neither           | <b>hinder</b>    | nor advance. But and thou               | 1, 40/256 |
| thy way, And fetch him                 | <b>hither</b>    | . That we together, May talk            | 1, 24/285 |
| high, Remember nature sent thee        | <b>hither</b>    | bare, The gifts of Fortune              | 1, 41/262 |
| I, with looks thin and                 | <b>hoar</b>      | , Of our short life, the                | 1, 4/51   |
| be you liefè or loathe,                | <b>Hold</b>      | you content as fortune list             | 1, 41/277 |
| hand upon her wheel. He                | <b>holds</b>     | fast: but upward as he                  | 1, 37/164 |
| mira veros quas putat arte             | <b>homines</b>   | , Ille potest veris, animum sic         | 1, 6/110  |
| excepto semper amore dei? Ergo         | <b>homines</b>   | , levibus iamiam diffidite rebus, Nulla | 1, 7/117  |
| fame, how dares thou man               | <b>honor</b>     | , Promising of his name an              | 1, 5/87   |
| cito pretereunt, Gaudia laus and       | <b>honor</b>     | , celeri pede omnia cedunt, Qui         | 1, 6/115  |
| is a strange reckoning: Riches,        | <b>honor</b>     | , wealth, and ancestry Hath me          | 1, 9/14   |
| not feign, For all my                  | <b>honor</b>     | , endured yet have I, More              | 1, 10/35  |
| Adieu. Our Lord increase your          | <b>honor</b>     | and your estate; Adieu, my              | 1, 12/66  |
| degree, He got and such                | <b>honor</b>     | , That without doubt, When he           | 1, 20/152 |
| Fortune unworthy men sets in           | <b>honor</b>     | . Through fortune the innocent in       | 1, 32/41  |
| For well you wot, mirth,               | <b>honor</b>     | , and riches, Better is than            | 1, 33/75  |
| condition stands he: Himself in        | <b>honor</b>     | and felicity, And over that             | 1, 34/85  |
| Thou that art proud of                 | <b>honor</b>     | , shape, or kin, That heap              | 1, 34/96  |
| she sends children, riches, wealth,    | <b>Honor</b>     | , worship, and reverence all his        | 1, 42/298 |
| all three, but up to                   | <b>honors</b>    | throne, Can he not creep                | 1, 42/295 |
| on the place, The frère's              | <b>hood</b>      | , They pulled a good, Down              | 1, 27/384 |
| I whom thou sees with                  | <b>horologe</b>  | in hand, Am named time                  | 1, 5/84   |
| man riding upon a goodly               | <b>horse</b>     | , having a hawk on his                  | 1, 3/20   |
| following him. And under the           | <b>horse</b>     | feet, was painted the same              | 1, 3/21   |
| He that hath left, The                 | <b>hosiers</b>   | craft, And falls to making              | 1, 15/16  |
| time, the lord of every                | <b>hour</b>      | , I shall in space destroy              | 1, 5/85   |
| warrant thy gifts for one              | <b>hour</b>      | . Fortune unworthy men sets in          | 1, 32/40  |
| and wretched both in an                | <b>hour</b>      | . Poverty that of her gifts             | 1, 38/186 |
| youth devised in his father's          | <b>house</b>     | in London, a goodly hanging             | 1, 3/2    |
| of measure. Build not thine            | <b>house</b>     | high up in the sky                      | 1, 40/260 |
| press, And sees how Fortune's          | <b>household</b> | goes to wreck. Fast by                  | 1, 38/189 |
| and wavering riches, Proudly she       | <b>hovers</b>    | as lady and empress. Fast               | 1, 35/123 |
| and land. O simple fame,               | <b>how</b>       | dares thou man honor, Promising         | 1, 5/87   |
| secrets making thee so wise?           | <b>How</b>       | true is for this year                   | 1, 10/28  |
| I lie. A merry jest                    | <b>how</b>       | a sergeant would learn to               | 1, 15/1   |
| While that he would See                | <b>how</b>       | he could, In God's name                 | 1, 17/70  |
| Now if you will. Know                  | <b>how</b>       | it feel, Take heed and                  | 1, 17/73  |
| in his side, To see                    | <b>how</b>       | well he frèreed. Then forth             | 1, 22/236 |
| Orators, and Philosophers sects three, | <b>How</b>       | wonderful they were, in all             | 1, 31/4   |
| were, in all their works               | <b>How</b>       | eloquent, how inventive in every        | 1, 31/5   |
| all their works How eloquent,          | <b>how</b>       | inventive in every degree Half          | 1, 31/5   |
| govern and defend, O in                | <b>how</b>       | blessed condition stands he: Himself    | 1, 34/84  |
| up thine eye, and look                 | <b>how</b>       | slippery chance, Eludes her men         | 1, 34/101 |
| on the press, And sees                 | <b>how</b>       | Fortune's household goes to wreck       | 1, 38/189 |
| cease but weep, To see                 | <b>how</b>       | thick the blinded people go             | 1, 38/204 |

|                                       |                     |                                       |           |
|---------------------------------------|---------------------|---------------------------------------|-----------|
| to see the foolish apes,              | <b>How</b>          | earnestly they walk about their       | 1, 38/207 |
| my daughter Mary, bright of           | <b>hue</b>          | . God make you virtuous, wise         | 1, 12/67  |
| you list, Stately Fortune, or         | <b>humble</b>       | Poverty: That is to say               | 1, 39/223 |
| A thrifty man died, An                | <b>hundred</b>      | pound, Of nobles round, That          | 1, 17/78  |
| therefore I me delight, To            | <b>hunt</b>         | and hawk, to nourish up               | 1, 3/27   |
| longs for our order, To               | <b>hurt</b>         | no man, But as we                     | 1, 23/258 |
| et par vaulx Et aux                   | <b>hôteiaux</b>     | Meurent tant de gens. Fortune         | 1, 32/35  |
| amore dei? Ergo homines, levibus      | <b>iamiam</b>       | diffidite rebus, Nulla recessuro spes | 1, 7/117  |
| oppress Thy childish game and         | <b>idle</b>         | business. In the fifth pageant        | 1, 4/57   |
| veros quas putat arte homines,        | <b>Ille</b>         | potest veris, animum sic pascere      | 1, 6/111  |
| his feet was painted the              | <b>image</b>        | of Venus and Cupid, that              | 1, 4/47   |
| fifth pageant was painted an          | <b>image</b>        | of Death: and under his               | 1, 5/58   |
| seventh pageant was painted the       | <b>image</b>        | of Time, and under his                | 1, 5/80   |
| eighth pageant was pictured the       | <b>image</b>        | of lady Eternity, sitting in          | 1, 6/91   |
| expressed and declared, what the      | <b>images</b>       | in those pageants represented: and    | 1, 3/5    |
| rebus, Ut pictis oculos pascit        | <b>imaginibus</b>   | . Namque videbit uti fragilis bona    | 1, 6/112  |
| world, wherefore to thee alone,       | <b>Immortal</b>     | God, verily three in one              | 1, 13/83  |
| of estate, crowned with an            | <b>imperial</b>     | crown. And under her feet             | 1, 6/93   |
| but judges all good reason.           | <b>Inconstant</b>   | , slipper, frail, and full of         | 1, 32/48  |
| maux Et guerres mortelle Tous         | <b>inconvéniets</b> | Par mons et par vaulx                 | 1, 32/33  |
| loving son, Adieu. Our Lord           | <b>increase</b>     | your honor and your estate            | 1, 12/66  |
| over that, may further and            | <b>increase</b>     | , A whole region in joy               | 1, 34/86  |
| things become a very man              | <b>indeed</b>       | , Yet thinks this boy his             | 1, 4/30   |
| dismayed, With trouble I understand.  | <b>Indeed</b>       | quoth he, It hath with                | 1, 24/303 |
| signifies well, That mine empire      | <b>infinite</b>     | shall be. Thou mortal Time            | 1, 6/99   |
| one, I me commend. Thy                | <b>infinite</b>     | mercy, Show to thy servant            | 1, 13/84  |
| in honor. Through fortune the         | <b>innocent</b>     | in woe and sorrow shriek              | 1, 32/42  |
| an officer, Then gone to              | <b>inquire</b>      | , What him was best to                | 1, 21/199 |
| late lay easily and soft,             | <b>Instead</b>      | of pillows lies after on              | 1, 37/176 |
| their works How eloquent, how         | <b>inventive</b>    | in every degree Half amazed           | 1, 31/5   |
| THE POET Has fictas quemcunque        | <b>iuvat</b>        | spectare figuras, Sed mira veros      | 1, 6/109  |
| We be never the near.                 | <b>I'll</b>         | mote he the, That caused              | 1, 28/420 |
| verse Tout a ton desire               | <b>Jamais</b>       | tu ne cesse Pleine de                 | 1, 32/28  |
| earnestly they walk about their       | <b>japes</b>        | . Of this poor sect, it               | 1, 38/207 |
| here I lie. A merry                   | <b>jest</b>         | how a sergeant would learn            | 1, 15/1   |
| sport, And with resort, Of            | <b>jolly</b>        | company, In mirth and play            | 1, 19/143 |
| on the floor, Many a                  | <b>jowl</b>         | , About the noll, With a              | 1, 27/390 |
| and reckon there again The            | <b>joy</b>          | that I have had, and                  | 1, 10/34  |
| To see it was a                       | <b>joy</b>          | . For lest some blast, Might          | 1, 18/98  |
| riches, worship, wealth, and dignity, | <b>Joy</b>          | , rest, and peace, and all            | 1, 33/56  |
| increase, A whole region in           | <b>joy</b>          | , rest, and peace. Now in             | 1, 34/87  |
| She has no difference, but            | <b>judges</b>       | all good reason. Inconstant, slipper  | 1, 32/47  |
| and by, As are the                    | <b>judgments</b>    | of Astronomy. Lewis the Lost          | 1, 43/313 |
| there he lies. Thus fell              | <b>Julius</b>       | from his mighty power. Thus           | 1, 37/166 |
| woe and sorrow shriek. The            | <b>just</b>         | man she spoils, and the               | 1, 32/43  |
| sweet heart, my lady daughter         | <b>Kate</b>         | ; Thou shall, good babe, such         | 1, 12/69  |
| no other. Farewell, my daughter       | <b>Katherine</b>    | , late the fere To prince             | 1, 12/61  |

|                                     |                  |   |           |
|-------------------------------------|------------------|---|-----------|
| I lie. Cecily, Anne, and            | <b>Katherine</b> | , Farewell, my well-beloved sisters three | 1, 12/72  |
| drew himself aside, To saint        | <b>Katherine</b> | , Straight as a line, He                  | 1, 20/165 |
| cup, With her physic, Will          | <b>keep</b>      | one sick, Till she have                   | 1, 16/31  |
| her feet, She helped to             | <b>keep</b>      | him down, And with her                    | 1, 27/395 |
| Heraclitus also, list fellowship to | <b>keep</b>      | With glad Poverty, Democritus also        | 1, 38/201 |
| But for all that she                | <b>keeps</b>     | ever in store, From every                 | 1, 42/290 |
| lie. If worship might have          | <b>kept</b>      | me, I had not gone                        | 1, 10/16  |
| watch from sleep with travail       | <b>kept</b>      | , His eyes drowsy and looking             | 1, 35/127 |
| unjust enriches. Young men she      | <b>kills</b>     | , and lets old men live                   | 1, 32/44  |
| proud of honor, shape, or           | <b>kin</b>       | , That heap up this wretched              | 1, 34/96  |
| and drive it in his                 | <b>kind</b>      | . But would to God these                  | 1, 3/14   |
| mother queen and my father          | <b>king</b>      | ? Was I not a king's                      | 1, 9/10   |
| and would be made a                 | <b>king</b>      | : He forces not so he                     | 1, 36/135 |
| Thus fell Darius the worthy         | <b>king</b>      | of Persia. Thus fell Alexander            | 1, 37/167 |
| king? Was I not a                   | <b>king's</b>    | fere in marriage? Had I                   | 1, 9/11   |
| good can wot, But ever              | <b>kiss</b>      | the cup, With her physic                  | 1, 16/29  |
| She brings in case to               | <b>kiss</b>      | a knave. Thus when she                    | 1, 37/179 |
| The dainty mouths that ladies       | <b>kissed</b>    | have, She brings in case                  | 1, 37/178 |
| world account him for a             | <b>knave</b>     | . Lo thus diverse heads, diverse          | 1, 36/137 |
| in case to kiss a                   | <b>knave</b>     | . Thus when she changes her               | 1, 37/179 |
| uncertain course, Up starts a       | <b>knave</b>     | , and down there falls a                  | 1, 37/181 |
| deceitful mind, To crouch and       | <b>kneel</b>     | and gape after the wind                   | 1, 35/114 |
| prosper above all things: He        | <b>kneels</b>    | down and would be made                    | 1, 36/135 |
| night as reverently, Upon thy       | <b>knees</b>     | as servant may, And in                    | 1, 40/244 |
| and down there falls a              | <b>knight</b>    | , The beggar rich, and the                | 1, 37/181 |
| with her rock, Many a               | <b>knock</b>     | , She gave him on the                     | 1, 27/397 |
| softly, At the door he              | <b>knocked</b>   | : And a damsel, That heard                | 1, 23/245 |
| thy destiny, Thy mother never       | <b>know</b>      | , for lo here I lie                       | 1, 12/71  |
| frère: Now if you will.             | <b>Know</b>      | how it feel, Take heed                    | 1, 17/73  |
| and authority, If you not           | <b>know</b>      | , search and you shall spy                | 1, 32/54  |
| you be so wroth, You                | <b>know</b>      | yourself came never in mine               | 1, 41/274 |
| VENUS AND CUPID Whoso not           | <b>knows</b>     | the strength power and might              | 1, 4/39   |
| help to rule to my                  | <b>labor</b>     | and smart. Therefore Cupid withdraw       | 1, 4/54   |
| But let them write the              | <b>labor</b>     | is in vain, For well                      | 1, 33/74  |
| by her side doth weary              | <b>Labor</b>     | stand, There Fear also, and               | 1, 35/124 |
| blinded people go, With great       | <b>labor</b>     | to purchase care and woe                  | 1, 38/205 |
| Draw you to Fortune, and            | <b>labor</b>     | her to please, If that                    | 1, 39/227 |
| she gives thee today, With          | <b>labor</b>     | won she shall happily tomorrow            | 1, 40/248 |
| money might have helped, I          | <b>lacked</b>    | none. But, O good God                     | 1, 10/18  |
| her is Bias, whose country          | <b>lacked</b>    | defense, And whylom of their              | 1, 38/194 |
| lie. Adieu, my lords, and           | <b>ladies</b>    | all; Adieu, my faithful servants          | 1, 13/79  |
| mock: The dainty mouths that        | <b>ladies</b>    | kissed have, She brings in                | 1, 37/178 |
| ground. And upon him stood          | <b>lady</b>      | Venus goddess of love, and                | 1, 4/35   |
| the sixth pageant was painted       | <b>lady</b>      | Fame. And under her feet                  | 1, 5/69   |
| was pictured the image of           | <b>lady</b>      | Eternity, sitting in a chair              | 1, 6/91   |
| I lie. Farewell, my daughter,       | <b>lady</b>      | Margaret; God wot full sore               | 1, 11/51  |
| fortunate. Adieu, sweet heart, my   | <b>lady</b>      | daughter Kate; Thou shall, good           | 1, 12/69  |

|   |                    |                                   |           |
|---|--------------------|-----------------------------------|-----------|
| my well-beloved sisters three, O        | <b>Lady</b>        | Briget, other sister mine, Lo     | 1, 12/74  |
| riches, Proudly she hovers as           | <b>lady</b>        | and empress. Fast by her          | 1, 35/123 |
| the Dicer Long was I                    | <b>lady</b>        | luck your serving man, And        | 1, 46/2   |
| nobles round, That had he               | <b>laid</b>        | aside: His son he would           | 1, 17/80  |
| Never paid it, Up he                    | <b>laid</b>        | it, In like manner wise           | 1, 19/133 |
| he start, And well he                   | <b>laid</b>        | about, And so there goes          | 1, 26/359 |
| The wench behind, Leaned him            | <b>laid</b>        | on the floor, Many a              | 1, 27/389 |
| him on the crown. They                  | <b>laid</b>        | his mace, About his face          | 1, 27/399 |
| permansuro ponite vota deo. THE         | <b>LAMENTATION</b> | OF QUEEN ELIZABETH Ye that        | 1, 9/1    |
| space destroy both sea and              | <b>land</b>        | . O simple fame, how dares        | 1, 5/86   |
| world to beg. He asks                   | <b>land</b>        | , and he to pass would            | 1, 36/132 |
| a hare, Or in dry                       | <b>land</b>        | cause fishes to endure, And       | 1, 40/238 |
| Of our short life, the                  | <b>last</b>        | and best part. Wise and           | 1, 4/52   |
| do therefore, Beshrew themselves at     | <b>last</b>        | . This thing was tried And        | 1, 17/62  |
| good cast, Be rich at                   | <b>last</b>        | , That hath begun with less       | 1, 18/91  |
| They fell down both at                  | <b>last</b>        | . Then on the ground, Together    | 1, 26/368 |
| shove, Together that at the             | <b>last</b>        | , The maid and wife, To           | 1, 27/377 |
| set up And at the                       | <b>last</b>        | concludes in the good ale         | 1, 31/22  |
| matter have I brought at                | <b>last</b>        | , To good conclusion, that fondly | 1, 33/61  |
| brittle gifts long may not              | <b>last</b>        | . He that she gave them           | 1, 36/145 |
| thy prophecy? The year yet              | <b>lasts</b>       | , and lo now here I               | 1, 10/29  |
| was I, Your queen but                   | <b>late</b>        | . Lo here I lie. Was              | 1, 9/8    |
| other. Farewell, my daughter Katherine, | <b>late</b>        | the fere To prince Arthur         | 1, 12/61  |
| verified, Here by a sergeant            | <b>late</b>        | , That rifely was, Or he          | 1, 17/65  |
| the flock. The head that                | <b>late</b>        | lay easily and soft, Instead      | 1, 37/175 |
| I lie; Yet was I                        | <b>lately</b>      | promised otherwise, This year to  | 1, 10/23  |
| there written these verses in           | <b>Latin</b>       | following. % THE POET Has         | 1, 6/106  |
| wade and wander. Another in             | <b>Latin</b>       | blows forth a dark fume           | 1, 31/18  |
| soon as Fortune lists to                | <b>laugh</b>       | again, With fair countenance and  | 1, 35/112 |
| the bone. Fortune at them               | <b>laughs</b>      | , and in her throne Amid          | 1, 35/121 |
| care and woe. That other                | <b>laughs</b>      | to see the foolish apes           | 1, 38/206 |
| veniunt, quam cito pretereunt, Gaudia   | <b>laus</b>        | and honor, celeri pede omnia      | 1, 6/115  |
| him up. A man of                        | <b>law</b>         | , That never saw, The ways        | 1, 16/33  |
| money clean away. Pleading the          | <b>law</b>         | , For every straw, Shall prove    | 1, 16/45  |
| Death: and under his feet               | <b>lay</b>         | the old man in the                | 1, 5/59   |
| crown. And under her feet               | <b>lay</b>         | the picture of Time, that         | 1, 6/93   |
| Till he was fain, To                    | <b>lay</b>         | his gown to pledge. Then          | 1, 21/182 |
| there abode, Where as he                | <b>lay</b>         | , So sick always, He might        | 1, 21/192 |
| flock. The head that late               | <b>lay</b>         | easily and soft, Instead of       | 1, 37/175 |
| trust, She flies away and               | <b>lays</b>        | them in the dust. She             | 1, 37/172 |
| T. M. Fortune perverse Qui              | <b>le</b>          | monde verse Tout a ton            | 1, 31/26  |
| powder small. Than might I              | <b>lead</b>        | my life always in play            | 1, 3/17   |
| Though I be foul ugly                   | <b>lean</b>        | and misshapen, Yet there is       | 1, 5/62   |
| was blind The wench behind,             | <b>Leaned</b>      | him laid on the floor             | 1, 27/389 |
| peered, His heart for pride,            | <b>Leapt</b>       | in his side, To see               | 1, 22/235 |
| to defy them, Because he                | <b>leapt</b>       | and could not come by             | 1, 33/73  |
| jest how a sergeant would               | <b>learn</b>       | to be a frère. Wise               | 1, 15/1   |

|                                    |                  |   |           |
|------------------------------------|------------------|---|-----------|
| we very blind, That we             | <b>least</b>     | fear, full often it is                  | 1, 11/56  |
| every degree, When they shall      | <b>leave</b>     | their course thou shalt be              | 1, 6/103  |
| am I gone, and have                | <b>left</b>      | you behind. O mortal folk               | 1, 11/54  |
| to thee. He that hath              | <b>left</b>      | , The hosiers craft, And falls          | 1, 15/15  |
| was naught, And there he           | <b>left</b>      | it not. So was he                       | 1, 19/116 |
| For lending me now some            | <b>leisure</b>   | to make rhymes.                         | 1, 46/8   |
| apart your pride, Witsafe to       | <b>lend</b>      | ( though it be to your                  | 1, 5/67   |
| again a thousand times, For        | <b>lending</b>   | me now some leisure to                  | 1, 46/8   |
| last, That hath begun with         | <b>less</b>      | . But this young man, So                | 1, 18/92  |
| Aristippus, Pythagoras, and many a | <b>less</b>      | Of old Philosophers. And also           | 1, 38/191 |
| man a thousand pounds some         | <b>less</b>      | some more. But for all                  | 1, 42/289 |
| Young men she kills, and           | <b>lets</b>      | old men live Unrighteously dividing     | 1, 32/44  |
| semper amore dei? Ergo homines,    | <b>levibus</b>   | iamiam diffidite rebus, Nulla recessuro | 1, 7/117  |
| are the judgments of Astronomy.    | <b>Lewis</b>     | the Lost Lover Eye flattering           | 1, 45/1   |
| She will thee grant it             | <b>liberally</b> | perhaps: But for all that               | 1, 39/234 |
| not therein, and spend it          | <b>liberally</b> | . Bear thee not proud, nor              | 1, 40/258 |
| you to bondage, or free            | <b>liberty</b>   | . But in this point and                 | 1, 39/225 |
| but late. Lo here I                | <b>lie</b>       | . Was I not born of                     | 1, 9/8    |
| me forsaken. Lo here I             | <b>lie</b>       | . If worship might have kept            | 1, 9/15   |
| me summoned. Lo here I             | <b>lie</b>       | ; Yet was I lately promised             | 1, 10/22  |
| and lo now here I                  | <b>lie</b>       | . O brittle wealth, ay full             | 1, 10/29  |
| wealth, and lo here I              | <b>lie</b>       | . Where are our castles now             | 1, 10/36  |
| is, for lo here I                  | <b>lie</b>       | . Adieu, my true spouse, my             | 1, 11/43  |
| part also. Lo here I               | <b>lie</b>       | . Farewell, my daughter, lady Margaret  | 1, 11/50  |
| I first. Lo here I                 | <b>lie</b>       | . Farewell, Madam, my lord's worthy     | 1, 11/57  |
| for now lo here I                  | <b>lie</b>       | . Adieu, Lord Harry, my loving          | 1, 12/64  |
| know, for lo here I                | <b>lie</b>       | . Cecily, Anne, and Katherine, Farewell | 1, 12/71  |
| me, for lo here I                  | <b>lie</b>       | . Adieu, my lords, and ladies           | 1, 12/78  |
| now for lo here I                  | <b>lie</b>       | . A merry jest how a                    | 1, 13/85  |
| when they spy, The captains        | <b>lie</b>       | , Both waltring on the place            | 1, 27/382 |
| your net: but be you               | <b>lief</b>      | or loathe, Hold you content             | 1, 41/276 |
| wheel about, and there he          | <b>lies</b>      | . Thus fell Julius from his             | 1, 37/165 |
| and soft, Instead of pillows       | <b>lies</b>      | after on the block. And                 | 1, 37/176 |
| That is to say, now                | <b>lies</b>      | it in your fist, To                     | 1, 39/224 |
| Than might I lead my               | <b>life</b>      | always in play: Which life              | 1, 3/17   |
| life always in play: Which         | <b>life</b>      | God send me to mine                     | 1, 3/18   |
| and hoar, Of our short             | <b>life</b>      | , the last and best part                | 1, 4/52   |
| and strife, But by my              | <b>life</b>      | , I cannot tell you when                | 1, 16/49  |
| worship, and reverence all his     | <b>life</b>      | : But yet she plucks him                | 1, 42/298 |
| ruin all repair, During my         | <b>life</b>      | thou shalt me not beguile               | 1, 45/5   |
| nigh slain. Up they him            | <b>lift</b>      | , And with evil thrift, Headlong        | 1, 28/405 |
| saint Katherine, Straight as a     | <b>line</b>      | , He got him at a                       | 1, 20/166 |
| not born of old worthy             | <b>lineage</b>   | ? Was not my mother queen               | 1, 9/9    |
| pain. The needy wretch that        | <b>lingers</b>   | in distress, Without mine help          | 1, 33/77  |
| with his fist, Upon the            | <b>list</b>      | , He gave him such a                    | 1, 26/346 |
| is not, But for me,                | <b>list</b>      | not friendly on them look               | 1, 33/70  |
| out of poverty and mischance,      | <b>List</b>      | for to live, and will                   | 1, 34/92  |

|                                  |               |  |           |
|----------------------------------|---------------|--|-----------|
| Thus double fortune, when she    | <b>list</b>   | reverse Her slippery favor from        | 1, 37/170 |
| he might lose. Heraclitus also,  | <b>list</b>   | fellowship to keep With glad           | 1, 38/201 |
| you both: choose which you       | <b>list</b>   | , Stately Fortune, or humble Poverty   | 1, 39/222 |
| forth withal what so thou        | <b>list</b>   | devise, She will thee grant            | 1, 39/233 |
| Wherefore if thou in surety      | <b>list</b>   | to stand, Take Poverty's part          | 1, 40/250 |
| loose, and turns where she       | <b>list</b>   | . The rolling dice in whom             | 1, 41/271 |
| Hold you content as fortune      | <b>list</b>   | assign: For it is your                 | 1, 41/277 |
| shall read, Do as you            | <b>list</b>   | , there shall no man you               | 1, 42/308 |
| blind ) As soon as Fortune       | <b>lists</b>  | to laugh again, With fair              | 1, 35/112 |
| other like to fall. Who          | <b>lists</b>  | to advise them both, perceive          | 1, 39/219 |
| will ask, But as herself         | <b>lists</b>  | order and devise, Doth every           | 1, 42/302 |
| upon this man stood the          | <b>little</b> | god Cupid. And over this               | 1, 4/36   |
| Of Venus and me her              | <b>little</b> | son Cupid, Thou Manhood shall          | 1, 4/40   |
| ground Maugre thy teeth to       | <b>live</b>   | cause him shall I, Of                  | 1, 5/78   |
| and frail prosperity, That so    | <b>live</b>   | here as ye should never                | 1, 9/4    |
| promised otherwise, This year to | <b>live</b>   | in wealth and delice. Lo               | 1, 10/24  |
| kills, and lets old men          | <b>live</b>   | Unrighteously dividing time and season | 1, 32/44  |
| and mischance, List for to       | <b>live</b>   | , and will himself enhance, In         | 1, 34/92  |
| Full many a day, He              | <b>lived</b>  | merrily. And men had sworn             | 1, 19/146 |
| of people is my chief            | <b>living</b> | . O cruel death, thy power             | 1, 5/75   |
| I, Your queen but late.          | <b>Lo</b>     | here I lie. Was I                      | 1, 9/8    |
| and ancestry Hath me forsaken.   | <b>Lo</b>     | here I lie. If worship                 | 1, 9/15   |
| remedy; He hath me summoned.     | <b>Lo</b>     | here I lie; Yet was                    | 1, 10/22  |
| live in wealth and delice.       | <b>Lo</b>     | , where to comes thy blandishing       | 1, 10/25  |
| The year yet lasts, and          | <b>lo</b>     | now here I lie. O                      | 1, 10/29  |
| More woe than wealth, and        | <b>lo</b>     | here I lie. Where are                  | 1, 10/36  |
| My place built is, for           | <b>lo</b>     | here I lie. Adieu, my                  | 1, 11/43  |
| supply, The mother's part also.  | <b>Lo</b>     | here I lie. Farewell, my               | 1, 11/50  |
| From you depart I first.         | <b>Lo</b>     | here I lie. Farewell, Madam            | 1, 11/57  |
| for my soul, for now             | <b>lo</b>     | here I lie. Adieu, Lord                | 1, 12/64  |
| Thy mother never know, for       | <b>lo</b>     | here I lie. Cecily, Anne               | 1, 12/71  |
| Lady Briget, other sister mine,  | <b>Lo</b>     | here the end of worldly                | 1, 12/75  |
| the end of worldly vanity.       | <b>Lo</b>     | well are ye that earthly               | 1, 12/76  |
| and pray for me, for             | <b>lo</b>     | here I lie. Adieu, my                  | 1, 12/78  |
| to thy servant now for           | <b>lo</b>     | here I lie. A merry                    | 1, 13/85  |
| occupied, in the same thing.     | <b>Lo</b>     | unlearned men now a days               | 1, 31/12  |
| account him for a knave.         | <b>Lo</b>     | thus diverse heads, diverse wits       | 1, 36/138 |
| came never in mine hand.         | <b>Lo</b>     | in this pond be fish                   | 1, 41/275 |
| A weary burden odious and        | <b>loath</b>  | , To all the world, and                | 1, 33/79  |
| but be you lief or               | <b>loathe</b> | , Hold you content as fortune          | 1, 41/276 |
| God speed fair maid, Here        | <b>lodges</b> | such a man, It is                      | 1, 23/251 |
| in his father's house in         | <b>London</b> | , a goodly hanging of fine             | 1, 3/3    |
| hear. It happened so, Not        | <b>long</b>   | ago, A thrifty man died                | 1, 17/76  |
| That you me bring, I             | <b>long</b>   | full sore to hear. When                | 1, 25/326 |
| pigs in a poke. So               | <b>long</b>   | above, They heave and shove            | 1, 27/375 |
| this cheer feigned, may not      | <b>long</b>   | abide. There comes a cloud             | 1, 35/106 |
| And yet her brittle gifts        | <b>long</b>   | may not last. He that                  | 1, 36/145 |

|                                     |                |                                       |           |
|-------------------------------------|----------------|---------------------------------------|-----------|
| a storm. Davy the Dicer             | <b>Long</b>    | was I lady luck your                  | 1, 46/2   |
| mistress, No harm doubtless: It     | <b>longs</b>   | for our order, To hurt                | 1, 23/257 |
| never hence, Remember death and     | <b>look</b>    | here upon me. Example I               | 1, 9/5    |
| after this. For Christ's sake,      | <b>Look</b>    | that you take, No thought             | 1, 25/310 |
| list not friendly on them           | <b>look</b>    | , Thus like the fox they              | 1, 33/70  |
| Cast up thine eye, and              | <b>look</b>    | how slippery chance, Eludes her       | 1, 34/101 |
| service I dare say. And             | <b>look</b>    | yet what she gives thee               | 1, 40/247 |
| Lost Lover Eye flattering fortune,  | <b>look</b>    | thou never so fair, Nor               | 1, 45/2   |
| uniform: Ever after thy calm,       | <b>look</b>    | I for a storm. Davy                   | 1, 45/8   |
| and dooked. He spoke and            | <b>looked</b>  | , So religiously. Yet in a            | 1, 22/229 |
| kept, His eyes drowsy and           | <b>looking</b> | as he slept. Before her               | 1, 35/128 |
| Old Age am I, with                  | <b>looks</b>   | thin and hoar, Of our                 | 1, 4/51   |
| change and variance. Sometime she   | <b>looks</b>   | as lovely fair and bright             | 1, 34/103 |
| she begins to swell, And            | <b>looks</b>   | as fierce as any fury                 | 1, 35/109 |
| He that she gave them,              | <b>looks</b>   | proud and high. She whirls            | 1, 36/146 |
| nothing take, With merry cheer,     | <b>looks</b>   | on the press, And sees                | 1, 38/188 |
| in my fist, She runs                | <b>loose</b>   | , and turns where she list            | 1, 41/271 |
| hand, Am named time, the            | <b>lord</b>    | of every hour, I shall                | 1, 5/85   |
| of yours, Mine own dear             | <b>lord</b>    | now shall I never see                 | 1, 11/40  |
| my true spouse, my worthy           | <b>lord</b>    | , The faithful love that did          | 1, 11/44  |
| lo here I lie. Adieu,               | <b>Lord</b>    | Harry, my loving son, Adieu           | 1, 12/65  |
| my loving son, Adieu. Our           | <b>Lord</b>    | increase your honor and your          | 1, 12/66  |
| always, busily they press. But      | <b>lord</b>    | what he thinks himself well           | 1, 37/162 |
| here I lie. Adieu, my               | <b>lords</b>   | , and ladies all; Adieu, my           | 1, 13/79  |
| I lie. Farewell, Madam, my          | <b>lord's</b>  | worthy mother, Comfort your son       | 1, 12/58  |
| fell, He could it never             | <b>lose</b>    | . He borrowed then, Of another        | 1, 19/128 |
| and season. That good men           | <b>lose</b>    | , to wicked doth she give             | 1, 32/46  |
| counted his that he might           | <b>lose</b>    | . Heraclitus also, list fellowship to | 1, 38/200 |
| man to winning of another's         | <b>loss</b>    | . And when she robs one               | 1, 36/151 |
| a fled. Quoth he now                | <b>lost</b>    | , Is all this cost, We                | 1, 28/417 |
| judgments of Astronomy. Lewis the   | <b>Lost</b>    | Lover Eye flattering fortune, look    | 1, 45/1   |
| man, And now have I                 | <b>lost</b>    | again all that I got                  | 1, 46/3   |
| wavering Fortune the full uncertain | <b>lot</b>     | , If that the answer please           | 1, 41/266 |
| stood lady Venus goddess of         | <b>love</b>    | , and by her upon this                | 1, 4/35   |
| dart, Chargeable matters shall of   | <b>love</b>    | oppress Thy childish game and         | 1, 4/56   |
| my worthy lord, The faithful        | <b>love</b>    | that did us two combine               | 1, 11/45  |
| folly flee, And heavenly things     | <b>love</b>    | and magnify, Farewell and pray        | 1, 12/77  |
| an egg: He would in                 | <b>love</b>    | prosper above all things: He          | 1, 36/134 |
| is. Hatred is turned to             | <b>love</b>    | , love to despise. This is            | 1, 38/183 |
| Hatred is turned to love,           | <b>love</b>    | to despise. This is her               | 1, 38/183 |
| that comes from her hand:           | <b>Love</b>    | manner and virtue: they be            | 1, 40/253 |
| variance. Sometime she looks as     | <b>lovely</b>  | fair and bright, As goodly            | 1, 34/103 |
| ease. And first, upon thee          | <b>lovely</b>  | shall she smile, And friendly         | 1, 39/229 |
| of Astronomy. Lewis the Lost        | <b>Lover</b>   | Eye flattering fortune, look thou     | 1, 45/1   |
| Good folk thou stroyest, and        | <b>loves</b>   | reprovable. Thou may not warrant      | 1, 32/39  |
| in a while when she                 | <b>loves</b>   | him no more, She glides               | 1, 37/156 |
| lie. Adieu, Lord Harry, my          | <b>loving</b>  | son, Adieu. Our Lord increase         | 1, 12/65  |



|                                       |                  |                                    |           |
|---------------------------------------|------------------|------------------------------------|-----------|
| Namque videbit uti fragilis bona      | <b>lubrica</b>   | mundi, Tam cito non veniunt        | 1, 6/113  |
| rolling dice in whom your             | <b>luck</b>      | doth stand. With whose unhappy     | 1, 41/272 |
| Dicer Long was I lady                 | <b>luck</b>      | your serving man, And now          | 1, 46/2   |
| Cleaved together fast, Till with      | <b>lugging</b>   | , Hauling and tugging, They fell   | 1, 26/366 |
| like a gagging gander Begins          | <b>lustily</b>   | the brows to set up                | 1, 31/21  |
| to bestride a good and                | <b>lusty</b>     | steed. These things become a       | 1, 4/29   |
| Could him not discontent. With        | <b>lusty</b>     | sport, And with resort, Of         | 1, 19/141 |
| Between them both, Many a             | <b>lusty</b>     | clout. They rent and tear          | 1, 26/362 |
| man, in the second pageant            | <b>lying</b>     | on the ground. And upon            | 1, 4/34   |
| sitting in a chair. And               | <b>lying</b>     | under his feet was painted         | 1, 4/47   |
| and under his feet was                | <b>lying</b>     | the picture of Fame that           | 1, 5/81   |
| cup Finis Prologus. Quod T.           | <b>M</b>         | . Fortune perverse Qui le monde    | 1, 31/24  |
| she forsakes. Finish. quod T.         | <b>M</b>         | . The Words of Fortune to          | 1, 32/51  |
| And out he took his                   | <b>mace</b>      | : Thou shall obey, Come on         | 1, 25/332 |
| the crown. They laid his              | <b>mace</b>      | , About his face, That he          | 1, 27/399 |
| Lo here I lie. Farewell,              | <b>Madam</b>     | , my lord's worthy mother, Comfort | 1, 12/58  |
| out, All manner doubt He              | <b>made</b>      | a good purvey For every            | 1, 18/107 |
| harm she thought, But it              | <b>made</b>      | some folk wroth. But this          | 1, 24/290 |
| kneels down and would be              | <b>made</b>      | a king: He forces not              | 1, 36/135 |
| escape. Therefore sage father greatly | <b>magnified</b> | , Descend from your chair, set     | 1, 5/65   |
| And heavenly things love and          | <b>magnify</b>   | , Farewell and pray for me         | 1, 12/77  |
| frère said, God speed fair            | <b>maid</b>      | , Here lodges such a man           | 1, 23/250 |
| him today. Quoth he fair              | <b>maid</b>      | , Yet I you pray, This             | 1, 23/267 |
| at ease. Down went the                | <b>maid</b>      | , The merchant said, Now say       | 1, 25/321 |
| that at the last, The                 | <b>maid</b>      | and wife, To break the             | 1, 27/378 |
| mistrusting, No maner thing, Said     | <b>maiden</b>    | go thy way, And fetch              | 1, 24/284 |
| Mary, bright of hue. God              | <b>make</b>      | you virtuous, wise, and fortunate  | 1, 12/68  |
| the, That caused me, To               | <b>make</b>      | myself a frère. Now masters        | 1, 28/422 |
| Play not the frère, Now               | <b>make</b>      | good cheer, And welcome every      | 1, 29/433 |
| Of matters, yet somewhat to           | <b>make</b>      | , I need not to care               | 1, 31/10  |
| cause fishes to endure, And           | <b>make</b>      | the burning fire his heat          | 1, 40/239 |
| to forfare. As her to                 | <b>make</b>      | by craft of engine stable          | 1, 40/241 |
| me now some leisure to                | <b>make</b>      | rhymes.                            | 1, 46/8   |
| her might. Great boast she            | <b>makes</b>     | if one be by her                   | 1, 38/185 |
| astrology diviner Of God's secrets    | <b>making</b>    | thee so wise? How true             | 1, 10/27  |
| hosiers craft, And falls to           | <b>making</b>    | shone, The smith that shall        | 1, 15/17  |
| painted a goodly fresh young          | <b>man</b>       | riding upon a goodly horse         | 1, 3/19   |
| These things become a very            | <b>man</b>       | indeed, Yet thinks this boy        | 1, 4/30   |
| was painted the goodly young          | <b>man</b>       | , in the second pageant lying      | 1, 4/33   |
| and by her upon this                  | <b>man</b>       | stood the little god Cupid         | 1, 4/35   |
| his feet lay the old                  | <b>man</b>       | in the fourth pageant. And         | 1, 5/59   |
| confound. When thou a noble           | <b>man</b>       | hast brought to ground Maugre      | 1, 5/77   |
| simple fame, how dares thou           | <b>man</b>       | honor, Promising of his name       | 1, 5/87   |
| be. Thou mortal Time every            | <b>man</b>       | can tell, Art nothing else         | 1, 6/100  |
| That best is for a                    | <b>man</b>       | : Diligently, For to apply, The    | 1, 15/5   |
| have soused him up. A                 | <b>man</b>       | of law, That never saw             | 1, 16/33  |
| straw, Shall prove a thrifty          | <b>man</b>       | , With bate and strife, But        | 1, 16/47  |

|                                   |                |                                    |           |
|-----------------------------------|----------------|------------------------------------|-----------|
| Not long ago, A thrifty           | <b>man</b>     | died, An hundred pound, Of         | 1, 17/77  |
| heard say, That many a            | <b>man</b>     | certesse, Hath with good cast      | 1, 18/89  |
| with less. But this young         | <b>man</b>     | , So well began, His money         | 1, 18/93  |
| He borrowed then, Of another      | <b>man</b>     | , Money and merchandise Never paid | 1, 19/130 |
| And men had sworn, Some           | <b>man</b>     | is born, To have a                 | 1, 20/148 |
| It happened then, A merchant      | <b>man</b>     | , That he owed money to            | 1, 21/196 |
| was he dight That no              | <b>man</b>     | might, Him for a frère             | 1, 22/226 |
| maid, Here lodges such a          | <b>man</b>     | , It is told me: Well              | 1, 23/251 |
| our order, To hurt no             | <b>man</b>     | , But as we can, Every             | 1, 23/258 |
| dropped then, And greet this      | <b>man</b>     | , Religiously and oft. And he      | 1, 24/295 |
| is overthrown. Yet was this       | <b>man</b>     | , Well afearred then, Lest he      | 1, 26/351 |
| would advise, And counsel every   | <b>man</b>     | , His own craft use, All           | 1, 28/428 |
| and sorrow shriek. The just       | <b>man</b>     | she spoils, and the unjust         | 1, 32/43  |
| no more to say, Each              | <b>man</b>     | hath of himself the governance     | 1, 34/89  |
| and by. And thus from             | <b>man</b>     | to man continually, She uses       | 1, 36/149 |
| And thus from man to              | <b>man</b>     | continually, She uses to give      | 1, 36/149 |
| take, and slyly toss, One         | <b>man</b>     | to winning of another's loss       | 1, 36/151 |
| beggar rich, and the rich         | <b>man</b>     | poor is. Hatred is turned          | 1, 38/182 |
| stood in doubt, That each         | <b>man</b>     | hastily began to carry thence      | 1, 38/196 |
| it amend. There is no             | <b>man</b>     | so far out of her                  | 1, 41/282 |
| beggar catches an halfpenny: Some | <b>man</b>     | a thousand pounds some less        | 1, 42/289 |
| ever in store, From every         | <b>man</b>     | some parcel of his will            | 1, 42/291 |
| and serve her still. Some         | <b>man</b>     | hath goods, but children hath      | 1, 42/293 |
| children hath he none, Some       | <b>man</b>     | hath both, but he can              | 1, 42/294 |
| Fortune's guise, To grant no      | <b>man</b>     | all things that he will            | 1, 42/301 |
| order and devise, Doth every      | <b>man</b>     | his part divide and tax            | 1, 42/303 |
| you list, there shall no          | <b>man</b>     | you bind Them to believe           | 1, 42/308 |
| I lady luck your serving          | <b>man</b>     | , And now have I lost              | 1, 46/2   |
| to say. He mistrusting, No        | <b>maner</b>   | thing, Said maiden go thy          | 1, 24/283 |
| celeri pede omnia cedunt, Qui     | <b>manet</b>   | excepto semper amore dei? Ergo     | 1, 6/116  |
| pageant the writing was thus.     | <b>MANHOOD</b> | Manhood I am, therefore I          | 1, 3/25   |
| the writing was thus. MANHOOD     | <b>Manhood</b> | I am, therefore I me               | 1, 3/26   |
| her little son Cupid, Thou        | <b>Manhood</b> | shall a mirror been a              | 1, 4/41   |
| For to put out, All               | <b>manner</b>  | doubt He made a good               | 1, 18/106 |
| he laid it, In like               | <b>manner</b>  | wise. Yet on the gere              | 1, 19/134 |
| comes from her hand: Love         | <b>manner</b>  | and virtue: they be only           | 1, 40/253 |
| he not creep, by no               | <b>manner</b>  | of stealth. To some she            | 1, 42/296 |
| I have heard say, That            | <b>many</b>    | a man certesse, Hath with          | 1, 18/89  |
| In mirth and play, Full           | <b>many</b>    | a day, He lived merrily            | 1, 19/145 |
| And to him came there             | <b>many</b>    | , To ask their debt, But           | 1, 20/173 |
| shall be brought about. In        | <b>many</b>    | a game, Like to the                | 1, 22/213 |
| there goes, Between them both,    | <b>Many</b>    | a lusty clout. They rent           | 1, 26/362 |
| the ground, Together round, With  | <b>many</b>    | sad stroke, They roll and          | 1, 26/371 |
| him laid on the floor,            | <b>Many</b>    | a jowl, About the noll             | 1, 27/390 |
| down, And with her rock,          | <b>Many</b>    | a knock, She gave him              | 1, 27/397 |
| pain: The frère frappe, Got       | <b>many</b>    | a swap, Till he was                | 1, 28/403 |
| not to care I see                 | <b>many</b>    | a one occupied, in the             | 1, 31/11  |

|  |                    |  |           |
|--|--------------------|--|-----------|
| favor there is nothing won.                | <b>Many</b>        | a matter have I brought                | 1, 33/61  |
| that fondly was begun. And                 | <b>many</b>        | a purpose, bounden sure and            | 1, 33/63  |
| My deadly foes and written                 | <b>many</b>        | a book, To my dispraise                | 1, 33/68  |
| Alexander the sovereign conqueror. Thus    | <b>many</b>        | more than I may well                   | 1, 37/169 |
| wise Socrates, Aristippus, Pythagoras, and | <b>many</b>        | a less Of old Philosophers             | 1, 38/191 |
| bear a merry face. In                      | <b>many</b>        | another she shall it amend             | 1, 41/281 |
| profit may come by, To                     | <b>man's</b>       | comfort, aide, and sustenance, Is      | 1, 33/58  |
| lie. Farewell, my daughter, lady           | <b>Margaret</b>    | ; God wot full sore it                 | 1, 11/51  |
| not a king's fere in                       | <b>marriage</b>    | ? Had I not plenty of                  | 1, 9/11   |
| did us two combine, In                     | <b>marriage</b>    | and peaceable concord, Into your       | 1, 11/46  |
| FAME Fame I am called,                     | <b>marvel</b>      | you nothing, Though with tongues       | 1, 5/73   |
| your estate; Adieu, my daughter            | <b>Mary</b>        | , bright of hue. God make              | 1, 12/67  |
| precious stone: On which the               | <b>massed</b>      | people gaze and stare, And             | 1, 35/119 |
| PAGEANT VERSES                             | <b>Master</b>      | Thomas More in his youth               | 1, 3/2    |
| make myself a frère. Now                   | <b>masters</b>     | all, And now I shall                   | 1, 28/423 |
| is nothing won. Many a                     | <b>matter</b>      | have I brought at last                 | 1, 33/61  |
| withdraw thy fiery dart, Chargeable        | <b>matters</b>     | shall of love oppress Thy              | 1, 4/56   |
| Would with him speak, And                  | <b>matters</b>     | break, For his avail certain           | 1, 23/274 |
| please, Or else not Of                     | <b>matters</b>     | that, Shall set your heart             | 1, 25/319 |
| be, in all contriving Of                   | <b>matters</b>     | , yet somewhat to make, I              | 1, 31/10  |
| man hast brought to ground                 | <b>Maugre</b>      | thy teeth to live cause                | 1, 5/78   |
| prens plaisir. Par toi viennent            | <b>maux</b>        | Et guerres mortelle Tous inconvénients | 1, 32/31  |
| As soon as on the                          | <b>mayor</b>       | . But he doubtless, Of his             | 1, 20/158 |
| For all the pence, The                     | <b>mayor</b>       | has in his pouch. This                 | 1, 25/338 |
| adieu, Commend us to the                   | <b>mayor</b>       | . The frère arose, But I               | 1, 28/410 |
| go seek, By all the                        | <b>means</b>       | he may, To fall in                     | 1, 16/41  |
| with me about: Wisdom he                   | <b>meant</b>       | , not fortunes brittle fees. For       | 1, 38/199 |
| fresh apparel garnished out of             | <b>measure</b>     | , And weens to have Fortune            | 1, 34/99  |
| nor take not out of                        | <b>measure</b>     | . Build not thine house high           | 1, 40/259 |
| But and thou wilt needs                    | <b>meddle</b>      | with her treasure, Trust not           | 1, 40/257 |
| Or a peddler, Wax a                        | <b>meddler</b>     | , In theology, All that ensues         | 1, 17/55  |
| But he doubtless, Of his                   | <b>meekness</b>    | , Hated such pomp and pride            | 1, 20/160 |
| go where we should seldom                  | <b>meet</b>        | . Now am I gone, and                   | 1, 11/53  |
| I, Of people in perpetual                  | <b>memory</b>      | . In the seventh pageant was           | 1, 5/79   |
| to be a frère. Wise                        | <b>men</b>         | always, Affirm and say, That           | 1, 15/3   |
| His ship, or by mischance,                 | <b>Men</b>         | with some wile, Might him              | 1, 18/102 |
| day, He lived merrily. And                 | <b>men</b>         | had sworn, Some man is                 | 1, 20/147 |
| the same thing. Lo unlearned               | <b>men</b>         | now a days, will not                   | 1, 31/12  |
| for one hour. Fortune unworthy             | <b>men</b>         | sets in honor. Through fortune         | 1, 32/41  |
| and the unjust enriches. Young             | <b>men</b>         | she kills, and lets old                | 1, 32/44  |
| she kills, and lets old                    | <b>men</b>         | live Unrighteously dividing time and   | 1, 32/44  |
| time and season. That good                 | <b>men</b>         | lose, to wicked doth she               | 1, 32/46  |
| And therefore hath there some              | <b>men</b>         | been or this, My deadly                | 1, 33/67  |
| how slippery chance, Eludes her            | <b>men</b>         | with change and variance. Sometime     | 1, 34/102 |
| for all that we brittle                    | <b>men</b>         | are feign, ( So wretched is            | 1, 35/110 |
| and small Not to all                       | <b>men</b>         | , as comes sun or dew                  | 1, 36/143 |
| sell, Weening to rise, By                  | <b>merchandise</b> | , I pray God speed him                 | 1, 16/37  |

|  |                    |                                    |           |
|--|--------------------|------------------------------------|-----------|
| Of another man, Money and              | <b>merchandise</b> | Never paid it, Up he               | 1, 19/131 |
| God speed him well. A                  | <b>merchant</b>    | eke, That will go seek             | 1, 16/39  |
| abroad. It happened then, A            | <b>merchant</b>    | man, That he owed money            | 1, 21/196 |
| Down went the maid, The                | <b>merchant</b>    | said, Now say on gentle            | 1, 25/322 |
| has in his pouch. This                 | <b>merchant</b>    | there, For wrath and fear          | 1, 25/339 |
| plenty of every pleasant thing?        | <b>Merciful</b>    | God this is a strange              | 1, 9/13   |
| I me commend. Thy infinite             | <b>mercy</b>       | , Show to thy servant now          | 1, 13/84  |
| many a day, He lived                   | <b>merrily</b>     | . And men had sworn, Some          | 1, 19/146 |
| lo here I lie. A                       | <b>merry</b>       | jest how a sergeant would          | 1, 15/1   |
| gifts will nothing take, With          | <b>merry</b>       | cheer, looks on the press          | 1, 38/188 |
| not thereat, but bear a                | <b>merry</b>       | face. In many another she          | 1, 41/280 |
| When death comes, thy mighty           | <b>messenger</b>   | , Obey we must, there is           | 1, 10/20  |
| par vaulx Et aux hôpitaux              | <b>Meurent</b>     | tant de gens. Fortune, O           | 1, 32/36  |
| gear? When death comes, thy            | <b>mighty</b>      | messenger, Obey we must, there     | 1, 10/20  |
| tant de gens. Fortune, O               | <b>mighty</b>      | and variable What rule thou        | 1, 32/37  |
| my favor may ascend, To                | <b>mighty</b>      | power and excellent degree, A      | 1, 34/82  |
| Thus fell Julius from his              | <b>mighty</b>      | power. Thus fell Darius the        | 1, 37/166 |
| in play is all my                      | <b>mind</b>        | , To cast a quoit, a               | 1, 3/12   |
| sore it has grieved my                 | <b>mind</b>        | , That you should go where         | 1, 11/52  |
| With fair countenance and deceitful    | <b>mind</b>        | , To crouch and kneel and          | 1, 35/113 |
| But notwithstanding, certain in my     | <b>mind</b>        | , I durst well swear, as           | 1, 43/310 |
| and then, And in my                    | <b>mind</b>        | remember this and that, You        | 1, 46/5   |
| To write, to babble, their             | <b>minds</b>       | to declare Trowing themselves, gay | 1, 31/13  |
| quemcunque iuvat spectare figuras, Sed | <b>mira</b>        | veros quas putat arte homines      | 1, 6/110  |
| Cupid, Thou Manhood shall a            | <b>mirror</b>      | been a right, By us                | 1, 4/41   |
| resort, Of jolly company, In           | <b>mirth</b>       | and play, Full many a              | 1, 19/144 |
| vain, For well you wot,                | <b>mirth</b>       | , honor, and riches, Better is     | 1, 33/75  |
| overcast, His ship, or by              | <b>mischance</b>   | , Men with some wile, Might        | 1, 18/101 |
| that out of poverty and                | <b>mischance</b>   | , List for to live, and            | 1, 34/91  |
| whore's son thief, With a              | <b>mischief</b>    | , Who hath taught thee good        | 1, 26/343 |
| Danger and Envy, Flattery, Deceit,     | <b>Mischief</b>    | and Tyranny. About her comes       | 1, 35/130 |
| them aloft. And suddenly does          | <b>mischief</b>    | to the flock. The head             | 1, 37/174 |
| be foul ugly lean and                  | <b>misshapen</b>   | , Yet there is none in             | 1, 5/62   |
| do what then? Quoth he                 | <b>mistress</b>    | , No harm doubtless: It longs      | 1, 23/255 |
| was bid to say. He                     | <b>mistrusting</b> | , No maner thing, Said maiden      | 1, 24/282 |
| Art nothing else but the               | <b>mobility</b>    | Of sun and moon changing           | 1, 6/101  |
| yet alas the cruel proud               | <b>mock</b>        | : The dainty mouths that ladies    | 1, 37/177 |
| M. Fortune perverse Qui le             | <b>monde</b>       | verse Tout a ton desire            | 1, 31/26  |
| needed not to fear. If                 | <b>money</b>       | might have helped, I lacked        | 1, 10/18  |
| suit, Till he dispute, His             | <b>money</b>       | clean away. Pleading the law       | 1, 16/44  |
| His child, well thrice, That           | <b>money</b>       | was too small. Yet or              | 1, 18/86  |
| man, So well began, His                | <b>money</b>       | to employ, That certainly, His     | 1, 18/95  |
| He thought it best, His                | <b>money</b>       | to enclose, Then wist he           | 1, 19/125 |
| borrowed then, Of another man,         | <b>Money</b>       | and merchandise Never paid it      | 1, 19/131 |
| merchant man, That he owed             | <b>money</b>       | to, Of an officer, Then            | 1, 21/197 |
| forces not so he may                   | <b>money</b>       | have, Though all the world         | 1, 36/136 |
| guerres mortelle Tous inconveniêts Par | <b>mons</b>        | et par vaulx Et aux                | 1, 32/34  |

|                                     |                 |                                   |           |
|-------------------------------------|-----------------|-----------------------------------|-----------|
| unto the hard edge, A               | <b>month</b>    | or twain, Till he was             | 1, 21/180 |
| the mobility Of sun and             | <b>moon</b>     | changing in every degree, When    | 1, 6/102  |
| empire infinite shall be. Thou      | <b>mortal</b>   | Time every man can tell           | 1, 6/100  |
| have left you behind. O             | <b>mortal</b>   | folk, what we very blind          | 1, 11/55  |
| toi venient maux Et guerres         | <b>mortelle</b> | Tous inconvénients Par mons et    | 1, 32/32  |
| or dew, But for the                 | <b>most</b>     | part, all among a few             | 1, 36/144 |
| be never the near. I'll             | <b>mote</b>     | he the, That caused me            | 1, 28/420 |
| worthy lineage? Was not my          | <b>mother</b>   | queen and my father king          | 1, 9/10   |
| Farewell, Madam, my lord's worthy   | <b>mother</b>   | , Comfort your son, and be        | 1, 12/58  |
| such is thy destiny, Thy            | <b>mother</b>   | never know, for lo here           | 1, 12/71  |
| and bright, As goodly Venus         | <b>mother</b>   | of Cupid. She beckons and         | 1, 34/104 |
| now you must supply, The            | <b>mother's</b> | part also. Lo here I              | 1, 11/50  |
| cruel proud mock: The dainty        | <b>mouths</b>   | that ladies kissed have, She      | 1, 37/178 |
| videbit uti fragilis bona lubrica   | <b>mundi</b>    | , Tam cito non veniunt, quam      | 1, 6/113  |
| Qui dabit eternam nobis pro         | <b>munere</b>   | vitam, In permansuro ponite vota  | 1, 7/119  |
| thy mighty messenger, Obey we       | <b>must</b>     | , there is no remedy; He          | 1, 10/21  |
| were you father, now you            | <b>must</b>     | supply, The mother's part also    | 1, 11/49  |
| man honor, Promising of his         | <b>name</b>     | an endless flower. Who may        | 1, 6/88   |
| in the world have a                 | <b>name</b>     | eternal, When I shall in          | 1, 6/89   |
| I am Eternity, The very             | <b>name</b>     | signifies well, That mine empire  | 1, 6/98   |
| how he could, In God's              | <b>name</b>     | play the frère: Now if            | 1, 17/71  |
| place, He goes in God's             | <b>name</b>     | , To do this deed, But            | 1, 22/239 |
| with horologe in hand, Am           | <b>named</b>    | time, the lord of every           | 1, 5/85   |
| Ut pictis oculos pascit imaginibus. | <b>Namque</b>   | videbit uti fragilis bona lubrica | 1, 6/113  |
| feign, ( So wretched is our         | <b>nature</b>   | and so blind ) As soon            | 1, 35/111 |
| usage, Only to take what            | <b>nature</b>   | may sustain, Banishing clean all  | 1, 39/209 |
| fold, The secret draughts of        | <b>nature</b>   | to behold. Set Fortune's servants | 1, 39/214 |
| engine stable, That of her          | <b>nature</b>   | is ever variable. Serve her       | 1, 40/242 |
| he that climbs high, Remember       | <b>nature</b>   | sent thee hither bare, The        | 1, 41/262 |
| thy pride and boasting into         | <b>naught</b>   | . In the ninth pageant was        | 1, 6/104  |
| him thought, That way was           | <b>naught</b>   | , And there he left it            | 1, 19/115 |
| And asked him why he                | <b>naught</b>   | carried out. I bear said          | 1, 38/197 |
| a ton desire Jamais tu              | <b>ne</b>       | cesse Pleine de finesse Et        | 1, 32/28  |
| written as follows. ETERNITY Me     | <b>need</b>     | not to boast, I am                | 1, 6/97   |
| yet somewhat to make, I             | <b>need</b>     | not to care I see                 | 1, 31/10  |
| might have me saved, I              | <b>needed</b>   | not to fear. If money             | 1, 10/17  |
| Or promotion, There would he        | <b>needs</b>    | abide. There spent he fast        | 1, 20/170 |
| advance. But and thou wilt          | <b>needs</b>    | meddle with her treasure, Trust   | 1, 40/257 |
| shame, penury and pain. The         | <b>needy</b>    | wretch that lingers in distress   | 1, 33/77  |
| to have service therefore. The      | <b>needy</b>    | beggar catches an halfpenny: Some | 1, 42/288 |
| frogs both. Cast in your            | <b>net</b>      | : but be you lief or              | 1, 41/276 |
| live here as ye should              | <b>never</b>    | hence, Remember death and look    | 1, 9/4    |
| dear lord now shall I               | <b>never</b>    | see. Almighty God, witsave to     | 1, 11/40  |
| is thy destiny, Thy mother          | <b>never</b>    | know, for lo here I               | 1, 12/71  |
| Adieu, my commons whom I            | <b>never</b>    | shall See in this world           | 1, 13/81  |
| And can no skill, Is                | <b>never</b>    | like to thee. He that             | 1, 15/14  |
| A man of law, That                  | <b>never</b>    | saw, The ways to buy              | 1, 16/34  |

|                                    |                     |  |           |
|------------------------------------|---------------------|--|-----------|
| Whatever fell, He could it         | <b>never</b>        | lose. He borrowed then, Of             | 1, 19/128 |
| another man, Money and merchandise | <b>Never</b>        | paid it, Up he laid                    | 1, 19/132 |
| all this cost, We be               | <b>never</b>        | the near. I'll mote he                 | 1, 28/419 |
| Of which the first can             | <b>never</b>        | cease but weep, To see                 | 1, 38/203 |
| That one content, that other       | <b>never</b>        | full. That one in surety               | 1, 39/217 |
| of after claps. Reckon you         | <b>never</b>        | of her favor sure: You                 | 1, 40/236 |
| those Which double Fortune may     | <b>never</b>        | take thee from. Then may               | 1, 40/254 |
| wroth, You know yourself came      | <b>never</b>        | in mine hand. Lo in                    | 1, 41/274 |
| Eye flattering fortune, look thou  | <b>never</b>        | so fair, Nor never so                  | 1, 45/2   |
| thou never so fair, Nor            | <b>never</b>        | so pleasantly begin to smile           | 1, 45/3   |
| sentence, that is ought worth.     | <b>Nevertheless</b> | though rude I be, in                   | 1, 31/9   |
| All that ensues, Such crafts       | <b>new</b>          | , They drive so far a                  | 1, 17/58  |
| His own craft use, All             | <b>new</b>          | refuse, And utterly let them           | 1, 29/430 |
| he spent, So it were               | <b>nice</b>         | , As for the price, Could              | 1, 19/138 |
| and of nothing complain. No        | <b>niggard</b>      | eke is of his good                     | 1, 39/212 |
| full often it is full              | <b>nigh</b>         | , From you depart I first              | 1, 11/56  |
| fall, His thrift is well           | <b>nigh</b>         | done. A black draper, With             | 1, 15/20  |
| the game. He drew him              | <b>nigh</b>         | , And softly, At the door              | 1, 22/243 |
| wrath and fear, Waxed well         | <b>nigh</b>         | wood, Said whore's son thief           | 1, 26/341 |
| swap, Till he was full             | <b>nigh</b>         | slain. Up they him lift                | 1, 28/404 |
| variable. Serve her day and        | <b>night</b>        | as reverently, Upon thy knees          | 1, 40/243 |
| of fine painted cloth, with        | <b>nine</b>         | pageants, and verses over every        | 1, 3/3    |
| boasting into naught. In the       | <b>ninth</b>        | pageant was painted a Poet             | 1, 6/105  |
| peevish game sweeter, But what,    | <b>no</b>           | force, his reason is no                | 1, 4/32   |
| no force, his reason is            | <b>no</b>           | better. In the third pageant           | 1, 4/32   |
| Example I think there may          | <b>no</b>           | better be. Yourself wot well           | 1, 9/6    |
| Obey we must, there is             | <b>no</b>           | remedy; He hath me summoned            | 1, 10/21  |
| worth, for it will be              | <b>no</b>           | other. Farewell, my daughter Katherine | 1, 12/60  |
| that he can And in                 | <b>no</b>           | wise, To enterprise, Another faculty   | 1, 15/9   |
| he that will, And can              | <b>no</b>           | skill, Is never like to                | 1, 15/13  |
| arrest, And then care for          | <b>no</b>           | more. I fear quoth he                  | 1, 21/206 |
| So was he dight That               | <b>no</b>           | man might, Him for a                   | 1, 22/226 |
| what then? Quoth he mistress,      | <b>No</b>           | harm doubtless: It longs for           | 1, 23/256 |
| for our order, To hurt             | <b>no</b>           | man, But as we can                     | 1, 23/258 |
| bid to say. He mistrusting,        | <b>No</b>           | maner thing, Said maiden go            | 1, 24/283 |
| goes, Up she him brought,          | <b>No</b>           | harm she thought, But it               | 1, 24/289 |
| sake, Look that you take,          | <b>No</b>           | thought in your breast: God            | 1, 25/311 |
| doth she give. She has             | <b>no</b>           | difference, but judges all good        | 1, 32/47  |
| Without good hap there may         | <b>no</b>           | wit suffice, Better is to              | 1, 33/65  |
| in this point there is             | <b>no</b>           | more to say, Each man                  | 1, 34/88  |
| while when she loves him           | <b>no</b>           | more, She glides from him              | 1, 37/156 |
| content, and of nothing complain.  | <b>No</b>           | niggard eke is of his                  | 1, 39/212 |
| wot, I have of her                 | <b>no</b>           | bridle in my fist, She                 | 1, 41/270 |
| shall it amend. There is           | <b>no</b>           | man so far out of                      | 1, 41/282 |
| Can he not creep, by               | <b>no</b>           | manner of stealth. To some             | 1, 42/296 |
| is Fortune's guise, To grant       | <b>no</b>           | man all things that he                 | 1, 42/301 |
| as you list, there shall           | <b>no</b>           | man you bind Them to                   | 1, 42/308 |

|                                   |               |   |           |
|-----------------------------------|---------------|---|-----------|
| adhibenda bono. Qui dabit eternam | <b>nobis</b>  | pro munere vitam, In permansuro         | 1, 7/119  |
| I confound. When thou a           | <b>noble</b>  | man hast brought to ground              | 1, 5/77   |
| as I consider, these old          | <b>noble</b>  | clerks Poets, Orators, and Philosophers | 1, 31/2   |
| died, An hundred pound, Of        | <b>nobles</b> | round, That had he laid                 | 1, 17/79  |
| Many a jowl, About the            | <b>noll</b>   | , With a great battledore. The          | 1, 27/391 |
| bona lubrica mundi, Tam cito      | <b>non</b>    | veniunt, quam cito pretereunt, Gaudia   | 1, 6/114  |
| followed. VENUS AND CUPID Whoso   | <b>not</b>    | knows the strength power and            | 1, 4/39   |
| as follows. ETERNITY Me need      | <b>not</b>    | to boast, I am Eternity                 | 1, 6/97   |
| here I lie. Was I                 | <b>not</b>    | born of old worthy lineage              | 1, 9/9    |
| of old worthy lineage? Was        | <b>not</b>    | my mother queen and my                  | 1, 9/10   |
| my father king? Was I             | <b>not</b>    | a king's fere in marriage               | 1, 9/11   |
| fere in marriage? Had I           | <b>not</b>    | plenty of every pleasant thing          | 1, 9/12   |
| have kept me, I had               | <b>not</b>    | gone. If wealth might have              | 1, 10/16  |
| have me saved, I needed           | <b>not</b>    | to fear. If money might                 | 1, 10/17  |
| have had, and I dare              | <b>not</b>    | feign, For all my honor                 | 1, 10/34  |
| child so dear It boots            | <b>not</b>    | for me to weep and                      | 1, 12/63  |
| shall hear. It happened so,       | <b>Not</b>    | long ago, A thrifty man                 | 1, 17/76  |
| And there he left it              | <b>not</b>    | . So was he fain, From                  | 1, 19/116 |
| he would wear, He rought          | <b>not</b>    | what he spent, So it                    | 1, 19/137 |
| for the price, Could him          | <b>not</b>    | discontent. With lusty sport, And       | 1, 19/140 |
| pomp and pride, And would         | <b>not</b>    | go, Companied so, But drew              | 1, 20/162 |
| again, But that he wist           | <b>not</b>    | whither. Then after this, To            | 1, 21/188 |
| So sick always, He might          | <b>not</b>    | come abroad. It happened then           | 1, 21/194 |
| do. And he answered, Be           | <b>not</b>    | afeared, Take an action therefore       | 1, 21/202 |
| fear quoth he, It will            | <b>not</b>    | be, For he will not                     | 1, 21/208 |
| not be, For he will               | <b>not</b>    | come out. The sergeant said             | 1, 21/209 |
| out. The sergeant said, Be        | <b>not</b>    | afraid, It shall be brought             | 1, 22/211 |
| is so sick, You be                | <b>not</b>    | like, To speak with him                 | 1, 23/265 |
| if you please, Or else            | <b>not</b>    | Of matters that, Shall set              | 1, 25/318 |
| in my clutch, Thou goes           | <b>not</b>    | hence, For all the pence                | 1, 25/336 |
| utterly let them gone: Play       | <b>not</b>    | the frère, Now make good                | 1, 29/432 |
| somewhat to make, I need          | <b>not</b>    | to care I see many                      | 1, 31/10  |
| men now a days, will              | <b>not</b>    | spare To write, to babble               | 1, 31/12  |
| When all their cunning is         | <b>not</b>    | worth a straw Some in                   | 1, 31/15  |
| and loves reprovable. Thou may    | <b>not</b>    | warrant thy gifts for one               | 1, 32/40  |
| power, and authority, If you      | <b>not</b>    | know, search and you shall              | 1, 32/54  |
| And other cause there is          | <b>not</b>    | , But for me, list not                  | 1, 33/69  |
| not, But for me, list             | <b>not</b>    | friendly on them look, Thus             | 1, 33/70  |
| Because he leapt and could        | <b>not</b>    | come by them. But let                   | 1, 33/73  |
| But this cheer feigned, may       | <b>not</b>    | long abide. There comes a               | 1, 35/106 |
| and gape after the wind,          | <b>Not</b>    | one or twain but thousands              | 1, 35/115 |
| toy and that, and all             | <b>not</b>    | worth an egg: He would                  | 1, 36/133 |
| made a king: He forces            | <b>not</b>    | so he may money have                    | 1, 36/136 |
| she throws great and small        | <b>Not</b>    | to all men, as comes                    | 1, 36/143 |
| her brittle gifts long may        | <b>not</b>    | last. He that she gave                  | 1, 36/145 |
| me about: Wisdom he meant,        | <b>not</b>    | fortunes brittle fees. For nothing      | 1, 38/199 |
| thou shall win thereby Shall      | <b>not</b>    | be worth thy service I                  | 1, 40/246 |

|  |                        |                                       |           |
|--|------------------------|---------------------------------------|-----------|
| meddle with her treasure, Trust          | <b>not</b>             | therein, and spend it liberally       | 1, 40/258 |
| spend it liberally. Bear thee            | <b>not</b>             | proud, nor take not out               | 1, 40/259 |
| thee not proud, nor take                 | <b>not</b>             | out of measure. Build not             | 1, 40/259 |
| not out of measure. Build                | <b>not</b>             | thine house high up in                | 1, 40/260 |
| that the answer please thee              | <b>not</b>             | always, Blame not me: for             | 1, 41/267 |
| please thee not always, Blame            | <b>not</b>             | me: for I command you                 | 1, 41/268 |
| me: for I command you                    | <b>not</b>             | , Fortune to trust, and eke           | 1, 41/268 |
| is your own fishing and                  | <b>not</b>             | mine. And though in one               | 1, 41/278 |
| chance Fortune you offend, Grudge        | <b>not</b>             | thereat, but bear a merry             | 1, 41/280 |
| to honors throne, Can he                 | <b>not</b>             | creep, by no manner of                | 1, 42/296 |
| my life thou shalt me                    | <b>not</b>             | beguile. Trust shall I God            | 1, 45/5   |
| this and that, You may                   | <b>not</b>             | blame me though I beshrew             | 1, 46/6   |
| I am called, marvel you                  | <b>nothing</b>         | , Though with tongues am compassed    | 1, 5/73   |
| every man can tell, Art                  | <b>nothing</b>         | else but the mobility Of              | 1, 6/101  |
| Without my favor there is                | <b>nothing</b>         | won. Many a matter have               | 1, 33/60  |
| that of her gifts will                   | <b>nothing</b>         | take, With merry cheer, looks         | 1, 38/187 |
| not fortunes brittle fees. For           | <b>nothing</b>         | he counted his that he                | 1, 38/200 |
| They be content, and of                  | <b>nothing</b>         | complain. No niggard eke is           | 1, 39/211 |
| let proud Fortune go, Receive            | <b>nothing</b>         | that comes from her hand              | 1, 40/252 |
| up your packs And take                   | <b>nothing</b>         | at all, or be content                 | 1, 42/305 |
| surely as your creed. But                | <b>notwithstanding</b> | , certain in my mind, I               | 1, 43/310 |
| To hunt and hawk, to                     | <b>nourish</b>         | up and feed The greyhound             | 1, 3/27   |
| homines, levibus iamiam diffidite rebus, | <b>Nulla</b>           | recessuro spes adhibenda bono. Qui    | 1, 7/118  |
| people is my chief living.               | <b>O</b>               | cruel death, thy power I              | 1, 5/76   |
| destroy both sea and land.               | <b>O</b>               | simple fame, how dares thou           | 1, 5/87   |
| helped, I lacked none. But,              | <b>O</b>               | good God, what avails all             | 1, 10/19  |
| to comes thy blandishing promise,        | <b>O</b>               | false astrology diviner Of God's      | 1, 10/26  |
| lo now here I lie.                       | <b>O</b>               | brittle wealth, ay full of            | 1, 10/30  |
| and have left you behind.                | <b>O</b>               | mortal folk, what we very             | 1, 11/55  |
| Farewell, my well-beloved sisters three, | <b>O</b>               | Lady Briget, other sister mine        | 1, 12/74  |
| Meurent tant de gens. Fortune,           | <b>O</b>               | mighty and variable What rule         | 1, 32/37  |
| commonweal to govern and defend,         | <b>O</b>               | in how blessed condition stands       | 1, 34/84  |
| death comes, thy mighty messenger,       | <b>Obey</b>            | we must, there is no                  | 1, 10/21  |
| took his mace: Thou shall                | <b>obey</b>            | , Come on thy way, I                  | 1, 25/333 |
| I see many a one                         | <b>occupied</b>        | , in the same thing. Lo               | 1, 31/11  |
| sic pascere rebus, Ut pictis             | <b>oculos</b>          | pascit imaginibus. Namque videbit uti | 1, 6/112  |
| ever comfortless, A weary burden         | <b>odious</b>          | and loath, To all the                 | 1, 33/79  |
| in one chance Fortune you                | <b>offend</b>          | , Grudge not thereat, but bear        | 1, 41/279 |
| owed money to, Of an                     | <b>officer</b>         | , Then gone to inquire, What          | 1, 21/198 |
| forth then goes, Apace this              | <b>officer</b>         | , And for a day, All                  | 1, 22/221 |
| some folk wroth. But this                | <b>officer</b>         | , This feigned frère, When he         | 1, 24/291 |
| greet this man, Religiously and          | <b>oft</b>             | . And he again, Right glad            | 1, 24/296 |
| That we least fear, full                 | <b>often</b>           | it is full nigh, From                 | 1, 11/56  |
| every one. The Prologue As               | <b>often</b>           | as I consider, these old              | 1, 31/2   |
| Is glad, and blesses her                 | <b>often</b>           | times therefore. But in a             | 1, 36/155 |
| fourth pageant was painted an            | <b>old</b>             | sage father sitting in a              | 1, 4/46   |
| the scripture was thus. AGE              | <b>Old</b>             | Age am I, with looks                  | 1, 4/51   |



|                                    |                   |                                      |           |
|------------------------------------|-------------------|--------------------------------------|-----------|
| under his feet lay the             | <b>old</b>        | man in the fourth pageant            | 1, 5/59   |
| Was I not born of                  | <b>old</b>        | worthy lineage? Was not my           | 1, 9/9    |
| go to writing school, An           | <b>old</b>        | butler, Become a cutler, I           | 1, 16/24  |
| prove a fool. And an               | <b>old</b>        | trot, That good can wot              | 1, 16/27  |
| often as I consider, these         | <b>old</b>        | noble clerks Poets, Orators, and     | 1, 31/2   |
| men she kills, and lets            | <b>old</b>        | men live Unrighteously dividing time | 1, 32/44  |
| and many a less Of                 | <b>old</b>        | Philosophers. And also against the   | 1, 38/192 |
| laus and honor, celeri pede        | <b>omnia</b>      | cedunt, Qui manet excepto semper     | 1, 6/115  |
| the fox they fare that             | <b>once</b>       | forsook, The pleasant grapes, and    | 1, 33/71  |
| himself well. That may set         | <b>once</b>       | his hand upon her wheel              | 1, 37/163 |
| Adieu, my faithful servants every  | <b>one</b>        | ; Adieu, my commons whom I           | 1, 13/80  |
| Immortal God, verily three in      | <b>one</b>        | , I me commend. Thy infinite         | 1, 13/83  |
| With her physic, Will keep         | <b>one</b>        | sick, Till she have soused           | 1, 16/31  |
| good cheer, And welcome every      | <b>one</b>        | . The Prologue As often as           | 1, 29/434 |
| care I see many a                  | <b>one</b>        | occupied, in the same thing          | 1, 31/11  |
| not warrant thy gifts for          | <b>one</b>        | hour. Fortune unworthy men sets      | 1, 32/40  |
| gape after the wind, Not           | <b>one</b>        | or twain but thousands in            | 1, 35/115 |
| and take, and slyly toss,          | <b>One</b>        | man to winning of another's          | 1, 36/151 |
| loss. And when she robs            | <b>one</b>        | , down goes his pride. He            | 1, 36/152 |
| Great boast she makes if           | <b>one</b>        | be by her power, Wealthy             | 1, 38/185 |
| themselves and you will, That      | <b>one</b>        | is free, that other ever             | 1, 39/216 |
| that other ever thrall, That       | <b>one</b>        | content, that other never full       | 1, 39/217 |
| that other never full. That        | <b>one</b>        | in surety, that other like           | 1, 39/218 |
| not mine. And though in            | <b>one</b>        | chance Fortune you offend, Grudge    | 1, 41/279 |
| sect, it is the usage,             | <b>Only</b>       | to take what nature may              | 1, 39/209 |
| manner and virtue: they be         | <b>only</b>       | those Which double Fortune may       | 1, 40/253 |
| Chargeable matters shall of love   | <b>oppress</b>    | Thy childish game and idle           | 1, 4/56   |
| whom she takes Nor forever         | <b>oppressing</b> | , whom she forsakes. Finish. quod    | 1, 32/50  |
| these old noble clerks Poets,      | <b>Orators</b>    | , and Philosophers sects three, How  | 1, 31/3   |
| doubtless: It longs for our        | <b>order</b>      | , To hurt no man, But                | 1, 23/257 |
| ask, But as herself lists          | <b>order</b>      | and devise, Doth every man           | 1, 42/302 |
| all at my device and               | <b>ordinance</b>  | . Without my favor there is          | 1, 33/59  |
| They rent and tear, Each           | <b>other's</b>    | hair, Cleaved together fast, Till    | 1, 26/364 |
| fruit or sentence, that is         | <b>ought</b>      | worth. Nevertheless though rude I    | 1, 31/8   |
| his substance, For to put          | <b>out</b>        | , All manner doubt He made           | 1, 18/105 |
| without doubt, When he went        | <b>out</b>        | , A sergeant well and fair           | 1, 20/154 |
| visage stout, He bore it           | <b>out</b>        | , Even unto the hard edge            | 1, 21/178 |
| For he will not come               | <b>out</b>        | . The sergeant said, Be not          | 1, 21/209 |
| Come on with me, And               | <b>out</b>        | he took his mace: Thou               | 1, 25/332 |
| own way. And he that               | <b>out</b>        | of poverty and mischance, List       | 1, 34/91  |
| skin, With fresh apparel garnished | <b>out</b>        | of measure, And weens to             | 1, 34/99  |
| him why he naught carried          | <b>out</b>        | . I bear said he all                 | 1, 38/197 |
| shall happily tomorrow Pluck it    | <b>out</b>        | of your hand with sorrow             | 1, 40/249 |
| not proud, nor take not            | <b>out</b>        | of measure. Build not thine          | 1, 40/259 |
| is no man so far                   | <b>out</b>        | of her grace, But he                 | 1, 41/282 |
| For lest some blast, Might         | <b>overcast</b>   | , His ship, or by mischance          | 1, 18/100 |
| With wise provision, I have        | <b>overcast</b>   | . Without good hap there may         | 1, 33/64  |

|                                  |                   |                                       |           |
|----------------------------------|-------------------|---------------------------------------|-----------|
| in swoon, The frère is           | <b>overthrown</b> | . Yet was this man, Well              | 1, 26/350 |
| A merchant man, That he          | <b>owed</b>       | money to, Of an officer               | 1, 21/197 |
| he frèreed. Then forth a         | <b>pace</b>       | , Unto the place, He goes             | 1, 22/237 |
| you either truss up your         | <b>packs</b>      | And take nothing at all               | 1, 42/304 |
| here follow. In the first        | <b>pageant</b>    | was painted a boy playing             | 1, 3/9    |
| and scourge. And over this       | <b>pageant</b>    | was written as follows. CHILDHOOD     | 1, 3/10   |
| ending day. In the second        | <b>pageant</b>    | was painted a goodly fresh            | 1, 3/19   |
| boy, that in the first           | <b>pageant</b>    | was playing at the top                | 1, 3/22   |
| scourge. And over this second    | <b>pageant</b>    | the writing was thus. MANHOOD         | 1, 3/23   |
| no better. In the third          | <b>pageant</b>    | , was painted the goodly young        | 1, 4/33   |
| young man, in the second         | <b>pageant</b>    | lying on the ground. And              | 1, 4/34   |
| Cupid. And over this third       | <b>pageant</b>    | , this was the writing that           | 1, 4/36   |
| my thrall. In the fourth         | <b>pageant</b>    | was painted an old sage               | 1, 4/46   |
| that were in the third           | <b>pageant</b>    | . And over this fourth pageant        | 1, 4/48   |
| pageant. And over this fourth    | <b>pageant</b>    | the scripture was thus. AGE           | 1, 4/49   |
| idle business. In the fifth      | <b>pageant</b>    | was painted an image of               | 1, 5/58   |
| old man in the fourth            | <b>pageant</b>    | . And above this fifth pageant        | 1, 5/59   |
| pageant. And above this fifth    | <b>pageant</b>    | , this was the saying. DEATH          | 1, 5/60   |
| wise brain. In the sixth         | <b>pageant</b>    | was painted lady Fame. And            | 1, 5/69   |
| that was in the fifth            | <b>pageant</b>    | . And over this sixth pageant         | 1, 5/70   |
| pageant. And over this sixth     | <b>pageant</b>    | the writing was as follows            | 1, 5/71   |
| perpetual memory. In the seventh | <b>pageant</b>    | was painted the image of              | 1, 5/80   |
| that was in the sixth            | <b>pageant</b>    | . And this was the scripture          | 1, 5/82   |
| the scripture over this seventh  | <b>pageant</b>    | . TIME I whom thou sees               | 1, 5/82   |
| and all? In the eighth           | <b>pageant</b>    | was pictured the image of             | 1, 6/91   |
| that was in the seventh          | <b>pageant</b>    | . And above this eighth pageant       | 1, 6/94   |
| pageant. And above this eighth   | <b>pageant</b>    | , was it written as follows           | 1, 6/95   |
| into naught. In the ninth        | <b>pageant</b>    | was painted a Poet sitting            | 1, 6/105  |
| a chair. And over this           | <b>pageant</b>    | were there written these verses       | 1, 6/106  |
| fine painted cloth, with nine    | <b>pageants</b>   | , and verses over every of            | 1, 3/4    |
| verses over every of those       | <b>pageants</b>   | : which verses expressed and declared | 1, 3/4    |
| what the images in those         | <b>pageants</b>   | represented: and also in those        | 1, 3/5    |
| represented: and also in those   | <b>pageants</b>   | were painted the things that          | 1, 3/6    |
| man, Money and merchandise Never | <b>paid</b>       | it, Up he laid it                     | 1, 19/132 |
| though it be to your             | <b>pain</b>       | ) To me a fool, some                  | 1, 5/67   |
| pleasure all doubled is with     | <b>pain</b>       | . Account my sorrow first and         | 1, 10/31  |
| That he was wood for             | <b>pain</b>       | : The frère frappe, Got many          | 1, 28/401 |
| is than shame, penury and        | <b>pain</b>       | . The needy wretch that lingers       | 1, 33/76  |
| a goodly hanging of fine         | <b>painted</b>    | cloth, with nine pageants, and        | 1, 3/3    |
| also in those pageants were      | <b>painted</b>    | the things that the verses            | 1, 3/6    |
| In the first pageant was         | <b>painted</b>    | a boy playing at the                  | 1, 3/9    |
| In the second pageant was        | <b>painted</b>    | a goodly fresh young man              | 1, 3/19   |
| under the horse feet, was        | <b>painted</b>    | the same boy, that in                 | 1, 3/22   |
| In the third pageant, was        | <b>painted</b>    | the goodly young man, in              | 1, 4/33   |
| In the fourth pageant was        | <b>painted</b>    | an old sage father sitting            | 1, 4/46   |
| lying under his feet was         | <b>painted</b>    | the image of Venus and                | 1, 4/47   |
| In the fifth pageant was         | <b>painted</b>    | an image of Death: and                | 1, 5/58   |

|                                       |                     |   |           |
|---------------------------------------|---------------------|---|-----------|
| In the sixth pageant was              | <b>painted</b>      | lady Fame. And under her                | 1, 5/69   |
| In the seventh pageant was            | <b>painted</b>      | the image of Time, and                  | 1, 5/80   |
| In the ninth pageant was              | <b>painted</b>      | a Poet sitting in a                     | 1, 6/105  |
| The smith that shall, To              | <b>painting</b>     | fall, His thrift is well                | 1, 15/19  |
| A black draper, With white            | <b>paper</b>        | , To go to writing school               | 1, 16/22  |
| finesse Et y prens plaisir.           | <b>Par</b>          | toi vennt maux Et guerres               | 1, 32/31  |
| Et guerres mortelle Tous inconveniêts | <b>Par</b>          | mons et par vaulx Et                    | 1, 32/34  |
| Tous inconveniêts Par mons et         | <b>par</b>          | vaux Et aux hôpitaux Meurent            | 1, 32/34  |
| Put thee into a fools'                | <b>paradise</b>     | : And forth withal what so              | 1, 39/232 |
| store, From every man some            | <b>parcel</b>       | of his will. That he                    | 1, 42/291 |
| life, the last and best               | <b>part</b>         | . Wise and discreet: the public         | 1, 4/52   |
| you must supply, The mother's         | <b>part</b>         | also. Lo here I lie                     | 1, 11/50  |
| I do this cure. Thus                  | <b>part</b>         | they both, And forth then               | 1, 22/219 |
| dew, But for the most                 | <b>part</b>         | , all among a few. And                  | 1, 36/144 |
| list to stand, Take Poverty's         | <b>part</b>         | and let proud Fortune go                | 1, 40/251 |
| devise, Doth every man his            | <b>part</b>         | divide and tax, I counsel               | 1, 42/303 |
| Ille potest veris, animum sic         | <b>pascere</b>      | rebus, Ut pictis oculos pascit          | 1, 6/111  |
| pascere rebus, Ut pictis oculos       | <b>pascit</b>       | imaginibus. Namque videbit uti fragilis | 1, 6/112  |
| rifely was, Or he could               | <b>pass</b>         | , Wrapped about the pate, While         | 1, 17/67  |
| a glass, Or he would                  | <b>pass</b>         | , He toted and he peered                | 1, 22/232 |
| asks land, and he to                  | <b>pass</b>         | would bring, This toy and               | 1, 36/132 |
| he fast, Till all was                 | <b>past</b>         | , And to him came there                 | 1, 20/172 |
| could pass, Wrapped about the         | <b>pate</b>         | , While that he would See               | 1, 17/68  |
| and dignity, Joy, rest, and           | <b>peace</b>        | , and all things finally, That          | 1, 33/56  |
| region in joy, rest, and              | <b>peace</b>        | . Now in this point there               | 1, 34/87  |
| two combine, In marriage and          | <b>peaceable</b>    | concord, Into your hands here           | 1, 11/46  |
| her ware, Silver, gold, rich          | <b>pearl</b>        | , and precious stone: On which          | 1, 35/118 |
| smatter, In philosophy, Or a          | <b>peddler</b>      | , Wax a meddler, In theology            | 1, 17/54  |
| Gaudia laus and honor, celeri         | <b>pede</b>         | omnia cedunt, Qui manet excepto         | 1, 6/115  |
| pass, He toted and he                 | <b>peered</b>       | , His heart for pride, Leapt            | 1, 22/233 |
| Yet thinks this boy his               | <b>peevish</b>      | game sweeter, But what, no              | 1, 4/31   |
| not hence, For all the                | <b>pence</b>        | , The mayor has in his                  | 1, 25/337 |
| get, The valor of a                   | <b>penny</b>        | . With visage stout, He bore            | 1, 20/176 |
| riches, Better is than shame,         | <b>penury</b>       | and pain. The needy wretch              | 1, 33/76  |
| round For in voice of                 | <b>people</b>       | is my chief living. O                   | 1, 5/75   |
| cause him shall I, Of                 | <b>people</b>       | in perpetual memory. In the             | 1, 5/79   |
| Words of Fortune to the               | <b>People</b>       | Mine high state, power, and             | 1, 32/52  |
| stone: On which the massed            | <b>people</b>       | gaze and stare, And gape                | 1, 35/119 |
| fools do. Alas the foolish            | <b>people</b>       | cannot cease, Nor avoid her             | 1, 37/159 |
| see how thick the blinded             | <b>people</b>       | go, With great labor to                 | 1, 38/204 |
| lists to advise them both,            | <b>perceive</b>     | he shall, As great difference           | 1, 39/219 |
| will thee grant it liberally          | <b>perhaps</b>      | : But for all that beware               | 1, 39/234 |
| nobis pro munere vitam, In            | <b>permansuro</b>   | ponite vota deo. THE LAMENTATION        | 1, 7/120  |
| shall I, Of people in                 | <b>perpetual</b>    | memory. In the seventh pageant          | 1, 5/79   |
| Darius the worthy king of             | <b>Persia</b>       | . Thus fell Alexander the sovereign     | 1, 37/167 |
| Prologus. Quod T. M. Fortune          | <b>pervse</b>       | Qui le monde verse Tout                 | 1, 31/25  |
| noble clerks Poets, Orators, and      | <b>Philosophers</b> | sects three, How wonderful they         | 1, 31/3   |

|                                  |                     |   |           |
|----------------------------------|---------------------|---|-----------|
| many a less Of old               | <b>Philosophers</b> | . And also against the sun              | 1, 38/192 |
| hatter Will go smatter, In       | <b>philosophy</b>   | , Or a peddler, Wax a                   | 1, 17/53  |
| Ass of Alexander. Some in        | <b>philosophy</b>   | , like a gagging gander Begins          | 1, 31/20  |
| kiss the cup, With her           | <b>physic</b>       | , Will keep one sick, Till              | 1, 16/30  |
| animum sic pascere rebus, Ut     | <b>pictis</b>       | videbit                                 | 1, 6/112  |
| under her feet was the           | <b>picture</b>      | of Death that was in                    | 1, 5/70   |
| his feet was lying the           | <b>picture</b>      | of Fame that was in                     | 1, 5/81   |
| under her feet lay the           | <b>picture</b>      | of Time, that was in                    | 1, 6/94   |
| In the eighth pageant was        | <b>pictured</b>     | the image of lady Eternity              | 1, 6/91   |
| great pride. My fiery dart       | <b>pierces</b>      | thy tender side. Now thou               | 1, 4/43   |
| They turn and tumble, Like       | <b>pigs</b>         | in a poke. So long                      | 1, 27/374 |
| easily and soft, Instead of      | <b>pillows</b>      | lies after on the block                 | 1, 37/176 |
| children well may edify. My      | <b>place</b>        | built is, for lo here                   | 1, 11/43  |
| forth a pace, Unto the           | <b>place</b>        | , He goes in God's name                 | 1, 22/238 |
| lie, Both waltring on the        | <b>place</b>        | , The frère's hood, They pulled         | 1, 27/383 |
| de finesse Et y prens            | <b>plaisir</b>      | . Par toi venient maux Et               | 1, 32/30  |
| I am called Childhood, in        | <b>play</b>         | is all my mind, To                      | 1, 3/12   |
| lead my life always in           | <b>play</b>         | : Which life God send me                | 1, 3/17   |
| he could, In God's name          | <b>play</b>         | the frère: Now if you                   | 1, 17/71  |
| jolly company, In mirth and      | <b>play</b>         | , Full many a day, He                   | 1, 19/144 |
| And utterly let them gone:       | <b>Play</b>         | not the frère, Now make                 | 1, 29/432 |
| pageant was painted a boy        | <b>playing</b>      | at the top and scourge                  | 1, 3/9    |
| in the first pageant was         | <b>playing</b>      | at the top and scourge                  | 1, 3/23   |
| dispute, His money clean away.   | <b>Pleading</b>     | the law, For every straw                | 1, 16/45  |
| I not plenty of every            | <b>pleasant</b>     | thing? Merciful God this is             | 1, 9/12   |
| fare that once forsook, The      | <b>pleasant</b>     | grapes, and began for to                | 1, 33/72  |
| so fair, Nor never so            | <b>pleasantly</b>   | begin to smile As though                | 1, 45/3   |
| you, In counsel if you           | <b>please</b>       | , Or else not Of matters                | 1, 25/317 |
| Fortune, and labor her to        | <b>please</b>       | , If that ye think you                  | 1, 39/227 |
| lot, If that the answer          | <b>please</b>       | thee not always, Blame not              | 1, 41/267 |
| full of bitterness, Thy singular | <b>pleasure</b>     | all doubled is with pain                | 1, 10/31  |
| all things finally, That any     | <b>pleasure</b>     | or profit may come by                   | 1, 33/57  |
| have Fortune always at thy       | <b>pleasure</b>     | , Cast up thine eye, and                | 1, 34/100 |
| so feign, But they more          | <b>pleasure</b>     | have a thousand fold, The               | 1, 39/213 |
| To lay his gown to               | <b>pledge</b>       | . Then was he there, In                 | 1, 21/182 |
| desire Jamais tu ne cesse        | <b>Pleine</b>       | de finesse Et y prens                   | 1, 32/29  |
| in marriage? Had I not           | <b>plenty</b>       | of every pleasant thing? Merciful       | 1, 9/12   |
| won she shall happily tomorrow   | <b>Pluck</b>        | it out of your hand                     | 1, 40/249 |
| high. She whirls about and       | <b>plucks</b>       | away as fast, And gives                 | 1, 36/147 |
| his life: But yet she            | <b>plucks</b>       | him with a shrewd wife                  | 1, 42/299 |
| ninth pageant was painted a      | <b>Poet</b>         | sitting in a chair. And                 | 1, 6/105  |
| in Latin following. % THE        | <b>POET</b>         | Has fictas quemcunque iuvat spectare    | 1, 6/108  |
| consider, these old noble clerks | <b>Poets</b>        | , Orators, and Philosophers sects three | 1, 31/3   |
| and peace. Now in this           | <b>point</b>        | there is no more to                     | 1, 34/88  |
| free liberty. But in this        | <b>point</b>        | and you do after me                     | 1, 39/226 |
| you them find, In every          | <b>point</b>        | each answer by and by                   | 1, 43/312 |
| tumble, Like pigs in a           | <b>poke</b>         | . So long above, They heave             | 1, 27/374 |

|                                   |                   |                                     |           |
|-----------------------------------|-------------------|-------------------------------------|-----------|
| to employ, That certainly, His    | <b>policy</b>     | , To see it was a                   | 1, 18/97  |
| Of his meekness, Hated such       | <b>pomp</b>       | and pride, And would not            | 1, 20/161 |
| mine hand. Lo in this             | <b>pond</b>       | be fish and frogs both              | 1, 41/275 |
| pro munere vitam, In permansuro   | <b>ponite</b>     | vota deo. THE LAMENTATION OF        | 1, 7/120  |
| rich, and the rich man            | <b>poor</b>       | is. Hatred is turned to             | 1, 38/182 |
| against the sun Beckons him       | <b>poor</b>       | Diogenes in his tunne. With         | 1, 38/193 |
| about their japes. Of this        | <b>poor</b>       | sect, it is the usage               | 1, 39/208 |
| He dug it in a                    | <b>pot</b>        | , But then him thought, That        | 1, 18/113 |
| quas putat arte homines, Ille     | <b>potest</b>     | veris, animum sic pascere rebus     | 1, 6/111  |
| The mayor has in his              | <b>pouch</b>      | . This merchant there, For wrath    | 1, 25/338 |
| thrifty man died, An hundred      | <b>pound</b>      | , Of nobles round, That had         | 1, 17/78  |
| halfpenny: Some man a thousand    | <b>pounds</b>     | some less some more. But            | 1, 42/289 |
| And he that out of                | <b>poverty</b>    | and mischance, List for to          | 1, 34/91  |
| wretched both in an hour.         | <b>Poverty</b>    | that of her gifts will              | 1, 38/187 |
| fellowship to keep With glad      | <b>Poverty</b>    | , Democritus also: Of which the     | 1, 38/202 |
| list, Stately Fortune, or humble  | <b>Poverty</b>    | : That is to say, now               | 1, 39/223 |
| surety list to stand, Take        | <b>Poverty's</b>  | part and let proud Fortune          | 1, 40/251 |
| in a fire burnt to                | <b>powder</b>     | small. Than might I lead            | 1, 3/16   |
| Whoso not knows the strength      | <b>power</b>      | and might, Of Venus and             | 1, 4/39   |
| world wide, That may my           | <b>power</b>      | withstand or escape. Therefore sage | 1, 5/64   |
| living. O cruel death, thy        | <b>power</b>      | I confound. When thou a             | 1, 5/76   |
| thou claim, with thy cruel        | <b>power</b>      | . Good folk thou stroyest, and      | 1, 32/38  |
| the People Mine high state,       | <b>power</b>      | , and authority, If you not         | 1, 32/53  |
| favor may ascend, To mighty       | <b>power</b>      | and excellent degree, A commonweal  | 1, 34/82  |
| fell Julius from his mighty       | <b>power</b>      | . Thus fell Darius the worthy       | 1, 37/166 |
| if one be by her                  | <b>power</b>      | , Wealthy and wretched both in      | 1, 38/185 |
| me to weep and cry;               | <b>Pray</b>       | for my soul, for now                | 1, 12/64  |
| love and magnify, Farewell and    | <b>pray</b>       | for me, for lo here                 | 1, 12/78  |
| to rise, By merchandise, I        | <b>pray</b>       | God speed him well. A               | 1, 16/38  |
| fair maid, Yet I you              | <b>pray</b>       | , This much at my desire            | 1, 23/268 |
| his will. That he may             | <b>pray</b>       | therefore and serve her still       | 1, 42/292 |
| Silver, gold, rich pearl, and     | <b>precious</b>   | stone: On which the massed          | 1, 35/118 |
| Pleine de finesse Et y            | <b>prens</b>      | plaisir. Par toi venient maux       | 1, 32/30  |
| About her always, busily they     | <b>press</b>      | . But lord what he thinks           | 1, 37/161 |
| merry cheer, looks on the         | <b>press</b>      | , And sees how Fortune's household  | 1, 38/188 |
| in French chronicles, gladly doth | <b>presume</b>    | . Some in English, blindly wade     | 1, 31/16  |
| cito non veniunt, quam cito       | <b>pretereunt</b> | , Gaudia laus and honor, celeri     | 1, 6/114  |
| were nice, As for the             | <b>price</b>      | , Could him not discontent. With    | 1, 19/139 |
| subdued for all thy great         | <b>pride</b>      | . My fiery dart pierces thy         | 1, 4/42   |
| your chair, set apart your        | <b>pride</b>      | , Witsafe to lend ( though it       | 1, 5/66   |
| be brought, For all thy           | <b>pride</b>      | and boasting into naught. In        | 1, 6/104  |
| meekness, Hated such pomp and     | <b>pride</b>      | , And would not go, Companied       | 1, 20/161 |
| he peered, His heart for          | <b>pride</b>      | , Leapt in his side, To             | 1, 22/234 |
| cloud, and farewell all our       | <b>pride</b>      | . Like any serpent she begins       | 1, 35/107 |
| robs one, down goes his           | <b>pride</b>      | . He weeps and wails and            | 1, 36/152 |
| Katherine, late the fere To       | <b>prince</b>     | Arthur, my own child so             | 1, 12/62  |
| bono. Qui dabit eternam nobis     | <b>pro</b>        | munere vitam, In permansuro ponite  | 1, 7/119  |

|  |                   |                                  |           |
|--|-------------------|----------------------------------|-----------|
| eternal, When I shall in               | <b>process</b>    | destroy the world and all        | 1, 6/90   |
| finally, That any pleasure or          | <b>profit</b>     | may come by, To man's            | 1, 33/57  |
| And welcome every one. The             | <b>Prologue</b>   | As often as I consider           | 1, 31/1   |
| the good ale cup Finis                 | <b>Prologus</b>   | . Quod T. M. Fortune perverse    | 1, 31/23  |
| where to comes thy blandishing         | <b>promise</b>    | , O false astrology diviner Of   | 1, 10/25  |
| lie; Yet was I lately                  | <b>promised</b>   | otherwise, This year to live     | 1, 10/23  |
| how dares thou man honor,              | <b>Promising</b>  | of his name an endless           | 1, 6/88   |
| a tide, For devotion, Or               | <b>promotion</b>  | , There would he needs abide     | 1, 20/169 |
| is for this year thy                   | <b>prophecy</b>   | ? The year yet lasts, and        | 1, 10/28  |
| egg: He would in love                  | <b>prosper</b>    | above all things: He kneels      | 1, 36/134 |
| In worldly riches and frail            | <b>prosperity</b> | , That so live here as           | 1, 9/3    |
| in fortune Thou that art               | <b>proud</b>      | of honor, shape, or kin          | 1, 34/96  |
| that she gave them, looks              | <b>proud</b>      | and high. She whirls about       | 1, 36/146 |
| And yet alas the cruel                 | <b>proud</b>      | mock: The dainty mouths that     | 1, 37/177 |
| Take Poverty's part and let            | <b>proud</b>      | Fortune go, Receive nothing that | 1, 40/251 |
| it liberally. Bear thee not            | <b>proud</b>      | , nor take not out of            | 1, 40/259 |
| behavior. Fortune is stately, solemn,  | <b>proud</b>      | , and high: And riches gives     | 1, 41/286 |
| her treasure and wavering riches,      | <b>Proudly</b>    | she hovers as lady and           | 1, 35/123 |
| a cutler, I ween shall                 | <b>prove</b>      | a fool. And an old               | 1, 16/26  |
| law, For every straw, Shall            | <b>prove</b>      | a thrifty man, With bate         | 1, 16/47  |
| Seek Fortune Whoso delights to         | <b>prove</b>      | and assay Of wavering Fortune    | 1, 41/265 |
| This is her sport, thus                | <b>proves</b>     | she her might. Great boast       | 1, 38/184 |
| sure and fast With wise                | <b>provision</b>  | , I have overcast. Without good  | 1, 33/64  |
| part. Wise and discreet: the           | <b>public</b>     | weal therefore, I help to        | 1, 4/53   |
| place, The frère's hood, They          | <b>pulled</b>     | a good, Down about his           | 1, 27/385 |
| go, With great labor to                | <b>purchase</b>   | care and woe. That other         | 1, 38/205 |
| was begun. And many a                  | <b>purpose</b>    | , bounden sure and fast With     | 1, 33/63  |
| doubt He made a good                   | <b>purvey</b>     | For every whyt, By his           | 1, 18/107 |
| OF QUEEN ELIZABETH Ye that             | <b>put</b>        | your trust and confidence, In    | 1, 9/2    |
| diminish his substance, For to         | <b>put</b>        | out, All manner doubt He         | 1, 18/105 |
| fain, From thence again, To            | <b>put</b>        | it in a cup, And                 | 1, 19/119 |
| arms, and for a while,                 | <b>Put</b>        | thee into a fools' paradise      | 1, 39/232 |
| figuras, Sed mira veros quas           | <b>putat</b>      | arte homines, Ille potest veris  | 1, 6/110  |
| stands the wise Socrates, Aristippus,  | <b>Pythagoras</b> | , and many a less Of             | 1, 38/191 |
| mundi, Tam cito non veniunt,           | <b>quam</b>       | cito pretereunt, Gaudia laus and | 1, 6/114  |
| spectare figuras, Sed mira veros       | <b>quas</b>       | putat arte homines, Ille potest  | 1, 6/110  |
| vota deo. THE LAMENTATION OF           | <b>QUEEN</b>      | ELIZABETH Ye that put your       | 1, 9/1    |
| this realm was I, Your                 | <b>queen</b>      | but late. Lo here I              | 1, 9/8    |
| lineage? Was not my mother             | <b>queen</b>      | and my father king? Was          | 1, 9/10   |
| % THE POET Has fictas                  | <b>quemcunque</b> | iuvat spectare figuras, Sed mira | 1, 6/109  |
| honor, celeri pede omnia cedunt,       | <b>Qui</b>        | manet excepto semper amore dei   | 1, 6/116  |
| Nulla recessuro spes adhibenda bono.   | <b>Qui</b>        | dabit eternam nobis pro munere   | 1, 7/119  |
| Quod T. M. Fortune perverse            | <b>Qui</b>        | le monde verse Tout a            | 1, 31/26  |
| good ale cup Finis Prologus.           | <b>Quod</b>       | T. M. Fortune perverse Qui       | 1, 31/24  |
| oppressing, whom she forsakes. Finish. | <b>quod</b>       | T. M. The Words of               | 1, 32/51  |
| my mind, To cast a                     | <b>quoit</b>      | , a cocksteel, and a ball        | 1, 3/13   |
| for no more. I fear                    | <b>quoth</b>      | he, It will not be               | 1, 21/207 |

|  |                    |  |           |
|--|--------------------|--|-----------|
| is told me: Well sir                   | <b>quoth</b>       | she, And if he do                      | 1, 23/253 |
| if he do what then?                    | <b>Quoth</b>       | he mistress, No harm doubtless         | 1, 23/255 |
| Fain speak would I. Sir                | <b>quoth</b>       | she by my faith, He                    | 1, 23/263 |
| To speak with him today.               | <b>Quoth</b>       | he fair maid, Yet I                    | 1, 23/267 |
| break, For his avail certain.          | <b>Quoth</b>       | she I will, Stand you                  | 1, 24/276 |
| With trouble I understand. Indeed      | <b>quoth</b>       | he, It hath with me                    | 1, 24/303 |
| better than it is. Sir                 | <b>quoth</b>       | the frère, Be of good                  | 1, 24/306 |
| thought him well a fled.               | <b>Quoth</b>       | he now lost, Is all                    | 1, 28/417 |
| had slain, Till with good              | <b>raps</b>        | , And heavy claps, He drew             | 1, 26/354 |
| this book that you shall               | <b>read</b>        | , Do as you list, there                | 1, 42/307 |
| sergeant well and fair, Was            | <b>ready</b>       | straight, On him to wait               | 1, 20/156 |
| wot well that in this                  | <b>realm</b>       | was I, Your queen but                  | 1, 9/7    |
| But what, no force, his                | <b>reason</b>      | is no better. In the                   | 1, 4/32   |
| difference, but judges all good        | <b>reason</b>      | . Inconstant, slipper, frail, and full | 1, 32/47  |
| potest veris, animum sic pascere       | <b>rebus</b>       | , Ut pictis oculis pascit imaginibus   | 1, 6/111  |
| Ergo homines, levibus iamiam diffidite | <b>rebus</b>       | , Nulla recessuro spes adhibenda bono  | 1, 7/117  |
| and let proud Fortune go,              | <b>Receive</b>     | nothing that comes from her            | 1, 40/252 |
| her full sore. But that                | <b>receives</b>    | it, on that other side                 | 1, 36/154 |
| levibus iamiam diffidite rebus, Nulla  | <b>recessuro</b>   | spes adhibenda bono. Qui dabit         | 1, 7/118  |
| my distress, Sundry ways, and          | <b>reckon</b>      | there again The joy that               | 1, 10/33  |
| that beware of after claps.            | <b>Reckon</b>      | you never of her favor                 | 1, 40/236 |
| God this is a strange                  | <b>reckoning</b>   | : Riches, honor, wealth, and ancestry  | 1, 9/13   |
| own craft use, All new                 | <b>refuse</b>      | , And utterly let them gone            | 1, 29/430 |
| further and increase, A whole          | <b>region</b>      | in joy, rest, and peace                | 1, 34/87  |
| more than I may well                   | <b>rehearse</b>    | . Thus double fortune, when she        | 1, 37/169 |
| He spoke and looked, So                | <b>religiously</b> | . Yet in a glass, Or                   | 1, 22/230 |
| then, And greet this man,              | <b>Religiously</b> | and oft. And he again                  | 1, 24/296 |
| we must, there is no                   | <b>remedy</b>      | ; He hath me summoned. Lo              | 1, 10/21  |
| as ye should never hence,              | <b>Remember</b>    | death and look here upon               | 1, 9/5    |
| but he that climbs high,               | <b>Remember</b>    | nature sent thee hither bare           | 1, 41/262 |
| then, And in my mind                   | <b>remember</b>    | this and that, You may                 | 1, 46/5   |
| Many a lusty clout. They               | <b>rent</b>        | and tear, Each other's hair            | 1, 26/363 |
| thou would my ruin all                 | <b>repair</b>      | , During my life thou shalt            | 1, 45/4   |
| the images in those pageants           | <b>represented</b> | : and also in those pageants           | 1, 3/6    |
| folk thou stroyest, and loves          | <b>reprovable</b>  | . Thou may not warrant thy             | 1, 32/39  |
| your hands here I clean                | <b>resign</b>      | , To be bestowed on your               | 1, 11/47  |
| With lusty sport, And with             | <b>resort</b>      | , Of jolly company, In mirth           | 1, 19/142 |
| worship, wealth, and dignity, Joy,     | <b>rest</b>        | , and peace, and all things            | 1, 33/56  |
| A whole region in joy,                 | <b>rest</b>        | , and peace. Now in this               | 1, 34/87  |
| on that other hand, Also               | <b>restless</b>    | watch from sleep with travail          | 1, 35/127 |
| riches, wealth, Honor, worship, and    | <b>reverence</b>   | all his life: But yet                  | 1, 42/298 |
| her day and night as                   | <b>reverently</b>  | , Upon thy knees as servant            | 1, 40/243 |
| double fortune, when she list          | <b>reverse</b>     | Her slippery favor from them           | 1, 37/170 |
| or be content, With such               | <b>reward</b>      | as Fortune has you sent                | 1, 42/306 |
| now some leisure to make               | <b>rhymes</b>      | .                                      | 1, 46/8   |
| Hath with good cast, Be                | <b>rich</b>        | at last, That hath begun               | 1, 18/91  |
| forth her ware, Silver, gold,          | <b>rich</b>        | pearl, and precious stone: On          | 1, 35/118 |

|                                      |                  |   |           |
|--------------------------------------|------------------|---|-----------|
| falls a knight, The beggar           | <b>rich</b>      | , and the rich man poor                 | 1, 38/182 |
| The beggar rich, and the             | <b>rich</b>      | man poor is. Hatred is                  | 1, 38/182 |
| trust and confidence, In worldly     | <b>riches</b>    | and frail prosperity, That so           | 1, 9/3    |
| this is a strange reckoning:         | <b>Riches</b>    | , honor, wealth, and ancestry Hath      | 1, 9/14   |
| and you shall spy, That              | <b>riches</b>    | , worship, wealth, and dignity, Joy     | 1, 33/55  |
| you wot, mirth, honor, and           | <b>riches</b>    | , Better is than shame, penury          | 1, 33/75  |
| himself enhance, In wealth and       | <b>riches</b>    | , come forth and wait on                | 1, 34/93  |
| Amid her treasure and wavering       | <b>riches</b>    | , Proudly she hovers as lady            | 1, 35/122 |
| solemn, proud, and high: And         | <b>riches</b>    | gives, to have service therefore        | 1, 41/287 |
| To some she sends children,          | <b>riches</b>    | , wealth, Honor, worship, and reverence | 1, 42/297 |
| now and our Towers? Goodly           | <b>Richmond</b>  | , son art thou gone from                | 1, 11/38  |
| a goodly fresh young man             | <b>riding</b>    | upon a goodly horse, having             | 1, 3/20   |
| by a sergeant late, That             | <b>rifely</b>    | was, Or he could pass                   | 1, 17/66  |
| shall a mirror been a                | <b>right</b>     | , By us subdued for all                 | 1, 4/41   |
| But as we can, Every                 | <b>right</b>     | to further. With him truly              | 1, 23/260 |
| and oft. And he again,               | <b>Right</b>     | glad and fain, Took him                 | 1, 24/298 |
| buy and sell, Weening to             | <b>rise</b>      | , By merchandise, I pray God            | 1, 16/36  |
| another's loss. And when she         | <b>robs</b>      | one, down goes his pride                | 1, 36/152 |
| him down, And with her               | <b>rock</b>      | , Many a knock, She gave                | 1, 27/396 |
| With many sad stroke, They           | <b>roll</b>      | and rumble, They turn and               | 1, 27/372 |
| turns where she list. The            | <b>rolling</b>   | dice in whom your luck                  | 1, 41/272 |
| That he would wear, He               | <b>rought</b>    | not what he spent, So                   | 1, 19/137 |
| with tongues am compassed all        | <b>round</b>     | For in voice of people                  | 1, 5/74   |
| An hundred pound, Of nobles          | <b>round</b>     | , That had he laid aside                | 1, 17/79  |
| Then on the ground, Together         | <b>round</b>     | , With many sad stroke, They            | 1, 26/370 |
| twain but thousands in a             | <b>rout</b>      | , Like swarming bees come flattering    | 1, 35/115 |
| dead tree Stood still, over          | <b>rude</b>      | for to bring forth Any                  | 1, 31/7   |
| is ought worth. Nevertheless though  | <b>rude</b>      | I be, in all contriving                 | 1, 31/9   |
| As though thou would my              | <b>ruin</b>      | all repair, During my life              | 1, 45/4   |
| weal therefore, I help to            | <b>rule</b>      | to my labor and smart                   | 1, 4/54   |
| O mighty and variable What           | <b>rule</b>      | thou claim, with thy cruel              | 1, 32/38  |
| sad stroke, They roll and            | <b>rumble</b>    | , They turn and tumble, Like            | 1, 27/372 |
| bridle in my fist, She               | <b>runs</b>      | loose, and turns where she              | 1, 41/271 |
| ground, Together round, With many    | <b>sad</b>       | stroke, They roll and rumble            | 1, 26/371 |
| pageant was painted an old           | <b>sage</b>      | father sitting in a chair               | 1, 4/46   |
| power withstand or escape. Therefore | <b>sage</b>      | father greatly magnified, Descend from  | 1, 5/65   |
| But drew himself aside, To           | <b>saint</b>     | Katherine, Straight as a line           | 1, 20/165 |
| in ure, And for your                 | <b>sake</b>      | , Let me be bake, But                   | 1, 22/216 |
| it after this. For Christ's          | <b>sake</b>      | , Look that you take, No                | 1, 25/309 |
| horse feet, was painted the          | <b>same</b>      | boy, that in the first                  | 1, 3/22   |
| a game, Like to the                  | <b>same</b>      | , Have I been well in                   | 1, 22/214 |
| a one occupied, in the               | <b>same</b>      | thing. Lo unlearned men now             | 1, 31/11  |
| in her favor, That fully             | <b>satisfied</b> | is with her behavior. Fortune           | 1, 41/285 |
| If wealth might have me              | <b>saved</b>     | , I needed not to fear                  | 1, 10/17  |
| man of law, That never               | <b>saw</b>       | , The ways to buy and                   | 1, 16/34  |
| Wise men always, Affirm and          | <b>say</b>       | , That best is for a                    | 1, 15/4   |
| this day I have heard                | <b>say</b>       | , That many a man certesse              | 1, 18/88  |



|   |                  |  |           |
|---|------------------|--|-----------|
| to go him to, And                         | <b>say</b>       | an Austen frère. Would with              | 1, 23/272 |
| As she was bid to                         | <b>say</b>       | . He mistrusting, No maner thing         | 1, 24/281 |
| maid, The merchant said, Now              | <b>say</b>       | on gentle frère, Of all                  | 1, 25/323 |
| there is no more to                       | <b>say</b>       | , Each man hath of himself               | 1, 34/88  |
| humble Poverty: That is to                | <b>say</b>       | , now lies it in your                    | 1, 39/224 |
| worth thy service I dare                  | <b>say</b>       | . And look yet what she                  | 1, 40/246 |
| fifth pageant, this was the               | <b>saying</b>    | . DEATH Though I be foul                 | 1, 5/60   |
| paper, To go to writing                   | <b>school</b>    | , An old butler, Become a                | 1, 16/23  |
| playing at the top and                    | <b>scourge</b>   | . And over this pageant was              | 1, 3/10   |
| playing at the top and                    | <b>scourge</b>   | . And over this second pageant           | 1, 3/23   |
| over this fourth pageant the              | <b>scripture</b> | was thus. AGE Old Age                    | 1, 4/49   |
| pageant. And this was the                 | <b>scripture</b> | over this seventh pageant. TIME          | 1, 5/82   |
| shall in space destroy both               | <b>sea</b>       | and land. O simple fame                  | 1, 5/86   |
| authority, If you not know,               | <b>search</b>    | and you shall spy, That                  | 1, 32/54  |
| live Unrighteously dividing time and      | <b>season</b>    | . That good men lose, to                 | 1, 32/45  |
| mine ending day. In the                   | <b>second</b>    | pageant was painted a goodly             | 1, 3/19   |
| and scourge. And over this                | <b>second</b>    | pageant the writing was thus             | 1, 3/23   |
| goodly young man, in the                  | <b>second</b>    | pageant lying on the ground              | 1, 4/34   |
| have a thousand fold, The                 | <b>secret</b>    | draughts of nature to behold             | 1, 39/214 |
| false astrology diviner Of God's          | <b>secrets</b>   | making thee so wise? How                 | 1, 10/27  |
| their japes. Of this poor                 | <b>sect</b>      | , it is the usage, Only                  | 1, 39/208 |
| clerks Poets, Orators, and Philosophers   | <b>sects</b>     | three, How wonderful they were           | 1, 31/3   |
| fictas quemcunque iuvat spectare figuras, | <b>Sed</b>       | mira veros quas putat arte               | 1, 6/110  |
| lord now shall I never                    | <b>see</b>       | . Almighty God, witsave to grant         | 1, 11/40  |
| commons whom I never shall                | <b>See</b>       | in this world, wherefore to              | 1, 13/82  |
| pate, While that he would                 | <b>See</b>       | how he could, In God's                   | 1, 17/70  |
| That certainly, His policy, To            | <b>see</b>       | it was a joy. For                        | 1, 18/98  |
| Leapt in his side, To                     | <b>see</b>       | how well he frèreed. Then                | 1, 22/236 |
| need not to care I                        | <b>see</b>       | many a one occupied, in                  | 1, 31/11  |
| never cease but weep, To                  | <b>see</b>       | how thick the blinded people             | 1, 38/204 |
| woe. That other laughs to                 | <b>see</b>       | the foolish apes, How earnestly          | 1, 38/206 |
| difference between them as we             | <b>see</b>       | Now                                      | 1, 39/220 |
| merchant eke, That will go                | <b>seek</b>      | , By all the means he                    | 1, 16/40  |
| borrowed ware. To Them that               | <b>Seek</b>      | Fortune Whoso delights to prove          | 1, 41/264 |
| pageant. TIME I whom thou                 | <b>sees</b>      | with horologe in hand, Am                | 1, 5/84   |
| looks on the press, And                   | <b>sees</b>      | how Fortune's household goes to          | 1, 38/189 |
| should go where we should                 | <b>seldom</b>    | meet. Now am I gone                      | 1, 11/53  |
| The ways to buy and                       | <b>sell</b>      | , Weening to rise, By merchandise        | 1, 16/35  |
| omnia cedunt, Qui manet excepto           | <b>semper</b>    | amore dei? Ergo homines, levibus         | 1, 6/116  |
| in play: Which life God                   | <b>send</b>      | me to mine ending day                    | 1, 3/18   |
| of stealth. To some she                   | <b>sends</b>     | children, riches, wealth, Honor, worship | 1, 42/297 |
| that climbs high, Remember nature         | <b>sent</b>      | thee hither bare, The gifts              | 1, 41/262 |
| reward as Fortune has you                 | <b>sent</b>      | . All things in this book                | 1, 42/306 |
| bring forth Any fruit or                  | <b>sentence</b>  | , that is ought worth. Nevertheless      | 1, 31/8   |
| A merry jest how a                        | <b>sergeant</b>  | would learn to be a                      | 1, 15/1   |
| And verified, Here by a                   | <b>sergeant</b>  | late, That rifely was, Or                | 1, 17/65  |
| When he went out, A                       | <b>sergeant</b>  | well and fair, Was ready                 | 1, 20/155 |

|                                     |                  |                                      |           |
|-------------------------------------|------------------|--------------------------------------|-----------|
| will not come out. The              | <b>sergeant</b>  | said, Be not afraid, It              | 1, 21/210 |
| all our pride. Like any             | <b>serpent</b>   | she begins to swell, And             | 1, 35/108 |
| infinite mercy, Show to thy         | <b>servant</b>   | now for lo here I                    | 1, 13/85  |
| reverently, Upon thy knees as       | <b>servant</b>   | may, And in conclusion, what         | 1, 40/244 |
| ladies all; Adieu, my faithful      | <b>servants</b>  | every one; Adieu, my commons         | 1, 13/80  |
| nature to behold. Set Fortune's     | <b>servants</b>  | by themselves and you will           | 1, 39/215 |
| her nature is ever variable.        | <b>Serve</b>     | her day and night as                 | 1, 40/243 |
| he may pray therefore and           | <b>serve</b>     | her still. Some man hath             | 1, 42/292 |
| Shall not be worth thy              | <b>service</b>   | I dare say. And look                 | 1, 40/246 |
| And riches gives, to have           | <b>service</b>   | therefore. The needy beggar catches  | 1, 41/287 |
| was I lady luck your                | <b>serving</b>   | man, And now have I                  | 1, 46/2   |
| ball A top can I                    | <b>set</b>       | , and drive it in his                | 1, 3/14   |
| magnified, Descend from your chair, | <b>set</b>       | apart your pride, Witsafe to         | 1, 5/66   |
| not Of matters that, Shall          | <b>set</b>       | your heart at ease. Down             | 1, 25/320 |
| Begins lustily the brows to         | <b>set</b>       | up And at the last                   | 1, 31/21  |
| thinks himself well. That may       | <b>set</b>       | once his hand upon her               | 1, 37/163 |
| draughts of nature to behold.       | <b>Set</b>       | Fortune's servants by themselves and | 1, 39/215 |
| one hour. Fortune unworthy men      | <b>sets</b>      | in honor. Through fortune the        | 1, 32/41  |
| in perpetual memory. In the         | <b>seventh</b>   | pageant was painted the image        | 1, 5/80   |
| was the scripture over this         | <b>seventh</b>   | pageant. TIME I whom thou            | 1, 5/82   |
| Time, that was in the               | <b>seventh</b>   | pageant. And above this eighth       | 1, 6/94   |
| shall leave their course thou       | <b>shalt</b>     | be brought, For all thy              | 1, 6/103  |
| repair, During my life thou         | <b>shalt</b>     | me not beguile. Trust shall          | 1, 45/5   |
| and riches, Better is than          | <b>shame</b>     | , penury and pain. The needy         | 1, 33/76  |
| that art proud of honor,            | <b>shape</b>     | , or kin, That heap up               | 1, 34/96  |
| some blast, Might overcast, His     | <b>ship</b>      | , or by mischance, Men with          | 1, 18/101 |
| craft, And falls to making          | <b>shone</b>     | , The smith that shall, To           | 1, 15/17  |
| Amazed was his head, He             | <b>shook</b>     | his ears, And from great             | 1, 28/414 |
| thin and hoar, Of our               | <b>short</b>     | life, the last and best              | 1, 4/52   |
| long above, They heave and          | <b>shove</b>     | , Together that at the last          | 1, 27/376 |
| me commend. Thy infinite mercy,     | <b>Show</b>      | to thy servant now for               | 1, 13/85  |
| and felicity. Now have I            | <b>shown</b>     | you both: choose which you           | 1, 39/222 |
| she plucks him with a               | <b>shrewd</b>    | wife. Then for as much               | 1, 42/299 |
| innocent in woe and sorrow          | <b>shriek</b>    | . The just man she spoils            | 1, 32/42  |
| homines, Ille potest veris, animum  | <b>sic</b>       | pascere rebus, Ut pictis oculos      | 1, 6/111  |
| her physic, Will keep one           | <b>sick</b>      | , Till she have soused him           | 1, 16/31  |
| Where as he lay, So                 | <b>sick</b>      | always, He might not come            | 1, 21/193 |
| my faith, He is so                  | <b>sick</b>      | , You be not like, To                | 1, 23/264 |
| fiery dart pierces thy tender       | <b>side</b>      | . Now thou which erst despised       | 1, 4/43   |
| for pride, Leapt in his             | <b>side</b>      | , To see how well he                 | 1, 22/235 |
| and empress. Fast by her            | <b>side</b>      | doth weary Labor stand, There        | 1, 35/124 |
| receives it, on that other          | <b>side</b>      | , Is glad, and blesses her           | 1, 36/154 |
| am Eternity, The very name          | <b>signifies</b> | well, That mine empire infinite      | 1, 6/98   |
| she brings forth her ware,          | <b>Silver</b>    | , gold, rich pearl, and precious     | 1, 35/118 |
| both sea and land. O                | <b>simple</b>    | fame, how dares thou man             | 1, 5/87   |
| ay full of bitterness, Thy          | <b>singular</b>  | pleasure all doubled is with         | 1, 10/31  |
| It is told me: Well                 | <b>sir</b>       | quoeth she, And if he                | 1, 23/253 |

|  |                 |                                      |           |
|--|-----------------|--------------------------------------|-----------|
| truly, Fain speak would I.               | <b>Sir</b>      | quoth she by my faith                | 1, 23/263 |
| Been better than it is.                  | <b>Sir</b>      | quoth the frère, Be of               | 1, 24/306 |
| three, O Lady Briget, other              | <b>sister</b>   | mine, Lo here the end                | 1, 12/74  |
| and Katherine, Farewell, my well-beloved | <b>sisters</b>  | three, O Lady Briget, other          | 1, 12/73  |
| painted an old sage father               | <b>sitting</b>  | in a chair. And lying                | 1, 4/46   |
| the image of lady Eternity,              | <b>sitting</b>  | in a chair under a                   | 1, 6/92   |
| pageant was painted a Poet               | <b>sitting</b>  | in a chair. And over                 | 1, 6/105  |
| your wise brain. In the                  | <b>sixth</b>    | pageant was painted lady Fame        | 1, 5/69   |
| fifth pageant. And over this             | <b>sixth</b>    | pageant the writing was as           | 1, 5/71   |
| Fame that was in the                     | <b>sixth</b>    | pageant. And this was the            | 1, 5/81   |
| that will, And can no                    | <b>skill</b>    | , Is never like to thee              | 1, 15/13  |
| enshrined with gold, thy tawny           | <b>skin</b>     | , With fresh apparel garnished out   | 1, 34/98  |
| house high up in the                     | <b>sky</b>      | None falls far, but he               | 1, 40/260 |
| Lest he the frère had                    | <b>slain</b>    | , Till with good raps, And           | 1, 26/353 |
| Till he was full nigh                    | <b>slain</b>    | . Up they him lift, And              | 1, 28/404 |
| hand, Also restless watch from           | <b>sleep</b>    | with travail kept, His eyes          | 1, 35/127 |
| drowsy and looking as he                 | <b>slept</b>    | . Before her stands Danger and       | 1, 35/128 |
| judges all good reason. Inconstant,      | <b>slipper</b>  | , frail, and full of treason         | 1, 32/48  |
| thine eye, and look how                  | <b>slippery</b> | chance, Eludes her men with          | 1, 34/101 |
| when she list reverse Her                | <b>slippery</b> | favor from them that in              | 1, 37/171 |
| to give and take, and                    | <b>slyly</b>    | toss, One man to winning             | 1, 36/150 |
| a fire burnt to powder                   | <b>small</b>    | . Than might I lead my               | 1, 3/16   |
| thou which erst despised children        | <b>small</b>    | , Shall wax a child again            | 1, 4/44   |
| thrice, That money was too               | <b>small</b>    | . Yet or this day I                  | 1, 18/86  |
| may, she throws great and                | <b>small</b>    | Not to all men, as                   | 1, 36/142 |
| rule to my labor and                     | <b>smart</b>    | . Therefore Cupid withdraw thy fiery | 1, 4/54   |
| When an hatter Will go                   | <b>smatter</b>  | , In philosophy, Or a peddler        | 1, 17/52  |
| upon thee lovely shall she               | <b>smile</b>    | , And friendly on thee cast          | 1, 39/229 |
| never so pleasantly begin to             | <b>smile</b>    | As though thou would my              | 1, 45/3   |
| of Cupid. She beckons and                | <b>smiles</b>   | upon every wight. But this           | 1, 34/105 |
| falls to making shone, The               | <b>smith</b>    | that shall, To painting fall         | 1, 15/18  |
| by her stands the wise                   | <b>Socrates</b> | , Aristippus, Pythagoras, and many a | 1, 38/190 |
| that late lay easily and                 | <b>soft</b>     | , Instead of pillows lies after      | 1, 37/175 |
| He drew him nigh, And                    | <b>softly</b>   | , At the door he knocked             | 1, 23/244 |
| he sometime hath comfort and             | <b>solace</b>   | : Nor none again so far              | 1, 41/283 |
| her behavior. Fortune is stately,        | <b>solemn</b>   | , proud, and high: And riches        | 1, 41/286 |
| men with change and variance.            | <b>Sometime</b> | she looks as lovely fair             | 1, 34/103 |
| of her grace, But he                     | <b>sometime</b> | hath comfort and solace: Nor         | 1, 41/283 |
| all contriving Of matters, yet           | <b>somewhat</b> | to make, I need not                  | 1, 31/10  |
| Venus and me her little                  | <b>son</b>      | Cupid, Thou Manhood shall a          | 1, 4/40   |
| and our Towers? Goodly Richmond,         | <b>son</b>      | art thou gone from me                | 1, 11/38  |
| lord's worthy mother, Comfort your       | <b>son</b>      | , and be you of good                 | 1, 12/59  |
| Adieu, Lord Harry, my loving             | <b>son</b>      | , Adieu. Our Lord increase your      | 1, 12/65  |
| had he laid aside: His                   | <b>son</b>      | he would, Should have this           | 1, 17/81  |
| well nigh wood, Said whore's             | <b>son</b>      | thief, With a mischief, Who          | 1, 26/342 |
| On him to wait, As                       | <b>soon</b>     | as on the mayor. But                 | 1, 20/158 |
| nature and so blind ) As                 | <b>soon</b>     | as Fortune lists to laugh            | 1, 35/112 |

|   |                  |   |           |
|---|------------------|---|-----------|
| lady Margaret; God wot full             | <b>sore</b>      | it has grieved my mind                    | 1, 11/52  |
| me bring, I long full                   | <b>sore</b>      | to hear. When there was                   | 1, 25/326 |
| wails and curses her full               | <b>sore</b>      | . But that receives it, on                | 1, 36/153 |
| is with pain. Account my                | <b>sorrow</b>    | first and my distress, Sundry             | 1, 10/32  |
| the innocent in woe and                 | <b>sorrow</b>    | shriek. The just man she                  | 1, 32/42  |
| stand, There Fear also, and             | <b>Sorrow</b>    | all bewept, Disdain and Hatred            | 1, 35/125 |
| out of your hand with                   | <b>sorrow</b>    | . Wherefore if thou in surety             | 1, 40/249 |
| and cry; Pray for my                    | <b>soul</b>      | , for now lo here I                       | 1, 12/64  |
| one sick, Till she have                 | <b>soused</b>    | him up. A man of                          | 1, 16/32  |
| Persia. Thus fell Alexander the         | <b>sovereign</b> | conqueror. Thus many more than            | 1, 37/168 |
| every hour, I shall in                  | <b>space</b>     | destroy both sea and land                 | 1, 5/86   |
| now a days, will not                    | <b>spare</b>     | To write, to babble, their                | 1, 31/12  |
| burning fire his heat to                | <b>spare</b>     | , And all this world compass              | 1, 40/239 |
| further. With him truly, Fain           | <b>speak</b>     | would I. Sir quoth she                    | 1, 23/262 |
| You be not like, To                     | <b>speak</b>     | with him today. Quoth he                  | 1, 23/266 |
| Austen frère. Would with him            | <b>speak</b>     | , And matters break, For his              | 1, 23/273 |
| POET Has fictas quemcunque iuvat        | <b>spectare</b>  | figuras, Sed mira veros quas              | 1, 6/109  |
| By merchandise, I pray God              | <b>speed</b>     | him well. A merchant eke                  | 1, 16/38  |
| unlocked. The frère said, God           | <b>speed</b>     | fair maid, Here lodges such               | 1, 23/250 |
| treasure, Trust not therein, and        | <b>spend</b>     | it liberally. Bear thee not               | 1, 40/258 |
| He rought not what he                   | <b>spent</b>     | , So it were nice, As                     | 1, 19/137 |
| would he needs abide. There             | <b>spent</b>     | he fast, Till all was                     | 1, 20/171 |
| iamiam diffidite rebus, Nulla recessuro | <b>spes</b>      | adhibenda bono. Qui dabit eternam         | 1, 7/118  |
| shriek. The just man she                | <b>spoils</b>    | , and the unjust enriches. Young          | 1, 32/43  |
| He dopped and dooked. He                | <b>spoke</b>     | and looked, So religiously. Yet           | 1, 22/229 |
| him not discontent. With lusty          | <b>sport</b>     | , And with resort, Of jolly               | 1, 19/141 |
| to despite. This is her                 | <b>sport</b>     | , thus proves she her might               | 1, 38/184 |
| I lie. Adieu, my true                   | <b>spouse</b>    | , my worthy lord, The faithful            | 1, 11/44  |
| upward fast. And when they              | <b>spy</b>       | , The captains lie, Both waltring         | 1, 27/381 |
| know, search and you shall              | <b>spy</b>       | , That riches, worship, wealth, and       | 1, 32/54  |
| make by craft of engine                 | <b>stable</b>    | , That of her nature is                   | 1, 40/241 |
| evil thrift, Headlong along the         | <b>stair</b>     | . Down they him threw, And                | 1, 28/407 |
| certain. Quoth she I will,              | <b>Stand</b>     | you here still, Till I                    | 1, 24/277 |
| her side doth weary Labor               | <b>stand</b>     | , There Fear also, and Sorrow             | 1, 35/124 |
| thou in surety list to                  | <b>stand</b>     | , Take Poverty's part and let             | 1, 40/250 |
| in whom your luck doth                  | <b>stand</b>     | . With whose unhappy chance you           | 1, 41/272 |
| O in how blessed condition              | <b>stands</b>    | he: Himself in honor and                  | 1, 34/84  |
| as he slept. Before her                 | <b>stands</b>    | Danger and Envy, Flattery, Deceit         | 1, 35/129 |
| to wreck. Fast by her                   | <b>stands</b>    | the wise Socrates, Aristippus, Pythagoras | 1, 38/190 |
| the massed people gaze and              | <b>stare</b>     | , And gape therefore, as dogs             | 1, 35/119 |
| took heart, And up he                   | <b>start</b>     | , And well he laid about                  | 1, 26/358 |
| changes her uncertain course, Up        | <b>starts</b>    | a knave, and down there                   | 1, 37/181 |
| to the People Mine high                 | <b>state</b>     | , power, and authority, If you            | 1, 32/53  |
| both: choose which you list,            | <b>Stately</b>   | Fortune, or humble Poverty: That          | 1, 39/223 |
| with her behavior. Fortune is           | <b>stately</b>   | , solemn, proud, and high: And            | 1, 41/286 |
| creep, by no manner of                  | <b>stealth</b>   | . To some she sends children              | 1, 42/296 |
| bestride a good and lusty               | <b>steed</b>     | . These things become a very              | 1, 4/29   |

|                                    |                   |                                       |           |
|------------------------------------|-------------------|---------------------------------------|-----------|
| I will, Stand you here             | <b>still</b>      | , Till I come down again              | 1, 24/277 |
| as a dead tree Stood               | <b>still</b>      | , over rude for to bring              | 1, 31/7   |
| pray therefore and serve her       | <b>still</b>      | . Some man hath goods, but            | 1, 42/292 |
| gold, rich pearl, and precious     | <b>stone</b>      | : On which the massed people          | 1, 35/118 |
| the ground. And upon him           | <b>stood</b>      | lady Venus goddess of love            | 1, 4/35   |
| by her upon this man               | <b>stood</b>      | the little god Cupid. And             | 1, 4/36   |
| and as a dead tree                 | <b>Stood</b>      | still, over rude for to               | 1, 31/7   |
| And whylom of their foes           | <b>stood</b>      | in doubt, That each man               | 1, 38/195 |
| that she keeps ever in             | <b>store</b>      | , From every man some parcel          | 1, 42/290 |
| calm, look I for a                 | <b>storm</b>      | . Davy the Dicer Long was             | 1, 45/8   |
| of a penny. With visage            | <b>stout</b>      | , He bore it out, Even                | 1, 20/177 |
| well and fair, Was ready           | <b>straight</b>   | , On him to wait, As                  | 1, 20/156 |
| himself aside, To saint Katherine, | <b>Straight</b>   | as a line, He got                     | 1, 20/166 |
| Merciful God this is a             | <b>strange</b>    | reckoning: Riches, honor, wealth, and | 1, 9/13   |
| Pleading the law, For every        | <b>straw</b>      | , Shall prove a thrifty man           | 1, 16/46  |
| cunning is not worth a             | <b>straw</b>      | Some in French chronicles, gladly     | 1, 31/15  |
| CUPID Whoso not knows the          | <b>strength</b>   | power and might, Of Venus             | 1, 4/39   |
| thrifty man, With bate and         | <b>strife</b>     | , But by my life, I                   | 1, 16/48  |
| and wife, To break the             | <b>strife</b>     | , Heighed them upward fast. And       | 1, 27/379 |
| Together round, With many sad      | <b>stroke</b>     | , They roll and rumble, They          | 1, 26/371 |
| cruel power. Good folk thou        | <b>stroyest</b>   | , and loves reprovably. Thou may      | 1, 32/39  |
| been a right, By us                | <b>subdued</b>    | for all thy great pride               | 1, 4/42   |
| him beguile, And diminish his      | <b>substance</b>  | , For to put out, All                 | 1, 18/104 |
| them in the dust. She              | <b>suddenly</b>   | enhances them aloft. And suddenly     | 1, 37/173 |
| suddenly enhances them aloft. And  | <b>suddenly</b>   | does mischief to the flock            | 1, 37/174 |
| begin with all: But to             | <b>suffice</b>    | His child, well thrice, That          | 1, 18/84  |
| hap there may no wit               | <b>suffice</b>    | , Better is to be fortunate           | 1, 33/65  |
| he may, To fall in                 | <b>suit</b>       | , Till he dispute, His money          | 1, 16/42  |
| no remedy; He hath me              | <b>summoned</b>   | . Lo here I lie; Yet                  | 1, 10/22  |
| in a chair under a                 | <b>sumptuous</b>  | cloth of estate, crowned with         | 1, 6/92   |
| else but the mobility Of           | <b>sun</b>        | and moon changing in every            | 1, 6/102  |
| to all men, as comes               | <b>sun</b>        | or dew, But for the                   | 1, 36/143 |
| Philosophers. And also against the | <b>sun</b>        | Beckons him poor Diogenes in          | 1, 38/192 |
| sorrow first and my distress,      | <b>Sundry</b>     | ways, and reckon there again          | 1, 10/33  |
| by and by, Covetously, He          | <b>supped</b>     | it fair up. In his                    | 1, 19/122 |
| you father, now you must           | <b>supply</b>     | , The mother's part also. Lo          | 1, 11/49  |
| The frère arose, But I             | <b>suppose</b>    | , Amazed was his head, He             | 1, 28/412 |
| And many a purpose, bounden        | <b>sure</b>       | and fast With wise provision          | 1, 33/63  |
| you never of her favor             | <b>sure</b>       | : You may in clouds as                | 1, 40/236 |
| His haven of heaven ever           | <b>sure</b>       | and uniform: Ever after thy           | 1, 45/7   |
| bind Them to believe, as           | <b>surely</b>     | as your creed. But notwithstanding    | 1, 42/309 |
| never full. That one in            | <b>surety</b>     | , that other like to fall             | 1, 39/218 |
| sorrow. Wherefore if thou in       | <b>surety</b>     | list to stand, Take Poverty's         | 1, 40/250 |
| sustain, Banishing clean all other | <b>surplus</b>    | , They be content, and of             | 1, 39/210 |
| to take what nature may            | <b>sustain</b>    | , Banishing clean all other surplus   | 1, 39/209 |
| To man's comfort, aide, and        | <b>sustenance</b> | , Is all at my device                 | 1, 33/58  |
| frère frappe, Got many a           | <b>swap</b>       | , Till he was full nigh               | 1, 28/403 |

|                                       |                 |                                       |           |
|---------------------------------------|-----------------|---------------------------------------|-----------|
| thousands in a rout, Like             | <b>swarming</b> | bees come flattering her about        | 1, 35/116 |
| my mind, I durst well                 | <b>swear</b>    | , as true shall you them              | 1, 43/311 |
| virtuous, wise, and fortunate. Adieu, | <b>sweet</b>    | heart, my lady daughter Kate          | 1, 12/69  |
| this boy his peevish game             | <b>sweeter</b>  | , But what, no force, his             | 1, 4/31   |
| any serpent she begins to             | <b>swell</b>    | , And looks as fierce as              | 1, 35/108 |
| That backward down, Almost in         | <b>swoon</b>    | , The frère is overthrown. Yet        | 1, 26/349 |
| lived merrily. And men had            | <b>sworn</b>    | , Some man is born, To                | 1, 20/147 |
| ale cup Finis Prologus. Quod          | <b>T</b>        | . M. Fortune perverse Qui le          | 1, 31/24  |
| whom she forsakes. Finish. quod       | <b>T</b>        | . M. The Words of Fortune             | 1, 32/51  |
| be you of good cheer.                 | <b>Take</b>     | all in worth, for it                  | 1, 12/60  |
| will. Know how it feel,               | <b>Take</b>     | heed and ye shall hear                | 1, 17/74  |
| he answered, Be not afear'd,          | <b>Take</b>     | an action therefore, I you            | 1, 21/203 |
| do this deed, But now                 | <b>take</b>     | heed, For here begins the             | 1, 22/241 |
| Christ's sake, Look that you          | <b>take</b>     | , No thought in your breast           | 1, 25/310 |
| She uses to give and                  | <b>take</b>     | , and slyly toss, One man             | 1, 36/150 |
| of her gifts will nothing             | <b>take</b>     | , With merry cheer, looks on          | 1, 38/187 |
| is the usage, Only to                 | <b>take</b>     | what nature may sustain, Banishing    | 1, 39/209 |
| it in your fist, To                   | <b>take</b>     | you to bondage, or free               | 1, 39/225 |
| in surety list to stand,              | <b>Take</b>     | Poverty's part and let proud          | 1, 40/251 |
| Which double Fortune may never        | <b>take</b>     | thee from. Then may thou              | 1, 40/254 |
| Bear thee not proud, nor              | <b>take</b>     | not out of measure. Build             | 1, 40/259 |
| truss up your packs And               | <b>take</b>     | nothing at all, or be                 | 1, 42/305 |
| Neither forever cherishing, whom she  | <b>takes</b>    | Nor forever oppressing, whom she      | 1, 32/49  |
| hither. That we together, May         | <b>talk</b>     | . Down she goes, Up she               | 1, 24/287 |
| uti fragilis bona lubrica mundi,      | <b>Tam</b>      | cito non veniunt, quam cito           | 1, 6/114  |
| vaulx Et aux hôpitaux Meurent         | <b>tant</b>     | de gens. Fortune, O mighty            | 1, 32/36  |
| With a mischief, Who hath             | <b>taught</b>   | thee good. And with his               | 1, 26/344 |
| fingers enshrined with gold, thy      | <b>tawny</b>    | skin, With fresh apparel garnished    | 1, 34/98  |
| man his part divide and               | <b>tax</b>      | , I counsel you either truss          | 1, 42/303 |
| lust'ry clout. They rent and          | <b>tear</b>     | , Each other's hair, Cleaved together | 1, 26/363 |
| brought to ground Maugre thy          | <b>teeth</b>    | to live cause him shall               | 1, 5/78   |
| mortal Time every man can             | <b>tell</b>     | , Art nothing else but the            | 1, 6/100  |
| by my life, I cannot                  | <b>tell</b>     | you when. When an hatter              | 1, 16/50  |
| My fiery dart pierces thy             | <b>tender</b>   | side. Now thou which erst             | 1, 4/43   |
| diviner Of God's secrets making       | <b>thee</b>     | so wise? How true is                  | 1, 10/27  |
| in this world, wherefore to           | <b>thee</b>     | alone, Immortal God, verily three     | 1, 13/82  |
| skill, Is never like to               | <b>thee</b>     | . He that hath left, The              | 1, 15/14  |
| evil grace, Said, I arrest            | <b>thee</b>     | , Come on with me, And                | 1, 25/330 |
| on thy way, I have                    | <b>thee</b>     | in my clutch, Thou goes               | 1, 25/335 |
| a mischief, Who hath taught           | <b>thee</b>     | good. And with his fist               | 1, 26/344 |
| at ease. And first, upon              | <b>thee</b>     | lovely shall she smile, And           | 1, 39/229 |
| she smile, And friendly on            | <b>thee</b>     | cast her wandering eyes, Embrace      | 1, 39/230 |
| cast her wandering eyes, Embrace      | <b>thee</b>     | in her arms, and for                  | 1, 39/231 |
| and for a while, Put                  | <b>thee</b>     | into a fools' paradise: And           | 1, 39/232 |
| thou list devise, She will            | <b>thee</b>     | grant it liberally perhaps: But       | 1, 39/234 |
| look yet what she gives               | <b>thee</b>     | today, With labor won she             | 1, 40/247 |
| double Fortune may never take         | <b>thee</b>     | from. Then may thou boldly            | 1, 40/254 |

|                                      |                 |                                      |           |
|--------------------------------------|-----------------|--------------------------------------|-----------|
| her turning chance: She can          | <b>thee</b>     | neither hinder nor advance. But      | 1, 40/256 |
| and spend it liberally. Bear         | <b>thee</b>     | not proud, nor take not              | 1, 40/259 |
| climbs high, Remember nature sent    | <b>thee</b>     | hither bare, The gifts of            | 1, 41/262 |
| If that the answer please            | <b>thee</b>     | not always, Blame not me             | 1, 41/267 |
| peddler, Wax a meddler, In           | <b>theology</b> | , All that ensues, Such crafts       | 1, 17/56  |
| Fortune you offend, Grudge not       | <b>thereat</b>  | , but bear a merry face              | 1, 41/280 |
| conclusion, what thou shall win      | <b>thereby</b>  | Shall not be worth thy               | 1, 40/245 |
| but weep, To see how                 | <b>thick</b>    | the blinded people go, With          | 1, 38/204 |
| nigh wood, Said whore's son          | <b>thief</b>    | , With a mischief, Who hath          | 1, 26/342 |
| Age am I, with looks                 | <b>thin</b>     | and hoar, Of our short               | 1, 4/51   |
| at thy pleasure, Cast up             | <b>thine</b>    | eye, and look how slippery           | 1, 34/101 |
| out of measure. Build not            | <b>thine</b>    | house high up in the                 | 1, 40/260 |
| not plenty of every pleasant         | <b>thing</b>    | ? Merciful God this is a             | 1, 9/12   |
| Beshrew themselves at last. This     | <b>thing</b>    | was tried And verified, Here         | 1, 17/63  |
| say. He mistrusting, No maner        | <b>thing</b>    | , Said maiden go thy way             | 1, 24/283 |
| one occupied, in the same            | <b>thing</b>    | . Lo unlearned men now a             | 1, 31/11  |
| those pageants were painted the      | <b>things</b>   | that the verses over them            | 1, 3/7    |
| good and lusty steed. These          | <b>things</b>   | become a very man indeed             | 1, 4/30   |
| earthly folly flee, And heavenly     | <b>things</b>   | love and magnify, Farewell and       | 1, 12/77  |
| rest, and peace, and all             | <b>things</b>   | finally, That any pleasure or        | 1, 33/56  |
| in love prosper above all            | <b>things</b>   | : He kneels down and would           | 1, 36/134 |
| To grant no man all                  | <b>things</b>   | that he will ask, But                | 1, 42/301 |
| Fortune has you sent. All            | <b>things</b>   | in this book that you                | 1, 42/307 |
| here upon me. Example I              | <b>think</b>    | there may no better be               | 1, 9/6    |
| to please, If that ye                | <b>think</b>    | you too well at ease                 | 1, 39/228 |
| I got, Wherefore, when I             | <b>think</b>    | on you now and then                  | 1, 46/4   |
| a very man indeed, Yet               | <b>thinks</b>   | this boy his peevish game            | 1, 4/31   |
| press. But lord what he              | <b>thinks</b>   | himself well. That may set           | 1, 37/162 |
| is no better. In the                 | <b>third</b>    | pageant, was painted the goodly      | 1, 4/33   |
| god Cupid. And over this             | <b>third</b>    | pageant, this was the writing        | 1, 4/36   |
| Cupid, that were in the              | <b>third</b>    | pageant. And over this fourth        | 1, 4/48   |
| Than ere that he came                | <b>thither</b>  | , And would as fain, Depart          | 1, 21/185 |
| PAGEANT VERSES Master                | <b>Thomas</b>   | More in his youth devised            | 1, 3/2    |
| me her little son Cupid,             | <b>Thou</b>     | Manhood shall a mirror been          | 1, 4/41   |
| pierces thy tender side. Now         | <b>thou</b>     | which erst despised children small   | 1, 4/44   |
| thy power I confound. When           | <b>thou</b>     | a noble man hast brought             | 1, 5/77   |
| seventh pageant. TIME I whom         | <b>thou</b>     | sees with horologe in hand           | 1, 5/84   |
| O simple fame, how dares             | <b>thou</b>     | man honor, Promising of his          | 1, 5/87   |
| mine empire infinite shall be.       | <b>Thou</b>     | mortal Time every man can            | 1, 6/100  |
| they shall leave their course        | <b>thou</b>     | shalt be brought, For all            | 1, 6/103  |
| Towers? Goodly Richmond, son art     | <b>thou</b>     | gone from me, At Westminster         | 1, 11/38  |
| heart, my lady daughter Kate;        | <b>Thou</b>     | shall, good babe, such is            | 1, 12/70  |
| out he took his mace:                | <b>Thou</b>     | shall obey, Come on thy              | 1, 25/333 |
| have thee in my clutch,              | <b>Thou</b>     | goes not hence, For all              | 1, 25/336 |
| mighty and variable What rule        | <b>thou</b>     | claim, with thy cruel power          | 1, 32/38  |
| thy cruel power. Good folk           | <b>thou</b>     | stroyest, and loves reprovably. Thou | 1, 32/39  |
| thou stroyest, and loves reprovably. | <b>Thou</b>     | may not warrant thy gifts            | 1, 32/40  |

|  |                  |  |           |
|--|------------------|--|-----------|
| them that trust in fortune                   | <b>Thou</b>      | that art proud of honor                | 1, 34/96  |
| And forth withal what so                     | <b>thou</b>      | list devise, She will thee             | 1, 39/233 |
| may, And in conclusion, what                 | <b>thou</b>      | shall win thereby Shall not            | 1, 40/245 |
| hand with sorrow. Wherefore if               | <b>thou</b>      | in surety list to stand                | 1, 40/250 |
| take thee from. Then may                     | <b>thou</b>      | boldly defy her turning chance         | 1, 40/255 |
| hinder nor advance. But and                  | <b>thou</b>      | wilt needs meddle with her             | 1, 40/257 |
| Lover Eye flattering fortune, look           | <b>thou</b>      | never so fair, Nor never               | 1, 45/2   |
| begin to smile As though                     | <b>thou</b>      | would my ruin all repair               | 1, 45/4   |
| all repair, During my life                   | <b>thou</b>      | shalt me not beguile. Trust            | 1, 45/5   |
| a pot, But then him                          | <b>thought</b>   | , That way was naught, And             | 1, 19/114 |
| In his own breast, He                        | <b>thought</b>   | it best, His money to                  | 1, 19/124 |
| him brought, No harm she                     | <b>thought</b>   | , But it made some folk                | 1, 24/289 |
| Look that you take, No                       | <b>thought</b>   | in your breast: God may                | 1, 25/311 |
| And from great fears, He                     | <b>thought</b>   | him well a fled. Quoth                 | 1, 28/416 |
| they more pleasure have a                    | <b>thousand</b>  | fold, The secret draughts of           | 1, 39/213 |
| an halfpenny: Some man a                     | <b>thousand</b>  | pounds some less some more             | 1, 42/289 |
| I bless you again a                          | <b>thousand</b>  | times, For lending me now              | 1, 46/7   |
| Not one or twain but                         | <b>thousands</b> | in a rout, Like swarming               | 1, 35/115 |
| child again and be my                        | <b>thrall</b>    | . In the fourth pageant was            | 1, 4/45   |
| is free, that other ever                     | <b>thrall</b>    | , That one content, that other         | 1, 39/216 |
| Katherine, Farewell, my well-beloved sisters | <b>three</b>     | , O Lady Briget, other sister          | 1, 12/73  |
| thee alone, Immortal God, verily             | <b>three</b>     | in one, I me commend                   | 1, 13/83  |
| Poets, Orators, and Philosophers sects       | <b>three</b>     | , How wonderful they were, in          | 1, 31/3   |
| none health. Some hath all                   | <b>three</b>     | , but up to honors throne              | 1, 42/295 |
| the stair. Down they him                     | <b>threw</b>     | , And said adieu, Commend us           | 1, 28/408 |
| to suffice His child, well                   | <b>thrice</b>    | , That money was too small             | 1, 18/85  |
| shall, To painting fall, His                 | <b>thrift</b>    | is well nigh done. A                   | 1, 15/20  |
| him lift, And with evil                      | <b>thrift</b>    | , Headlong along the stair. Down       | 1, 28/406 |
| every straw, Shall prove a                   | <b>thrifty</b>   | man, With bate and strife              | 1, 16/47  |
| so, Not long ago, A                          | <b>thrifty</b>   | man died, An hundred pound             | 1, 17/77  |
| them laughs, and in her                      | <b>throne</b>    | Amid her treasure and wavering         | 1, 35/121 |
| three, but up to honors                      | <b>throne</b>    | , Can he not creep, by                 | 1, 42/295 |
| Catch whom she may, she                      | <b>throws</b>    | great and small Not to                 | 1, 36/142 |
| second pageant the writing was               | <b>thus</b>      | . MANHOOD Manhood I am, therefore      | 1, 3/24   |
| fourth pageant the scripture was             | <b>thus</b>      | . AGE Old Age am I                     | 1, 4/49   |
| if I do this cure.                           | <b>Thus</b>      | part they both, And forth              | 1, 22/219 |
| not friendly on them look,                   | <b>Thus</b>      | like the fox they fare                 | 1, 33/71  |
| him for a knave. Lo                          | <b>thus</b>      | diverse heads, diverse wits. Fortune   | 1, 36/138 |
| another by and by. And                       | <b>thus</b>      | from man to man continually            | 1, 36/149 |
| about, and there he lies.                    | <b>Thus</b>      | fell Julius from his mighty            | 1, 37/166 |
| Julius from his mighty power.                | <b>Thus</b>      | fell Darius the worthy king            | 1, 37/167 |
| the worthy king of Persia.                   | <b>Thus</b>      | fell Alexander the sovereign conqueror | 1, 37/168 |
| fell Alexander the sovereign conqueror.      | <b>Thus</b>      | many more than I may                   | 1, 37/169 |
| than I may well rehearse.                    | <b>Thus</b>      | double fortune, when she list          | 1, 37/170 |
| case to kiss a knave.                        | <b>Thus</b>      | when she changes her uncertain         | 1, 37/180 |
| despite. This is her sport,                  | <b>thus</b>      | proves she her might. Great            | 1, 38/184 |
| By us subdued for all                        | <b>thy</b>       | great pride. My fiery dart             | 1, 4/42   |



|                                      |                 |  |           |
|--------------------------------------|-----------------|--|-----------|
| pride. My fiery dart pierces         | <b>thy</b>      | tender side. Now thou which            | 1, 4/43   |
| and smart. Therefore Cupid withdraw  | <b>thy</b>      | fiery dart, Chargeable matters shall   | 1, 4/55   |
| matters shall of love oppress        | <b>Thy</b>      | childish game and idle business        | 1, 4/57   |
| chief living. O cruel death,         | <b>thy</b>      | power I confound. When thou            | 1, 5/76   |
| hast brought to ground Maugre        | <b>thy</b>      | teeth to live cause him                | 1, 5/78   |
| shalt be brought, For all            | <b>thy</b>      | pride and boasting into naught         | 1, 6/104  |
| this gear? When death comes,         | <b>thy</b>      | mighty messenger, Obey we must         | 1, 10/20  |
| delice. Lo, where to comes           | <b>thy</b>      | blandishing promise, O false astrology | 1, 10/25  |
| true is for this year                | <b>thy</b>      | prophecy? The year yet lasts           | 1, 10/28  |
| wealth, ay full of bitterness,       | <b>Thy</b>      | singular pleasure all doubled is       | 1, 10/31  |
| shall, good babe, such is            | <b>thy</b>      | destiny, Thy mother never know         | 1, 12/70  |
| babe, such is thy destiny,           | <b>Thy</b>      | mother never know, for lo              | 1, 12/71  |
| in one, I me commend.                | <b>Thy</b>      | infinite mercy, Show to thy            | 1, 13/84  |
| Thy infinite mercy, Show to          | <b>thy</b>      | servant now for lo here                | 1, 13/85  |
| maner thing, Said maiden go          | <b>thy</b>      | way, And fetch him hither              | 1, 24/284 |
| Thou shall obey, Come on             | <b>thy</b>      | way, I have thee in                    | 1, 25/334 |
| What rule thou claim, with           | <b>thy</b>      | cruel power. Good folk thou            | 1, 32/38  |
| reprovable. Thou may not warrant     | <b>thy</b>      | gifts for one hour. Fortune            | 1, 32/40  |
| up this wretched world's treasure,   | <b>Thy</b>      | fingers enshrined with gold, thy       | 1, 34/98  |
| Thy fingers enshrined with gold,     | <b>thy</b>      | tawny skin, With fresh apparel         | 1, 34/98  |
| to have Fortune always at            | <b>thy</b>      | pleasure, Cast up thine eye            | 1, 34/100 |
| and night as reverently, Upon        | <b>thy</b>      | knees as servant may, And              | 1, 40/244 |
| thereby Shall not be worth           | <b>thy</b>      | service I dare say. And                | 1, 40/246 |
| sure and uniform: Ever after         | <b>thy</b>      | calm, look I for a                     | 1, 45/8   |
| He got him at a                      | <b>tide</b>     | , For devotion, Or promotion, There    | 1, 20/167 |
| gentle frère, Of all this            | <b>tiding</b>   | , That you me bring, I                 | 1, 25/324 |
| was painted the image of             | <b>Time</b>     | , and under his feet was               | 1, 5/80   |
| scripture over this seventh pageant. | <b>TIME</b>     | I whom thou sees with                  | 1, 5/83   |
| horologe in hand, Am named           | <b>time</b>     | , the lord of every hour               | 1, 5/85   |
| feet lay the picture of              | <b>Time</b>     | , that was in the seventh              | 1, 6/94   |
| infinite shall be. Thou mortal       | <b>Time</b>     | every man can tell, Art                | 1, 6/100  |
| old men live Unrighteously dividing  | <b>time</b>     | and season. That good men              | 1, 32/45  |
| glad, and blesses her often          | <b>times</b>    | therefore. But in a while              | 1, 36/155 |
| bless you again a thousand           | <b>times</b>    | , For lending me now some              | 1, 46/7   |
| like, To speak with him              | <b>today</b>    | . Quoth he fair maid, Yet              | 1, 23/266 |
| yet what she gives thee              | <b>today</b>    | , With labor won she shall             | 1, 40/247 |
| fetch him hither. That we            | <b>together</b> | , May talk. Down she goes              | 1, 24/286 |
| tear, Each other's hair, Cleaved     | <b>together</b> | fast, Till with lugging, Hauling       | 1, 26/365 |
| last. Then on the ground,            | <b>Together</b> | round, With many sad stroke            | 1, 26/370 |
| above, They heave and shove,         | <b>Together</b> | that at the last, The                  | 1, 27/377 |
| Et y prens plaisir. Par              | <b>toi</b>      | vennent maux Et guerres mortelle       | 1, 32/31  |
| such a man, It is                    | <b>told</b>     | me: Well sir quoth she                 | 1, 23/252 |
| Up is she go, And                    | <b>told</b>     | him so, As she was                     | 1, 24/280 |
| labor won she shall happily          | <b>tomorrow</b> | Pluck it out of your                   | 1, 40/248 |
| le monde verse Tout a                | <b>ton</b>      | desire Jamais tu ne cesse              | 1, 32/27  |
| marvel you nothing, Though with      | <b>tongues</b>  | am compassed all round For             | 1, 5/74   |
| By his own wit, And                  | <b>took</b>     | another way: First fair and            | 1, 18/110 |

|                                  |                 |                                      |           |
|----------------------------------|-----------------|--------------------------------------|-----------|
| again, Right glad and fain,      | <b>Took</b>     | him there by the hand                | 1, 24/299 |
| with me, And out he              | <b>took</b>     | his mace: Thou shall obey            | 1, 25/332 |
| him up again. The frère          | <b>took</b>     | heart, And up he start               | 1, 26/357 |
| a boy playing at the             | <b>top</b>      | and scourge. And over this           | 1, 3/9    |
| cocksteel, and a ball A          | <b>top</b>      | can I set, and drive                 | 1, 3/14   |
| pageant was playing at the       | <b>top</b>      | and scourge. And over this           | 1, 3/23   |
| give and take, and slyly         | <b>toss</b>     | , One man to winning of              | 1, 36/150 |
| Or he would pass, He             | <b>toted</b>    | and he peered, His heart             | 1, 22/233 |
| vennent maux Et guerres mortelle | <b>Tous</b>     | inconvenients Par mons et par        | 1, 32/33  |
| perverse Qui le monde verse      | <b>Tout</b>     | a ton desire Jamais tu               | 1, 32/27  |
| our castles now and our          | <b>Towers</b>   | ? Goodly Richmond, son art thou      | 1, 11/37  |
| to pass would bring, This        | <b>toy</b>      | and that, and all not                | 1, 36/133 |
| may in clouds as easily          | <b>trace</b>    | a hare, Or in dry                    | 1, 40/237 |
| cannot cease, Nor avoid her      | <b>trap</b>     | , till they the harm feel            | 1, 37/160 |
| restless watch from sleep with   | <b>travail</b>  | kept, His eyes drowsy and            | 1, 35/127 |
| slipper, frail, and full of      | <b>treason</b>  | Neither forever cherishing, whom she | 1, 32/48  |
| heap up this wretched world's    | <b>treasure</b> | , Thy fingers enshrined with gold    | 1, 34/97  |
| in her throne Amid her           | <b>treasure</b> | and wavering riches, Proudly she     | 1, 35/122 |
| wilt needs meddle with her       | <b>treasure</b> | , Trust not therein, and spend       | 1, 40/257 |
| am, and as a dead                | <b>tree</b>     | Stood still, over rude for           | 1, 31/6   |
| at last. This thing was          | <b>tried</b>    | And verified, Here by a              | 1, 17/63  |
| a fool. And an old               | <b>trot</b>     | , That good can wot, But             | 1, 16/27  |
| said. You be dismayed, With      | <b>trouble</b>  | I understand. Indeed quoth he        | 1, 24/302 |
| babble, their minds to declare   | <b>Trowing</b>  | themselves, gay fantasies to draw    | 1, 31/14  |
| making thee so wise? How         | <b>TRUE</b>     | is for this year thy                 | 1, 10/28  |
| here I lie. Adieu, my            | <b>TRUE</b>     | spouse, my worthy lord, The          | 1, 11/44  |
| I durst well swear, as           | <b>TRUE</b>     | shall you them find, In              | 1, 43/311 |
| right to further. With him       | <b>truly</b>    | , Fain speak would I. Sir            | 1, 23/261 |
| tax, I counsel you either        | <b>truss</b>    | up your packs And take               | 1, 42/304 |
| ELIZABETH Ye that put your       | <b>trust</b>    | and confidence, In worldly riches    | 1, 9/2    |
| And so he shall, I               | <b>trust</b>    | unto the best. But I                 | 1, 25/314 |
| him be. To them that             | <b>trust</b>    | in fortune Thou that art             | 1, 34/95  |
| from them that in her            | <b>trust</b>    | , She flies away and lays            | 1, 37/171 |
| needs meddle with her treasure,  | <b>Trust</b>    | not therein, and spend it            | 1, 40/258 |
| command you not, Fortune to      | <b>trust</b>    | , and eke full well you              | 1, 41/269 |
| thou shalt me not beguile.       | <b>Trust</b>    | shall I God, to enter                | 1, 45/6   |
| Tout a ton desire Jamais         | <b>tu</b>       | ne cesse Pleine de finesse           | 1, 32/28  |
| Till with lugging, Hauling and   | <b>tugging</b>  | , They fell down both at             | 1, 26/367 |
| and rumble, They turn and        | <b>tumble</b>   | , Like pigs in a poke                | 1, 27/373 |
| him poor Diogenes in his         | <b>tunne</b>    | . With her is Bias, whose            | 1, 38/193 |
| in your breast: God may          | <b>turn</b>     | all, And so he shall                 | 1, 25/312 |
| They roll and rumble, They       | <b>turn</b>     | and tumble, Like pigs in             | 1, 27/373 |
| man poor is. Hatred is           | <b>turned</b>   | to love, love to despise             | 1, 38/183 |
| may thou boldly defy her         | <b>turning</b>  | chance: She can thee neither         | 1, 40/255 |
| fist, She runs loose, and        | <b>turns</b>    | where she list. The rolling          | 1, 41/271 |
| hard edge, A month or            | <b>twain</b>    | , Till he was fain, To               | 1, 21/180 |
| the wind, Not one or             | <b>twain</b>    | but thousands in a rout              | 1, 35/115 |

|  |                      |   |           |
|--|----------------------|---|-----------|
| faithful love that did us                | <b>two</b>           | combine, In marriage and peaceable      | 1, 11/45  |
| Envy, Flattery, Deceit, Mischief and     | <b>Tyranny</b>       | . About her comes all the               | 1, 35/130 |
| DEATH Though I be foul                   | <b>ugly</b>          | lean and misshapen, Yet there           | 1, 5/62   |
| Thus when she changes her                | <b>uncertain</b>     | course, Up starts a knave               | 1, 37/180 |
| Of wavering Fortune the full             | <b>uncertain</b>     | lot, If that the answer                 | 1, 41/266 |
| be dismayed, With trouble I              | <b>understand</b>    | . Indeed quoth he, It hath              | 1, 24/302 |
| luck doth stand. With whose              | <b>unhappy</b>       | chance you be so wroth                  | 1, 41/273 |
| of heaven ever sure and                  | <b>uniform</b>       | : Ever after thy calm, look             | 1, 45/7   |
| man she spoils, and the                  | <b>unjust</b>        | enriches. Young men she kills           | 1, 32/43  |
| in the same thing. Lo                    | <b>unlearned</b>     | men now a days, will                    | 1, 31/12  |
| him well, Came and it                    | <b>unlocked</b>      | . The frère said, God speed             | 1, 23/248 |
| and lets old men live                    | <b>Unrighteously</b> | dividing time and season. That          | 1, 32/45  |
| as diverse as them all,                  | <b>Unstable</b>      | here and there among them               | 1, 36/140 |
| gifts for one hour. Fortune              | <b>unworthy</b>      | men sets in honor. Through              | 1, 32/41  |
| break the strife, Heighed them           | <b>upward</b>        | fast. And when they spy                 | 1, 27/380 |
| wheel. He holds fast: but                | <b>upward</b>        | as he flies, She whips                  | 1, 37/164 |
| Have I been well in                      | <b>ure</b>           | , And for your sake, Let                | 1, 22/215 |
| poor sect, it is the                     | <b>usage</b>         | , Only to take what nature              | 1, 39/208 |
| every man, His own craft                 | <b>use</b>           | , All new refuse, And utterly           | 1, 28/429 |
| man to man continually, She              | <b>uses</b>          | to give and take, and                   | 1, 36/150 |
| veris, animum sic pascere rebus,         | <b>Ut</b>            | pictis oculos pascit imaginibus. Namque | 1, 6/112  |
| oculos pascit imaginibus. Namque videbit | <b>uti</b>           | fragilis bona lubrica mundi, Tam        | 1, 6/113  |
| use, All new refuse, And                 | <b>utterly</b>       | let them gone: Play not                 | 1, 29/431 |
| write the labor is in                    | <b>vain</b>          | , For well you wot, mirth               | 1, 33/74  |
| But none could get, The                  | <b>valor</b>         | of a penny. With visage                 | 1, 20/176 |
| here the end of worldly                  | <b>vanity</b>        | . Lo well are ye that                   | 1, 12/75  |
| gens. Fortune, O mighty and              | <b>variable</b>      | What rule thou claim, with              | 1, 32/37  |
| of her nature is ever                    | <b>variable</b>      | . Serve her day and night               | 1, 40/242 |
| her men with change and                  | <b>variance</b>      | . Sometime she looks as lovely          | 1, 34/102 |
| inconvéniets Par mons et par             | <b>vaulx</b>         | Et aux hôpitaux Meurent tant            | 1, 32/34  |
| lubrica mundi, Tam cito non              | <b>veniunt</b>       | , quam cito pretereunt, Gaudia laus     | 1, 6/114  |
| y prens plaisir. Par toi                 | <b>vennent</b>       | maux Et guerres mortelle Tous           | 1, 32/31  |
| And upon him stood lady                  | <b>Venus</b>         | goddess of love, and by                 | 1, 4/35   |
| was the writing that followed.           | <b>VENUS</b>         | AND CUPID Whoso not knows               | 1, 4/38   |
| strength power and might, Of             | <b>Venus</b>         | and me her little son                   | 1, 4/40   |
| was painted the image of                 | <b>Venus</b>         | and Cupid, that were in                 | 1, 4/48   |
| fair and bright, As goodly               | <b>Venus</b>         | mother of Cupid. She beckons            | 1, 34/104 |
| This thing was tried And                 | <b>verified</b>      | , Here by a sergeant late               | 1, 17/64  |
| to thee alone, Immortal God,             | <b>verily</b>        | three in one, I me                      | 1, 13/83  |
| putat arte homines, Ille potest          | <b>veris</b>         | , animum sic pascere rebus, Ut          | 1, 6/111  |
| iuvat spectare figuras, Sed mira         | <b>veros</b>         | quas putat arte homines, Ille           | 1, 6/110  |
| Fortune perverse Qui le monde            | <b>verse</b>         | Tout a ton desire Jamais                | 1, 31/26  |
| PAGEANT                                  | <b>VERSES</b>        | Master Thomas More in his               | 1, 3/1    |
| cloth, with nine pageants, and           | <b>verses</b>        | over every of those pageants            | 1, 3/4    |
| every of those pageants: which           | <b>verses</b>        | expressed and declared, what the        | 1, 3/5    |
| painted the things that the              | <b>verses</b>        | over them did ( in effect               | 1, 3/7    |
| did ( in effect ) declare, which         | <b>verses</b>        | here follow. In the first               | 1, 3/8    |

|   |                  |                                     |           |
|---|------------------|-------------------------------------|-----------|
| pageant were there written these        | <b>verses</b>    | in Latin following. % THE           | 1, 6/106  |
| steed. These things become a            | <b>very</b>      | man indeed, Yet thinks this         | 1, 4/30   |
| boast, I am Eternity, The               | <b>very</b>      | name signifies well, That mine      | 1, 6/98   |
| O mortal folk, what we                  | <b>very</b>      | blind, That we least fear           | 1, 11/55  |
| pictis oculos pascit imaginibus. Namque | <b>videbit</b>   | uti fragilis bona lubrica mundi     | 1, 6/113  |
| her hand: Love manner and               | <b>virtue</b>    | : they be only those Which          | 1, 40/253 |
| of hue. God make you                    | <b>virtuous</b>  | , wise, and fortunate. Adieu, sweet | 1, 12/68  |
| valor of a penny. With                  | <b>visage</b>    | stout, He bore it out               | 1, 20/177 |
| dabit eternam nobis pro munere          | <b>vitam</b>     | , In permansuro ponite vota deo     | 1, 7/119  |
| compassed all round For in              | <b>voice</b>     | of people is my chief               | 1, 5/75   |
| munere vitam, In permansuro ponite      | <b>vota</b>      | QUEEN                               | 1, 7/120  |
| This much at my desire,                 | <b>Vouchsafe</b> | to do, As to go                     | 1, 23/270 |
| presume. Some in English, blindly       | <b>wade</b>      | and wander. Another in Latin        | 1, 31/17  |
| his pride. He weeps and                 | <b>wails</b>     | and curses her full sore            | 1, 36/153 |
| ready straight, On him to               | <b>wait</b>      | , As soon as on the                 | 1, 20/157 |
| and riches, come forth and              | <b>wait</b>      | on me. And he that                  | 1, 34/93  |
| foolish apes, How earnestly they        | <b>walk</b>      | about their japes. Of this          | 1, 38/207 |
| spy, The captains lie, Both             | <b>waltring</b>  | on the place, The frère's           | 1, 27/383 |
| in English, blindly wade and            | <b>wander</b>    | . Another in Latin blows forth      | 1, 31/17  |
| friendly on thee cast her               | <b>wandering</b> | eyes, Embrace thee in her           | 1, 39/230 |
| bait she brings forth her               | <b>ware</b>      | , Silver, gold, rich pearl, and     | 1, 35/117 |
| of Fortune count them borrowed          | <b>ware</b>      | . To Them that Seek Fortune         | 1, 41/263 |
| loves reprobable. Thou may not          | <b>warrant</b>   | thy gifts for one hour              | 1, 32/40  |
| that other hand, Also restless          | <b>watch</b>     | from sleep with travail kept        | 1, 35/127 |
| throne Amid her treasure and            | <b>wavering</b>  | riches, Proudly she hovers as       | 1, 35/122 |
| to prove and assay Of                   | <b>wavering</b>  | Fortune the full uncertain lot      | 1, 41/266 |
| erst despised children small, Shall     | <b>wax</b>       | a child again and be                | 1, 4/45   |
| In philosophy, Or a peddler,            | <b>Wax</b>       | a meddler, In theology, All         | 1, 17/55  |
| there, For wrath and fear,              | <b>Waxed</b>     | well nigh wood, Said whore's        | 1, 26/341 |
| own wit, And took another               | <b>way</b>       | : First fair and well, A            | 1, 18/110 |
| But then him thought, That              | <b>way</b>       | was naught, And there he            | 1, 19/115 |
| thing, Said maiden go thy               | <b>way</b>       | , And fetch him hither. That        | 1, 24/284 |
| shall obey, Come on thy                 | <b>way</b>       | , I have thee in my                 | 1, 25/334 |
| wight then follow his own               | <b>way</b>       | . And he that out of                | 1, 34/90  |
| first and my distress, Sundry           | <b>ways</b>      | , and reckon there again The        | 1, 10/33  |
| law, That never saw, The                | <b>ways</b>      | to buy and sell, Weening            | 1, 16/35  |
| Wise and discreet: the public           | <b>weal</b>      | therefore, I help to rule           | 1, 4/53   |
| a strange reckoning: Riches, honor,     | <b>wealth</b>    | , and ancestry Hath me forsaken     | 1, 9/14   |
| I had not gone. If                      | <b>wealth</b>    | might have me saved, I              | 1, 10/17  |
| This year to live in                    | <b>wealth</b>    | and delice. Lo, where to            | 1, 10/24  |
| here I lie. O brittle                   | <b>wealth</b>    | , ay full of bitterness, Thy        | 1, 10/30  |
| have I, More woe than                   | <b>wealth</b>    | , and lo here I lie                 | 1, 10/36  |
| shall spy, That riches, worship,        | <b>wealth</b>    | , and dignity, Joy, rest, and       | 1, 33/55  |
| and will himself enhance, In            | <b>wealth</b>    | and riches, come forth and          | 1, 34/93  |
| some she sends children, riches,        | <b>wealth</b>    | , Honor, worship, and reverence all | 1, 42/297 |
| one be by her power,                    | <b>Wealthy</b>   | and wretched both in an             | 1, 38/186 |
| the gere, That he would                 | <b>wear</b>      | , He rought not what he             | 1, 19/136 |

|                                   |                     |                                     |           |
|-----------------------------------|---------------------|-------------------------------------|-----------|
| help is ever comfortless, A       | <b>weary</b>        | burden odious and loath, To         | 1, 33/79  |
| Fast by her side doth             | <b>weary</b>        | Labor stand, There Fear also        | 1, 35/124 |
| butler, Become a cutler, I        | <b>ween</b>         | shall prove a fool. And             | 1, 16/26  |
| ways to buy and sell,             | <b>Weening</b>      | to rise, By merchandise, I          | 1, 16/36  |
| garnished out of measure, And     | <b>weens</b>        | to have Fortune always at           | 1, 34/100 |
| boots not for me to               | <b>weep</b>         | and cry; Pray for my                | 1, 12/63  |
| first can never cease but         | <b>weep</b>         | , To see how thick the              | 1, 38/203 |
| down goes his pride. He           | <b>weeps</b>        | and wails and curses her            | 1, 36/153 |
| Now make good cheer, And          | <b>welcome</b>      | every one. The Prologue As          | 1, 29/434 |
| Eternity, The very name signifies | <b>well</b>         | , That mine empire infinite shall   | 1, 6/98   |
| no better be. Yourself wot        | <b>well</b>         | that in this realm was              | 1, 9/7    |
| that you, And your children       | <b>well</b>         | may edify. My place built           | 1, 11/42  |
| end of worldly vanity. Lo         | <b>well</b>         | are ye that earthly folly           | 1, 12/76  |
| painting fall, His thrift is      | <b>well</b>         | nigh done. A black draper           | 1, 15/20  |
| I pray God speed him              | <b>well</b>         | . A merchant eke, That will         | 1, 16/38  |
| But to suffice His child,         | <b>well</b>         | thrice, That money was too          | 1, 18/85  |
| But this young man, So            | <b>well</b>         | began, His money to employ          | 1, 18/94  |
| another way: First fair and       | <b>well</b>         | , A great deal He dug               | 1, 18/111 |
| to enclose, Then wist he          | <b>well</b>         | , Whatever fell, He could it        | 1, 19/126 |
| he went out, A sergeant           | <b>well</b>         | and fair, Was ready straight        | 1, 20/155 |
| the same, Have I been             | <b>well</b>         | in ure, And for your                | 1, 22/215 |
| his side, To see how              | <b>well</b>         | he frèreed. Then forth a            | 1, 22/236 |
| a damsel, That heard him          | <b>well</b>         | , Came and it unlocked. The         | 1, 23/247 |
| man, It is told me:               | <b>Well</b>         | sir quoth she, And if               | 1, 23/253 |
| For wrath and fear, Waxed         | <b>well</b>         | nigh wood, Said whore's son         | 1, 26/341 |
| overthrown. Yet was this man,     | <b>Well</b>         | afeared then, Lest he the           | 1, 26/352 |
| And up he start, And              | <b>well</b>         | he laid about, And so               | 1, 26/359 |
| great fears, He thought him       | <b>well</b>         | a fled. Quoth he now                | 1, 28/416 |
| labor is in vain, For             | <b>well</b>         | you wot, mirth, honor, and          | 1, 33/75  |
| lord what he thinks himself       | <b>well</b>         | . That may set once his             | 1, 37/162 |
| many more than I may              | <b>well</b>         | rehearse. Thus double fortune, when | 1, 37/169 |
| that ye think you too             | <b>well</b>         | at ease. And first, upon            | 1, 39/228 |
| to trust, and eke full            | <b>well</b>         | you wot, I have of                  | 1, 41/269 |
| in my mind, I durst               | <b>well</b>         | swear, as true shall you            | 1, 43/311 |
| Anne, and Katherine, Farewell, my | <b>well-beloved</b> | sisters three, O Lady Briget        | 1, 12/73  |
| While he was blind The            | <b>wench</b>        | behind, Leaned him laid on          | 1, 27/388 |
| That without doubt, When he       | <b>went</b>         | out, A sergeant well and            | 1, 20/154 |
| a friend of his, He               | <b>went</b>         | and there abode, Where as           | 1, 21/191 |
| your heart at ease. Down          | <b>went</b>         | the maid, The merchant said         | 1, 25/321 |
| thou gone from me, At             | <b>Westminster</b>  | that goodly work of yours           | 1, 11/39  |
| enclose, Then wist he well,       | <b>Whatever</b>     | fell, He could it never             | 1, 19/127 |
| once his hand upon her            | <b>wheel</b>        | . He holds fast: but upward         | 1, 37/163 |
| he flies, She whips her           | <b>wheel</b>        | about, and there he lies            | 1, 37/165 |
| upward as he flies, She           | <b>whips</b>        | her wheel about, and there          | 1, 37/165 |
| looks proud and high. She         | <b>whirls</b>       | about and plucks away as            | 1, 36/147 |
| done. A black draper, With        | <b>white</b>        | paper, To go to writing             | 1, 16/22  |
| may further and increase, A       | <b>whole</b>        | region in joy, rest, and            | 1, 34/87  |

|                                   |                |                                       |           |
|-----------------------------------|----------------|---------------------------------------|-----------|
| Waxed well nigh wood, Said        | <b>whore's</b> | son thief, With a mischief            | 1, 26/342 |
| carry thence, And asked him       | <b>why</b>     | he naught carried out. I              | 1, 38/197 |
| whose country lacked defense, And | <b>whylom</b>  | of their foes stood in                | 1, 38/195 |
| a good purvey For every           | <b>whyt</b>    | , By his own wit, And                 | 1, 18/108 |
| That good men lose, to            | <b>wicked</b>  | doth she give. She has                | 1, 32/46  |
| none in all this world            | <b>wide</b>    | , That may my power withstand         | 1, 5/63   |
| the last, The maid and            | <b>wife</b>    | , To break the strife, Heighed        | 1, 27/378 |
| With a great battledore. The      | <b>wife</b>    | came yet And with her                 | 1, 27/393 |
| plucks him with a shrewd          | <b>wife</b>    | . Then for as much as                 | 1, 42/299 |
| himself the governance. Let every | <b>wight</b>   | then follow his own way               | 1, 34/90  |
| beckons and smiles upon every     | <b>wight</b>   | . But this cheer feigned, may         | 1, 34/105 |
| by mischance, Men with some       | <b>wile</b>    | , Might him beguile, And diminish     | 1, 18/102 |
| all in worth, for it              | <b>will</b>    | be no other. Farewell, my             | 1, 12/60  |
| Another faculty, For he that      | <b>will</b>    | , And can no skill, Is                | 1, 15/12  |
| the cup, With her physic,         | <b>Will</b>    | keep one sick, Till she               | 1, 16/31  |
| well. A merchant eke, That        | <b>will</b>    | go seek, By all the                   | 1, 16/40  |
| you when. When an hatter          | <b>Will</b>    | go smatter, In philosophy, Or         | 1, 17/52  |
| the frère: Now if you             | <b>will</b>    | . Know how it feel, Take              | 1, 17/72  |
| I fear quoth he, It               | <b>will</b>    | not be, For he will                   | 1, 21/208 |
| will not be, For he               | <b>will</b>    | not come out. The sergeant            | 1, 21/209 |
| avail certain. Quoth she I        | <b>will</b>    | , Stand you here still, Till          | 1, 24/276 |
| unlearned men now a days,         | <b>will</b>    | not spare To write, to                | 1, 31/12  |
| List for to live, and             | <b>will</b>    | himself enhance, In wealth and        | 1, 34/92  |
| on me. And he that                | <b>will</b>    | be a beggar, let him                  | 1, 34/94  |
| Poverty that of her gifts         | <b>will</b>    | nothing take, With merry cheer        | 1, 38/187 |
| servants by themselves and you    | <b>will</b>    | , That one is free, that              | 1, 39/215 |
| so thou list devise, She          | <b>will</b>    | thee grant it liberally perhaps       | 1, 39/234 |
| man some parcel of his            | <b>will</b>    | . That he may pray therefore          | 1, 42/291 |
| man all things that he            | <b>will</b>    | ask, But as herself lists             | 1, 42/301 |
| nor advance. But and thou         | <b>wilt</b>    | needs meddle with her treasure        | 1, 40/257 |
| in conclusion, what thou shall    | <b>win</b>     | thereby Shall not be worth            | 1, 40/245 |
| kneel and gape after the          | <b>wind</b>    | , Not one or twain but                | 1, 35/114 |
| slyly toss, One man to            | <b>winning</b> | of another's loss. And when           | 1, 36/151 |
| all mine with me about:           | <b>Wisdom</b>  | he meant, not fortunes brittle        | 1, 38/199 |
| the last and best part.           | <b>Wise</b>    | and discreet: the public weal         | 1, 4/53   |
| a fool, some of your              | <b>wise</b>    | brain. In the sixth pageant           | 1, 5/68   |
| God's secrets making thee so      | <b>wise</b>    | ? How true is for this                | 1, 10/27  |
| hue. God make you virtuous,       | <b>wise</b>    | , and fortunate. Adieu, sweet heart   | 1, 12/68  |
| learn to be a frère.              | <b>Wise</b>    | men always, Affirm and say            | 1, 15/3   |
| he can And in no                  | <b>wise</b>    | , To enterprise, Another faculty, For | 1, 15/9   |
| laid it, In like manner           | <b>wise</b>    | . Yet on the gere, That               | 1, 19/134 |
| where I began, In any             | <b>wise</b>    | , I would advise, And counsel         | 1, 28/426 |
| forth a dark fume As              | <b>wise</b>    | as a great headed Ass                 | 1, 31/19  |
| bounden sure and fast With        | <b>wise</b>    | provision, I have overcast. Without   | 1, 33/64  |
| is to be fortunate than           | <b>wise</b>    | . And therefore hath there some       | 1, 33/66  |
| Fast by her stands the            | <b>wise</b>    | many                                  | 1, 38/190 |
| His money to enclose, Then        | <b>wist</b>    | he well, Whatever fell, He            | 1, 19/126 |

|  |                  |                                      |           |
|--|------------------|--------------------------------------|-----------|
| Depart again, But that he              | <b>wist</b>      | not whither. Then after this         | 1, 21/188 |
| every whyt, By his own                 | <b>wit</b>       | , And took another way: First        | 1, 18/109 |
| good hap there may no                  | <b>wit</b>       | suffice, Better is to be             | 1, 33/65  |
| a fools' paradise: And forth           | <b>withal</b>    | what so thou list devise             | 1, 39/233 |
| labor and smart. Therefore Cupid       | <b>withdraw</b>  | thy fiery dart, Chargeable matters   | 1, 4/55   |
| wide, That may my power                | <b>withstand</b> | or escape. Therefore sage father     | 1, 5/64   |
| Lo thus diverse heads, diverse         | <b>wits</b>      | . Fortune alone as diverse as        | 1, 36/138 |
| chair, set apart your pride,           | <b>Witsafe</b>   | to lend ( though it be               | 1, 5/67   |
| I never see. Almighty God,             | <b>witsave</b>   | to grant that you, And               | 1, 11/41  |
| endured yet have I, More               | <b>woe</b>       | than wealth, and lo here             | 1, 10/36  |
| Through fortune the innocent in        | <b>woe</b>       | and sorrow shriek. The just          | 1, 32/42  |
| labor to purchase care and             | <b>woe</b>       | . That other laughs to see           | 1, 38/205 |
| my favor there is nothing              | <b>won</b>       | . Many a matter have I               | 1, 33/60  |
| gives thee today, With labor           | <b>won</b>       | she shall happily tomorrow Pluck     | 1, 40/248 |
| and Philosophers sects three, How      | <b>wonderful</b> | they were, in all their              | 1, 31/4   |
| and fear, Waxed well nigh              | <b>wood</b>      | , Said whore's son thief, With       | 1, 26/341 |
| his face, That he was                  | <b>wood</b>      | for pain: The frère frappe           | 1, 28/401 |
| Finish. quod T. M. The                 | <b>Words</b>     | of Fortune to the People             | 1, 32/52  |
| me, At Westminster that goodly         | <b>work</b>      | of yours, Mine own dear              | 1, 11/39  |
| they were, in all their                | <b>works</b>     | How eloquent, how inventive in       | 1, 31/4   |
| is none in all this                    | <b>world</b>     | wide, That may my power              | 1, 5/63   |
| flower. Who may in the                 | <b>world</b>     | have a name eternal, When            | 1, 6/89   |
| shall in process destroy the           | <b>world</b>     | and all? In the eighth               | 1, 6/90   |
| never shall See in this                | <b>world</b>     | , wherefore to thee alone, Immortal  | 1, 13/82  |
| and loath, To all the                  | <b>world</b>     | , and also to himself both           | 1, 33/80  |
| About her comes all the                | <b>world</b>     | to beg. He asks land                 | 1, 36/131 |
| money have, Though all the             | <b>world</b>     | account him for a knave              | 1, 36/137 |
| to spare, And all this                 | <b>world</b>     | compass to forfare. As her           | 1, 40/240 |
| your trust and confidence, In          | <b>worldly</b>   | riches and frail prosperity, That    | 1, 9/3    |
| Lo here the end of                     | <b>worldly</b>   | vanity. Lo well are ye               | 1, 12/75  |
| That heap up this wretched             | <b>world's</b>   | treasure, Thy fingers enshrined with | 1, 34/97  |
| Lo here I lie. If                      | <b>worship</b>   | might have kept me, I                | 1, 10/16  |
| you shall spy, That riches,            | <b>worship</b>   | , wealth, and dignity, Joy, rest     | 1, 33/55  |
| sends children, riches, wealth, Honor, | <b>worship</b>   | , and reverence all his life         | 1, 42/298 |
| good cheer. Take all in                | <b>worth</b>     | , for it will be no                  | 1, 12/60  |
| or sentence, that is ought             | <b>worth</b>     | . Nevertheless though rude I be      | 1, 31/8   |
| all their cunning is not               | <b>worth</b>     | a straw Some in French               | 1, 31/15  |
| and that, and all not                  | <b>worth</b>     | an egg: He would in                  | 1, 36/133 |
| win thereby Shall not be               | <b>worth</b>     | thy service I dare say               | 1, 40/246 |
| I not born of old                      | <b>worthy</b>    | lineage? Was not my mother           | 1, 9/9    |
| Adieu, my true spouse, my              | <b>worthy</b>    | lord, The faithful love that         | 1, 11/44  |
| lie. Farewell, Madam, my lord's        | <b>worthy</b>    | mother, Comfort your son, and        | 1, 12/58  |
| power. Thus fell Darius the            | <b>worthy</b>    | king of Persia. Thus fell            | 1, 37/167 |
| may no better be. Yourself             | <b>wot</b>       | well that in this realm              | 1, 9/7    |
| my daughter, lady Margaret; God        | <b>wot</b>       | full sore it has grieved             | 1, 11/52  |
| old trot, That good can                | <b>wot</b>       | , But ever kiss the cup              | 1, 16/28  |
| in vain, For well you                  | <b>wot</b>       | , mirth, honor, and riches, Better   | 1, 33/75  |

|                                   |                     |   |           |
|-----------------------------------|---------------------|---|-----------|
| and eke full well you             | <b>wot</b>          | , I have of her no                      | 1, 41/269 |
| was, Or he could pass,            | <b>Wrapped</b>      | about the pate, While that              | 1, 17/68  |
| pouch. This merchant there, For   | <b>wrath</b>        | and fear, Waxed well nigh               | 1, 26/340 |
| how Fortune's household goes to   | <b>wreck</b>        | . Fast by her stands the                | 1, 38/189 |
| penury and pain. The needy        | <b>wretch</b>       | that lingers in distress, Without       | 1, 33/77  |
| kin, That heap up this            | <b>wretched</b>     | world's treasure, Thy fingers enshrined | 1, 34/97  |
| brittle men are feign, ( So       | <b>wretched</b>     | is our nature and so                    | 1, 35/111 |
| by her power, Wealthy and         | <b>wretched</b>     | both in an hour. Poverty                | 1, 38/186 |
| them as we see, Betwixt           | <b>wretchedness</b> | and felicity. Now have I                | 1, 39/221 |
| days, will not spare To           | <b>write</b>        | , to babble, their minds to             | 1, 31/13  |
| by them. But let them             | <b>write</b>        | the labor is in vain                    | 1, 33/74  |
| over this second pageant the      | <b>writing</b>      | was thus. MANHOOD Manhood I             | 1, 3/24   |
| third pageant, this was the       | <b>writing</b>      | that followed. VENUS AND CUPID          | 1, 4/37   |
| over this sixth pageant the       | <b>writing</b>      | was as follows. FAME Fame               | 1, 5/71   |
| white paper, To go to             | <b>writing</b>      | school, An old butler, Become           | 1, 16/23  |
| And over this pageant was         | <b>written</b>      | as follows. CHILDHOOD I am              | 1, 3/10   |
| this eighth pageant, was it       | <b>written</b>      | as follows. ETERNITY Me need            | 1, 6/95   |
| over this pageant were there      | <b>written</b>      | these verses in Latin following         | 1, 6/106  |
| this, My deadly foes and          | <b>written</b>      | many a book, To my                      | 1, 33/68  |
| But it made some folk             | <b>wroth</b>        | . But this officer, This feigned        | 1, 24/290 |
| unhappy chance you be so          | <b>wroth</b>        | , You know yourself came never          | 1, 41/273 |
| cesse Pleine de finesse Et        | <b>y</b>            | prens plaisir. Par toi venient          | 1, 32/30  |
| I lately promised otherwise, This | <b>year</b>         | to live in wealth and                   | 1, 10/24  |
| How true is for this              | <b>year</b>         | thy prophecy? The year yet              | 1, 10/28  |
| this year thy prophecy? The       | <b>year</b>         | yet lasts, and lo now                   | 1, 10/29  |
| was painted a goodly fresh        | <b>young</b>        | man riding upon a goodly                | 1, 3/19   |
| pageant, was painted the goodly   | <b>young</b>        | man, in the second pageant              | 1, 4/33   |
| begun with less. But this         | <b>young</b>        | man, So well began, His                 | 1, 18/93  |
| spoils, and the unjust enriches.  | <b>Young</b>        | men she kills, and lets                 | 1, 32/44  |
| Westminster that goodly work of   | <b>yours</b>        | , Mine own dear lord now                | 1, 11/39  |
| Master Thomas More in his         | <b>youth</b>        | devised in his father's house           | 1, 3/2    |



# A Concordance of Major Terms in Thomas More’s *Life of Pico*

## Alphabetical Listing

|         |    |         |     |         |     |
|---------|----|---------|-----|---------|-----|
| A.....  | 2  | I.....  | 81  | Q.....  | 145 |
| B.....  | 9  | J ..... | 85  | R ..... | 146 |
| C.....  | 17 | K ..... | 87  | S.....  | 152 |
| D ..... | 31 | L.....  | 88  | T ..... | 173 |
| E.....  | 41 | M.....  | 100 | U ..... | 191 |
| F.....  | 49 | N ..... | 114 | V ..... | 194 |
| G ..... | 60 | O ..... | 124 | W ..... | 199 |
| H ..... | 71 | P.....  | 130 | Y ..... | 210 |
|         |    |         |     | Z ..... | 210 |

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Page and line numbers refer to volume 1, *Life of Pico*, of *The Complete Works of St. Thomas More*, eds. Anthony G. Edwards, Katherine G. Rogers, and Clarence H. Miller (Yale UP, 1997), but the text with modernized spelling is taken from volume 1, *Life of Pico*, of *The English Works of Sir Thomas More*, ed. W. E. Campbell (The Dial Press, 1931).

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# THE CONCORDANCE

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

| <u>Context</u>                                | <u>Word</u>           | <u>Context</u>                         | <u>Volume, Page/Line</u> |
|---|-----------------------|--|--------------------------|
| hated them and so greatly                     | <b>abhorred</b>       | them that, when Hercules Estensis      | 1, 60/6                  |
| that he more hated and                        | <b>abhorred</b>       | , considering that they served of      | 1, 61/1                  |
| desire of whom he not                         | <b>abhorring</b>      | (the way of life set                   | 1, 58/13                 |
| but in spirit, if Christ                      | <b>abide</b>          | in us " ) I therefore                  | 1, 50/17                 |
| that it were shame to                         | <b>abide</b>          | still in the better and                | 1, 85/15                 |
| not master us. I therefore,                   | <b>abiding</b>        | firmly in this opinion, set            | 1, 86/20                 |
| and overseeing of these base,                 | <b>abject</b>         | , and vile earthly trifles. His        | 1, 67/9                  |
| cunning of all philosophy was                 | <b>able</b>           | to make him proud, not                 | 1, 64/18                 |
| great occasion of sin, were                   | <b>able</b>           | to pull him back into                  | 1, 64/23                 |
| if ye be now not                              | <b>able</b>           | ." Of his Loving Mind                  | 1, 67/18                 |
| thing, since those things are                 | <b>able</b>           | sufficiently to satisfy the desire     | 1, 85/21                 |
| pride. For he that is                         | <b>able</b>           | of himself anything to get             | 1, 93/26                 |
| himself anything to get is                    | <b>able</b>           | of himself that same thing             | 1, 93/26                 |
| sin ponder and weigh, Who                     | <b>able</b>           | were to bear Thy punishment            | 1, 119/22                |
| showed that mighty love Which                 | <b>able</b>           | was Thy dreadful majesty To            | 1, 121/16                |
| year of his age and                           | <b>abode</b>          | at Florence, he was suddenly           | 1, 69/23                 |
| in presence for joy, in                       | <b>absence</b>        | for sorrow. To languish ever           | 1, 112/24                |
| than to be from God                           | <b>absent</b>         | , And glad to die, so                  | 1, 114/28                |
| that a perfect man should                     | <b>abstain</b>        | , not only from unlawful pleasures     | 1, 98/12                 |
| honourable, for the great plenteous           | <b>abundance</b>      | of all such virtues the                | 1, 52/15                 |
| Multiplicatae sunt infirmitates eorum postea  | <b>acceleraverunt</b> | . Non congregabo conventicula eorum de | 1, 93/6                  |
| Multiplicatae sent infirmitates eorum, postea | <b>acceleraverunt</b> | ? " Their infirmities be multiplied    | 1, 97/9                  |
| apostle : Quid habes quod non                 | <b>accepisti</b>      | ? " What hast thou that                | 1, 94/3                  |
| creature. Moreover, we should not             | <b>accept</b>         | for God, that is to                    | 1, 96/12                 |
| whom that He List to                          | <b>accept</b>         | : which wheresoever He taketh Whom     | 1, 120/13                |
| if thou long to be                            | <b>acceptable</b>     | to God, if thou covet                  | 1, 82/19                 |
| the Jews because God had                      | <b>accepted</b>       | them as worthy to suffer               | 1, 88/10                 |
| suddenly taken with a fervent                 | <b>access</b>         | which so far forth crept               | 1, 69/24                 |
| the things which we may                       | <b>account</b>        | for our own, of which                  | 1, 51/26                 |
| desired him to receive his                    | <b>account</b>        | of such money as he                    | 1, 67/11                 |
| whatsoever men think on thee,                 | <b>account</b>        | it for nothing, but regard             | 1, 91/6                  |
| and not without a cause)                      | <b>accounted</b>      | among the chief orators and            | 1, 54/13                 |
| Shall thee of slothful cowardice              | <b>accuse</b>         | : God will thee help if                | 1, 112/7                 |
| that forthwithal he forsook his               | <b>accustomed</b>     | vice and reformed his conditions       | 1, 68/2                  |
| more profitable, neither to the               | <b>achieving</b>      | of temperance in prosperity, nor       | 1, 51/6                  |
| they be born to the                           | <b>achieving</b>      | of some great thing. But               | 1, 53/21                 |
| them that belong to the                       | <b>achieving</b>      | of noble acts; let us                  | 1, 62/14                 |
| same Jerome showed to his                     | <b>acquaintance</b>   | that Picus had after his               | 1, 74/6                  |
| occasion of some good virtuous                | <b>act</b>            | . Sometime he secretly casteth in      | 1, 105/21                |
| letters to the civil and                      | <b>active</b>         | life, saying that in vain              | 1, 84/15                 |

|  |                    |  |           |
|--|--------------------|--|-----------|
| that from contemplation to the           | <b>active</b>      | living?that is to say                    | 1, 85/13  |
| to the achieving of noble                | <b>acts</b>        | ; let us as we can                       | 1, 62/14  |
| the entreating of some profitable        | <b>acts</b>        | and outward business. Certainly, my      | 1, 84/18  |
| to the use of some                       | <b>actual</b>      | business, he judged a thing              | 1, 83/28  |
| sin original? Who doth not               | <b>actual</b>      | sin in sundry wise? But                  | 1, 120/2  |
| heaven, crying with the prophet :        | <b>Ad</b>          | te Domine levavi animam meam             | 1, 91/25  |
| mihi intellectum : insuper et usque      | <b>ad</b>          | noctem increpuerunt me renes mei         | 1, 93/11  |
| saith here suingly, Et usque             | <b>ad</b>          | noctem increpuerunt me renes mei         | 1, 100/11 |
| us in the sin of                         | <b>Adam</b>        | , for the sovereign love that            | 1, 70/20  |
| God art Thou," he                        | <b>addeth</b>      | thereunto that our Lord hath             | 1, 96/21  |
| all pleasures, therefore the prophet     | <b>addeth</b>      | , Dominus pars hereditatis meae? Our     | 1, 98/17  |
| soul is glad," he                        | <b>addeth</b>      | the cause, saying, Quoniam non           | 1, 101/15 |
| Notas mihi fecisti vias vitae :          | <b>adimplebis</b>  | me laetitia cum vultu tuo                | 1, 93/17  |
| of God, therefore it followeth,          | <b>Adimplebis</b>  | me laetitia cum vultu tuo                | 1, 102/7  |
| perpetual pain; but he is                | <b>adjudged</b>    | for a while to the                       | 1, 73/18  |
| is so that he is                         | <b>adjudged</b>    | to that fire from which                  | 1, 74/9   |
| oftentimes in communication he would     | <b>admonish</b>    | his familiar friends how greatly         | 1, 66/8   |
| of negligence. His friends oftentimes    | <b>admonished</b>  | him that he should not                   | 1, 67/2   |
| have appointed themselves in the         | <b>adoption</b>    | whereof they should be happy             | 1, 90/17  |
| not with his love. To                    | <b>adorn</b>       | himself for the pleasure of              | 1, 112/14 |
| But with fair virtue to                  | <b>adorn</b>       | thy soul. The Fourth Property            | 1, 114/17 |
| ne shaft sustain (be not                 | <b>adread</b>      | ) Half the dolour, grief and             | 1, 115/15 |
| get some lucre or worldly                | <b>advantage</b>   | . John Picas Earl of Mirandala           | 1, 84/12  |
| all your glory, all the                  | <b>advantage</b>   | that ye hawk after, and                  | 1, 86/23  |
| no distress endure, And great            | <b>adventurers</b> | oft curse the dice: Jeopard              | 1, 106/17 |
| wood lion, the fiend, our                | <b>adversary</b>   | , Runneth about seeking whom he          | 1, 105/9  |
| the purchasing of patience in            | <b>adversity</b>   | , nor to the despising of                | 1, 51/8   |
| very happy mind, which none              | <b>adversity</b>   | might oppress, which no prosperity       | 1, 64/17  |
| a strong defence against all             | <b>adversity</b>   | and a sure portcullis against            | 1, 70/10  |
| must he need sustain Sorrow,             | <b>adversity</b>   | , labour, grief, and pain. The           | 1, 102/27 |
| labour, incommodity, or smart, Loss,     | <b>adversity</b>   | , trouble, grief, or pain: And           | 1, 115/7  |
| Half the dolour, grief and               | <b>adversity</b>   | That He already suffered hath            | 1, 115/16 |
| When they be sundered, for               | <b>adversity</b>   | . Like affections feeleth eke the        | 1, 118/5  |
| price look thou well thee                | <b>advise</b>      | , Thou sellest thy soul therefor         | 1, 109/16 |
| men would look upon themselves           | <b>advisedly</b>   | they should see a more                   | 1, 76/10  |
| There was sometime in [                  | <b>Aeaea</b>       | ] a woman called Circe                   | 1, 75/17  |
| Devotion than Cunning. The little        | <b>affection</b>   | of an old man or                         | 1, 66/5   |
| which both his own natural               | <b>affection</b>   | and the study of philosophy              | 1, 68/22  |
| evil things, foolish, dissolute, without | <b>affection</b>   | , without covenant, without mercy; which | 1, 80/9   |
| of the soul, with very                   | <b>affection</b>   | speaketh to God, and in                  | 1, 82/10  |
| the ground with an humble                | <b>affection</b>   | of devout mind, not from                 | 1, 82/22  |
| truth. But in the inward                 | <b>affections</b>  | of the mind he cleaved                   | 1, 69/7   |
| and incline unto sensuality and          | <b>affections</b>  | of the body: then the                    | 1, 75/25  |
| and similitude between our sensual       | <b>affections</b>  | and the brutish properties of            | 1, 75/28  |
| the drink of the bodily                  | <b>affections</b>  | by which we were into                    | 1, 76/6   |
| to say, in the sensual                   | <b>affections</b>  | of the flesh, lest we                    | 1, 76/16  |
| be sundered, for adversity. Like         | <b>affections</b>  | feeleth eke the breast Of                | 1, 118/6  |

|  |                    |  |           |
|--|--------------------|--|-----------|
| is (as Appollonius saith) an             | <b>affinity</b>    | . What he Hated and what               | 1, 68/11  |
| this servant of God, openly              | <b>affirmed</b>    | , and also said that he                | 1, 73/24  |
| true but also truth itself)              | <b>affirmeth</b>   | that our reward shall be               | 1, 88/4   |
| from sin that willingly they             | <b>afflict</b>     | and pain my body. Affliction           | 1, 100/17 |
| knowledge of. Of the Voluntary           | <b>Affliction</b>  | and Paining of his own                 | 1, 63/22  |
| afflict and pain my body.                | <b>Affliction</b>  | is in Scripture oftentimes signified   | 1, 100/17 |
| noble kindred, set many, women           | <b>afire</b>       | on him, from the desire                | 1, 58/13  |
| love set all mine heart                  | <b>afire</b>       | ; That when the journey of             | 1, 122/4  |
| might be some evil occasion              | <b>afterwards</b>  | ) he burned. Of his Study              | 1, 59/15  |
| to preach of Christ."                    | <b>Afterwards</b>  | , I understand, by the especial        | 1, 69/18  |
| frustrated by his death. But             | <b>afterwards</b>  | , he understood that Picus was         | 1, 74/3   |
| swine, some into wolves, which           | <b>afterwards</b>  | walked ever tame about her             | 1, 75/21  |
| the fourteenth year of his               | <b>age</b>         | , by the commandment of his            | 1, 54/23  |
| - second year of his                     | <b>age</b>         | and abode at Florence, he              | 1, 69/23  |
| to non confundentur. Confundantur iniqua | <b>agentes</b>     | supervacue. Vias tuas Domine demonstra | 1, 91/28  |
| tears, and lamentable complaints The     | <b>aid</b>         | of His grace and His                   | 1, 105/5  |
| and devotion. Sometimes that marvelous   | <b>alacrity</b>    | languished and almost fell, and        | 1, 69/9   |
| the Church (which are nowadays,          | <b>alas</b>        | the while, commonly bought and         | 1, 65/4   |
| conflict and fight. And yet              | <b>alas</b>        | he that oft hath known                 | 1, 107/16 |
| this Thy goodness, wringeth us,          | <b>alas</b>        | , For we whom grace had                | 1, 121/1  |
| knew it. When that one                   | <b>Albertus</b>    | , his sister's son, a young            | 1, 70/26  |
| to the above - named                     | <b>Albertus</b>    | and many other credible persons        | 1, 71/11  |
| favourèth neither meat, wine, nor        | <b>ale</b>         | ; He mindeth not what men              | 1, 117/16 |
| of our Holy Father, Pope                 | <b>Alexander</b>   | VI, it plainly appeareth. But          | 1, 57/22  |
| worldly business he fled almost          | <b>alike</b>       | . Notwithstanding, when he was asked   | 1, 68/15  |
| only on every side an                    | <b>allective</b>   | to sin, but over that                  | 1, 79/23  |
| not thou lackest might: Such             | <b>allegations</b> | folly it is to use                     | 1, 112/5  |
| to come worship and praise               | <b>almighty</b>    | God with all his strength              | 1, 53/14  |
| provision and singular goodness of       | <b>almighty</b>    | God, that by this false                | 1, 58/3   |
| laud and thanks therefor to              | <b>almighty</b>    | God, of Whose infinite goodness        | 1, 62/18  |
| saw that, since God is                   | <b>almighty</b>    | , they could not miscarry but          | 1, 64/13  |
| There holdeth me sometimes, by           | <b>almighty</b>    | God, as it were even                   | 1, 80/24  |
| against his soul: This did               | <b>almighty</b>    | God of His goodness provide            | 1, 107/29 |
| and worldly business he fled             | <b>almost</b>      | alike. Notwithstanding, when he was    | 1, 68/15  |
| that marvelous alacrity languished and   | <b>almost</b>      | fell, and after again with             | 1, 69/9   |
| gracious and wise, And yet               | <b>almost</b>      | vanquished with our vice. Grant        | 1, 121/28 |
| Sale of his Lordships and                | <b>Alms</b>        | . Three years before his death         | 1, 62/21  |
| be kept secret) he gave                  | <b>alms</b>        | of his own body. We                    | 1, 63/25  |
| him: and for his plenteous               | <b>alms</b>        | given out with a free                  | 1, 73/13  |
| should now with their prayers,           | <b>alms</b>        | , and other suffrages, help him        | 1, 73/22  |
| heaven; that is to say,                  | <b>almsdeeds</b>   | and prayer. What may we                | 1, 81/27  |
| lifted upward should have God            | <b>alone</b>       | to please shall somewhat unto          | 1, 89/10  |
| sequere,?" Let dead men                  | <b>alone</b>       | with dead men, follow thou             | 1, 90/11  |
| which is content with God                | <b>alone</b>       | ; so that if there were                | 1, 95/17  |
| A LOVER To love one                      | <b>alone</b>       | and condemn all other for              | 1, 112/12 |
| is to love but one                       | <b>alone</b>       | , And for that one all                 | 1, 113/3  |
| heaven and earth directest all           | <b>alone</b>       | : We Thee beseech, good Lord           | 1, 119/16 |

|  |                     |                                    |           |
|--|---------------------|------------------------------------|-----------|
| must without his fleshly wife,               | <b>Alone</b>        | into his Lordés high presence      | 1, 122/8  |
| had to mankind, in the                       | <b>altar</b>        | of the cross willingly and         | 1, 70/21  |
| saying with him that such                    | <b>altercations</b> | were for a logician and            | 1, 60/16  |
| this fight, And long therefor                | <b>although</b>     | we could not judge How             | 1, 103/17 |
| made in his vulgar tongue                    | <b>altogether</b>   | (in detestation of his vice        | 1, 59/13  |
| the end that he may                          | <b>altogether</b>   | wholly have his mind into          | 1, 98/13  |
| present with God and conversant              | <b>alway</b>        | ; For certes, whoso list, he       | 1, 115/29 |
| of his own physicians, as                    | <b>ambassadors</b>  | both to visit him and              | 1, 72/3   |
| of men thirsteth for, or                     | <b>ambition</b>     | seeketh for, they set at           | 1, 86/10  |
| faithful servants with an holy               | <b>ambition</b>     | be proud. " We, "                  | 1, 89/20  |
| friendship of the company, in                | <b>ambitious</b>    | labour for offices and honours     | 1, 78/1   |
| unto his fleshly lust, the                   | <b>ambitious</b>    | man saith to his vainglory         | 1, 95/14  |
| over other, the great Saint                  | <b>Ambrose</b>      | : a swarm of bees flew             | 1, 53/22  |
| to bring him speedily to.                    | <b>Amen</b>         | . Here endeth the life of          | 1, 74/20  |
| there and prayeth for us.                    | <b>Amen</b>         | . TWELVE RULES OF JOHN PICUS       | 1, 102/18 |
| a very tender loving father.                 | <b>Amen</b>         | .                                  | 1, 122/12 |
| since all error is with                      | <b>amendment</b>    | to be taken away and               | 1, 90/1   |
| Be very good and very,                       | <b>amiable</b>      | : Thirdly, of reason be we         | 1, 119/1  |
| Appointed well and nothing set               | <b>amiss</b>        | But all well fashioned, proper     | 1, 114/6  |
| forasmuch as the love and                    | <b>amity</b>        | of Christian folk should be        | 1, 50/14  |
| Picus, by whom all the                       | <b>ancestors</b>    | of this John Picus undoubtedlybear | 1, 51/21  |
| But we shall let his                         | <b>ancestors</b>    | pass, to whom (though they         | 1, 51/22  |
| of the nobleness of his                      | <b>ancestors</b>    | , whose honour maketh us not       | 1, 51/28  |
| the more worshipful that our                 | <b>ancestors</b>    | were, the more vile and            | 1, 52/10  |
| NEPHEW, THE THIRD UNTO ONE                   | <b>ANDREW</b>       | CORNEUS, A NOBLEMAN OF ITALY       | 1, 74/26  |
| the Epistle of Picas to                      | <b>Andrew</b>       | Corneas. This Andrew, a worshipful | 1, 83/23  |
| Picas to Andrew Corneas. This                | <b>Andrew</b>       | , a worshipful man and an          | 1, 83/24  |
| Italy, with whom (as this                    | <b>Andrew</b>       | said) he should be much            | 1, 84/2   |
| Picas Earl of Mirandala to                   | <b>Andrew</b>       | Corneas, Greeting. Ye exhort me    | 1, 84/14  |
| outward business. Certainly, my well-beloved | <b>Andrew</b>       | , I had cast away both             | 1, 84/19  |
| now behold, O my well-beloved                | <b>Angel</b>        | , what madness holdeth us. Love    | 1, 66/19  |
| pains intolerable That He for                | <b>angel</b>        | never would endure. Regard, O      | 1, 111/2  |
| excellent nature; Thou that with             | <b>angel</b>        | art made to be equal               | 1, 111/4  |
| which well testify both his                  | <b>angelic</b>      | wit, his ardent labour, and        | 1, 59/19  |
| Himself from heaven with the                 | <b>angels</b>       | of His virtue, in flame            | 1, 91/9   |
| God, as be the holy                          | <b>angels</b>       | and blessed saints that are        | 1, 96/19  |
| and three in one, Whom                       | <b>angels</b>       | serve, Whose work all creatures    | 1, 119/15 |
| and turning his words to                     | <b>Angelus</b>      | Politianus (to whom he dedicateth  | 1, 66/17  |
| he was never troubled with                   | <b>anger</b>        | , and he said once to              | 1, 64/6   |
| be not by Thy just                           | <b>anger</b>        | spilt. In strait balance of        | 1, 119/19 |
| of a moment in Thine                         | <b>angry</b>        | hand. Who is not born              | 1, 119/26 |
| heaviness there is! How great                | <b>anguish</b>      | , how much business and trouble    | 1, 78/2   |
| corpus possunt occidere, sed qui             | <b>animam</b>       | potest mittere in gehennam.? "     | 1, 91/15  |
| prophet : Ad te Domine levavi                | <b>animam</b>       | meam : Deus meus in te             | 1, 91/25  |
| in spe. Quoniam non derelinques              | <b>animam</b>       | meam in inferno : nec dabis        | 1, 93/16  |
| cause, saying, Quoniam non derelinques       | <b>animam</b>       | meam in inferno? " For             | 1, 101/17 |
| is with an inseparable bond                  | <b>annexed</b>      | the appetite of his confusion      | 1, 60/25  |

|                                     |                    |   |           |
|-------------------------------------|--------------------|---|-----------|
| lose if the world were              | <b>annihilated</b> | and turned to naught again              | 1, 96/8   |
| he gave him such an                 | <b>answer</b>      | that he should well know                | 1, 65/7   |
| shall have utterly nothing to       | <b>answer</b>      | or they shall bring forth               | 1, 90/18  |
| his books of reckoning. Picus       | <b>answered</b>    | him in this wise, "                     | 1, 67/13  |
| and a little smiling he             | <b>answered</b>    | that he had liefer take                 | 1, 68/20  |
| folk in such case, Picus            | <b>answered</b>    | him that he not only                    | 1, 70/24  |
| short, miserable, deadly life, he   | <b>answered</b>    | that this was not the                   | 1, 70/31  |
| of philosophy. To whom Picas        | <b>answered</b>    | , as in this present epistle            | 1, 84/4   |
| moveable goods he made one          | <b>Antony</b>      | , his brother. The heir of              | 1, 71/20  |
| the mocking jester into an          | <b>ape</b>         | . From which beastly shape may          | 1, 76/4   |
| the manner of Plato and             | <b>Apollonius</b>  | ) he scrupulously sought out all        | 1, 55/14  |
| than carnal ( for as the            | <b>apostle</b>     | saith: " We be not                      | 1, 50/16  |
| these evil occasions the holy       | <b>apostle</b>     | Saint James saith thou bast             | 1, 77/7   |
| they whom (as the glorious          | <b>apostle</b>     | Saint Paul saith) our Lord              | 1, 80/3   |
| let these words of the              | <b>apostle</b>     | be before thine eyes: Oportet           | 1, 80/15  |
| cross ; for which, as the           | <b>apostle</b>     | saith, God bath exalted Him             | 1, 89/3   |
| His Gospel, which (as the           | <b>apostle</b>     | saith) shall suffer in death            | 1, 91/11  |
| after those words of the            | <b>apostle</b>     | : Quid habes quod non accepisti         | 1, 94/2   |
| Christ, as Saint Peter, the         | <b>apostle</b>     | , hath declared ; and secondarily, they | 1, 101/29 |
| thee nothing: Remember the glorious | <b>apostle</b>     | Saint Paul When he had                  | 1, 107/25 |
| his name. This is an                | <b>apostle's</b>   | dignity : to be reputed digne           | 1, 88/7   |
| martyrs crieth, the voice of        | <b>apostles</b>    | confirmeth                              | 1, 81/1   |
| gospel of Luke that the             | <b>apostles</b>    | went joyful and glad from               | 1, 88/9   |
| his conscience nor is not           | <b>appalled</b>    | with the secret touch of                | 1, 78/23  |
| be nothing seen In speech,          | <b>apparel</b>     | , gesture, look or pace That            | 1, 114/9  |
| vice the more evidently to          | <b>appear</b>      | and to be the more                      | 1, 52/13  |
| he had, that it might               | <b>appear</b>      | there were nothing in any               | 1, 59/27  |
| inflamed to God ward may            | <b>appear</b>      | and his riches given out                | 1, 62/16  |
| Thy sovereign power, May otherwise  | <b>appear</b>      | sufficiently As thingès which Thy       | 1, 121/9  |
| and suddenly vanished away: which   | <b>appearance</b>  | was peradventure a token that           | 1, 53/7   |
| authority. Of the Wonder that       | <b>Appeared</b>    | before his Birth. A marvellous          | 1, 53/3   |
| seen before his birth. There        | <b>appeared</b>    | a fiery garland standing over           | 1, 53/5   |
| Picus had after his death           | <b>appeared</b>    | unto him all compassed in               | 1, 74/7   |
| nights ; in which it evidently      | <b>appeareth</b>   | , not only that those conclusions       | 1, 57/13  |
| Pope Alexander VI, it plainly       | <b>appeareth</b>   | . But the book in which                 | 1, 57/22  |
| his Nephew John Francis. It         | <b>appeareth</b>   | by this epistle that John               | 1, 75/3   |
| as in this present epistle          | <b>appeareth</b>   | ; where he with these words             | 1, 84/4   |
| of Picus, had (as it                | <b>appeareth</b>   | in the first epistle of                 | 1, 87/13  |
| in his sickness of the              | <b>appearing</b>   | of our Lady caused him                  | 1, 73/28  |
| powers of his soul which            | <b>appertain</b>   | to understanding and knowledge, and     | 1, 62/13  |
| friend, be things which do          | <b>appertain</b>   | to a noble prince, I                    | 1, 87/8   |
| an inseparable bond annexed the     | <b>appetite</b>    | of his confusion and rebuke             | 1, 60/25  |
| whom they argue with : which        | <b>appetite</b>    | is a deadly wound to                    | 1, 60/26  |
| delight Occupied is thy wretched    | <b>appetite</b>    | : Thou shalt it find, when              | 1, 109/3  |
| it is and all his                   | <b>appetite</b>    | To pain himself in all                  | 1, 118/15 |
| of all them whose brutish           | <b>appetites</b>   | they follow. Let us then                | 1, 76/14  |
| marvel or to bewail the             | <b>appetites</b>   | of men, or, if I                        | 1, 80/27  |

|                                       |                    |  |           |
|---------------------------------------|--------------------|--|-----------|
| which, but if it were                 | <b>applied</b>     | to the use of some                       | 1, 83/27  |
| to God let it be                      | <b>applied</b>     | , Think it not thine but                 | 1, 105/26 |
| in moral virtue, but to               | <b>apply</b>       | it to such things where                  | 1, 84/11  |
| some virtue thou mayst it             | <b>apply</b>       | . For oft thou shaft, resisting          | 1, 104/18 |
| Lacking discretion they compare and   | <b>apply</b>       | Of their foul sin the                    | 1, 107/13 |
| a day to his disputations             | <b>appointed</b>   | . For this cause he tarried              | 1, 56/14  |
| study of which he had                 | <b>appointed</b>   | himself to spend the residue             | 1, 65/25  |
| he changed that purpose and           | <b>appointed</b>   | to profess himself in the                | 1, 69/19  |
| finally what end they have            | <b>appointed</b>   | themselves in the adoption whereof       | 1, 90/16  |
| see that all thing been               | <b>Appointed</b>   | well and nothing set amiss               | 1, 114/6  |
| likeness of conditions is (as         | <b>Appollonius</b> | saith) an affinity. What he              | 1, 68/11  |
| famous doctors of divinity had        | <b>approved</b>    | as good and clean, and                   | 1, 57/8   |
| our Holy Father the Pope              | <b>approved</b>    | Picus and tenderly favoured him          | 1, 57/20  |
| thenceforth he might have been        | <b>approved</b>    | , an though his enemy were               | 1, 58/21  |
| of the Hebrews, Chaldees and          | <b>Arabians</b>    | , and many things drawn out              | 1, 56/4   |
| of the Hebrew, Chaldee and            | <b>Arabic</b>      | language, besides Greek and Latin        | 1, 64/19  |
| the great difficulty of the           | <b>Arabic</b>      | tongue. These, my dear friend            | 1, 87/7   |
| fiery eloquence should, with an       | <b>ardent</b>      | heart, in time to come                   | 1, 53/13  |
| to learning, where with so            | <b>ardent</b>      | mind he laboured the studies             | 1, 54/11  |
| both his angelic wit, his             | <b>ardent</b>      | labour, and his profound erudition       | 1, 59/19  |
| be, but how effectual, how            | <b>ardent</b>      | , and rather interrupted and broken      | 1, 82/14  |
| delight, or anything remove His       | <b>ardent</b>      | mind from God, his heavenly              | 1, 117/27 |
| and that we require it                | <b>ardently</b>    | with a sure hope that                    | 1, 94/15  |
| commonly all those presents, that     | <b>are</b>         | used customably all in this              | 1, 50/9   |
| since that all faithful people        | <b>are</b>         | rather spiritual than carnal ( for       | 1, 50/16  |
| his merits sufficiently. The works    | <b>are</b>         | such that truly, good sister             | 1, 51/4   |
| happen contrary, for they that        | <b>are</b>         | swift in taking be oftentimes            | 1, 54/19  |
| dignities of the Church (which        | <b>are</b>         | nowadays, alas the while, commonly       | 1, 65/3   |
| as for his manifold benefices         | <b>are</b>         | singularly beholden unto him, should     | 1, 73/21  |
| perseverance, by such means as        | <b>are</b>         | in the epistle evident and               | 1, 75/11  |
| the town, we run and                  | <b>are</b>         | glad to pay some money                   | 1, 76/8   |
| to do those things that               | <b>are</b>         | not convenient, full of all              | 1, 80/5   |
| such as these things commit           | <b>are</b>         | worthy death — not only                  | 1, 80/11  |
| that the studies of philosophy        | <b>are</b>         | of estates and princes either            | 1, 84/24  |
| other thing, since those things       | <b>are</b>         | able sufficiently to satisfy the         | 1, 85/21  |
| of themselves; the things that        | <b>are</b>         | had in honour among the                  | 1, 86/8   |
| be commended of them that             | <b>are</b>         | commendable, as great a commendation     | 1, 87/28  |
| be reproved of them that              | <b>are</b>         | lion reprovably. Notwithstanding, my son | 1, 88/1   |
| common To all folk, yet               | <b>are</b>         | there very few that may                  | 1, 95/4   |
| were not, the other that              | <b>are</b>         | more perfect could not be                | 1, 96/1   |
| " To his saints that                  | <b>are</b>         | in the land of Him                       | 1, 96/17  |
| we specially love them which          | <b>are</b>         | nearest joined unto God, as              | 1, 96/19  |
| angels and blessed saints that        | <b>are</b>         | in their country of heaven               | 1, 96/20  |
| desires towards His saints that       | <b>are</b>         | in the land of Him                       | 1, 96/24  |
| of the voluptuous delights which      | <b>are</b>         | evil peoples' gods, which we             | 1, 98/10  |
| as indeed all Christian people        | <b>are</b>         | ) yet they set little thereby            | 1, 99/16  |
| mercy therein. Howbeit, worthy enough | <b>are</b>         | they, pardee, Be they never              | 1, 120/11 |

|                                    |                 |  |           |
|------------------------------------|-----------------|--|-----------|
| the same persons find Which        | <b>are</b>      | to Thee, and have be                   | 1, 120/27 |
| had made Thy children dear,        | <b>Are</b>      | made Thy guilty folk by                | 1, 121/3  |
| confusion and rebuke whom they     | <b>argue</b>    | with : which appetite is a             | 1, 60/26  |
| A NOBLEMAN OF ITALY The            | <b>Argument</b> | and Matter of the First                | 1, 75/1   |
| 15, 1492] The Matter or            | <b>Argument</b> | of the Epistle of Picas                | 1, 83/22  |
| of grace M.cccclxxxij. The         | <b>Argument</b> | of the Epistle following. After        | 1, 87/11  |
| this hope, that it shall           | <b>arise</b>    | in the Day of judgment                 | 1, 101/13 |
| that that was corruptible shall    | <b>arise</b>    | incorruptible. And forasmuch as Christ | 1, 101/24 |
| not hereby that thou shouldest     | <b>arise</b>    | And in the glass upon                  | 1, 114/15 |
| Neither in the foresaid espiritual | <b>armour</b>   | , Nor any other remedy put             | 1, 104/24 |
| these places namely where thou     | <b>art</b>      | hour                                   | 1, 79/18  |
| Greeting in the Lord. Happy        | <b>art</b>      | thou, my son, when that                | 1, 87/24  |
| misery consider how much thyself   | <b>art</b>      | beholden to God, Which hath            | 1, 90/5   |
| and teach me: for Thou             | <b>art</b>      | God, my Saviour ; in Thee              | 1, 92/6   |
| thou hast received it, why         | <b>art</b>      | thou proud thereof, as though          | 1, 94/4   |
| to our Lord: my God                | <b>art</b>      | Thou." After that he                   | 1, 94/28  |
| to our Lord, my God                | <b>art</b>      | Thou." Which words though              | 1, 95/3   |
| es tu? " My god                    | <b>art</b>      | Thou." For though honour               | 1, 95/10  |
| his vainglory: " My god            | <b>art</b>      | Thou." See then how                    | 1, 95/15  |
| to our Lord, my God                | <b>art</b>      | Thou." For only he                     | 1, 95/16  |
| to our Lord, my God                | <b>art</b>      | Thou, " standeth all the               | 1, 95/21  |
| es tu?" My God                     | <b>art</b>      | Thou." The cause is                    | 1, 95/25  |
| to say, " My God                   | <b>art</b>      | Thou." Sanctis qui sunt                | 1, 96/15  |
| our Lord, " My God                 | <b>art</b>      | Thou," he addeth thereunto             | 1, 96/21  |
| mihi? " Thou, good Lord,           | <b>art</b>      | He that shall restore mine             | 1, 99/2   |
| Thee in possession, but Thou       | <b>art</b>      | He that shalt draw me                  | 1, 99/6   |
| Thee by Thy grace, Thou            | <b>art</b>      | He that shalt give Thyself             | 1, 99/6   |
| a tree. Consider when thou         | <b>art</b>      | movèd to be wroth He                   | 1, 104/8  |
| look to what cost Thou             | <b>art</b>      | conveyed at such time as               | 1, 110/22 |
| nature; Thou that with angel       | <b>art</b>      | made to be equal, For                  | 1, 111/4  |
| wise? But thou, good Lord,         | <b>art</b>      | He that sparest all, With              | 1, 120/3  |
| good Lord, that aye merciful       | <b>art</b>      | , Unto Thy grace and sovereign         | 1, 120/15 |
| well I am unable to                | <b>ascend</b>   | by mine own strength so                | 1, 99/5   |
| our Lord and sovereign captain     | <b>Ascended</b> | never but by manly fight               | 1, 103/10 |
| trust, I shall not be              | <b>ashamed</b>  | , an though mine enemies mock          | 1, 92/2   |
| in Thee shall not be               | <b>ashamed</b>  | . Let them be ashamed that             | 1, 92/3   |
| be ashamed. Let them be            | <b>ashamed</b>  | that work wickedness in vain           | 1, 92/3   |
| ought we certainly to be           | <b>ashamed</b>  | to take such thing for                 | 1, 96/10  |
| an inheritance, ought to be        | <b>ashamed</b>  | to desire anything besides Him         | 1, 98/25  |
| the way of life set                | <b>aside</b>    | ) was somewhat fallen into wantonness  | 1, 58/14  |
| one thing set all other            | <b>aside</b>    | ) but he in all sciences               | 1, 61/20  |
| of rule or lordship set            | <b>aside</b>    | , he might lead his life               | 1, 62/23  |
| the very service of God            | <b>aside</b>    | , Which is (as Christ saith            | 1, 69/5   |
| setting poets, fables and trifles  | <b>aside</b>    | ) take ever in thine hand              | 1, 83/2   |
| thou shalt in thy prayer           | <b>ask</b>      | of God, both the Holy                  | 1, 82/29  |
| death. Of whom if thou             | <b>ask</b>      | whereto they draw, whereto they        | 1, 90/14  |
| it is for that we                  | <b>ask</b>      | such thing as is noyous                | 1, 94/17  |



|  |                   |  |           |
|--|-------------------|--|-----------|
| we wot never what we                         | <b>ask</b>        | . And Jesus said : " Whatsoever          | 1, 94/19  |
| said : " Whatsoever ye shall                 | <b>ask</b>        | in My name, it shall                     | 1, 94/19  |
| require be good yet we                       | <b>ask</b>        | it not well, for we                      | 1, 94/24  |
| it not well, for we                          | <b>ask</b>        | it with little hope. And                 | 1, 94/24  |
| therefore Saint James biddeth us             | <b>ask</b>        | in faith, nothing doubting. Dixi         | 1, 94/26  |
| alike. Notwithstanding, when he was          | <b>asked</b>      | once in sport whether of                 | 1, 68/16  |
| to sin and offend. He                        | <b>asked</b>      | also all his servants '                  | 1, 71/6   |
| and therefore there is nothing               | <b>asked</b>      | in the name of Jesus                     | 1, 94/21  |
| to the salvation of the                      | <b>asker</b>      | , or else God heareth not                | 1, 94/22  |
| thing to keep. He that                       | <b>asketh</b>     | then of God, to be                       | 1, 93/27  |
| little hope. And he that                     | <b>asketh</b>     | doubtingly, asketh coldly. And therefore | 1, 94/25  |
| And he that asketh doubtingly,               | <b>asketh</b>     | coldly. And therefore Saint James        | 1, 94/25  |
| of virtue signifieth in that                 | <b>asking</b>     | that from the beginning he               | 1, 93/28  |
| was to all them that                         | <b>aspire</b>     | to honour a very spectacle               | 1, 52/17  |
| should always as the fire                    | <b>aspire</b>     | upward to heavenly things, and           | 1, 53/12  |
| more haply for very shame                    | <b>assail</b>     | . But when thou mayest once              | 1, 106/5  |
| heart in this matter to                      | <b>assent</b>     | unto you and follow your                 | 1, 84/21  |
| thither, in obscure darkness, hath           | <b>associated</b> | thee to the children of                  | 1, 90/9   |
| me from Satan's service to                   | <b>astart</b>     | , With whom me rueth so                  | 1, 121/31 |
| as men many years never                      | <b>attained</b>   | to. Now when they perceived              | 1, 56/28  |
| then, which remembereth that he              | <b>attained</b>   | his virtue not by his                    | 1, 93/30  |
| durst openly with open disputations          | <b>attempt</b>    | him, but rather with craft               | 1, 56/17  |
| That doth upon his love                      | <b>attend</b>     | and wait, There is no                    | 1, 116/3  |
| to behold how all the                        | <b>audience</b>   | rejoiced to hear him, for                | 1, 60/13  |
| in secret company without great              | <b>audience</b>   | . But he said that those                 | 1, 60/19  |
| to do: if I be                               | <b>aught</b>      | in your debt I shall                     | 1, 67/16  |
| dear son, if there be                        | <b>aught</b>      | in this life of all                      | 1, 77/19  |
| lord of great honour and                     | <b>authority</b>  | . Of the Wonder that Appeared            | 1, 53/2   |
| it, for he that hath                         | <b>authority</b>  | to command me hath bid                   | 1, 72/15  |
| as well of the Latin                         | <b>authors</b>    | as the Greek, and partly                 | 1, 56/3   |
| of this world, from the                      | <b>await</b>      | of throe enemies; if thou                | 1, 82/18  |
| not tarry, But lie in                        | <b>await</b>      | for another very hour, For               | 1, 105/8  |
| the flesh, the devil, that                   | <b>aye</b>        | Enforce themselves to make us            | 1, 102/23 |
| engine that endure shall for                 | <b>aye</b>        | , With such examination might not        | 1, 119/24 |
| maketh. Wherefore, good Lord, that           | <b>aye</b>        | merciful art, Unto Thy grace             | 1, 120/15 |
| love, O pity, our wealth                     | <b>aye</b>        | providing, goodness serving Thy servants | 1, 121/24 |
| The cursèd infants of wretched               | <b>Babylon</b>    | To suffer them wax is                    | 1, 106/23 |
| this variance wakened, he drew               | <b>back</b>       | his mind, flowing in riot                | 1, 58/15  |
| were able to pull him                        | <b>back</b>       | into the voluptuous broad way            | 1, 64/23  |
| benefices of God, or called                  | <b>back</b>       | by the tenderness of his                 | 1, 72/27  |
| letted him and pulled him                    | <b>back</b>       | , wherefore Pico comforteth him in       | 1, 75/10  |
| shame and reproof, if folk                   | <b>backbite</b>   | us and say evil of                       | 1, 88/20  |
| that they be mad which                       | <b>backbite</b>   | thy virtue, which the Christian          | 1, 89/26  |
| body ? Which if they now                     | <b>backbite</b>   | thee living virtuously, they shall       | 1, 91/19  |
| manslaughter, contention, guile, and malice, | <b>backbiters</b> | , odious to God, contumelious, proud     | 1, 80/7   |
| for that the vice of                         | <b>backbiting</b> | always pleaseth them. Flee if            | 1, 91/21  |
| would again both forward and                 | <b>backward</b>   | to the great wonder of                   | 1, 54/16  |

|                                       |                  |                                    |           |
|---------------------------------------|------------------|------------------------------------|-----------|
| length more openly Expressed in       | <b>Balade</b>    | as it Followetb. The first         | 1, 113/2  |
| just anger spilt. In strait           | <b>balance</b>   | of rigorous judgment If Thou       | 1, 119/20 |
| " Let us break the                    | <b>bands</b>     | of them and let us                 | 1, 80/2   |
| captain the devil, under the          | <b>banner</b>    | of death, under the stipend        | 1, 79/25  |
| thou needs depart naked and           | <b>bare</b>      | , And after thy desert look        | 1, 110/20 |
| fencing myself with the crucifix,     | <b>barefoot</b>  | walking about the world in         | 1, 69/16  |
| ever he received of this              | <b>bargain</b>   | , partly he gave out to            | 1, 63/4   |
| let them bawl, let them               | <b>bark</b>      | , go thou boldly forth thy         | 1, 90/3   |
| also that they which had              | <b>barked</b>    | at them were of folly              | 1, 57/15  |
| consideration and overseeing of these | <b>base</b>      | , abject, and vile earthly trifles | 1, 67/9   |
| apostle Saint James saith thou        | <b>bast</b>      | cause to be glad, writing          | 1, 77/8   |
| but ignorance of natural things       | <b>bath</b>      | dishonested him; some man hath     | 1, 61/10  |
| eye hath seen nor ear                 | <b>bath</b>      | heard nor heart hath thought       | 1, 78/10  |
| possess ye the kingdom that           | <b>bath</b>      | been prepared for you from         | 1, 81/14  |
| as the apostle saith, God             | <b>bath</b>      | exalted Him and given Him          | 1, 89/3   |
| Him unloving be That ever             | <b>bath</b>      | been so loving unto thee           | 1, 111/21 |
| and pleasant is, That whoso           | <b>bath</b>      | the grace to come thereby          | 1, 113/20 |
| he Which all the pleasure             | <b>bath</b>      | , mirth and disport, That in       | 1, 113/26 |
| victory where there is no             | <b>battle</b>    | ? He is called to the              | 1, 77/12  |
| DIRECTING A MAN IN SPIRITUAL          | <b>BATTLE</b>    | Whoso to virtue esteemeth hard     | 1, 102/20 |
| wretched worldès busy woe The         | <b>battle</b>    | more sharp and longer is           | 1, 102/30 |
| Eighth Rule. In time of               | <b>battle</b>    | so put thyself in preace           | 1, 105/30 |
| Confounded and rebukèd by thy         | <b>battle</b>    | , Shall thee no more haply         | 1, 106/4  |
| ever in memory In victory             | <b>battle</b>    | , in battle victory. The Ninth     | 1, 106/12 |
| memory In victory battle, in          | <b>battle</b>    | victory. The Ninth Rule. If        | 1, 106/12 |
| in the time of the                    | <b>battle</b>    | and war The conflict seem          | 1, 107/2  |
| THE TWELVE WEAPONS OF SPIRITUAL       | <b>BATTLE</b>    | , WHICH EVERY MAN SHOULD HAVE      | 1, 108/13 |
| them therefore neigh, let them        | <b>bawl</b>      | , let them bark, go thou           | 1, 90/3   |
| such a present as may                 | <b>bear</b>      | witness of my tender love          | 1, 50/19  |
| up, offering also himself to          | <b>bear</b>      | the costs of all such              | 1, 56/11  |
| lion, the irous into a                | <b>bear</b>      | , the lecherous into a goat        | 1, 76/1   |
| they love liberty ; they cannot       | <b>bear</b>      | the proud manners of estates       | 1, 86/4   |
| and rather tear him than              | <b>bear</b>      | him. The golden mediocrity, the    | 1, 86/17  |
| to be desired, which shall            | <b>bear</b>      | us as it were in                   | 1, 86/19  |
| He giveth thee grace to               | <b>bear</b>      | evil words of evil people          | 1, 87/26  |
| wise so even thou thee                | <b>bear</b>      | That thou remember and have        | 1, 106/10 |
| would him therefrom bereaven To       | <b>bear</b>      | his body in earth, his             | 1, 115/32 |
| weigh, Who able were to               | <b>bear</b>      | Thy punishment? The whole engine   | 1, 119/22 |
| that, yet a child and                 | <b>beardless</b> | , he was both reputed, and         | 1, 55/18  |
| under them. But he, not               | <b>bearing</b>   | the loss of his fame               | 1, 57/10  |
| some into lions, some into            | <b>bears</b>     | , some into swine, some into       | 1, 75/20  |
| there cometh, sometimes, a monstrous  | <b>beast</b>     | to the town, we run                | 1, 76/8   |
| should see a more monstrous           | <b>beast</b>     | nearer home; for they should       | 1, 76/10  |
| turneth the image of a                | <b>beast</b>     | into God, how much is              | 1, 76/19  |
| image of God into a                   | <b>beast</b>     | ? John Picus, Earl of Mirandula    | 1, 76/20  |
| shamefully begin to be a              | <b>beast</b>     | . There holdeth me sometimes, by   | 1, 80/24  |
| no little worm, no simple             | <b>beast</b>     | , Ne none so small a               | 1, 116/4  |

|   |                  |   |           |
|---|------------------|---|-----------|
| into an ape. From which                 | <b>beastly</b>   | shape may we never be                       | 1, 76/4   |
| the wretched inclination to divers      | <b>beastly</b>   | passions changed in their soul              | 1, 76/12  |
| ' after their passions and              | <b>beastly</b>   | desires they run forth headlong             | 1, 97/21  |
| in the use of thy                       | <b>beastly</b>   | pleasure : Of virtue more joy               | 1, 107/6  |
| likeness and figure of brute            | <b>beasts</b>    | : those words, if ye perceive               | 1, 75/15  |
| likeness and figures of sundry          | <b>beasts</b>    | , some into lions, some into                | 1, 75/19  |
| into the likeness of unreasonable       | <b>beasts</b>    | , and that diversely, after the             | 1, 75/27  |
| the brutish properties of sundry        | <b>beasts</b>    | - as the proud-hearted man                  | 1, 75/29  |
| of one but of many                      | <b>beasts</b>    | , that is to say, of                        | 1, 76/13  |
| shapes of brutish and unreasonable      | <b>beasts</b>    | . Remember also that of these               | 1, 77/6   |
| also to us and brute                    | <b>beasts</b>    | , sweating and panting we shall             | 1, 78/8   |
| their concupiscence, But like rude      | <b>beasts</b>    | unadvisedly Lacking discretion they compare | 1, 107/12 |
| Christ suffered for our sake)           | <b>beat</b>      | and scourged his own flesh                  | 1, 64/1   |
| wax is a jeopardous thing:              | <b>Beat</b>      | out their brains therefore at               | 1, 106/25 |
| Christ, Think on His blood              | <b>beat</b>      | out at every vein, Think                    | 1, 111/26 |
| that he might be somewhat               | <b>beaten</b>    | to compel him to take                       | 1, 73/7   |
| upon him that he was                    | <b>beaten</b>    | with. I looked not for                      | 1, 73/9   |
| as the old saints suffered              | <b>beatings</b>  | , binding, prison, swords, and death        | 1, 88/24  |
| feature and shape seemly and            | <b>beauteous</b> | , of stature goodly and high                | 1, 54/4   |
| their worshipful living, the clear      | <b>beauty</b>    | of whose virtue maketh the                  | 1, 52/12  |
| up his heart, not the                   | <b>beauty</b>    | of his body, not the                        | 1, 64/22  |
| other, like the raving of               | <b>Bedlam</b>    | people. Nor they wot never                  | 1, 90/20  |
| Saint Ambrose: a swarm of               | <b>bees</b>      | flew about his mouth in                     | 1, 53/23  |
| And if it haply so                      | <b>befall</b>    | that he May not as                          | 1, 115/21 |
| with all his mind he                    | <b>began</b>     | to seek the glory and                       | 1, 58/19  |
| of Christ's Church, and so              | <b>began</b>     | he to order his conditions                  | 1, 58/20  |
| virtue both far and nigh                | <b>began</b>     | gloriously to spring; for which             | 1, 58/26  |
| wit, cunning, and conditions excellent, | <b>began</b>     | to comfort him against death                | 1, 70/27  |
| with thee by good living                | <b>begin</b>     | to be men than thou                         | 1, 80/22  |
| of thy good purpose, shamefully         | <b>begin</b>     | to be a beast. There                        | 1, 80/24  |
| insensibility for wonder when I         | <b>begin</b>     | in myself, I wot never                      | 1, 80/26  |
| say evil we should ]                    | <b>begin</b>     | to do evil? Let us                          | 1, 88/21  |
| hour in which it did                    | <b>begin</b>     | , It holdeth on the course                  | 1, 109/26 |
| reward; which reward while it           | <b>beginneth</b> | to be paid in the                           | 1, 89/13  |
| righteous man of his estate,            | <b>beginneth</b> | with these words, Conserva me               | 1, 93/23  |
| sister, a custom in the                 | <b>beginning</b> | of the New Year, friends                    | 1, 50/5   |
| prosperous end of that lucky            | <b>beginning</b> | . But commonly all those presents           | 1, 50/9   |
| plain enough. Notwithstanding, in the   | <b>beginning</b> | of this letter, where he                    | 1, 75/12  |
| that asking that from the               | <b>beginning</b> | he got not that virtue                      | 1, 93/28  |
| part, but He is the                     | <b>beginning</b> | , nothing thereupon depending. For nothing  | 1, 96/6   |
| In all temptation withstand the         | <b>beginning</b> | : The cursèd infants of wretched            | 1, 106/22 |
| Godhead was before all time             | <b>begotten</b>  | of His Father, to Whom                      | 1, 70/13  |
| epistle of Picus to him                 | <b>begun</b>     | a change in his living                      | 1, 87/13  |
| thy journey as thou hast                | <b>begun</b>     | , and of their wickedness and               | 1, 90/4   |
| Whom of old thou hast                   | <b>begun</b>     | to fear. At Ferrara, the                    | 1, 92/28  |
| to show you in this                     | <b>behalf</b>    | , to the intent that they                   | 1, 73/20  |
| but a thoroughfare, See thou            | <b>behave</b>    | thee wisely with thine host                 | 1, 110/19 |

|                                       |                   |                                      |           |
|---------------------------------------|-------------------|--------------------------------------|-----------|
| came thither, where he so             | <b>behaved</b>    | himself that was wonder to           | 1, 60/12  |
| his Loving Mind and Virtuous          | <b>Behaviour</b>  | to his Friends. His lovers           | 1, 67/19  |
| received of her. Of his               | <b>Behaviour</b>  | in the Extremes of his               | 1, 70/4   |
| conformed and like in some            | <b>behaviour</b>  | To Jesu Christ our blessed           | 1, 103/20 |
| comely be, as honest in               | <b>behaviour</b>  | , As it is possible for              | 1, 114/13 |
| he spake as though he                 | <b>beheld</b>     | the heavens open. And all            | 1, 71/16  |
| clear polished mirror, they might     | <b>behold</b>     | in what points very honour           | 1, 52/19  |
| light in which he might               | <b>behold</b>     | and consider how far he              | 1, 58/7   |
| himself that was wonder to            | <b>behold</b>     | how all the audience rejoiced        | 1, 60/13  |
| this wise " But now                   | <b>behold</b>     | , O my well-beloved Angel, what      | 1, 66/19  |
| our reward, that we may               | <b>behold</b>     | God, and Jesus Christ Whom           | 1, 102/16 |
| Sinners, if Thou our crime            | <b>behold</b>     | , certain, Our crime the work        | 1, 120/22 |
| But if Thy gifts Thou                 | <b>behold</b>     | again, Thy gifts noble, wonderful    | 1, 120/24 |
| his manifold benefices are singularly | <b>beholden</b>   | unto him, should now with            | 1, 73/21  |
| consider how much thyself art         | <b>beholden</b>   | to God, Which hath illumined         | 1, 90/5   |
| love and compassion in the            | <b>beholding</b>  | of that pitiful figure as            | 1, 70/9   |
| that standeth in the clear            | <b>beholding</b>  | and fruition of God, therefore       | 1, 102/5  |
| a great madness not to                | <b>believe</b>    | the Gospel, whose truth the          | 1, 80/29  |
| not? And if we surely                 | <b>believe</b>    | that once the time shall             | 1, 81/12  |
| to suffer any dispraise. To           | <b>believe</b>    | of his love all things               | 1, 112/21 |
| demanded him whether he firmly        | <b>believed</b>   | that crucifix to be the              | 1, 70/11  |
| him that he not only                  | <b>believed</b>   | it but also certainly knew           | 1, 70/25  |
| in all them that have                 | <b>believed</b>   | . It is written : Nolite timere      | 1, 91/14  |
| Ninth Property. A very lover          | <b>believeth</b>  | in his mind On whomsoever            | 1, 116/32 |
| entered the minds of men,             | <b>believing</b>  | that the studies of philosophy       | 1, 84/23  |
| pleased God to make His               | <b>believing</b>  | people safe. If that you             | 1, 89/25  |
| us speak of them that                 | <b>belong</b>     | to the achieving of noble            | 1, 62/14  |
| claim the reward that properly        | <b>belongeth</b>  | to virtue, if they lack              | 1, 52/2   |
| the virtue that the reward            | <b>belongeth</b>  | to ? Then, if themselves had         | 1, 52/3   |
| and despise. Which while it           | <b>belongeth</b>  | to all men, yet undoubtedly          | 1, 86/11  |
| memory. Unto his right entirely       | <b>beloved</b>    | sister in Christ, Joyeuce Leigh      | 1, 50/1   |
| time hath been, my well               | <b>beloved</b>    | sister, a custom in the              | 1, 50/4   |
| " ) I therefore, mine heartily        | <b>beloved</b>    | sister, in good luck of              | 1, 50/18  |
| hereditas mea praeclara est mihi.     | <b>Benedicam</b>  | Dominum qui tribuit mihi intellectum | 1, 93/10  |
| therefor the prophet suingly saith,   | <b>Benedicam</b>  | Dominum qui tribuit mihi intellectum | 1, 100/1  |
| kind enough for so great              | <b>benefices</b>  | of God, or called back               | 1, 72/27  |
| especially as for his manifold        | <b>benefices</b>  | are singularly beholden unto him     | 1, 73/21  |
| the remembrance of that great         | <b>benefit</b>    | and for cleansing of his             | 1, 64/2   |
| and formèd both Many a                | <b>benefit</b>    | hast thou received of His            | 1, 111/16 |
| good mind. shadow. The great          | <b>benefits</b>   | of God. The death at                 | 1, 108/21 |
| a virtuous mind. The Great            | <b>Benefits</b>   | of God. Beside that God              | 1, 111/14 |
| and courteous offers, as the          | <b>benevolent</b> | mind of such a noble                 | 1, 72/6   |
| offences. Of his Placability or       | <b>Benign</b>     | Nature. He was of cheer              | 1, 64/4   |
| always merry and of so                | <b>benign</b>     | nature that he was never             | 1, 64/5   |
| in heaven. Notwithstanding, the most  | <b>benign</b>     | Judge hath dealt mercifully with     | 1, 73/12  |
| secretly pray unto the most           | <b>benign</b>     | Father of heaven, crying with        | 1, 91/24  |
| lovers and friends with great         | <b>benignity</b>  | and courtesy he entreated, whom      | 1, 67/21  |

|                                   |                      |                                       |           |
|-----------------------------------|----------------------|---------------------------------------|-----------|
| beware of sin. " Marvellous       | <b>benignity</b>     | and courtesy he showed unto           | 1, 68/6   |
| people, well recordeth the great  | <b>benignity</b>     | and singular courtesy of Charles      | 1, 71/27  |
| With piteous eyes of Thy          | <b>benignity</b>     | Friendly look on us once              | 1, 120/19 |
| wrote over to one Jerome          | <b>Benivenius</b>    | , a Florentine, a well lettered       | 1, 63/13  |
| this world that he might          | <b>bereave</b>       | us the kingdom of heaven              | 1, 92/10  |
| within one hour Shall us          | <b>bereave</b>       | wealth, riches and honour: And        | 1, 108/10 |
| the world would him therefrom     | <b>bereaven</b>      | To bear his body in                   | 1, 115/31 |
| directest all alone: We Thee      | <b>beseech</b>       | , good Lord, with woeful moan         | 1, 119/17 |
| things that he seemed somewhat    | <b>besprent</b>      | with the freckle of negligence        | 1, 67/1   |
| and of all men the                | <b>best</b>          | , Seeing Himself scorned and scourged | 1, 104/9  |
| thou be never so woe              | <b>bestead</b>       | , Yet thou ne shaft sustain           | 1, 115/14 |
| to poor folk, partly he           | <b>bestowed</b>      | in the buying of a                    | 1, 63/5   |
| man should do it? and             | <b>better</b>        | it were to be unsufficiently          | 1, 52/23  |
| hereafter (that can do it         | <b>better</b>        | ) occasion to take it in              | 1, 52/26  |
| be to all people the              | <b>better</b>        | known) he fastened and set            | 1, 56/10  |
| were in very science much         | <b>better</b>        | learned and in those trifles          | 1, 61/3   |
| is to say, from the               | <b>better</b>        | to the worse?is none                  | 1, 85/14  |
| to abide still in the             | <b>better</b>        | and not decline. Shall a              | 1, 85/15  |
| yourself record, Should stand in  | <b>better</b>        | condition than his lord. The          | 1, 103/13 |
| pain. The loss of a               | <b>better</b>        | thing. The nature and dignity         | 1, 108/19 |
| mind. The Loss of a               | <b>Better</b>        | Thing. When thou labourest thy        | 1, 109/14 |
| sorrow, to marvel or to           | <b>bewail</b>        | the appetites of men, or              | 1, 80/27  |
| our death, we should well         | <b>beware</b>        | of sin. " Marvellous benignity        | 1, 68/6   |
| they follow. Let us then          | <b>beware</b>        | , as Pico counseleth us, that         | 1, 76/14  |
| living and (but if thou           | <b>beware</b>        | shall throw thee down headlong        | 1, 79/20  |
| other books save only the         | <b>Bible</b>         | , in the only, study of               | 1, 65/25  |
| a great while he had              | <b>bid</b>           | such conflicts farewell and every     | 1, 60/5   |
| authority to command me hath      | <b>bid</b>           | me publish it. I suppose              | 1, 72/16  |
| coldly. And therefore Saint James | <b>biddeth</b>       | us ask in faith, nothing              | 1, 94/26  |
| a noble stock, his father         | <b>bight</b>         | John Francis, a lord of               | 1, 53/1   |
| reward or profit do thee          | <b>bind</b>          | , But only faithful heart and         | 1, 118/26 |
| the old saints suffered beatings, | <b>binding</b>       | , prison, swords, and death, let      | 1, 88/24  |
| Parents and Time of his           | <b>Birth</b>         | . In the year of our                  | 1, 52/29  |
| Wonder that Appeared before his   | <b>Birth</b>         | . A marvellous sight was there        | 1, 53/3   |
| was there seen before his         | <b>birth</b>         | . There appeared a fiery garland      | 1, 53/4   |
| anything that is grievous or      | <b>bitter</b>        | , let this sweet voice of             | 1, 88/14  |
| but by manly fight And            | <b>bitter</b>        | passion ; then were it no             | 1, 103/11 |
| and war The conflict seem         | <b>bitter</b>        | , sharp and sour, Yet consider        | 1, 107/3  |
| fear, Now perfect bliss, now      | <b>bitter</b>        | sorrow smart; And whether his         | 1, 118/1  |
| no fault in nor I                 | <b>blame</b>         | them not, but certainly it            | 1, 85/10  |
| please shall somewhat unto the    | <b>blandishing</b>   | of the world and favour               | 1, 89/10  |
| turned it to Christ. Women's      | <b>blandishments</b> | he changed into the desire            | 1, 58/16  |
| suffer the cursed words of        | <b>blasphemy</b>     | , Or anything spoken of God           | 1, 116/29 |
| heavenly joys, and despising the  | <b>blast</b>         | of vainglory which he before          | 1, 58/18  |
| shall wither with the pestilence  | <b>blast</b>         | of vainglory, nor our eternal         | 1, 89/16  |
| to say, " I shall                 | <b>bless</b>         | our Lord, Which hath given            | 1, 100/2  |
| again: " Come ye my               | <b>blessed</b>       | children, possess ye the kingdom      | 1, 81/14  |

|  |                 |                                       |           |
|--|-----------------|---------------------------------------|-----------|
| Gospel it is said :                    | <b>Blessed</b>  | be merciful men, for they             | 1, 82/6   |
| be the holy angels and                 | <b>blessed</b>  | saints that are in their              | 1, 96/19  |
| goodness and charity of those          | <b>blessed</b>  | citizens, we shall continually desire | 1, 96/28  |
| man, which shall be everlastingly      | <b>blessed</b>  | both in body and in                   | 1, 101/4  |
| behaviour To Jesu Christ our           | <b>blessed</b>  | Lord and Saviour. As often            | 1, 103/21 |
| may once resort Unto that              | <b>blessed</b>  | , joyful, heavenly port Where he      | 1, 113/29 |
| of his love the glorious               | <b>blessed</b>  | sight. The Fifth Property. Not        | 1, 115/2  |
| eminence Which daily done His          | <b>blessed</b>  | body wurchen, The quick relics        | 1, 116/14 |
| side, That streamed from Thy           | <b>blessed</b>  | woundes wide ? Thy love and           | 1, 121/21 |
| minds of men ! Oh the                  | <b>blind</b>    | hearts! Who seeth not more            | 1, 79/13  |
| headlong into all mischief, as         | <b>blind</b>    | guides of blind men, till             | 1, 90/25  |
| mischief, as blind guides of           | <b>blind</b>    | men, till that death set              | 1, 90/25  |
| vainglory maketh many a man            | <b>blind</b>    | . But let humility be thy             | 1, 105/24 |
| weary us, in the having                | <b>blindeth</b> | us, in the losing paineth             | 1, 79/1   |
| the stream. And their wickedness       | <b>blinding</b> | them on this side, and                | 1, 90/23  |
| calleth upon thee to His               | <b>bliss</b>    | : How mayst thou then to              | 1, 111/19 |
| him in perfect joy and                 | <b>bliss</b>    | : And whoso of that company           | 1, 113/21 |
| and grievous fear, Now perfect         | <b>bliss</b>    | , now bitter sorrow smart; And        | 1, 118/1  |
| great substance, not his noble         | <b>blood</b>    | could blow up his heart               | 1, 64/21  |
| shed out His most precious             | <b>blood</b>    | : - when the priest inquired          | 1, 70/22  |
| the Gospel, whose truth the            | <b>blood</b>    | of martyrs crieth, the voice          | 1, 80/29  |
| congregation of them from the          | <b>blood</b>    | , nor I shall not remember            | 1, 97/31  |
| He saith ' from the                    | <b>blood</b>    | ' both because idolaters were         | 1, 98/1   |
| were wont to gather the                | <b>blood</b>    | of their sacrifice together and       | 1, 98/2   |
| that standeth all in the               | <b>blood</b>    | . The prophet saith not only          | 1, 98/5   |
| their congregation together from the   | <b>blood</b>    | , that is to say, that                | 1, 98/7   |
| woeful Christ, Think on His            | <b>blood</b>    | beat out at every vein                | 1, 111/26 |
| thee redeemed with His precious        | <b>blood</b>    | ? A PRAYER OF PICUS MIRANDULA         | 1, 119/11 |
| filthy sin ycleansed be With           | <b>blood</b>    | and water of Thine own                | 1, 121/20 |
| not his noble blood could              | <b>blow</b>     | up his heart, not the                 | 1, 64/21  |
| be rather ghostly friendship than      | <b>bodily</b>   | , since that all faithful people      | 1, 50/15  |
| again the drink of the                 | <b>bodily</b>   | affections by which we were           | 1, 76/6   |
| as pertain only unto the               | <b>body</b>     | , either to be fed or                 | 1, 50/11  |
| stretcheth in manner to the            | <b>body</b>     | only. But forasmuch as the            | 1, 50/13  |
| as a shadow followeth a                | <b>body</b>     | ) that he was to all                  | 1, 52/17  |
| women. The comeliness of his           | <b>body</b>     | with the lovely favour of             | 1, 58/10  |
| and Paining of his own                 | <b>Body</b>     | . Over all this, many times           | 1, 63/23  |
| gave alms of his own                   | <b>body</b>     | . We know many men which              | 1, 63/25  |
| not the beauty of his                  | <b>body</b>     | , not the great occasion of           | 1, 64/22  |
| while we be in this                    | <b>body</b>     | ) we rather may, than either          | 1, 66/20  |
| them, not whom strength of             | <b>body</b>     | or goods of fortune magnified         | 1, 68/7   |
| the interior parts of his              | <b>body</b>     | , that it despised all medicines      | 1, 70/1   |
| he had received the holy               | <b>Body</b>     | of our Saviour, when they             | 1, 70/5   |
| our intercessions, let every Christian | <b>body</b>     | show their charity upon him           | 1, 74/12  |
| sensuality and affections of the       | <b>body</b>     | : then the flesh changeth us          | 1, 75/25  |
| goodness, both to soul and             | <b>body</b>     | , in ever lasting peace. Farewell     | 1, 83/21  |
| these outward things of the            | <b>body</b>     | or of fortune little or               | 1, 85/4   |

|  |                   |   |           |
|--|-------------------|---|-----------|
| " that may slay the                    | <b>body</b>       | : but fear Him that may                 | 1, 91/16  |
| may neither hurt soul nor              | <b>body</b>       | ? Which if they now backbite            | 1, 91/18  |
| they afflict and pain my               | <b>body</b>       | . Affliction is in Scripture oftentimes | 1, 100/17 |
| be everlastingly blessed both in       | <b>body</b>       | and in soul ; and therefore             | 1, 101/4  |
| saw corruption, for His holy           | <b>body</b>       | was in His sepulchre nothing            | 1, 101/31 |
| perpetual life of soul and             | <b>body</b>       | , therefore the prophet saith, Notas    | 1, 102/1  |
| hath within Than outward the           | <b>body</b>       | of all his filthy sin                   | 1, 107/8  |
| that He thee gave: For                 | <b>body</b>       | , soul, wit, cunning, mind and          | 1, 113/15 |
| in the glass upon thy                  | <b>body</b>       | prowl, But with fair virtue             | 1, 114/16 |
| to say, Where his heavy                | <b>body</b>       | nil be brought He will                  | 1, 115/24 |
| therefrom bereaven To bear his         | <b>body</b>       | in earth, his mind in                   | 1, 115/32 |
| Which daily done His blessed           | <b>body</b>       | wurche, The quick relics, the           | 1, 116/14 |
| as it were with the                    | <b>boisterous</b> | course of the stream. And               | 1, 90/22  |
| Of whose continuance maketh us         | <b>bold</b>       | to sin, Thou perceivest well            | 1, 109/24 |
| let them bark, go thou                 | <b>boldly</b>     | forth thy journey as thou               | 1, 90/4   |
| there is with an inseparable           | <b>bond</b>       | annexed the appetite of his             | 1, 60/25  |
| Enforce themselves to make us          | <b>bond</b>       | and thrall, Let him remember            | 1, 102/24 |
| of God, yet of a                       | <b>bondman</b>    | He took the shape and                   | 1, 104/5  |
| we wilfully make ourselves their       | <b>bondmen</b>    | , and with them wretchedly living       | 1, 79/11  |
| the canker that catcheth the           | <b>bone</b>       | : Too late cometh the medicine          | 1, 106/26 |
| misericordiam tuam memento mei propter | <b>bonitatem</b>  | tuam Domine " The offences              | 1, 82/26  |
| him priest) he departed to             | <b>Bononie</b>    | to study in the laws                    | 1, 55/1   |
| Deus meus es Tu, quoniam               | <b>bonorum</b>    | meorum non eges. Sanctis qui            | 1, 93/4   |
| of a righteous man. Quoniam            | <b>bonorum</b>    | meorum non eges? " For                  | 1, 95/22  |
| great volume and made a                | <b>book</b>       | , no slender thing to right             | 1, 55/7   |
| it plainly appeareth. But the          | <b>book</b>       | in which the whole nine                 | 1, 57/22  |
| same thing also in his                 | <b>book</b>       | which he entitled De Ente               | 1, 66/15  |
| to whom he dedicateth that             | <b>book</b>       | ) he writeth in this wise               | 1, 66/18  |
| living. The Burning of Wanton          | <b>Books</b>      | . Five books that in his                | 1, 59/11  |
| Burning of Wanton Books. Five          | <b>books</b>      | that in his youth of                    | 1, 59/12  |
| which he wrote many noble              | <b>books</b>      | which well testify both his             | 1, 59/18  |
| his profound erudition, of which       | <b>books</b>      | some we have and some                   | 1, 59/20  |
| to the buying of his                   | <b>books</b>      | as well Latin as Greek                  | 1, 62/6   |
| chests perished in which his           | <b>books</b>      | lay that he had with                    | 1, 64/9   |
| he little by any other                 | <b>books</b>      | save only the Bible, in                 | 1, 65/24  |
| him: and brought forth his             | <b>books</b>      | of reckoning. Picus answered him        | 1, 67/12  |
| I have left, after certain             | <b>books</b>      | of mine finished, I intend              | 1, 69/15  |
| holding myself content with my         | <b>books</b>      | and rest, of a child                    | 1, 78/4   |
| study, the pleasure of my              | <b>books</b>      | , the rest and peace of                 | 1, 86/22  |
| I may give out some                    | <b>books</b>      | of mine own to the                      | 1, 86/28  |
| Empire, this noble man was             | <b>born</b>       | , the last child of his                 | 1, 52/32  |
| company of mortal men be               | <b>born</b>       | , in the perfection of understanding    | 1, 53/8   |
| and showing that they be               | <b>born</b>       | to the achieving of some                | 1, 53/21  |
| angry hand. Who is not                 | <b>born</b>       | in sin original? Who doth               | 1, 120/1  |
| in swift floods, they be               | <b>borne</b>      | forth with the violence of              | 1, 90/21  |
| be not yet in the                      | <b>bosom</b>      | of our Lord in the                      | 1, 73/16  |
| nowadays, alas the while, commonly     | <b>bought</b>     | and sold) himself refused to            | 1, 65/4   |

|   |                 |  |           |
|---|-----------------|--|-----------|
| God. Beside that God thee               | <b>bought</b>   | and formèd both Many a                 | 1, 111/15 |
| that He so dear hath                    | <b>bought</b>   | . The Witness of Martyrs and           | 1, 112/2  |
| them whom learning and condition        | <b>bound</b>    | him to favour. For similitude          | 1, 68/9   |
| I have passed now the                   | <b>bounds</b>   | of a letter, the matter                | 1, 83/9   |
| how greatly these mortal things         | <b>bow</b>      | and draw to an end                     | 1, 66/9   |
| jeopardous thing: Beat out their        | <b>brains</b>   | therefore at the stone: Perilous       | 1, 106/25 |
| conversant with me and to               | <b>break</b>    | to me the secrets of                   | 1, 72/23  |
| ipsorum — " Let us                      | <b>break</b>    | the bands of them and                  | 1, 80/2   |
| gladness of pleasant contemplation, Out | <b>break</b>    | the tears for joy and                  | 1, 118/10 |
| to part him fro, Out                    | <b>break</b>    | the tears again for pain               | 1, 118/12 |
| and shame : yet from his                | <b>breast</b>   | Came never sign of wrath               | 1, 104/12 |
| The evil then in thy                    | <b>breast</b>   | cleaveth behind With grudge of         | 1, 109/12 |
| Like affections feeleth eke the         | <b>breast</b>   | Of God's lover in prayer               | 1, 118/6  |
| " saith he, " my                        | <b>brethren</b> | , when ye fall in divers               | 1, 77/10  |
| a child, he compiled a                  | <b>breviary</b> | or a sum upon all                      | 1, 55/5   |
| shall therefore, as I can,              | <b>briefly</b>  | rehearse you his whole life            | 1, 52/24  |
| the decretals, in which, as             | <b>briefly</b>  | as possible was, he comprised          | 1, 55/6   |
| the highest) he could never             | <b>bring</b>    | about to have a day                    | 1, 56/14  |
| of those ceremonies which folk          | <b>bring</b>    | up, setting the very service           | 1, 69/5   |
| which we have prayed to                 | <b>bring</b>    | him speedily to. Amen. Here            | 1, 74/20  |
| but that I may once                     | <b>bring</b>    | forth the children that I              | 1, 86/27  |
| to answer or they shall                 | <b>bring</b>    | forth words repugnant in themselves    | 1, 90/18  |
| all these things together may           | <b>bring</b>    | us, an though they flow                | 1, 92/16  |
| " : to which reward He                  | <b>bring</b>    | us That sitteth there and              | 1, 102/18 |
| wealth, riches and honour: And          | <b>bring</b>    | us down full low both                  | 1, 108/11 |
| the way of good living                  | <b>bringeth</b> | us to perpetual life of                | 1, 102/1  |
| so Marvellous Cunning. To the           | <b>bringing</b> | forth of so wonderful effects          | 1, 62/3   |
| Why lovest thou so this                 | <b>brittle</b>  | world's joy? Take all the              | 1, 111/7  |
| him back into the voluptuous            | <b>broad</b>    | way that leadeth to hell               | 1, 64/23  |
| the love of Christ, he                  | <b>broke</b>    | out into these words, "                | 1, 69/13  |
| the nephew of Picus, had                | <b>broken</b>   | his mind unto Picus and                | 1, 75/4   |
| ardent, and rather interrupted and      | <b>broken</b>   | between with sighs than drawn          | 1, 82/15  |
| he made one Antony, his                 | <b>brother</b>  | . The heir of his lands                | 1, 71/20  |
| Francis his Nephew by his               | <b>Brother</b>  | , Health in him that is                | 1, 76/22  |
| cunning anything openly prevail, they   | <b>brought</b>  | forth the serpentines of false         | 1, 56/30  |
| was ere he could be                     | <b>brought</b>  | thereto; but at the instant            | 1, 60/10  |
| that in so Short Time                   | <b>brought</b>  | him to so Marvellous Cunning           | 1, 62/1   |
| years received of him: and              | <b>brought</b>  | forth his books of reckoning           | 1, 67/12  |
| He thee kept hath and                   | <b>brought</b>  | thee up to this, And                   | 1, 111/18 |
| his heavy body nil be                   | <b>brought</b>  | He will be conversant in               | 1, 115/24 |
| all his members that were               | <b>bruised</b>  | and frushed with that fever            | 1, 71/13  |
| the likeness and figure of              | <b>brute</b>    | beasts: those words, if ye             | 1, 75/15  |
| common also to us and                   | <b>brute</b>    | beasts, sweating and panting we        | 1, 78/8   |
| our sensual affections and the          | <b>brutish</b>  | properties of sundry beasts -          | 1, 75/28  |
| say, of all them whose                  | <b>brutish</b>  | appetites they follow. Let us          | 1, 76/13  |
| us into monstrous shapes of             | <b>brutish</b>  | and unreasonable beasts. Remember also | 1, 77/6   |
| favoured him, as by a                   | <b>Bull</b>     | of our Holy Father, Pope               | 1, 57/21  |



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|--|-----------------|--|-----------|
| meorum non eges. Sanctis qui           | <b>Bunt</b>     | in terra ejus mirificavit voluntates   | 1, 93/5   |
| sport whether of those two             | <b>burdens</b>  | seemed lighter and which he            | 1, 68/16  |
| languish ever, and ever to             | <b>burn</b>     | in the desire of his                   | 1, 112/25 |
| some evil occasion afterwards) he      | <b>burned</b>   | . Of his Study and Diligence           | 1, 59/15  |
| of Whom he so fervently                | <b>burned</b>   | that on a time as                      | 1, 69/11  |
| lie down or walk, He                   | <b>burneth</b>  | ever as it were with                   | 1, 117/19 |
| path of voluptuous living. The         | <b>Burning</b>  | of Wanton Books. Five books            | 1, 59/11  |
| of the most cunning) resorted          | <b>busily</b>   | unto him as to a                       | 1, 58/28  |
| labour and money desire and            | <b>busily</b>   | purchase the offices and dignities     | 1, 65/3   |
| and day, While that we                 | <b>busily</b>   | provide and care For our               | 1, 110/3  |
| that, all the charge and               | <b>business</b> | of rule or lordship set                | 1, 62/23  |
| stately lords. Wedding and worldly     | <b>business</b> | he fled almost alike. Notwithstanding  | 1, 68/15  |
| How great anguish, how much            | <b>business</b> | and trouble, I may rather              | 1, 78/3   |
| the use of some actual                 | <b>business</b> | , he judged a thing vain               | 1, 83/28  |
| some profitable acts and outward       | <b>business</b> | . Certainly, my well-beloved Andrew, I | 1, 84/19  |
| kings' palaces, all your common        | <b>business</b> | , all your glory, all the              | 1, 86/23  |
| and rumbling of your worldly           | <b>business</b> | , but that I may once                  | 1, 86/26  |
| studies, their works, and their        | <b>business</b> | , and finally what end they            | 1, 90/16  |
| The fourth cause was his               | <b>busy</b>     | and indefatigable study. The fifth     | 1, 62/9   |
| Think in this wretched world's         | <b>busy</b>     | woe The battle more sharp              | 1, 102/29 |
| of God should with all                 | <b>busy</b>     | cure Have it in love                   | 1, 116/11 |
| labourest thy pleasure for to          | <b>buy</b>      | Upon the price look thou               | 1, 109/15 |
| merchant, O foolish merchandise, To    | <b>buy</b>      | a trifle, O childish reckoning         | 1, 109/20 |
| by the which, to the                   | <b>buying</b>   | of his books as well                   | 1, 62/6   |
| partly he bestowed in the              | <b>buying</b>   | of a little land to                    | 1, 63/5   |
| Dominos pars hereditatis meae et       | <b>calicis</b>  | mei: to es qui restitues               | 1, 93/8   |
| thus he meaneth: mercenary, we         | <b>call</b>     | all those things which we              | 1, 84/7   |
| reprovable. Notwithstanding, my son, I | <b>call</b>     | thee not therefore happy because       | 1, 88/2   |
| nephew of the said Emperor             | <b>called</b>   | Picus, by whom all the                 | 1, 51/21  |
| he was by privy inspiration            | <b>called</b>   | of God unto religion. Wherefore        | 1, 72/24  |
| great benefices of God, or             | <b>called</b>   | back by the tenderness of              | 1, 72/27  |
| [ Aeaia ] a woman                      | <b>called</b>   | Circe which by enchantment as          | 1, 75/17  |
| is no battle ? He is                   | <b>called</b>   | to the crown and triumph               | 1, 77/12  |
| us if He be not                        | <b>called</b>   | upon? But over that, certainly         | 1, 81/28  |
| them judged it folly, some             | <b>called</b>   | it hypocrisy, some scorned him         | 1, 87/17  |
| country of heaven, which is            | <b>called</b>   | the land of God and                    | 1, 96/25  |
| men which though they be               | <b>called</b>   | to this great felicity (as             | 1, 99/16  |
| not hear thee when thou                | <b>callest</b>  | on Him, if thou hear                   | 1, 82/1   |
| the poor man when he                   | <b>calleth</b>  | upon thee. And verily it               | 1, 82/2   |
| up to this, And daily                  | <b>calleth</b>  | upon thee to His bliss                 | 1, 111/19 |
| this inspiration and follow his        | <b>calling</b>  | . Howbeit, not being kind enough       | 1, 72/26  |
| nephew, he judged that this            | <b>came</b>     | thus to pass by the                    | 1, 58/2   |
| by in how much they                    | <b>came</b>     | from a more noble man                  | 1, 59/3   |
| very singularly loved him, he          | <b>came</b>     | thither, where he so behaved           | 1, 60/12  |
| more marvelous in that he              | <b>came</b>     | thereto by himself with the            | 1, 61/24  |
| poor men always, if any                | <b>came</b>     | , he plenteously gave out his          | 1, 63/11  |
| earthly trifles. His high steward      | <b>came</b>     | on a time to him                       | 1, 67/10  |

|                                      |                 |  |           |
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| not so good as cunning)              | <b>came</b>     | to him on a day                          | 1, 67/25  |
| that the Queen of heaven             | <b>came</b>     | to him that night with                   | 1, 71/12  |
| heavens open. And all that           | <b>came</b>     | to him and saluted him                   | 1, 71/17  |
| of France, which as he               | <b>came</b>     | to Florence, intending from thence       | 1, 71/28  |
| shame : yet from his breast          | <b>Came</b>     | never sign of wrath or                   | 1, 104/13 |
| the stone: Perilous is the           | <b>canker</b>   | that catcheth the bone: Too              | 1, 106/26 |
| it. Of his Study in                  | <b>Canon</b>    | . In the fourteenth year of              | 1, 54/22  |
| expugnation of virtue, under their   | <b>captain</b>  | the devil, under the banner              | 1, 79/25  |
| Christ our Lord and sovereign        | <b>captain</b>  | Ascended never but by manly              | 1, 103/9  |
| nothing passed him of those          | <b>captious</b> | subtleties and cavillations of sophistry | 1, 60/28  |
| thy ghost From this wretched         | <b>carcase</b>  | shall dissever: Be it joy                | 1, 110/23 |
| know that have essayed. Nor          | <b>care</b>     | I not how long or                        | 1, 82/13  |
| that we busily provide and           | <b>care</b>     | For our disport, revel, mirth            | 1, 110/3  |
| people are rather spiritual than     | <b>carnal</b>   | ( for as the apostle saith               | 1, 50/16  |
| exultavit lingua mea, insuper et     | <b>caro</b>     | mea requiescet in spe. Quoniam           | 1, 93/15  |
| another psalm : Cor meum et          | <b>caro</b>     | mea exultaverunt in Deum vivum           | 1, 100/7  |
| made ready for him. Et               | <b>caro</b>     | mea requiescet in spe? "                 | 1, 101/9  |
| small and great To vile              | <b>carrion</b>  | and wretched wormès meat THE             | 1, 108/12 |
| Think on His precious heart          | <b>carvèd</b>   | in twain, Think how for                  | 1, 111/27 |
| inquire of folk in such              | <b>case</b>     | , Picus answered him that he             | 1, 70/24  |
| were forthwith in very jeopardous    | <b>case</b>     | : For haply thou shouldst not            | 1, 110/11 |
| unto the time we have                | <b>cast</b>     | up again the drink of                    | 1, 76/5   |
| of them and let us                   | <b>cast</b>     | off the yoke of them                     | 1, 80/2   |
| my well-beloved Andrew, I had        | <b>cast</b>     | away both cost and labour                | 1, 84/19  |
| and a skittish horse they            | <b>cast</b>     | off their master. Certainly always       | 1, 86/16  |
| but fear Him that may                | <b>cast</b>     | the soul into hell. "                    | 1, 91/17  |
| of thy sensual wittès five,          | <b>Cast</b>     | in thy mind as oft                       | 1, 103/25 |
| was vanquished and his prince        | <b>cast</b>     | out Which reigned before in              | 1, 104/28 |
| find, when thou hast all             | <b>cast</b>     | , Little, simple, short and suddenly     | 1, 109/4  |
| virtuous act. Sometime he secretly   | <b>casteth</b>  | in thy mind Some laudable                | 1, 105/22 |
| world in every town and              | <b>castle</b>   | I purpose to preach of                   | 1, 69/17  |
| he thee unpurveyed and unready       | <b>catch</b>    | , Thou must with the prophet             | 1, 105/12 |
| Perilous is the canker that          | <b>catcheth</b> | the bone: Too late cometh                | 1, 106/26 |
| was (and not without a               | <b>cause</b>    | ) accounted among the chief orators      | 1, 54/13  |
| his disputations appointed. For this | <b>cause</b>    | he tarried at Rome an                    | 1, 56/15  |
| undermine him, for none other        | <b>cause</b>    | but for malice and for                   | 1, 56/19  |
| raised against him for this          | <b>cause</b>    | , that where there were many             | 1, 56/21  |
| of worldly literature. The fourth    | <b>cause</b>    | was his busy and indefatigable           | 1, 62/9   |
| similitude of manners is a           | <b>cause</b>    | of love and friendship: a                | 1, 68/10  |
| this life; but rather this           | <b>cause</b>    | should make him not content              | 1, 71/3   |
| hast taken, there is no              | <b>cause</b>    | , my son, why thou shouldst              | 1, 76/26  |
| Saint James saith thou bast          | <b>cause</b>    | to be glad, writing in                   | 1, 77/8   |
| these words he showeth the           | <b>cause</b>    | why he saith only to                     | 1, 95/24  |
| God art Thou. " The                  | <b>cause</b>    | is for that only our                     | 1, 95/25  |
| glad, " he addeth the                | <b>cause</b>    | , saying, Quoniam non derelinques animam | 1, 101/16 |
| in hope, he showeth the              | <b>cause</b>    | , saying, Nec dabis sanctum tuum         | 1, 101/19 |
| that rose again and the              | <b>cause</b>    | of our resurrection, therefore these     | 1, 101/26 |

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| the appearing of our Lady              | <b>caused</b>       | him to doubt and to                    | 1, 73/28  |
| divers temptations " and not           | <b>causeless</b>    | . For what hope is there               | 1, 77/10  |
| was his own master. Five               | <b>Causes</b>       | that in so Short Time                  | 1, 62/1   |
| small time, I consider five            | <b>causes</b>       | to have come together : first          | 1, 62/4   |
| of those captious subtleties and       | <b>cavillations</b> | of sophistry, nor again there          | 1, 60/28  |
| thyself, than if thy hand              | <b>cease</b>        | not day nor night to                   | 1, 83/4   |
| restitues hereditatem meam mihi. Funes | <b>ceciderunt</b>   | mihi in praeclaris : etenim hereditas  | 1, 93/9   |
| followeth in the psalm: Funes          | <b>ceciderunt</b>   | mihi in praeclaris? " The              | 1, 99/10  |
| to consider with how marvellous        | <b>celerity</b>     | he read them over and                  | 1, 59/22  |
| which should show out the              | <b>celestial</b>    | gifts of God and should                | 1, 54/1   |
| but we speak of those                  | <b>ceremonies</b>   | which folk bring up, setting           | 1, 69/5   |
| and thereabout to do their             | <b>ceremonies</b>   | ; and also for that all                | 1, 98/3   |
| silver vessels. Every day at           | <b>certain</b>      | hours he, gave himself to              | 1, 63/10  |
| never take himself to any              | <b>certain</b>      | dwelling. Of his Fervent Love          | 1, 68/24  |
| that I have left, after                | <b>certain</b>      | books of mine finished, I              | 1, 69/15  |
| all those things within a              | <b>certain</b>      | time, but the words which              | 1, 73/27  |
| lieth privily in them a                | <b>certain</b>      | heavenly strength, quick and effectual | 1, 83/6   |
| if Thou our crime behold,              | <b>certain</b>      | , Our crime the work of                | 1, 120/22 |
| only believed it but also              | <b>certainly</b>    | knew it. When that one                 | 1, 70/25  |
| put in his mind. And                   | <b>certainly</b>    | I prayed to God myself                 | 1, 73/5   |
| heavenly citizens live without us?     | <b>Certainly</b>    | if this worldly felicity were          | 1, 78/13  |
| called upon? But over that,            | <b>certainly</b>    | He shall not hear thee                 | 1, 82/1   |
| profitable acts and outward business.  | <b>Certainly</b>    | , my well-beloved Andrew, I had        | 1, 84/19  |
| I blame them not, but                  | <b>certainly</b>    | it is not all one                      | 1, 85/11  |
| this, who may suffer it ?              | <b>Certainly</b>    | he never studied for wisdom            | 1, 85/24  |
| they cast off their master.            | <b>Certainly</b>    | always they grieve and vex             | 1, 86/16  |
| people for thy living well.            | <b>Certainly</b>    | , as great a praise as                 | 1, 87/27  |
| living praise thee, thy virtue         | <b>certainly</b>    | , in that it is virtue                 | 1, 88/28  |
| though mine enemies mock me.           | <b>Certainly</b>    | all they that trust in                 | 1, 92/2   |
| the whole were subverted. For          | <b>certainly</b>    | one part of that university            | 1, 96/3   |
| our good. Well ought we                | <b>certainly</b>    | to be ashamed to take                  | 1, 96/10  |
| seek they many sundry pleasures ?      | <b>Certainly</b>    | for because they can find              | 1, 97/16  |
| of mine inheritance. " For             | <b>certainly</b>    | we Christian people, to whom           | 1, 98/24  |
| God and conversant alway; For          | <b>certes</b>       | , whoso list, he may purvey            | 1, 115/30 |
| the knowledge of the Hebrew,           | <b>Chaldee</b>      | and Arabic language, besides Greek     | 1, 64/19  |
| the Hebrew language and the            | <b>Chaldee</b>      | , and now have I set                   | 1, 87/6   |
| secret mysteries of the Hebrews,       | <b>Chaldees</b>     | and Arabians, and many things          | 1, 56/4   |
| fiery garland standing over the        | <b>chamber</b>      | of his mother while she                | 1, 53/5   |
| prayer which in the secret             | <b>chamber</b>      | of the mind, in the                    | 1, 82/9   |
| infamy and slander. Of the             | <b>Change</b>       | of his Life. But, as                   | 1, 58/1   |
| Picus to him begun a                   | <b>change</b>       | in his living, it seemeth              | 1, 87/13  |
| set little thereby and oftentimes      | <b>change</b>       | it for a small simple                  | 1, 99/17  |
| to Christ. Women's blandishments he    | <b>changed</b>      | into the desire of heavenly            | 1, 58/17  |
| especial commandment of God, he        | <b>changed</b>      | that purpose and appointed to          | 1, 69/19  |
| inclination to divers beastly passions | <b>changed</b>      | in their soul not into                 | 1, 76/12  |
| the body: then the flesh               | <b>changeth</b>     | us from the figure of                  | 1, 75/26  |
| a marvellous power transformeth and    | <b>changeth</b>     | the reader's mind into the             | 1, 83/7   |

|                                    |                 |   |           |
|------------------------------------|-----------------|---|-----------|
| flood that is in many              | <b>channels</b> | take In each of them                    | 1, 113/6  |
| at Ferrara, because the General    | <b>Chapter</b>  | of Friars Preachers was held            | 1, 60/9   |
| the end that, all the              | <b>charge</b>   | and business of rule or                 | 1, 62/22  |
| and a mortal poison to             | <b>charity</b>  | . There was nothing passed him          | 1, 60/27  |
| every Christian body show their    | <b>charity</b>  | upon him to help to                     | 1, 74/12  |
| the Godhead, whose law is          | <b>charity</b>  | , whose measure is eternity. Occupy     | 1, 92/20  |
| great is the goodness and          | <b>charity</b>  | of those blessed citizens, we           | 1, 96/28  |
| benignity and singular courtesy of | <b>Charles</b>  | , King of France, which as              | 1, 71/27  |
| one God) was in the                | <b>chaste</b>   | womb of our Lady, a                     | 1, 70/16  |
| Benign Nature. He was of           | <b>cheer</b>    | always merry and of so                  | 1, 64/5   |
| full of gladness with Thy          | <b>cheer</b>    | ." And for that our                     | 1, 102/8  |
| sold, and that so good             | <b>chepe</b>    | that it seemed rather a                 | 1, 63/3   |
| to wrath, but if his               | <b>chests</b>   | perished in which his books             | 1, 64/9   |
| My reins (or kidney) hath          | <b>chidden</b>  | me unto the night,"                     | 1, 100/12 |
| not to sin but also                | <b>chideth</b>  | me, that is to say                      | 1, 100/15 |
| have the grace to suffer           | <b>chiding</b>  | , detraction, and hatred of wicked      | 1, 88/26  |
| a cause) accounted among the       | <b>chief</b>    | orators and poets of that               | 1, 54/13  |
| great doctrine, durst in the       | <b>chief</b>    | city of the world make                  | 1, 56/26  |
| that this was not the              | <b>chief</b>    | thing that should make him              | 1, 70/31  |
| which he rehearsed in the          | <b>chief</b>    | church of all Florence, said            | 1, 72/12  |
| that he taketh for his             | <b>chief</b>    | good; and that thing taketh             | 1, 95/5   |
| thing taketh he for his            | <b>chief</b>    | good, which only had, though            | 1, 95/6   |
| is to say, for the                 | <b>chief</b>    | goodness, but only that thing           | 1, 96/12  |
| man was born, the last             | <b>child</b>    | of his mother Julia, a                  | 1, 52/33  |
| two years, yet being a             | <b>child</b>    | , he compiled a breviary or             | 1, 55/5   |
| those studies that, yet a          | <b>child</b>    | and beardless, he was both              | 1, 55/18  |
| books and rest, of a               | <b>child</b>    | have learned to live within             | 1, 78/4   |
| to the doing. Wherefore, my        | <b>child</b>    | , go thou never about to                | 1, 80/13  |
| To buy a trifle, O                 | <b>childish</b> | reckoning, And pay therefore so         | 1, 109/20 |
| the cradles of such special        | <b>children</b> | from the company of other               | 1, 53/20  |
| " Come ye my blessed               | <b>children</b> | , possess ye the kingdom that           | 1, 81/14  |
| may once bring forth the           | <b>children</b> | that I travail on; that                 | 1, 86/27  |
| hath associated thee to the        | <b>children</b> | of light. Let that same                 | 1, 90/9   |
| long space Servants by nature,     | <b>children</b> | by Thy grace. But this                  | 1, 120/28 |
| whom grace had made Thy            | <b>children</b> | dear, Are made Thy guilty               | 1, 121/2  |
| lighter and which he would         | <b>choose</b>   | if he should of necessity               | 1, 68/17  |
| that shrinketh from labour rather  | <b>choose</b>   | to serve the world than                 | 1, 78/15  |
| thrall, Let him remember that      | <b>choose</b>   | what may he shall Even                  | 1, 102/25 |
| for His most especial vessel       | <b>chose</b>    | , Ravished into the third heaven        | 1, 107/32 |
| right entirely beloved sister in   | <b>Christ</b>   | , Joyeuce Leigh, Thomas More greeting   | 1, 50/2   |
| flesh, but in spirit, if           | <b>Christ</b>   | abide in us " ) I                       | 1, 50/17  |
| then the general Vicar of          | <b>Christ</b>   | in His Church, and Frederick            | 1, 52/31  |
| riot, and turned it to             | <b>Christ</b>   | . Women's blandishments he changed into | 1, 58/16  |
| the passion and death that         | <b>Christ</b>   | suffered for our sake) beat             | 1, 64/1   |
| with a spiritual knot unto         | <b>Christ</b>   | and His heavenly citizens. How          | 1, 64/28  |
| eyes the painful death of          | <b>Christ</b>   | which He suffered for the               | 1, 68/4   |
| God aside, Which is (as            | <b>Christ</b>   | saith) to be worshipped in              | 1, 69/6   |

|   |                  |                                    |           |
|---|------------------|------------------------------------|-----------|
| talking of the love of                    | <b>Christ</b>    | , he broke out into these          | 1, 69/13  |
| I purpose to preach of                    | <b>Christ</b>    | . " Afterwards, I understand, by   | 1, 69/18  |
| Lord God and against His                  | <b>Christ</b>    | . But cry thou therefore with      | 1, 79/27  |
| because that our Lord Jesus               | <b>Christ</b>    | (Which is not only true            | 1, 88/3   |
| virtue, maketh thee like unto             | <b>Christ</b>    | ; but in that it is                | 1, 88/29  |
| saith Saint Paul, " preach                | <b>Christ</b>    | crucified, which is unto the       | 1, 89/21  |
| God, and the folly of                     | <b>Christ</b>    | is that by which He                | 1, 89/23  |
| be said unto them that                    | <b>Christ</b>    | saith in the Gospel : "            | 1, 90/27  |
| noyous unto us, for (as                   | <b>Christ</b>    | saith) we wot never what           | 1, 94/18  |
| us for the faith of                       | <b>Christ</b>    | , but also we should willingly     | 1, 97/6   |
| arise incorruptible. And forasmuch as     | <b>Christ</b>    | was the first which entered        | 1, 101/25 |
| resurrection be principally understood of | <b>Christ</b>    | , as Saint Peter, the apostle      | 1, 101/28 |
| we be the members of                      | <b>Christ</b>    | , Which only never saw corruption  | 1, 101/30 |
| fruition of the humanity of               | <b>Christ</b>    | , Which sitteth in heaven on       | 1, 102/13 |
| may behold God, and Jesus                 | <b>Christ</b>    | Whom Thou hast sent "              | 1, 102/17 |
| with pleasure and delight. Since          | <b>Christ</b>    | our Lord and sovereign captain     | 1, 103/9  |
| in some behaviour To Jesu                 | <b>Christ</b>    | our blessed Lord and Saviour       | 1, 103/21 |
| good devotion How thou resemblest         | <b>Christ</b>    | : as with sour potion If           | 1, 103/26 |
| thy taste : remember therewithal How      | <b>Christ</b>    | for thee tasted eysell and         | 1, 103/28 |
| subtle fiery dart, Our Saviour            | <b>Christ</b>    | resemble in some part. The         | 1, 104/21 |
| wretched worldès gloss Consider how       | <b>Christ</b>    | the Lord, sovereign power, Humbled | 1, 108/7  |
| and The painful cross of                  | <b>Christ</b>    | . unaware. The witness of martyrs  | 1, 108/22 |
| thee? The Painful Cross of                | <b>Christ</b>    | . When thou in flame of            | 1, 111/22 |
| the piteous cross of woeful               | <b>Christ</b>    | , Think on His blood beat          | 1, 111/25 |
| the glory and profit of                   | <b>Christ's</b>  | Church, and so began he            | 1, 58/19  |
| that in the image of                      | <b>Christ's</b>  | ineffable passion suffered for our | 1, 70/6   |
| please men I were not                     | <b>Christ's</b>  | servant. " Let enter into          | 1, 80/18  |
| also : Si hominibus placerem, servos      | <b>Christi</b>   | non essem?" If I                   | 1, 80/18  |
| the love and amity of                     | <b>Christian</b> | folk should be rather ghostly      | 1, 50/14  |
| he committed (like a good                 | <b>Christian</b> | man) to the most holy              | 1, 57/17  |
| for our intercessions, let every          | <b>Christian</b> | body show their charity upon       | 1, 74/12  |
| vanquish. Very happy is a                 | <b>Christian</b> | man, since that the victory        | 1, 77/16  |
| but that there be many                    | <b>Christian</b> | men in name but few                | 1, 81/18  |
| backbite thy virtue, which the            | <b>Christian</b> | living, that is very wisdom        | 1, 89/27  |
| the voice of every good                   | <b>Christian</b> | man: Dominus pars hereditatis meae | 1, 98/22  |
| inheritance. " For certainly we           | <b>Christian</b> | people, to whom God is             | 1, 98/24  |
| great felicity (as indeed all             | <b>Christian</b> | people are) yet they set           | 1, 99/16  |
| Deum, et quern misisti Jesum              | <b>Christum</b>  | ? " This is all our                | 1, 102/16 |
| any profit or increase of                 | <b>Christ's</b>  | Church. But Picus all these        | 1, 61/16  |
| Vicar of Christ in His                    | <b>Church</b>    | , and Frederick, the Third of      | 1, 52/31  |
| in the laws of the                        | <b>Church</b>    | , which when he had two            | 1, 55/1   |
| judgment of our mother, holy              | <b>Church</b>    | . Which defence received, and the  | 1, 57/18  |
| glory and profit of Christ's              | <b>Church</b>    | , and so began he to               | 1, 58/20  |
| the old Fathers of the                    | <b>Church</b>    | so great knowledge he had          | 1, 59/24  |
| profit or increase of Christ's            | <b>Church</b>    | . But Picus all these things       | 1, 61/16  |
| God and profit of His                     | <b>Church</b>    | , without masters; so that we      | 1, 61/25  |
| God and profit of His                     | <b>Church</b>    | , and that he had dedicated        | 1, 64/11  |

|                                      |                    |                                     |           |
|--------------------------------------|--------------------|-------------------------------------|-----------|
| offices and dignities of the         | <b>Church</b>      | (which are nowadays, alas the       | 1, 65/3   |
| it was profitable to the             | <b>Church</b>      | and to the extermination of         | 1, 65/20  |
| of those observances which the       | <b>Church</b>      | commandeth to be observed, for      | 1, 69/3   |
| he rehearsed in the chief            | <b>church</b>      | of all Florence, said unto          | 1, 72/12  |
| gifts and singular graces: the       | <b>Church</b>      | had of him an inestimable           | 1, 72/19  |
| relics, the ministers of His         | <b>Church</b>      | . The Eighth Property. A very       | 1, 116/15 |
| drunk in the cups of                 | <b>Circe</b>       | and misshape us into the            | 1, 75/14  |
| Aeaea ] a woman called               | <b>Circe</b>       | which by enchantment as Virgil      | 1, 75/17  |
| drunken in the cups of               | <b>Circe</b>       | , that is to say, in                | 1, 76/15  |
| drunk in the cups of                 | <b>Circe</b>       | and so deform us into               | 1, 77/5   |
| perfect figure of that round         | <b>circle</b>      | or garland ; and that his           | 1, 53/10  |
| name should round about the          | <b>circle</b>      | of this whole world be              | 1, 53/11  |
| men walk about in a                  | <b>circuit</b>     | or compass whereof there is         | 1, 97/18  |
| of Italy, well witnesseth the        | <b>cities</b>      | and people, well recordeth the      | 1, 71/26  |
| unto Christ and His heavenly         | <b>citizens</b>    | . How he eschewed Dignities. When   | 1, 64/28  |
| might reign nor those heavenly       | <b>citizens</b>    | live without us? Certainly if       | 1, 78/12  |
| and charity of those blessed         | <b>citizens</b>    | , we shall continually desire to    | 1, 96/28  |
| doctrine, durst in the chief         | <b>city</b>        | of the world make a                 | 1, 56/26  |
| this wise: " O thou                  | <b>city</b>        | of Florence, I have a               | 1, 72/13  |
| by your letters to the               | <b>civil</b>       | and active life, saying that        | 1, 84/15  |
| be fed or to be                      | <b>clad</b>        | or some other wise delighted        | 1, 50/12  |
| virtue. And how may they             | <b>claim</b>       | the reward that properly belongeth  | 1, 52/1   |
| our foot out of the                  | <b>clay</b>        | , but we stick still. There         | 1, 79/17  |
| had approved as good and             | <b>clean</b>       | , and subscribed their names under  | 1, 57/9   |
| of God, if they be                   | <b>clean</b>       | and lowly entreated. But I          | 1, 83/8   |
| all well fashioned, proper, goodly,  | <b>clean</b>       | : That in his person, there         | 1, 114/7  |
| hour more Thy sin to                 | <b>cleanse</b>     | , and though thou haddest space     | 1, 110/13 |
| in which venial sins be              | <b>cleansed</b>    | he may shortly (if he               | 1, 74/16  |
| that great benefit and for           | <b>cleansing</b>   | of his old offences. Of             | 1, 64/2   |
| of their worshipful living, the      | <b>clear</b>       | beauty of whose virtue maketh       | 1, 52/12  |
| whose conditions, as in a            | <b>clear</b>       | polished mirror, they might behold  | 1, 52/18  |
| hearts! Who seeth not more           | <b>clear</b>       | than light that all these           | 1, 79/14  |
| of that standeth in the              | <b>clear</b>       | beholding and fruition of God       | 1, 102/5  |
| everything that may the fame         | <b>clear</b>       | Of his love: he may                 | 1, 116/20 |
| Thy gracious indulgence Nothing so   | <b>clearly</b>     | sheweth as our offence. What        | 1, 121/14 |
| his (which evermore on high          | <b>cleaved</b>     | first in contemplation and in       | 1, 67/7   |
| affections of the mind he            | <b>cleaved</b>     | to God with very fervent            | 1, 69/7   |
| evil then in thy breast              | <b>cleaveth</b>    | behind With grudge of heart         | 1, 109/12 |
| then our heart's fence and           | <b>close</b>       | Against vainglory, the mother of    | 1, 108/3  |
| the mind, in the privy               | <b>closet</b>      | of the soul, with very              | 1, 82/9   |
| high, hiding themselves among the    | <b>clouds</b>      | , escaped both the sight of         | 1, 53/25  |
| Him and of the Father                | <b>coeternally</b> | going forth (which three Persons    | 1, 70/15  |
| elegant and stuffed with the         | <b>cognition</b>   | of many things worthy to            | 1, 57/12  |
| he hath wanted all the               | <b>cognition</b>   | of philosophy; some man hath        | 1, 61/12  |
| Which suffered hunger, thirst. heat. | <b>cold</b>        | . labour, travail, and watch; and   | 1, 70/18  |
| kindle thee when thou waxest         | <b>cold</b>        | , confirm thee when thou waverest   | 1, 92/23  |
| he that asketh doubtingly, asketh    | <b>coldly</b>      | . And therefore Saint James biddeth | 1, 94/25  |

|                                     |                     |                                     |           |
|-------------------------------------|---------------------|-------------------------------------|-----------|
| visage lovely and fair, his         | <b>colour</b>       | white intermingled with comely reds | 1, 54/6   |
| Property. The lover is of           | <b>colour</b>       | dead and pale; There will           | 1, 117/14 |
| his mother Julia, a woman           | <b>come</b>         | of a noble stock, his               | 1, 52/33  |
| ardent heart, in time to            | <b>come</b>         | worship and praise almighty God     | 1, 53/13  |
| of all such as would                | <b>come</b>         | thither out of far countries        | 1, 56/11  |
| consider five causes to have        | <b>come</b>         | together : first, an incredible wit | 1, 62/4   |
| as himself haply could not          | <b>come</b>         | by the knowledge of. Of             | 1, 63/21  |
| And over that, he was               | <b>come</b>         | to that prick of perfect            | 1, 65/21  |
| we stick still. There shall         | <b>come</b>         | to thee, my son, doubt              | 1, 79/17  |
| that once the time shall            | <b>come</b>         | in which our Lord shall             | 1, 81/12  |
| fire " ?and again: "                | <b>Come</b>         | ye my blessed children, possess     | 1, 81/13  |
| therefor that in time to            | <b>come</b>         | either he might not or              | 1, 85/26  |
| His virtue, when He shall           | <b>come</b>         | to be glorified of His              | 1, 91/13  |
| whoso bath the grace to             | <b>come</b>         | thereby He judgeth him in           | 1, 113/20 |
| voluptuous use of women. The        | <b>comeliness</b>   | of his body with the                | 1, 58/10  |
| his colour white intermingled with  | <b>comely</b>       | reds, his eyes grey and             | 1, 54/6   |
| in as goodly wise As                | <b>comely</b>       | be, as honest in behaviour          | 1, 114/13 |
| to heavenward, that when thou       | <b>comest</b>       | home to us (which with              | 1, 92/25  |
| suppose of the quantity there       | <b>cometh</b>       | none in your hand more              | 1, 51/5   |
| goodness all grace and virtue       | <b>cometh</b>       | . % Of the Sale of                  | 1, 62/19  |
| earthly honour and wordly dignity   | <b>cometh</b>       | ) all his patrimony and dominions   | 1, 62/25  |
| these figures enchanted. When there | <b>cometh</b>       | , sometimes, a monstrous beast to   | 1, 76/7   |
| glory and praise, not that          | <b>cometh</b>       | of men, but that cometh             | 1, 81/9   |
| cometh of men, but that             | <b>cometh</b>       | of God, why do we                   | 1, 81/9   |
| and patiently, when our time        | <b>cometh</b>       | , or if it were put                 | 1, 97/5   |
| catcheth the bone: Too late         | <b>cometh</b>       | the medicine if thou let            | 1, 106/27 |
| PLEASURE OF A SINFUL TEMPTATION     | <b>COMETH</b>       | TO MIND The pleasure little         | 1, 108/15 |
| and conditions excellent, began to  | <b>comfort</b>      | him against death and by            | 1, 70/27  |
| pulled him back, wherefore Picus    | <b>comforteth</b>   | him in this epistle and             | 1, 75/10  |
| uncle, which in this letter         | <b>comforteth</b>   | and encourageth him, as it          | 1, 87/20  |
| he that hath authority to           | <b>command</b>      | me hath bid me publish              | 1, 72/16  |
| those observances which the Church  | <b>commandeth</b>   | to be observed, for in              | 1, 69/3   |
| it were and by God's                | <b>commandment</b>  | ) severing the cradles of such      | 1, 53/19  |
| of his age, by the                  | <b>commandment</b>  | of his mother (which longed         | 1, 54/23  |
| it were either by His               | <b>commandment</b>  | or by His suffereance, he           | 1, 64/14  |
| I understand, by the especial       | <b>commandment</b>  | of God, he changed that             | 1, 69/18  |
| they despised, then shall they      | <b>commend</b>      | them that they mocked, then         | 1, 91/2   |
| commended of them that are          | <b>commendable</b>  | , as great a commendation it        | 1, 87/28  |
| to the reproach of vice,            | <b>commendation</b> | of virtue, or honour and            | 1, 51/15  |
| the common people and the           | <b>commendation</b> | of fools. He thought that           | 1, 60/22  |
| are commendable, as great a         | <b>commendation</b> | it is to be reprov'd                | 1, 87/28  |
| to hear The honour, laud,           | <b>commendation</b> | and praising, And everything that   | 1, 116/19 |
| is more properly to be              | <b>commended</b>    | than of the nobleness of            | 1, 51/27  |
| as it is to be                      | <b>commended</b>    | of them that are commendable        | 1, 87/27  |
| these new doctors he specially      | <b>commendeth</b>   | Saint Thomas, as him that           | 1, 60/2   |
| that such as these things           | <b>commit</b>       | are worthy death — not              | 1, 80/11  |
| that he should write, he            | <b>committed</b>    | (like a good Christian man          | 1, 57/17  |

|  |                      |                                       |           |
|--|----------------------|---------------------------------------|-----------|
| him again. This office he                  | <b>committed</b>     | to him that he might                  | 1, 63/18  |
| company of other of the                    | <b>common</b>        | sort, and showing that they           | 1, 53/20  |
| of nature, he left these                   | <b>common</b>        | trodden paths and gave himself        | 1, 55/12  |
| than for open hearing of                   | <b>common</b>        | people, which for lack of             | 1, 57/26  |
| cunningly. But it was a                    | <b>common</b>        | saying with him that such             | 1, 60/15  |
| win the favour of the                      | <b>common</b>        | people and the commendation of        | 1, 60/21  |
| his life, saving that the                  | <b>common</b>        | profit pricked him when he            | 1, 65/26  |
| things slipper, uncertain, vile, and       | <b>common</b>        | also to us and brute                  | 1, 78/8   |
| had in honour among the                    | <b>common</b>        | people, among them be not             | 1, 86/8   |
| your kings' palaces, all your              | <b>common</b>        | business, all your glory, all         | 1, 86/23  |
| of mine own to the                         | <b>common</b>        | profit which may some what            | 1, 86/28  |
| Which words though they seem               | <b>common</b>        | To all folk, yet are                  | 1, 95/3   |
| of that lucky beginning. But               | <b>commonly</b>      | all those presents, that are          | 1, 50/9   |
| which in other folks wont                  | <b>commonly</b>      | to happen contrary, for they          | 1, 54/18  |
| are nowadays, alas the while,              | <b>commonly</b>      | bought and sold) himself refused      | 1, 65/4   |
| a dextris est mihi ne                      | <b>commovear</b>     | . Propter hoc laetatum est cor        | 1, 93/13  |
| a dextris est mihi ne                      | <b>commovear</b>     | ? " He is on my                       | 1, 101/1  |
| fame of his learning to                    | <b>commune</b>       | with him, as they fell                | 1, 67/26  |
| were more meet for secret                  | <b>communication</b> | of learned men than for               | 1, 57/25  |
| as godly. And oftentimes in                | <b>communication</b> | he would admonish his familiar        | 1, 66/8   |
| he used in all secret                      | <b>communing</b>     | virtuously to exhort to Godward       | 1, 67/22  |
| should that hour in the                    | <b>company</b>       | of mortal men be born                 | 1, 53/8   |
| such special children from the             | <b>company</b>       | of other of the common                | 1, 53/20  |
| of the truth in secret                     | <b>company</b>       | without great audience. But he        | 1, 60/19  |
| purchasing the friendship of the           | <b>company</b>       | , in ambitious labour for offices     | 1, 78/1   |
| by this letter that the                    | <b>company</b>       | of the Court where he                 | 1, 87/14  |
| translating thee out of the                | <b>company</b>       | of them which like drunken            | 1, 90/7   |
| far as thou mayest their                   | <b>company</b>       | and, returning to thyself, oftentimes | 1, 91/23  |
| love, lo, the sight and                    | <b>company</b>       | To the lover so glad                  | 1, 113/18 |
| bliss: And whoso of that                   | <b>company</b>       | doth miss, Live he in                 | 1, 113/22 |
| warrantise Thou shalt no pleasure          | <b>comparable</b>    | find To th' inward gladness           | 1, 111/12 |
| err for negligence For they                | <b>compare</b>       | not the joy of the                    | 1, 107/10 |
| beasts unadvisedly Lacking discretion they | <b>compare</b>       | and apply Of their foul               | 1, 107/13 |
| in this world ywrought In                  | <b>comparison</b>    | should he set at nought               | 1, 117/10 |
| about in a circuit or                      | <b>compass</b>       | whereof there is none end             | 1, 97/18  |
| death appeared unto him all                | <b>compassed</b>     | in fire, and showed unto              | 1, 74/7   |
| full draught of love and                   | <b>compassion</b>    | in the beholding of that              | 1, 70/8   |
| might be somewhat beaten to                | <b>compel</b>        | him to take that way                  | 1, 73/7   |
| and overcame all remedy, and               | <b>compelled</b>     | him within three days to              | 1, 70/2   |
| it secret but I am                         | <b>compelled</b>     | to show it, for he                    | 1, 72/15  |
| yet being a child, he                      | <b>compiled</b>      | a breviary or a sum                   | 1, 55/5   |
| be learned. Which work he                  | <b>compiled</b>      | in twenty nights ; in which           | 1, 57/13  |
| with great travail and watch               | <b>compiled</b>      | . But forasmuch as he considered      | 1, 64/10  |
| was a man of delicate                      | <b>complexion</b>    | ) he shrank from the labour           | 1, 72/28  |
| sovereign goodness none heart may          | <b>comprise</b>      | , Whom hell, earth, and all           | 1, 116/26 |
| briefly as possible was, he                | <b>comprised</b>     | the effect of all that                | 1, 55/6   |
| so small a trifle or                       | <b>conceit</b>       | , Lace, girdle, point, or proper      | 1, 116/5  |



|  |                      |  |           |
|--|----------------------|--|-----------|
| great works as he had                        | <b>conceived</b>     | and long travailed upon, how           | 1, 66/1   |
| of our Lady, a virgin,                       | <b>conceived</b>     | in time; Which suffered hunger         | 1, 70/17  |
| appeareth, not only that those               | <b>conclusions</b>   | were good and standing with            | 1, 57/14  |
| nine hundred questions with their            | <b>conclusions</b>   | were contained (forasmuch as there     | 1, 57/23  |
| earldom of Mirandula and of                  | <b>Concordia</b>     | , unto John Francis, his nephew        | 1, 63/1   |
| be the greatest inclination to               | <b>concupiscence</b> | , not only now inclineth me            | 1, 100/14 |
| or taking away of fleshly                    | <b>concupiscence</b> | in man, saying, Providebam Deum        | 1, 100/21 |
| the sensual pleasure of their                | <b>concupiscence</b> | , But like rude beasts unadvisedly     | 1, 107/11 |
| is it, then, to be                           | <b>condemned</b>     | of the world and exalted               | 1, 89/4   |
| exalted of the world and                     | <b>condemned</b>     | of God. The world condemneth           | 1, 89/6   |
| condemned of God. The world                  | <b>condemneth</b>    | to life, God exalteth to               | 1, 89/6   |
| exalteth to a fall, God                      | <b>condemneth</b>    | to the fire of hell                    | 1, 89/7   |
| he was not of the                            | <b>condition</b>     | of some folk (which to                 | 1, 61/19  |
| to them whom learning and                    | <b>condition</b>     | bound him to favour. For               | 1, 68/9   |
| record, Should stand in better               | <b>condition</b>     | than his lord. The Fourth              | 1, 103/13 |
| a very spectacle, in whose                   | <b>conditions</b>    | , as in a clear polished               | 1, 52/18  |
| began he to order his                        | <b>conditions</b>    | that from thenceforth he might         | 1, 58/20  |
| all earthly things. Of his                   | <b>Conditions</b>    | and his Virtue. But now                | 1, 62/11  |
| we can declare his excellent                 | <b>conditions</b>    | , that his mind inflamed to            | 1, 62/15  |
| and the integrity of his                     | <b>conditions</b>    | he singularly favoured) that he        | 1, 63/15  |
| accustomed vice and reformed his             | <b>conditions</b>    | . The words that he said               | 1, 68/2   |
| and friendship: a likeness of                | <b>conditions</b>    | is (as Appollonius saith) an           | 1, 68/10  |
| both of wit, cunning, and                    | <b>conditions</b>    | excellent, began to comfort him        | 1, 70/27  |
| done. THE TWELVE PROPERTIES OR               | <b>CONDITIONS</b>    | OF A LOVER To love                     | 1, 112/11 |
| testifieth, the elements speaketh, devils    | <b>confesseth</b>    | . But a far greater madness            | 1, 81/3   |
| us put our hope and                          | <b>confidence</b>    | To subdue the flesh and                | 1, 104/31 |
| wretched life, the trust and                 | <b>confidence</b>    | Of whose continuance maketh us         | 1, 109/23 |
| meam : Deus meus in te                       | <b>confido</b>       | , non erubescam, etiam si irrideant    | 1, 91/26  |
| thee when thou waxest cold,                  | <b>confirm</b>       | thee when thou waverest, and           | 1, 92/23  |
| apostles soundeth, miracles proveth, reason  | <b>confirmeth</b>    | , the world testifieth, the elements   | 1, 81/2   |
| which is provoked to the                     | <b>conflict</b>      | , and namely to that conflict          | 1, 77/13  |
| conflict, and namely to that                 | <b>conflict</b>      | in which no man may                    | 1, 77/14  |
| the battle and war The                       | <b>conflict</b>      | seem bitter, sharp and sour            | 1, 107/3  |
| the labourous travail of the                 | <b>conflict</b>      | and fight. And yet alas                | 1, 107/15 |
| while he had bid such                        | <b>conflicts</b>     | farewell and every day more            | 1, 60/5   |
| only for delight To be                       | <b>conformed</b>     | and like in some behaviour             | 1, 103/20 |
| and eke thy proud enemy,                     | <b>Confounded</b>    | and rebuked by thy battle              | 1, 106/4  |
| sperant in to non confundentur.              | <b>Confundantur</b>  | iniqua agentes supervacue. Vias tuas   | 1, 91/27  |
| qui sperant in to non                        | <b>confundentur</b>  | Vias                                   | 1, 91/27  |
| annexed the appetite of his                  | <b>confusion</b>     | and rebuke whom they argue             | 1, 60/25  |
| infirmities eorum postea acceleraverunt. Non | <b>congregabo</b>    | conventicula eorum de sanguinibus: nec | 1, 93/6   |
| and therefore he saith: Non                  | <b>congregabo</b>    | conventicula eorum de sanguinibus nec  | 1, 97/29  |
| I shall not gather the                       | <b>congregation</b>  | of them from the blood                 | 1, 97/31  |
| he will not gather their                     | <b>congregation</b>  | together from the blood, that          | 1, 98/6   |
| this I speak only by                         | <b>conjecture</b>    | . But for this delay I                 | 1, 73/3   |
| we may of this epistle                       | <b>conjecture</b>    | ) he wrote unto this Earl              | 1, 87/19  |
| the devil to be a                            | <b>conqueror</b>     | Than is in the use                     | 1, 107/5  |

|   |                      |                                 |           |
|---|----------------------|---------------------------------|-----------|
| In glorious victory, triumph and        | <b>conquest</b>      | . The Twelfth Rule. Though thou | 1, 107/22 |
| hath nothing that grudgeth his          | <b>conscience</b>    | nor is not appalled with        | 1, 78/23  |
| Of virtue more joy the                  | <b>conscience</b>    | hath within Than outward the    | 1, 107/7  |
| things but also they which              | <b>consent</b>       | to the doing. Wherefore, my     | 1, 80/12  |
| they be virtuous and so,                | <b>consequently</b>  | , honourable, yet may they not  | 1, 52/5   |
| Picus upon this Psalm, "                | <b>Conserva</b>      | Me Domine." Conserva me         | 1, 93/2   |
| " Conserva Me Domine."                  | <b>Conserva</b>      | me Domine quoniam speravi in    | 1, 93/3   |
| dextera tua usque in finem.             | <b>Conserva</b>      | me Domine? " Keep me            | 1, 93/19  |
| estate, beginneth with these words,     | <b>Conserva</b>      | me Domine, that is to           | 1, 93/23  |
| remember our vice; that other,          | <b>Conserva</b>      | me Deus,?" Keep me              | 1, 94/8   |
| which he might behold and               | <b>consider</b>      | how far he had gone             | 1, 58/7   |
| libraries?it is incredible to           | <b>consider</b>      | with how marvellous celerity he | 1, 59/22  |
| in so small time, I                     | <b>consider</b>      | five causes to have come        | 1, 62/4   |
| men, and worthy (if we                  | <b>consider</b>      | our wretched living well) all   | 1, 88/19  |
| very wisdom, reputeth for madness,      | <b>consider</b>      | then how much were thy          | 1, 89/28  |
| of their wickedness and misery          | <b>consider</b>      | how much thyself art beholden   | 1, 90/5   |
| And verily if we inwardly               | <b>consider</b>      | how great is the felicity       | 1, 96/26  |
| Let a righteous man then                | <b>consider</b>      | how great a felicity it         | 1, 99/8   |
| pain perpetually. The Third Rule.       | <b>Consider</b>      | well that folly it is           | 1, 103/7  |
| vile death of a tree.                   | <b>Consider</b>      | when thou art moved to          | 1, 104/8  |
| every subtle suggestion of vice,        | <b>Consider</b>      | frail glass may no distress     | 1, 106/16 |
| bitter, sharp and sour, Yet             | <b>consider</b>      | it is more pleasure far         | 1, 107/4  |
| pomp and wretched world's gloss         | <b>Consider</b>      | how Christ the Lord, sovereign  | 1, 108/7  |
| The Pleasure Little and Short.          | <b>Consider</b>      | well the pleasure that thou     | 1, 108/28 |
| at our Hand and Unaware.                | <b>Consider</b>      | well that ever night and        | 1, 110/2  |
| let down itself to the                  | <b>consideration</b> | and overseeing of these base    | 1, 67/8   |
| forth headlong unadvisedly, without any | <b>consideration</b> | . And in this be we             | 1, 97/22  |
| of them soever ye had                   | <b>considered</b>    | in him, ye would have           | 1, 61/21  |
| compiled. But forasmuch as he           | <b>considered</b>    | that he laboured only for       | 1, 64/10  |
| profit pricked him when he              | <b>considered</b>    | so many and so great            | 1, 65/27  |
| ' if it be well                         | <b>considered</b>    | , taketh away all occasion of   | 1, 93/25  |
| of his cunning and little               | <b>considering</b>   | how great envy he should        | 1, 55/25  |
| he more hated and abhorred,             | <b>considering</b>   | that they served of naught      | 1, 61/1   |
| in rest and peace, well                 | <b>considering</b>   | what end this earthly honour    | 1, 62/24  |
| the devil. The just man                 | <b>considering</b>   | the estate of evil folk         | 1, 97/25  |
| of our Lord be our                      | <b>consolation</b>   | : Si mundus vos olio habet      | 1, 88/15  |
| renes mei. Providebam Dominum in        | <b>conspectu</b>     | meo semper, quoniam a dextris   | 1, 93/12  |
| saying, Providebam Deum semper in       | <b>conspectu</b>     | meo? " I provided God           | 1, 100/22 |
| of saints, and martyrs '                | <b>constant</b>      | fight Shall thee of slothful    | 1, 112/6  |
| worthy lineage of the Emperor           | <b>Constantine</b>   | by a nephew of the              | 1, 51/20  |
| which thine evil work doth              | <b>contain</b>       | Glideth his way, thou must      | 1, 109/10 |
| Here is                                 | <b>contained</b>     | the life of John Picus          | 1, 49/1   |
| questions with their conclusions were   | <b>contained</b>     | (forasmuch as there were in     | 1, 57/23  |
| To love one alone and                   | <b>contemn</b>       | all other for that one          | 1, 112/12 |
| on high cleaved first in                | <b>contemplation</b> | and in the ensearching of       | 1, 67/7   |
| the most lightsome darkness of          | <b>contemplation</b> | not only presenteth the mind    | 1, 82/11  |
| way, to think that from                 | <b>contemplation</b> | to the active living?that       | 1, 85/13  |

|   |                      |   |           |
|---|----------------------|---|-----------|
| more purely intend unto the                 | <b>contemplation</b> | of heavenly things. And forasmuch       | 1, 98/14  |
| With inward gladness of pleasant            | <b>contemplation</b> | , Out break the tears for               | 1, 118/9  |
| study. The fifth was the                    | <b>contempt</b>      | or despising of all earthly             | 1, 62/10  |
| " Of his Liberality and                     | <b>Contempt</b>      | of Riches. Liberality only in           | 1, 66/26  |
| among poor people. He was                   | <b>content</b>       | with mean fare at his                   | 1, 63/8   |
| thing that should make him                  | <b>content</b>       | to die, because the death               | 1, 71/1   |
| cause should make him not                   | <b>content</b>       | only but also glad to                   | 1, 71/4   |
| teach thee, which holding myself            | <b>content</b>       | with my books and rest                  | 1, 78/4   |
| me thus: " I am                             | <b>content</b>       | ye study, but I would                   | 1, 85/6   |
| dwell with themselves and be                | <b>content</b>       | with the tranquillity of their          | 1, 86/6   |
| truly say it which is                       | <b>content</b>       | with God alone ; so that                | 1, 95/17  |
| the lover would be well                     | <b>content</b>       | All to endure and think                 | 1, 114/21 |
| of God the lover be                         | <b>content</b>       | Any distress or sorrow to               | 1, 114/26 |
| Property. Not only a lover                  | <b>content</b>       | is in his heart But                     | 1, 115/4  |
| iniquity, full of envy, manslaughter,       | <b>contention</b>    | , guile, and malice, backbiters, odious | 1, 80/6   |
| truth (to which he gave                     | <b>continual</b>     | labour they profited little or          | 1, 61/5   |
| be vexed or not with                        | <b>continual</b>     | thought and torment? — it               | 1, 79/3   |
| drawn on length with a                      | <b>continual</b>     | row and number of words                 | 1, 82/16  |
| Because we must have war                    | <b>continual</b>     | Against the world, the flesh            | 1, 102/22 |
| of nature, because he useth                 | <b>continually</b>   | this pleasant ease and rest             | 1, 85/19  |
| those blessed citizens, we shall            | <b>continually</b>   | desire to be hence, that                | 1, 96/28  |
| whom he may devour ; Wherefore              | <b>continually</b>   | upon thy tower, Lest he                 | 1, 105/11 |
| ensample take To have Him                   | <b>continually</b>   | in remembrance, With him in             | 1, 117/22 |
| other that year a good                      | <b>continuance</b>   | and prosperous end of that              | 1, 50/8   |
| and zeal to the happy                       | <b>continuance</b>   | and gracious increase of virtue         | 1, 50/20  |
| let the sore By long                        | <b>continuance</b>   | increase more and more. The             | 1, 106/28 |
| trust and confidence Of whose               | <b>continuance</b>   | maketh us bold to sin                   | 1, 109/24 |
| would have thee with sin                    | <b>contract</b>      | , Thou takest occasion of some          | 1, 105/20 |
| washing of our spotty sin                   | <b>contracted</b>    | and drawn unto us in                    | 1, 70/19  |
| folks wont commonly to happen               | <b>contrary</b>      | , for they that are swift               | 1, 54/18  |
| words repugnant in themselves and           | <b>contrary</b>      | each to other, like the                 | 1, 90/19  |
| Or anything sound into the                  | <b>contrary</b>      | . The lover of God should               | 1, 116/23 |
| malice, backbiters, odious to God,          | <b>contumelious</b>  | , proud, stately, finders of evil       | 1, 80/7   |
| and that diversely, after the               | <b>convenience</b>   | and similitude between our sensual      | 1, 75/27  |
| sickness of Picus, in all                   | <b>convenient</b>    | haste he sent him two                   | 1, 72/2   |
| those things that are not                   | <b>convenient</b>    | , full of all iniquity, full            | 1, 80/5   |
| eorum postea acceleraverunt. Non congregabo | <b>conventicula</b>  | eorum de sanguinibus: nec memor         | 1, 93/6   |
| therefore he saith: Non congregabo          | <b>conventicula</b>  | eorum de sanguinibus nec memor          | 1, 97/29  |
| had he been seven years                     | <b>conversant</b>    | in these studies when, full             | 1, 55/22  |
| He was wont to be                           | <b>conversant</b>    | with me and to break                    | 1, 72/23  |
| places namely where thou art                | <b>conversant</b>    | which                                   | 1, 79/18  |
| pestilence is this : to be                  | <b>conversant</b>    | day and night among them                | 1, 79/22  |
| the Court where he was                      | <b>conversant</b>    | , diversely (as it is their             | 1, 87/15  |
| be brought He will be                       | <b>conversant</b>    | in mind and thought. Lo                 | 1, 115/25 |
| Be present with God and                     | <b>conversant</b>    | alway; For certes, whoso list           | 1, 115/29 |
| world (to whom his goodly                   | <b>conversation</b>  | gave great light and after              | 1, 74/14  |
| such a master as is                         | <b>converted</b>     | to the way of justice                   | 1, 59/9   |

|                                     |                     |  |           |
|-------------------------------------|---------------------|--|-----------|
| to what cost Thou art               | <b>conveyed</b>     | at such time as thy                      | 1, 110/22 |
| may deceive nor be deceived :       | <b>Cor</b>          | imp̃ii quasi mare fervens quod           | 1, 79/4   |
| commovear. Propter hoc laetatum est | <b>cor</b>          | meum et exultavit lingua mea             | 1, 93/14  |
| the prophet in another psalm :      | <b>Cor</b>          | meum et caro mea exultaverunt            | 1, 100/7  |
| therefore he saith, Laetatum est    | <b>cor</b>          | meum? " My soul is                       | 1, 101/6  |
| mihi in praeclaris? " The           | <b>cords</b>        | have fallen to me nobly                  | 1, 99/11  |
| meted out and divided by            | <b>cords</b>        | or ropes. These words, then              | 1, 99/12  |
| then, ' the ropes or                | <b>cords</b>        | have fallen to me nobly                  | 1, 99/13  |
| Epistle of Picas to Andrew          | <b>Corneas</b>      | . This Andrew, a worshipful man          | 1, 83/23  |
| Earl of Mirandala to Andrew         | <b>Corneas</b>      | , Greeting. Ye exhort me by              | 1, 84/14  |
| THE THIRD UNTO ONE ANDREW           | <b>CORNEUS</b>      | , A NOBLEMAN OF ITALY The                | 1, 74/26  |
| is written : Nolite timere qui      | <b>corpus</b>       | possunt occidere, sed qui animam         | 1, 91/14  |
| his evil willers, he should         | <b>correct</b>      | his very errors, and that                | 1, 58/5   |
| were (as many men thought)          | <b>corrupt</b>      | with a pestilent envy. This              | 1, 56/20  |
| a good man to be                    | <b>corrupted</b>    | .' For that that was                     | 1, 101/23 |
| ' For that that was                 | <b>corruptible</b>  | shall arise incorruptible. And forasmuch | 1, 101/24 |
| suffer Thy Saint to see             | <b>corruption</b>   | ," that is to say                        | 1, 101/22 |
| Christ, Which only never saw        | <b>corruption</b>   | , for His holy body was                  | 1, 101/31 |
| nec dabis sanctum tuum videre       | <b>corruptionem</b> | . Notas mihi fecisti vias vitae          | 1, 93/16  |
| Nec dabis sanctum tuum videre       | <b>corruptionem</b> | - " Nor Thou shalt                       | 1, 101/21 |
| I had cast away both                | <b>cost</b>         | and labour of my study                   | 1, 84/20  |
| thy desert look to what             | <b>cost</b>         | Thou art conveyed at such                | 1, 110/21 |
| plate with other precious and       | <b>costly</b>       | utensils of household he divided         | 1, 63/7   |
| also himself to bear the            | <b>costs</b>        | of all such as would                     | 1, 56/11  |
| joyful and glad from the            | <b>council</b>      | house of the Jews because                | 1, 88/9   |
| in the ensearching of nature's      | <b>counsel</b>      | could never let down itself              | 1, 67/8   |
| and had made him of                 | <b>counsel</b>      | in some secret godly purpose             | 1, 75/5   |
| by his letters given him            | <b>counsel</b>      | to leave the study of                    | 1, 83/25  |
| unto you and follow your            | <b>counsel</b>      | . This is a very deadly                  | 1, 84/22  |
| God, because he ensearcheth the     | <b>counsel</b>      | of nature, because he useth              | 1, 85/18  |
| vain and unprofitable; wherefore he | <b>counselled</b>   | Picas to surcease of study               | 1, 83/29  |
| us then beware, as Picas            | <b>counselleth</b>  | us, that we be not                       | 1, 76/14  |
| a pleasant and a merry              | <b>countenance</b>  | , and in the very twitches               | 1, 71/15  |
| come thither out of far             | <b>countries</b>    | to dispute. But through the              | 1, 56/12  |
| them and forgetting our own         | <b>country</b>      | , heaven, and our heavenly Father        | 1, 79/9   |
| desire and long for that            | <b>country</b>      | whose king is the Godhead                | 1, 92/20  |
| saints that are in their            | <b>country</b>      | of heaven. Therefore, after that         | 1, 96/20  |
| is to wit, in the                   | <b>country</b>      | of heaven, which is called               | 1, 96/24  |
| is the felicity of that             | <b>country</b>      | and how much is the                      | 1, 96/26  |
| the goodness of that heavenly       | <b>country</b>      | we should win this virtue                | 1, 97/3   |
| may reign in that heavenly          | <b>country</b>      | with God and His holy                    | 1, 97/8   |
| naught, that he might be            | <b>coupled</b>      | with a spiritual knot unto               | 1, 64/27  |
| as hereafter we peruse the          | <b>course</b>       | of his whole life, rather                | 1, 51/3   |
| treateth, where he interrupteth the | <b>course</b>       | of his disputation and turning           | 1, 66/17  |
| as it is in the                     | <b>course</b>       | thereof evident. John Ficus Earl         | 1, 87/21  |
| it were with the boisterous         | <b>course</b>       | of the stream. And their                 | 1, 90/22  |
| begin, It holdeth on the            | <b>course</b>       | and will not lin, But                    | 1, 109/27 |

|  |                     |   |           |
|--|---------------------|---|-----------|
| would go to the King's                         | <b>Court</b>        | , he gave him such an                     | 1, 65/7   |
| more gathered together. Of the                 | <b>court</b>        | and service of this world                 | 1, 77/26  |
| all the favour of the                          | <b>court</b>        | . Nor I look not for                      | 1, 86/24  |
| that the company of the                        | <b>Court</b>        | where he was conversant, diversely        | 1, 87/14  |
| full of such humanity and                      | <b>courteous</b>    | offers, as the benevolent mind            | 1, 72/6   |
| friends with great benignity and               | <b>courtesy</b>     | he entreated, whom he used                | 1, 67/21  |
| sin. " Marvellous benignity and                | <b>courtesy</b>     | he showed unto them, not                  | 1, 68/7   |
| the great benignity and singular               | <b>courtesy</b>     | of Charles, King of France                | 1, 71/27  |
| foolish, dissolute, without affection, without | <b>covenant</b>     | , without mercy; which when they          | 1, 80/9   |
| acceptable to God, if thou                     | <b>covet</b>        | to be happy at the                        | 1, 82/19  |
| they mocked, then shall they                   | <b>covet</b>        | to ensue them in living                   | 1, 91/3   |
| not only him that we                           | <b>covet</b>        | but also such a manner                    | 1, 92/26  |
| a manner one as we                             | <b>covet</b>        | . Farewell, and love God, Whom            | 1, 92/27  |
| pertaineth unto his love. To                   | <b>covet</b>        | the praise of his love                    | 1, 112/20 |
| also, In thine heart wish,                     | <b>covet</b>        | and be glad For Him                       | 1, 115/12 |
| The lover of God should                        | <b>covet</b>        | in like wise To hear                      | 1, 116/24 |
| yet in the flesh, which                        | <b>coveteth</b>     | against the spirit; and which             | 1, 77/3   |
| is in his heart But                            | <b>coveteth</b>     | eke and longeth to sustain                | 1, 115/5  |
| lover above all earthly thing                  | <b>Coveteth</b>     | and longeth evermore to hear              | 1, 116/18 |
| went to Rome, and there (                      | <b>coveting</b>     | to make a show of                         | 1, 55/24  |
| some for glory, some for                       | <b>covetousness</b> | , given themselves to learning, they      | 1, 56/22  |
| fight Shall thee of slothful                   | <b>cowardice</b>    | accuse: God will thee help                | 1, 112/7  |
| about his mouth in his                         | <b>cradle</b>       | , and some entered into his               | 1, 53/23  |
| by God's commandment) severing the             | <b>cradles</b>      | of such special children from             | 1, 53/19  |
| attempt him, but rather with                   | <b>craft</b>        | and sleight and as it                     | 1, 56/17  |
| truly won He by the                            | <b>creation</b>     | of this world, nor nothing                | 1, 96/7   |
| Grant me, good Lord and                        | <b>Creator</b>      | of all, The flame to                      | 1, 122/2  |
| our goods. There is no                         | <b>creature</b>     | but that it needeth other                 | 1, 95/26  |
| - and such is every                            | <b>creature</b>     | . Moreover, we should not accept          | 1, 96/11  |
| not the goodness of any                        | <b>creature</b>     | . Only therefore to our Lord              | 1, 96/14  |
| but that it needeth other                      | <b>creatures</b>    | , an though they be of                    | 1, 95/26  |
| for if these more imperfect                    | <b>creatures</b>    | were not, the other that                  | 1, 96/1   |
| of the whole university of                     | <b>creatures</b>    | were destroyed and fallen to              | 1, 96/2   |
| all parties perish, and all                    | <b>creatures</b>    | be parts of that university               | 1, 96/4   |
| and magnify, That all the                      | <b>creatures</b>    | in this world ywrought In                 | 1, 117/9  |
| angels serve, Whose work all                   | <b>creatures</b>    | be, Which heaven and earth                | 1, 119/15 |
| sufficiently As thingès which Thy              | <b>creatures</b>    | every hour All with one                   | 1, 121/10 |
| named Albertus and many other                  | <b>credible</b>     | persons that the Queen of                 | 1, 71/11  |
| access which so far forth                      | <b>crept</b>        | into the interior parts of                | 1, 69/24  |
| serpentine of false crime and                  | <b>cried</b>        | out that there were thirteen              | 1, 57/1   |
| truth the blood of martyrs                     | <b>crieth</b>       | , the voice of apostles soundeth          | 1, 81/1   |
| forth the serpentine of false                  | <b>crime</b>        | and cried out that there                  | 1, 57/1   |
| God, that by this false                        | <b>crime</b>        | untruly put upon him by                   | 1, 58/4   |
| secret touch of any privy                      | <b>crime</b>        | . This pleasure undoubtedly far excelleth | 1, 78/24  |
| Thee. Sinners, if Thou our                     | <b>crime</b>        | behold, certain, Our crime the            | 1, 120/22 |
| our crime behold, certain, Our                 | <b>crime</b>        | the work of our uncourteous               | 1, 120/23 |
| himself some time followed the                 | <b>crooked</b>      | hills of delicious pleasure. To           | 1, 59/5   |

|  |                  |                                       |           |
|--|------------------|---------------------------------------|-----------|
| way of justice from the                | <b>crooked</b>   | and ragged path of voluptuous         | 1, 59/9   |
| mother of reproof, The very            | <b>crop</b>      | and root of all mischief              | 1, 108/5  |
| in the altar of the                    | <b>cross</b>     | willingly and gladly shed out         | 1, 70/21  |
| the opprobrious death of the           | <b>cross</b>     | ; for which, as the apostle           | 1, 89/2   |
| and reproof of our Lord's              | <b>cross</b>     | let us like faithful servants         | 1, 89/19  |
| Himself for us unto the                | <b>cross</b>     | : And peradventure death within one   | 1, 108/8  |
| our hand and The painful               | <b>cross</b>     | of Christ. unaware. The witness       | 1, 108/22 |
| loving unto thee? The Painful          | <b>Cross</b>     | of Christ. When thou in               | 1, 111/22 |
| pain, Think on the piteous             | <b>cross</b>     | of woeful Christ, Think on            | 1, 111/25 |
| a part of that noble                   | <b>crown</b>     | that he should have had               | 1, 73/11  |
| He is called to the                    | <b>crown</b>     | and triumph which is provoked         | 1, 77/13  |
| Saint Paul, " preach Christ            | <b>crucified</b> | , which is unto the Jews              | 1, 89/21  |
| and fencing myself with the            | <b>crucifix</b>  | , barefoot walking about the world    | 1, 69/16  |
| they offered unto him the              | <b>crucifix</b>  | (that in the image of                 | 1, 70/6   |
| whether he firmly believed that        | <b>crucifix</b>  | to be the image of                    | 1, 70/12  |
| earth from heaven above And            | <b>crucify</b>   | God, that we, poor wretches           | 1, 121/18 |
| by long experience Of his              | <b>cruel</b>     | enemy to be overthrown, Should        | 1, 107/18 |
| more (whereof the damned wretches      | <b>cry</b>       | out, Lassati sumus in via             | 1, 78/17  |
| and against His Christ. But            | <b>cry</b>       | thou therefore with, the prophet      | 1, 79/27  |
| the inwardness of throe heart          | <b>cry</b>       | these words of the prophet            | 1, 82/23  |
| sovereign dignity We silly wretches    | <b>cry</b>       | with humble heart: Our sins           | 1, 120/17 |
| most benign Father of heaven,          | <b>crying</b>    | with the prophet : Ad te              | 1, 91/24  |
| their wit than to the                  | <b>culture</b>   | and profit of their minds             | 1, 84/26  |
| vias vitae : adimplebis me laetitia    | <b>cum</b>       | vultu tuo. Delectationes in dextera   | 1, 93/18  |
| it followeth, Adimplebis me laetitia   | <b>cum</b>       | vultu tuo? " Thou shalt               | 1, 102/7  |
| lord of Italy, an excellent            | <b>cunning</b>   | man in all sciences, and              | 1, 49/4   |
| lordship in Italy, of whose            | <b>cunning</b>   | and virtue we need here               | 1, 51/1   |
| very honour standeth: whose marvellous | <b>cunning</b>   | and excellent virtue though my        | 1, 52/20  |
| life of such an excellent              | <b>cunning</b>   | man so far uncunningly written        | 1, 52/27  |
| no slender thing to right              | <b>cunning</b>   | and perfect doctors. % Of             | 1, 55/8   |
| make a show of his                     | <b>cunning</b>   | and little considering how great      | 1, 55/25  |
| diminish the opinion of their          | <b>cunning</b>   | if so young a man                     | 1, 56/24  |
| they could not against his             | <b>cunning</b>   | anything openly prevail, they brought | 1, 56/29  |
| people, which for lack of              | <b>cunning</b>   | might take hurt thereby), Pico        | 1, 57/27  |
| the fame of his noble                  | <b>cunning</b>   | and excellent virtue both far         | 1, 58/25  |
| in number of the most                  | <b>cunning</b>   | ) resorted busily unto him as         | 1, 58/28  |
| man to utter neither more              | <b>cunning</b>   | nor more cunningly. But it            | 1, 60/14  |
| schools; some man hath sought          | <b>cunning</b>   | , as well philosophy as divinity      | 1, 61/14  |
| brought him to so Marvellous           | <b>Cunning</b>   | . To the bringing forth of            | 1, 62/2   |
| prosperity might enhance not the       | <b>cunning</b>   | of all philosophy was able            | 1, 64/18  |
| set more by Devotion than              | <b>Cunning</b>   | . The little affection of an          | 1, 66/4   |
| thing far excelling all the            | <b>cunning</b>   | that is possible for us               | 1, 66/14  |
| the hearers that where a               | <b>cunning</b>   | man (but not so good                  | 1, 67/24  |
| but not so good as                     | <b>cunning</b>   | ) came to him on a                    | 1, 67/25  |
| young man both of wit,                 | <b>cunning</b>   | , and conditions excellent, began to  | 1, 70/27  |
| a man as well in                       | <b>cunning</b>   | as holiness of living most            | 1, 72/10  |
| and useth it not as                    | <b>cunning</b>   | but as merchandise which studieth     | 1, 84/9   |

|  |                   |  |           |
|--|-------------------|--|-----------|
| what savour if not of                    | <b>cunning</b>    | yet at the leastwise of                  | 1, 87/1   |
| gave: For body, soul, wit,               | <b>cunning</b>    | , mind and thought, Part will            | 1, 113/15 |
| neither more cunning nor more            | <b>cunningly</b>  | . But it was a common                    | 1, 60/15  |
| make us drunk in the                     | <b>cups</b>       | of Circe and misshape us                 | 1, 75/14  |
| be not drunken in the                    | <b>cups</b>       | of Circe, that is to                     | 1, 76/15  |
| make us drunk in the                     | <b>cups</b>       | of Circe and so deform                   | 1, 77/5   |
| God should with all busy                 | <b>cure</b>       | Have it in love, honour                  | 1, 116/11 |
| endure, And great adventurers oft        | <b>curse</b>      | the dice: Jeopard not too                | 1, 106/17 |
| the deceitful world and the              | <b>cursed</b>     | devil failed, and as though              | 1, 77/2   |
| shall say " Go ye                        | <b>cursed</b>     | people into everlasting fire "           | 1, 81/13  |
| than a moment. Remember how              | <b>cursed</b>     | our old enemy is, which                  | 1, 92/9   |
| manner ways To suffer the                | <b>cursed</b>     | words of blasphemy, Or anything          | 1, 116/29 |
| There can be none so                     | <b>cursèd</b>     | or so evil But to                        | 1, 104/17 |
| temptation withstand the beginning : The | <b>cursèd</b>     | infants of wretched Babylon To           | 1, 106/23 |
| my well beloved sister, a                | <b>custom</b>     | in the beginning of the                  | 1, 50/5   |
| with the violence of evil                | <b>custom</b>     | as it were with the                      | 1, 90/22  |
| those presents, that are used            | <b>customably</b> | all in this manner between               | 1, 50/10  |
| animam meam in inferno : nec             | <b>dabis</b>      | sanctum tuum videre corruptionem . Notas | 1, 93/16  |
| showeth the cause, saying, Nec           | <b>dabis</b>      | sanctum tuum videre corruptionem -       | 1, 101/21 |
| itself hath taught thee and              | <b>daily</b>      | teacheth. In obtaining the favour        | 1, 77/28  |
| without mercy; which when they           | <b>daily</b>      | see the justice of God                   | 1, 80/10  |
| heaven, - why do we                      | <b>daily</b>      | then gape after the heaping              | 1, 81/7   |
| thee up to this, And                     | <b>daily</b>      | callest upon thee to His                 | 1, 111/19 |
| give them pre- eminence Which            | <b>daily</b>      | done His blessed body wurch              | 1, 116/14 |
| of the old plenty in                     | <b>dainty</b>     | viands and silver vessels. Every         | 1, 63/9   |
| play, For pleasant melody and            | <b>dainty</b>     | fare, Death stealeth on full             | 1, 110/5  |
| place he were worthy eternal             | <b>damnation</b>  | . And over that he said                  | 1, 73/25  |
| and much more (whereof the               | <b>damned</b>     | wretches cry out, Lassati sumus          | 1, 78/17  |
| other play, revel, sing, and             | <b>dance</b>      | : None earthly joy, disport, or          | 1, 117/24 |
| preserve His servant from the            | <b>danger</b>     | of pride. And here take                  | 1, 107/30 |
| of whose virtue maketh the               | <b>dark</b>       | spot of our vice the                     | 1, 52/13  |
| with the inhabitants of this             | <b>dark</b>       | world (to whom his goodly                | 1, 74/14  |
| great light and after the                | <b>dark</b>       | fire of purgatory (in which              | 1, 74/15  |
| fire be punished? Oh the                 | <b>dark</b>       | minds of men ! Oh the                    | 1, 79/13  |
| to procure, After this valley            | <b>dark</b>       | , the heavenly light, And of             | 1, 115/1  |
| be to him (wandering in                  | <b>darkness</b>   | ) as a shining light in                  | 1, 58/6   |
| and in the most lightsome                | <b>darkness</b>   | of contemplation not only presenteth     | 1, 82/10  |
| hither and thither, in obscure           | <b>darkness</b>   | , hath associated thee to the            | 1, 90/9   |
| fiend's might and subtle fiery           | <b>dart</b>       | , Our Saviour Christ resemble in         | 1, 104/20 |
| Farewell, and fear God. [                | <b>Dated</b>      | from Ferrara, May 15, 1492]              | 1, 83/21  |
| of his virtue, and therefore             | <b>David</b>      | , speaking in the person of              | 1, 93/22  |
| special excellent men) before that       | <b>day</b>        | not unknown only but also                | 1, 56/8   |
| bring about to have a                    | <b>day</b>        | to his disputations appointed. For       | 1, 56/14  |
| From thenceforth he gave himself         | <b>day</b>        | and night most fervently to              | 1, 59/17  |
| such conflicts farewell and every        | <b>day</b>        | more and more hated them                 | 1, 60/6   |
| viands and silver vessels. Every         | <b>day</b>        | at certain hours he, gave                | 1, 63/10  |
| came to him on a                         | <b>day</b>        | for the great fame of                    | 1, 67/25  |

|  |               |  |           |
|--|---------------|--|-----------|
| he had ever before that                  | <b>day</b>    | offended any of them; —                    | 1, 71/7   |
| is this : to be conversant               | <b>day</b>    | and night among them whose                 | 1, 79/22  |
| the last - let no                        | <b>day</b>    | pass thee but thou once                    | 1, 82/20  |
| if thy hand cease not                    | <b>day</b>    | nor night to turn and                      | 1, 83/5   |
| Written at Paris the xv.                 | <b>day</b>    | of October, the year of                    | 1, 87/9   |
| shall I trust all the                    | <b>day</b>    | ." Remember also, my son                   | 1, 92/6   |
| fear. At Ferrara, the second             | <b>day</b>    | of July, the year of                       | 1, 92/28  |
| it shall arise in the                    | <b>Day</b>    | of judgment immortal and shining           | 1, 101/13 |
| well that ever night and                 | <b>day</b>    | , While that we busily provide             | 1, 110/2  |
| his love both night and                  | <b>day</b>    | , And if it haply so                       | 1, 115/20 |
| delight Diligently to serve both         | <b>day</b>    | and night For very love                    | 1, 118/18 |
| be overcome; but he many                 | <b>days</b>   | (and namely those days which               | 1, 63/27  |
| many days (and namely those              | <b>days</b>   | which represent unto us the                | 1, 63/28  |
| and compelled him within three           | <b>days</b>   | to satisfy nature and repay                | 1, 70/2   |
| his book which he entitled               | <b>De</b>     | Ente et Uno lightsomely he                 | 1, 66/16  |
| eorum                                    | <b>de</b>     | sanguinibus: nec memor ero nominum         | 1, 93/7   |
| saith: Non congregabo conventicula eorum | <b>de</b>     | sanguinibus nec memor ero nominum          | 1, 97/29  |
| good Faint when they be                  | <b>dead</b>   | . So much only set he                      | 1, 65/18  |
| tu me sequare,?" Let                     | <b>dead</b>   | men alone with dead men                    | 1, 90/11  |
| Let dead men alone with                  | <b>dead</b>   | men, follow thou me."                      | 1, 90/12  |
| men, follow thou me."                    | <b>Dead</b>   | be they that live not                      | 1, 90/12  |
| The lover is of colour                   | <b>dead</b>   | and pale; There will no                    | 1, 117/14 |
| with : which appetite is a               | <b>deadly</b> | wound to the soul and                      | 1, 60/26  |
| sorrow of this short, miserable,         | <b>deadly</b> | life, he answered that this                | 1, 70/31  |
| all things sorrowful, all things         | <b>deadly</b> | . Shall we then envy these                 | 1, 79/8   |
| among all things the very                | <b>deadly</b> | pestilence is this : to be                 | 1, 79/22  |
| counsel. This is a very                  | <b>deadly</b> | and monstrous persuasion which hath        | 1, 84/22  |
| might throw us down; how                 | <b>deadly</b> | these riches which the more                | 1, 92/14  |
| when the journey of this                 | <b>deadly</b> | life My silly ghost hath                   | 1, 122/5  |
| the most benign Judge hath               | <b>dealt</b>  | mercifully with him: and for               | 1, 73/12  |
| I pray thee, my most                     | <b>dear</b>   | son, if there be aught                     | 1, 77/19  |
| the Arabic tongue. These, my             | <b>dear</b>   | friend, be things which do                 | 1, 87/7   |
| therefore thine ears, my most            | <b>dear</b>   | son, and whatsoever men say                | 1, 91/5   |
| reckoning, And pay therefore so          | <b>dear</b>   | a precious thing! This Life                | 1, 109/21 |
| lose thee that He so                     | <b>dear</b>   | hath bought. The Witness of                | 1, 112/2  |
| hath it precious, lief and               | <b>dear</b>   | . So every relic, image or                 | 1, 116/8  |
| grace had made Thy children              | <b>dear</b>   | , Are made Thy guilty folk                 | 1, 121/2  |
| Alms. Three years before his             | <b>death</b>  | (to the end that, all                      | 1, 62/22  |
| unto us the passion and                  | <b>death</b>  | that Christ suffered for our               | 1, 63/28  |
| before our eyes the painful              | <b>death</b>  | of Christ which He suffered                | 1, 68/4   |
| would again think upon our               | <b>death</b>  | , we should well beware of                 | 1, 68/6   |
| of Friars Preachers. Of His              | <b>Death</b>  | . In the year of our                       | 1, 69/21  |
| began to comfort him against             | <b>death</b>  | and by natural reason to                   | 1, 70/28  |
| content to die, because the              | <b>death</b>  | determineth the manifold incommodities and | 1, 71/1   |
| glad to die, for that                    | <b>death</b>  | maketh an end of sin                       | 1, 71/4   |
| very twitches and pangs of               | <b>death</b>  | he spake as though he                      | 1, 71/16  |
| up his spirit. How his                   | <b>Death</b>  | was taken. What sorrow and                 | 1, 71/23  |



|   |                  |                                       |           |
|---|------------------|---------------------------------------|-----------|
| of his Soul. After his                        | <b>death</b>     | (and not long after) Jeronimus        | 1, 72/9   |
| have been frustrated by his                   | <b>death</b>     | . But afterwards, he understood that  | 1, 74/2   |
| she spake of the second                       | <b>death</b>     | and everlasting, and he undertook     | 1, 74/4   |
| undertook her of the first                    | <b>death</b>     | and temporal. And after this          | 1, 74/5   |
| that Picus had after his                      | <b>death</b>     | appeared unto him all compassed       | 1, 74/7   |
| devil, under the banner of                    | <b>death</b>     | , under the stipend of hell           | 1, 79/25  |
| these things commit are worthy                | <b>death</b>     | — not only they that                  | 1, 80/11  |
| beatings, binding, prison, swords, and        | <b>death</b>     | , let us think at the                 | 1, 88/24  |
| His virtue received the opprobrious           | <b>death</b>     | of the cross ; for which              | 1, 89/2   |
| sitting in the shadow of                      | <b>death</b>     | , and translating thee out of         | 1, 90/6   |
| the space of this temporal                    | <b>death</b>     | death                                 | 1, 90/13  |
| death laboriously purchase themselves eternal | <b>death</b>     | . Of whom if thou ask                 | 1, 90/14  |
| of blind men, till that                       | <b>death</b>     | set on them unawares, and             | 1, 90/26  |
| apostle saith) shall suffer in                | <b>death</b>     | eternal pain, from the face           | 1, 91/11  |
| also, my son, that the                        | <b>death</b>     | lieth at hand. Remember that          | 1, 92/7   |
| should not only strongly suffer               | <b>death</b>     | and patiently, when our time          | 1, 97/4   |
| glad," knowing that after                     | <b>death</b>     | heaven is made ready for              | 1, 101/7  |
| glorious estate immediately after the         | <b>death</b>     | , yet it resteth in the               | 1, 101/12 |
| the most odious and vile                      | <b>death</b>     | of a tree. Consider when              | 1, 104/7  |
| unto the cross: And peradventure              | <b>death</b>     | within one hour Shall us              | 1, 108/9  |
| great benefits of God. The                    | <b>death</b>     | at our hand and The                   | 1, 108/22 |
| or shadow on the wall.                        | <b>Death</b>     | at our Hand and Unaware               | 1, 110/1  |
| pleasant melody and dainty fare,              | <b>Death</b>     | stealeth on full slyly and            | 1, 110/6  |
| all thing, though it were                     | <b>death</b>     | , to be with his love                 | 1, 112/15 |
| too small, Though it were                     | <b>death</b>     | , so he might therewithal The         | 1, 114/23 |
| I be aught in your                            | <b>debt</b>      | I shall pay you by                    | 1, 67/16  |
| gave his servants occasion of                 | <b>deceit</b>    | and robbery. Nevertheless, that mind  | 1, 67/6   |
| that now at erst the                          | <b>deceitful</b> | world and the cursed devil            | 1, 77/2   |
| they might strangle us; how                   | <b>deceitful</b> | these worldly honours which therefore | 1, 92/12  |
| have oftentimes and yet may                   | <b>deceive</b>   | me an ye list; wherefore              | 1, 67/14  |
| of God, Which neither may                     | <b>deceive</b>   | nor be deceived : Cor impii           | 1, 79/4   |
| fear lest Picus had been                      | <b>deceived</b>  | by some illusion of the               | 1, 74/1   |
| he understood that Picus was                  | <b>deceived</b>  | in the equivocation of the            | 1, 74/3   |
| neither may deceive nor be                    | <b>deceived</b>  | : Cor impii quasi mare fervens        | 1, 79/4   |
| into a wolf, the false                        | <b>deceiver</b>  | into a fox, the mocking               | 1, 76/3   |
| the gifts of other folk                       | <b>declare</b>   | that they wish their friends          | 1, 50/21  |
| let us as we can                              | <b>declare</b>   | his excellent conditions, that his    | 1, 62/14  |
| hour All with one voice                       | <b>declare</b>   | and testify, Thy goodness yet         | 1, 121/11 |
| things strange and not fully                  | <b>declared</b>  | and were more meet for                | 1, 57/25  |
| Saint Peter, the apostle, hath                | <b>declared</b>  | ; and secondarily, they may be        | 1, 101/29 |
| have we more at length                        | <b>Declared</b>  | as Followetb. The Pleasure Little     | 1, 108/25 |
| troubled." Then the prophet                   | <b>declareth</b> | how great is the felicity             | 1, 101/3  |
| also the prophet more expressly               | <b>declareth</b> | in the verse. following, for          | 1, 101/14 |
| shameful be we, if we                         | <b>decline</b>   | from the steps of their               | 1, 52/11  |
| worse?is none error to                        | <b>decline</b>   | , and to think that it                | 1, 85/14  |
| in the better and not                         | <b>decline</b>   | . Shall a man then be                 | 1, 85/16  |
| hold utterly for a sure                       | <b>decree</b>    | , that philosophy is to be            | 1, 84/28  |

|                                      |                      |   |           |
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| But our Lord had so                  | <b>decreed</b>       | that he should forsake this             | 1, 73/10  |
| a sum upon all the                   | <b>decretals</b>     | , in which, as briefly as               | 1, 55/6   |
| Church, and that he had              | <b>dedicated</b>     | unto Him all his works                  | 1, 64/12  |
| Angelus Politianus (to whom he       | <b>dedicateth</b>    | that book) he writeth in                | 1, 66/18  |
| in name but few in                   | <b>deed</b>          | . But thou, my son, enforce             | 1, 81/18  |
| is when of the same                  | <b>deed</b>          | , thought or sight By which             | 1, 105/19 |
| in thy mind Some laudable            | <b>deed</b>          | to stir thee to pride                   | 1, 105/23 |
| he may, if not in                    | <b>deed</b>          | , yet in thought. To love               | 1, 112/18 |
| envy. This envy, as men              | <b>deemed</b>        | , was specially raised against him      | 1, 56/20  |
| thought that it should haply         | <b>deface</b>        | their fame and diminish the             | 1, 56/24  |
| digne afore God, to be               | <b>defamed</b>       | of wicked folk for His                  | 1, 88/7   |
| of his fame, made a                  | <b>defence</b>       | for those thirteen questions, a         | 1, 57/10  |
| rudeness to be reproved. Which       | <b>defence</b>       | , and all other things that             | 1, 57/16  |
| our mother, holy Church. Which       | <b>defence</b>       | received, and the thirteen questions    | 1, 57/19  |
| pitiful figure as a strong           | <b>defence</b>       | against all adversity and a             | 1, 70/9   |
| prove and essay with manly           | <b>defence</b>       | What pleasure there is, what            | 1, 107/20 |
| had no need of him,                  | <b>deferred</b>      | it for a time ; howbeit                 | 1, 73/2   |
| of the flesh, lest we                | <b>deform</b>        | the image of God in                     | 1, 76/16  |
| cups of Circe and so                 | <b>deform</b>        | us into monstrous shapes of             | 1, 77/5   |
| learned to live within my            | <b>degree</b>        | , and as much as I                      | 1, 78/5   |
| by conjecture. But for this          | <b>delay</b>         | I threatened him two years              | 1, 73/3   |
| tua issue in finem? "                | <b>Delectation</b>   | and joy shall be on                     | 1, 102/11 |
| the tears for joy and                | <b>delectation</b>   | ; And when his love list                | 1, 118/10 |
| me laetitia cum vultu tuo.           | <b>Delectationes</b> | in dextera tua usque in                 | 1, 93/18  |
| be everlasting, therefore he with,   | <b>Delectationes</b> | in dextera tua issue in                 | 1, 102/10 |
| the thirteen questions duly by       | <b>deliberation</b>  | examined, our Holy Father the           | 1, 57/19  |
| he was a man of                      | <b>delicate</b>      | complexion) he shrank from the          | 1, 72/28  |
| followed the crooked hills of        | <b>delicious</b>     | pleasure. To the fastening of           | 1, 59/5   |
| these words of the prophet :         | <b>Delicta</b>       | juventutis meae et ignorantias meas     | 1, 82/24  |
| howsoever they be translated may     | <b>delight</b>       | and please any person that              | 1, 51/11  |
| of all those things the              | <b>delight</b>       | whereof so vexeth and tosseth           | 1, 77/20  |
| it for a small simple                | <b>delight</b>       | , therefore the prophet saith seemingly | 1, 99/18  |
| for heaven with pleasure and         | <b>delight</b>       | . Since Christ our Lord and             | 1, 103/8  |
| Any profit, but only for             | <b>delight</b>       | To be conformed and like                | 1, 103/19 |
| their foul sin the voluptuous        | <b>delight</b>       | To the labourous travail of             | 1, 107/14 |
| taste, Or finally, in whatsoever     | <b>delight</b>       | Occupied is thy wretched appetite       | 1, 109/2  |
| of perfect joy and sure              | <b>delight</b>       | . The Third Property. The third         | 1, 114/2  |
| or vain plesance Should him          | <b>delight</b>       | , or anything remove His ardent         | 1, 117/26 |
| whom he set hath his                 | <b>delight</b>       | Diligently to serve both day            | 1, 118/17 |
| clad or some other wise              | <b>delighted</b>     | : by which it seemeth that              | 1, 50/12  |
| to be desired among the              | <b>delights</b>      | of this world, which in                 | 1, 78/26  |
| nor speak of the voluptuous          | <b>delights</b>      | which are evil peoples' gods            | 1, 98/10  |
| Paul saith) our Lord hath            | <b>delivered</b>     | into the passions of rebuke             | 1, 80/4   |
| against wicked spirits) the priest   | <b>demanded</b>      | him whether he firmly believed          | 1, 70/11  |
| slandered him; all of which          | <b>demeanour</b>     | (as we may of this                      | 1, 87/19  |
| agentes supervacue. Vias tuas Domine | <b>demonstra</b>     | mihi, et semitas tuas edoce             | 1, 91/28  |
| before thine eyes: Oportet magis     | <b>Deo</b>           | placere quam hominibus?" We             | 1, 80/15  |

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| from which he shall undoubtedly        | <b>depart</b>      | unto glory, and no man                 | 1, 74/10  |
| host ; Hence must thou needs           | <b>depart</b>      | naked and bare, And after              | 1, 110/20 |
| to have him priest) he                 | <b>departed</b>    | to Bononie to study in                 | 1, 54/24  |
| long therefor, desiring to be          | <b>departed</b>    | out of this vale of                    | 1, 97/7   |
| do offence Impenitent lest we          | <b>departen</b>    | hence. Eternal Reward, Eternal Pain    | 1, 110/16 |
| ghost hath finishèd, and thence        | <b>Departen</b>    | must without his fleshly wife          | 1, 122/7  |
| excellent, wise, and virtuous men,     | <b>departing</b>   | (as it were and by                     | 1, 53/18  |
| What sorrow and heaviness his          | <b>departing</b>   | out of this world was                  | 1, 71/24  |
| many evil occasions after thy          | <b>departing</b>   | which trouble thee and stand           | 1, 76/24  |
| impenitent The followers grief and.    | <b>departing</b>   | . heaviness. Eternal joy, eternal pain | 1, 108/17 |
| manner wise. Fear of Impenitent        | <b>Departing</b>   | . If thou shouldst God offend          | 1, 110/9  |
| may be sure By his                     | <b>departing</b>   | hence for to procure, After            | 1, 114/30 |
| is the beginning, nothing thereupon    | <b>depending</b>   | . For nothing truly won He             | 1, 96/6   |
| peril lest pride might him             | <b>depose</b>      | : Well ought we then our               | 1, 108/2  |
| for a man utterly to                   | <b>deprive</b>     | himself from all pleasures, therefore  | 1, 98/16  |
| not on that other side                 | <b>deputed</b>     | unto perpetual pain; but he            | 1, 73/17  |
| requiescet in spe. Quoniam non         | <b>derelinques</b> | animam meam in inferno : nec           | 1, 93/15  |
| the cause, saying, Quoniam non         | <b>derelinques</b> | animam meam in inferno? "              | 1, 101/17 |
| it is their unmannerly manner)         | <b>descanted</b>   | thereof to his rebuke, as              | 1, 87/16  |
| PICUS of the father's side             | <b>descended</b>   | of the worthy lineage of               | 1, 51/19  |
| fenced himself against pride, he       | <b>describeth</b>  | in these words his estate              | 1, 94/29  |
| and bare, And after thy                | <b>desert</b>      | look to what cost Thou                 | 1, 110/21 |
| each of them after their               | <b>deserving</b>   | . He showed also to the                | 1, 71/10  |
| that if all occasion of                | <b>deserving</b>   | be taken away, there be                | 1, 88/27  |
| if the service self be                 | <b>desirable</b>   | : Second, if they whom that            | 1, 118/29 |
| meed: What service may so              | <b>desirable</b>   | be As where all turneth                | 1, 119/6  |
| and also signifying that they          | <b>desire</b>      | each to other that year                | 1, 50/7   |
| fortunate, mine testifieth that I      | <b>desire</b>      | to have you godly prosperous           | 1, 50/23  |
| person that hath any mean              | <b>desire</b>      | and love to God, and                   | 1, 51/12  |
| afire on him, from the                 | <b>desire</b>      | of whom he not abhorring               | 1, 58/13  |
| blandishments he changed into the      | <b>desire</b>      | of heavenly joys, and despising        | 1, 58/17  |
| be but that with the                   | <b>desire</b>      | of worship which these gazing          | 1, 60/23  |
| with great labour and money            | <b>desire</b>      | and busily purchase the offices        | 1, 65/2   |
| love thine health, if thou             | <b>desire</b>      | to be sure from the                    | 1, 82/17  |
| outwardly occupied also. And I         | <b>desire</b>      | you not so to embrace                  | 1, 85/7   |
| able sufficiently to satisfy the       | <b>desire</b>      | of their followers? By this            | 1, 85/21  |
| All that ever the voluptuous           | <b>desire</b>      | of men thirsteth for, or               | 1, 86/10  |
| which, despising these present things, | <b>desire</b>      | and long for that country              | 1, 92/19  |
| to us (which with great                | <b>desire</b>      | we look for) we may                    | 1, 92/26  |
| blessed citizens, we shall continually | <b>desire</b>      | to be hence, that we                   | 1, 96/28  |
| ought to be ashamed to                 | <b>desire</b>      | anything besides Him. But for          | 1, 98/25  |
| be with his love. To                   | <b>desire</b>      | also to suffer harm for                | 1, 112/16 |
| all things excellent, and to           | <b>desire</b>      | that all folk should think             | 1, 112/21 |
| ever to burn in the                    | <b>desire</b>      | of his love. To serve                  | 1, 112/25 |
| the fervent heat of his                | <b>desire</b>      | . Here should the lover of             | 1, 117/20 |
| to quench of all sinful                | <b>desire</b>      | And in Thy love set                    | 1, 122/3  |
| might take hurt thereby), Picus        | <b>desired</b>     | himself that it should not             | 1, 57/27  |

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| of vainglory which he before             | <b>desired</b>     | , now with all his mind                | 1, 58/18  |
| messengers and after by himself,         | <b>desired</b>     | him to dispute at Ferrara              | 1, 60/8   |
| well know that he neither                | <b>desired</b>     | worship nor worldly riches, but        | 1, 65/8   |
| every man by and by                      | <b>desired</b>     | and looked after. How much             | 1, 66/2   |
| a time to him and                        | <b>desired</b>     | him to receive his account             | 1, 67/10  |
| above showed him. But I                  | <b>desired</b>     | not this scourge upon him              | 1, 73/8   |
| life may be obtained or                  | <b>desired</b>     | . What thing is there to               | 1, 78/25  |
| thing is there to be                     | <b>desired</b>     | among the delights of this             | 1, 78/26  |
| mean estate, is to be                    | <b>desired</b>     | , which shall bear us as               | 1, 86/18  |
| is above all names. More                 | <b>desireful</b>   | is it, then, to be                     | 1, 89/4   |
| marvellous His loves and His             | <b>desires</b>     | towards His saints that are            | 1, 96/23  |
| many voluptuous pleasures, many vain     | <b>desires</b>     | , many divers passions, which they     | 1, 97/15  |
| after their passions and beastly         | <b>desires</b>     | they run forth headlong unadvisedly    | 1, 97/21  |
| be rebuked because that he               | <b>desireth</b>    | and ensueth a virtue only              | 1, 85/16  |
| wordly vanity, nor to the                | <b>desiring</b>    | of heavenly felicity : whichworks I    | 1, 51/9   |
| willingly and gladly long therefor,      | <b>desiring</b>    | to be departed out of                  | 1, 97/7   |
| Divinity. After this, as a               | <b>desirous</b>    | ensearcher, of the secrets of          | 1, 55/11  |
| when, full of pride and                  | <b>desirous</b>    | of glory and man's praise              | 1, 55/23  |
| this he had been both                    | <b>desirous</b>    | of glory and kindled in                | 1, 58/8   |
| Rule. Though thou be tempted,            | <b>despair</b>     | thee nothing: Remember the glorious    | 1, 107/24 |
| he should not all utterly                | <b>despise</b>     | riches, showing him that it            | 1, 67/3   |
| is according that God should             | <b>despise</b>     | thee, being a man, when                | 1, 82/3   |
| they set at naught and                   | <b>despise</b>     | . Which while it belongeth to          | 1, 86/11  |
| of his body, that it                     | <b>despised</b>    | all medicines and overcame all         | 1, 70/1   |
| they envy them whom they                 | <b>despised</b>    | , then shall they commend them         | 1, 91/2   |
| when thou, being a man,                  | <b>despisest</b>   | a man. For it is                       | 1, 82/4   |
| in adversity, nor to the                 | <b>despising</b>   | of worldly vanity, nor to              | 1, 51/8   |
| desire of heavenly joys, and             | <b>despising</b>   | the blast of vainglory which           | 1, 58/17  |
| fifth was the contempt or                | <b>despising</b>   | of all earthly things. Of              | 1, 62/10  |
| to refuse them. Of the                   | <b>despising</b>   | of Worldly Glory. All praise           | 1, 65/13  |
| seeking none a outward thing,            | <b>despising</b>   | all other thing, since those           | 1, 85/20  |
| and prepared for them which,             | <b>despising</b>   | these present things, desire and       | 1, 92/19  |
| by To thy most utter                     | <b>despiteous</b>  | enemies: mad merchant, O foolish       | 1, 109/18 |
| whole university of creatures were       | <b>destroyed</b>   | and fallen to naught, all              | 1, 96/2   |
| to die, because the death                | <b>determineth</b> | the manifold incommunities and painful | 1, 71/1   |
| the estate of evil folk                  | <b>determineth</b> | firmly with himself (as we             | 1, 97/26  |
| his vulgar tongue altogether (in         | <b>detestation</b> | of his vice passed and                 | 1, 59/14  |
| the grace to suffer chiding,             | <b>detracton</b>   | , and hatred of wicked men             | 1, 88/26  |
| et caro mea exultaverunt in              | <b>Deum</b>        | vivum?that is to say                   | 1, 100/8  |
| concupiscence in man, saying, Providebam | <b>Deum</b>        | semper in conspectu meo? "             | 1, 100/22 |
| est tote merces, ut videamus             | <b>Deum</b>        | , et quern misisti Jesum Christum      | 1, 102/15 |
| te Domine levavi animam meam :           | <b>Deus</b>        | meus in te confido, non                | 1, 91/25  |
| doce me: quia to es                      | <b>Deus</b>        | Salvator meus, et in te                | 1, 91/30  |
| speravi in te. Dixi Domino:              | <b>Deus</b>        | meus es Tu, quoniam bonorum            | 1, 93/4   |
| mouth that one, Miserere mei             | <b>Deus</b>        | ?" Have mercy on me                    | 1, 94/7   |
| vice; that other, Conserva me            | <b>Deus</b>        | ,?" Keep me, good Lord                 | 1, 94/8   |
| faith, nothing doubting. Dixi Domino:    | <b>Deus</b>        | meus es tu? " I                        | 1, 94/27  |

|  |                   |  |           |
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| in these words, Dixi Domino,             | <b>Deus</b>       | meus es tu?" I                         | 1, 95/2   |
| then, saith to his money,                | <b>Deus</b>       | meus es tu? " My                       | 1, 95/9   |
| saith only to our Lord,                  | <b>Deus</b>       | meus es tu?" My                        | 1, 95/24  |
| by some illusion of the                  | <b>devil</b>      | , inasmuch as the promise of           | 1, 74/1   |
| deceitful world and the cursed           | <b>devil</b>      | failed, and as though thou             | 1, 77/2   |
| virtue, under their captain the          | <b>devil</b>      | , under the banner of death            | 1, 79/25  |
| against the world and the                | <b>devil</b>      | , with which two, as with              | 1, 81/25  |
| from the grins of the                    | <b>devil</b>      | , from the storms of this              | 1, 82/17  |
| on this side, and the                    | <b>devil</b>      | pricking them forward on that          | 1, 90/24  |
| they serve their lord the                | <b>devil</b>      | . The just man considering the         | 1, 97/25  |
| the world, the flesh, the                | <b>devil</b>      | , that aye Enforce themself to         | 1, 102/23 |
| snare and engine of the                  | <b>devil</b>      | If thou this wise peruse               | 1, 104/15 |
| the flesh and master the                 | <b>devil</b>      | , To Him be all honour                 | 1, 105/1  |
| if thou be ready the                     | <b>devil</b>      | will thee fear: Wherefore in           | 1, 106/9  |
| more pleasure far Over the               | <b>devil</b>      | to be a conqueror Than                 | 1, 107/5  |
| to stand Unvanquishèd against the        | <b>devil's</b>    | might, But over that take              | 1, 105/16 |
| very shame be not the                    | <b>devil's</b>    | thrall. The Peace of a                 | 1, 111/5  |
| world testifieth, the elements speaketh, | <b>devils</b>     | confesseth. But a far greater          | 1, 81/3   |
| My friend, this night the                | <b>devils</b>     | shall take thy soul from               | 1, 90/27  |
| sport that men can thee                  | <b>devise</b>     | : And among them all on                | 1, 111/10 |
| is possible for thee to                  | <b>devise</b>     | : I mean not hereby that               | 1, 114/14 |
| if he might the mean                     | <b>devise</b>     | That all the world would               | 1, 117/11 |
| as Thou dost rewardès us                 | <b>devise</b>     | Above our merit, so dost               | 1, 120/5  |
| much he set more by                      | <b>Devotion</b>   | than Cunning. The little affection     | 1, 66/3   |
| with very fervent love and               | <b>devotion</b>   | languished                             | 1, 69/8   |
| mind as oft with good                    | <b>devotion</b>   | How thou resembllest Christ : as       | 1, 103/25 |
| about seeking whom he may                | <b>devour</b>     | ; Wherefore continually upon thy tower | 1, 105/10 |
| poor people, and for the                 | <b>devout</b>     | prayers which he most instantly        | 1, 73/14  |
| with an humble affection of              | <b>devout</b>     | mind, not from the extremity           | 1, 82/22  |
| cum vultu tuo. Delectationes in          | <b>dextera</b>    | tua usque in finem. Conserva           | 1, 93/18  |
| therefore he with, Delectationes in      | <b>dextera</b>    | tua issque in finem? "                 | 1, 102/10 |
| conspectu meo semper, quoniam a          | <b>dextris</b>    | est mihi ne commovear. Propter         | 1, 93/13  |
| therefore it followeth, Ipse a           | <b>dextris</b>    | est mihi ne commovear? "               | 1, 101/1  |
| great adventurers oft curse the          | <b>dice</b>       | : Jeopard not too far therefore        | 1, 106/17 |
| should make him content to               | <b>die</b>        | , because the death determineth the    | 1, 71/1   |
| only but also glad to                    | <b>die</b>        | , for that death maketh an             | 1, 71/4   |
| that he should not utterly               | <b>die</b>        | . He lay always with a                 | 1, 71/14  |
| them wretchedly living more wretchedly   | <b>die</b>        | , and at the last most                 | 1, 79/12  |
| that thou shalt also thyself             | <b>die</b>        | shortly, live thou never so            | 1, 83/16  |
| et in te sperabo tota                    | <b>die</b>        | , - that is to say                     | 1, 91/30  |
| virtue : the reward when we              | <b>die</b>        | Is nought but fire and                 | 1, 103/4  |
| God absent, And glad to                  | <b>die</b>        | , so that he may be                    | 1, 114/29 |
| behind him) all them that                | <b>died</b>       | this eight hundred years before        | 1, 72/22  |
| both the Son of God                      | <b>died</b>       | for thee, and that thou                | 1, 83/15  |
| that with more labour and                | <b>difficulty</b> | receive it, more fast and              | 1, 54/20  |
| hand to overcome the great               | <b>difficulty</b> | of the Arabic tongue. These            | 1, 87/7   |
| and works be worthy and                  | <b>digne</b>      | to be read and often                   | 1, 49/10  |

|                                      |                       |                                     |           |
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| apostle's dignity : to be reputed    | <b>digne</b>          | afore God, to be defamed            | 1, 88/7   |
| heavenly citizens. How he eschewed   | <b>Dignities</b>      | . When he saw many men              | 1, 65/1   |
| busily purchase the offices and      | <b>dignities</b>      | of the Church (which are            | 1, 65/3   |
| this earthly honour and wordly       | <b>dignity</b>        | cometh) all his patrimony and       | 1, 62/25  |
| name. This is an apostle's           | <b>dignity</b>        | : to be reputed digne afore         | 1, 88/7   |
| better thing. The nature and         | <b>dignity</b>        | of man. This life a                 | 1, 108/19 |
| for ever. The Nature and             | <b>Dignity</b>        | of Man. Remember how God            | 1, 110/25 |
| grave: As He in sovereign            | <b>dignity</b>        | is odd, So will He                  | 1, 113/12 |
| Unto Thy grace and sovereign         | <b>dignity</b>        | We silly wretches cry with          | 1, 120/16 |
| burned. Of his Study and             | <b>Diligence</b>      | in Holy Scripture. From thenceforth | 1, 59/16  |
| from the giving of any               | <b>diligence</b>      | to earthly things that he           | 1, 66/28  |
| the leastwise of wit and             | <b>diligence</b>      | . And because ye shall not          | 1, 87/2   |
| think that my travail and            | <b>diligence</b>      | in study is anything remitted       | 1, 87/3   |
| we should with no less               | <b>diligence</b>      | serve our Lord God than             | 1, 97/24  |
| we require with all our              | <b>diligence</b>      | With prayer, with tears, and        | 1, 105/3  |
| at the leastwise do his              | <b>diligence</b>      | To prove and essay with             | 1, 107/19 |
| for in those he was                  | <b>diligent</b>       | : but we speak of those             | 1, 69/4   |
| he set hath his delight              | <b>Diligently</b>     | to serve both day and               | 1, 118/18 |
| haply deface their fame and          | <b>diminish</b>       | the opinion of their cunning        | 1, 56/24  |
| nor our eternal reward be            | <b>diminished</b>     | for the vain promotion of           | 1, 89/17  |
| and Thy paths teach me.              | <b>Direct</b>         | me in Thy truth, and                | 1, 92/5   |
| be, Which heaven and earth           | <b>directest</b>      | all alone: We Thee beseech          | 1, 119/16 |
| PARTLY                               | <b>DIRECTING</b>      | A MAN IN SPIRITUAL BATTLE           | 1, 102/20 |
| et semitas tuas edoce me.            | <b>Dirige</b>         | me in veritate tua, et              | 1, 91/29  |
| thou therefore with, the prophet:    | <b>Dirrumpamus</b>    | vincula eorum et projiciamus a      | 1, 80/1   |
| To the fastening of good             | <b>discipline</b>     | in the minds of the                 | 1, 59/6   |
| because it is the most               | <b>discomfortable</b> | season. Then suingly the prophet    | 1, 100/19 |
| like rude beasts unadvisedly Lacking | <b>discretion</b>     | they compare and apply Of           | 1, 107/13 |
| an holy pride and have               | <b>disdain</b>        | to take them for masters            | 1, 80/19  |
| sign of wrath or of                  | <b>disdain</b>        | , But patiently endured all the     | 1, 104/13 |
| ignorance of natural things bath     | <b>dishonested</b>    | him; some man hath flowered         | 1, 61/10  |
| him that it was his                  | <b>dishonesty</b>     | and rebuke when it was              | 1, 67/3   |
| our merit, so dost Thou              | <b>dispense</b>       | Thy punishment far under our        | 1, 120/6  |
| to please them whom virtue           | <b>displeaseth</b>    | , but evermore let these words      | 1, 80/14  |
| vice,?nor for that vice              | <b>displeaseth</b>    | them but for that the               | 1, 91/21  |
| not suffer many labours, many        | <b>displeasures</b>   | , and many miseries ere he          | 1, 77/22  |
| provide and care For our             | <b>disport</b>        | , revel, mirth and play, For        | 1, 110/4  |
| the pleasure bath, mirth and         | <b>disport</b>        | , That in this world is             | 1, 113/26 |
| and dance: None earthly joy,         | <b>disport</b>        | , or vain plesance Should him       | 1, 117/25 |
| and not to suffer any                | <b>dispraise</b>      | . To believe of his love            | 1, 112/20 |
| interrupteth the course of his       | <b>disputation</b>    | and turning his words to            | 1, 66/17  |
| Of his Mind, and Vainglorious        | <b>Disputations</b>   | at Rome. Now had he                 | 1, 55/21  |
| have a day to his                    | <b>disputations</b>   | appointed. For this cause he        | 1, 56/14  |
| never durst openly with open         | <b>disputations</b>   | attempt him, but rather with        | 1, 56/16  |
| quick, wise, and subtle in           | <b>disputations</b>   | and had great felicity therein      | 1, 60/4   |
| He said also that such               | <b>disputations</b>   | greatly profited as were exercised  | 1, 60/17  |
| But he said that those               | <b>disputations</b>   | did great hurt that were            | 1, 60/20  |

|                                       |                  |  |           |
|---------------------------------------|------------------|--|-----------|
| out of far countries to               | <b>dispute</b>   | . But through the envy of              | 1, 56/12  |
| for to move questions and             | <b>dispute</b>   | , some (that were of more              | 1, 58/29  |
| by himself, desired him to            | <b>dispute</b>   | at Ferrara, because the General        | 1, 60/8   |
| of worship which these gazing         | <b>disputers</b> | gape after there is with               | 1, 60/24  |
| From this wretched carcase shall      | <b>dissever</b>  | : Be it joy or pain                    | 1, 110/23 |
| for His service any wise              | <b>dissever</b>  | : Freely look eke thou serve           | 1, 118/24 |
| finders of evil things, foolish,      | <b>dissolute</b> | without                                | 1, 80/8   |
| Consider frail glass may no           | <b>distress</b>  | endure, And great adventurers oft      | 1, 106/16 |
| the lover be content Any              | <b>distress</b>  | or sorrow to endure, Rather            | 1, 114/27 |
| goodness serving Thy servants in      | <b>distress</b>  | , love, O pity, well nigh              | 1, 121/25 |
| flowered in the knowledge of          | <b>diver</b>     | strange languages, but he hath         | 1, 61/11  |
| and virtuous of living; with          | <b>divers</b>    | epistles and other works of            | 1, 49/5   |
| hundred questions he proposed of      | <b>divers</b>    | and sundry matters, as well            | 1, 56/1   |
| unto him many impediments and         | <b>divers</b>    | occasions which withstood his intent   | 1, 75/8   |
| men as received it into               | <b>divers</b>    | likeness and figures of sundry         | 1, 75/19  |
| by the wretched inclination to        | <b>divers</b>    | beastly passions changed in their      | 1, 76/12  |
| brethren, when ye fall in             | <b>divers</b>    | temptations " and not causeless        | 1, 77/10  |
| pleasures, many vain desires, many    | <b>divers</b>    | passions, which they serve. And        | 1, 97/15  |
| of unreasonable beasts, and that      | <b>diversely</b> | , after the convenience and similitude | 1, 75/27  |
| Court where he was conversant,        | <b>diversely</b> | (as it is their unmannerly             | 1, 87/15  |
| heavenly love. The Eleventh Property. | <b>Diversely</b> | passioned is the lover's heart         | 1, 117/29 |
| costly utensils of household he       | <b>divided</b>   | among poor people. He was              | 1, 63/7   |
| old time meted out and                | <b>divided</b>   | by cords or ropes. These               | 1, 99/12  |
| make: The love that is                | <b>divided</b>   | among many Uneath sufficeth that       | 1, 113/8  |
| philosophy, as well human as          | <b>divine</b>    | . For the purchasing whereof (after    | 1, 55/13  |
| perfect philosopher and a perfect     | <b>divine</b>    | . Of his Mind, and Vainglorious        | 1, 55/20  |
| read them. Of these newer             | <b>divines</b>   | so good judgment he had                | 1, 59/26  |
| than itself, as philosophers and      | <b>divines</b>   | prove : for if these more              | 1, 95/28  |
| his Study in Philosophy and           | <b>Divinity</b>  | . After this, as a desirous            | 1, 55/10  |
| in logic and philosophy as            | <b>divinity</b>  | , with great study picked and          | 1, 56/2   |
| in things natural as in               | <b>divinity</b>  | and in many such things                | 1, 56/27  |
| a few famous doctors of               | <b>divinity</b>  | had approved as good and               | 1, 57/8   |
| cunning, as well philosophy as        | <b>divinity</b>  | , for praise and vainglory and         | 1, 61/15  |
| Domine quoniam speravi in te.         | <b>Dixi</b>      | Domino: Deus meus es Tu                | 1, 93/3   |
| ask in faith, nothing doubting.       | <b>Dixi</b>      | Domino: Deus meus es tu                | 1, 94/27  |
| man standeth in these words,          | <b>Dixi</b>      | Domino, Deus meus es tu                | 1, 95/2   |
| me in veritate tua, et                | <b>doce</b>      | me: quia to es Deus                    | 1, 91/30  |
| to right cunning and perfect          | <b>doctors</b>   | . % Of his Study in                    | 1, 55/8   |
| sought out all the famous             | <b>doctors</b>   | of his time, visiting studiously       | 1, 55/15  |
| that, not a few famous                | <b>doctors</b>   | of divinity had approved as            | 1, 57/8   |
| But of all these new                  | <b>doctors</b>   | he specially commendeth Saint Thomas   | 1, 60/1   |
| plenteous of substance and great      | <b>doctrine</b>  | , durst in the chief city              | 1, 56/25  |
| to a market of good                   | <b>doctrine</b>  | , some for to move questions           | 1, 58/29  |
| works, his studies and his            | <b>doings</b>    | , and since he saw that                | 1, 64/12  |
| be not adread) Half the               | <b>dolour</b>    | , grief and adversity That He          | 1, 115/16 |
| memento mei propter bonitatem tuam    | <b>Domine</b>    | " The offences of my                   | 1, 82/26  |
| with the prophet : Ad te              | <b>Domine</b>    | levavi animam meam : Deus meus         | 1, 91/25  |

|  |                   |  |           |
|--|-------------------|--|-----------|
| iniqua agentes supervacue. Vias tuas     | <b>Domine</b>     | demonstra mihi, et semitas tuas        | 1, 91/28  |
| this Psalm, " Conserva Me                | <b>Domine</b>     | ." Conserva me Domine quoniam          | 1, 93/2   |
| Me Domine." Conserva me                  | <b>Domine</b>     | quoniam speravi in te. Dixi            | 1, 93/3   |
| usque in finem. Conserva me              | <b>Domine</b>     | ? " Keep me, good Lord                 | 1, 93/19  |
| with these words, Conserva me            | <b>Domine</b>     | , that is to say, "                    | 1, 93/24  |
| cometh) all his patrimony and            | <b>dominions</b>  | , that is to say, the                  | 1, 62/25  |
| quoniam speravi in te. Dixi              | <b>Domino</b>     | : Deus meus es Tu, quoniam             | 1, 93/3   |
| in faith, nothing doubting. Dixi         | <b>Domino</b>     | : Deus meus es tu? "                   | 1, 94/27  |
| standeth in these words, Dixi            | <b>Domino</b>     | , Deus meus es tu?"                    | 1, 95/2   |
| nominum eorum per labia mea.             | <b>Dominos</b>    | pars hereditatis meae et calicis       | 1, 93/8   |
| mea praeclara est mihi. Benedicam        | <b>Dominum</b>    | qui tribuit mihi intellectum : insuper | 1, 93/11  |
| inrepuerunt me renes mei. Providebam     | <b>Dominum</b>    | in conspectu meo semper, quoniam       | 1, 93/12  |
| the prophet suingly saith, Benedicam     | <b>Dominum</b>    | qui tribuit mihi intellectum -         | 1, 100/1  |
| pleasures, therefore the prophet addeth, | <b>Dominus</b>    | pars hereditatis meae? Our Lord        | 1, 98/18  |
| of every good Christian man:             | <b>Dominus</b>    | pars hereditatis meae?" God            | 1, 98/23  |
| Saviour. As often as thou                | <b>dost</b>       | war and strive, By the                 | 1, 103/22 |
| tempering justice; For as Thou           | <b>dost</b>       | rewardès us devise Above our           | 1, 120/5  |
| devise Above our merit, so               | <b>dost</b>       | Thou dispense Thy punishment far       | 1, 120/6  |
| forasmuch as he that so                  | <b>doth</b>       | prospereth in all things, therefore    | 1, 100/27 |
| The labour goeth, the goodness           | <b>doth</b>       | remain: If thou do evil                | 1, 109/8  |
| pleasure which thine evil work           | <b>doth</b>       | contain Glideth his way, thou          | 1, 109/10 |
| on and passen shall As                   | <b>doth</b>       | a dream or shadow on                   | 1, 109/29 |
| And whoso of that company                | <b>doth</b>       | miss, Live he in never                 | 1, 113/22 |
| servant, most or least, That             | <b>doth</b>       | upon his love attend and               | 1, 116/3  |
| relic, image or picture That             | <b>doth</b>       | pertain to God's magnificence, The     | 1, 116/10 |
| born in sin original? Who                | <b>doth</b>       | not actual sin in sundry               | 1, 120/2  |
| our Lady caused him to                   | <b>doubt</b>      | and to fear lest Picus                 | 1, 73/28  |
| come to thee, my son,                    | <b>doubt</b>      | it not (in these places                | 1, 79/17  |
| madness is it, if thou                   | <b>doubt</b>      | not but that the Gospel                | 1, 81/4   |
| live then as though thou                 | <b>doubt</b>      | not but that it were                   | 1, 81/5   |
| people safe. If that you                 | <b>doubt</b>      | not but that they be                   | 1, 89/26  |
| in the losing paineth us?                | <b>Doubtest</b>   | thou, my son, whether the              | 1, 79/2   |
| us ask in faith, nothing                 | <b>doubting</b>   | . Dixi Domino: Deus meus es            | 1, 94/26  |
| hope. And he that asketh                 | <b>doubtingly</b> | , asketh coldly. And therefore Saint   | 1, 94/25  |
| the ghost receive his full               | <b>draught</b>    | of love and compassion in              | 1, 70/8   |
| these mortal things bow and              | <b>draw</b>       | to an end; how slipper                 | 1, 66/9   |
| if thou ask whereto they                 | <b>draw</b>       | , whereto they refer their studies     | 1, 90/15  |
| Thou art He that shalt                   | <b>draw</b>       | me to Thee by Thy                      | 1, 99/6   |
| only but also his flesh                  | <b>draw</b>       | forth to Godward, after those          | 1, 100/6  |
| was Thy dreadful majesty To              | <b>draw</b>       | down into earth from heaven            | 1, 121/17 |
| envy, like the fire ever                 | <b>draweth</b>    | to the highest) he could               | 1, 56/13  |
| of a letter, the matter                  | <b>drawing</b>    | me forth and the great                 | 1, 83/10  |
| and Arabians, and many things            | <b>drawn</b>      | out of the old obscure                 | 1, 56/5   |
| our spotty sin contracted and            | <b>drawn</b>      | unto us in the sin                     | 1, 70/20  |
| heart hath thought) to be                | <b>drawn</b>      | slumbering and sleeping maugre our     | 1, 78/11  |
| broken between with sighs than           | <b>drawn</b>      | on length with a continual             | 1, 82/15  |
| thereof, be sorry therefor, or           | <b>dread</b>      | it. But rather how great               | 1, 76/27  |



|                                       |                 |                                       |           |
|---------------------------------------|-----------------|---------------------------------------|-----------|
| heart: Now pleasant hope, now         | <b>dread</b>    | and grievous fear, Now perfect        | 1, 117/30 |
| UNTO GOD holy God of                  | <b>dreadful</b> | majesty, Verily one in three          | 1, 119/13 |
| love Which able was Thy               | <b>dreadful</b> | majesty To draw down into             | 1, 121/16 |
| of man. This life a                   | <b>dream</b>    | and a The peace of                    | 1, 108/20 |
| precious thing! This Life a           | <b>Dream</b>    | and a Shadow. This wretched           | 1, 109/22 |
| passen shall As doth a                | <b>dream</b>    | or shadow on the wall                 | 1, 109/29 |
| with this variance wakened, he        | <b>drew</b>     | back his mind, flowing in             | 1, 58/15  |
| some of them meat and                 | <b>drink</b>    | , for some money, each of             | 1, 71/9   |
| maketh mention used with a            | <b>drink</b>    | to turn as many men                   | 1, 75/18  |
| have cast up again the                | <b>drink</b>    | of the bodily affections by           | 1, 76/6   |
| him talk; But eat he,                 | <b>drink</b>    | he, sit, lie down or                  | 1, 117/18 |
| he should of necessity be             | <b>driven</b>   | to that one, and at                   | 1, 68/18  |
| take good heed make us                | <b>drunk</b>    | in the cups of Circe                  | 1, 75/14  |
| flesh if it make us                   | <b>drunk</b>    | in the wine of voluptuous             | 1, 75/23  |
| to ourselves shall make us            | <b>drunk</b>    | in the cups of Circe                  | 1, 77/5   |
| lecherous into a goat, the            | <b>drunken</b>  | glutton into a swine, the             | 1, 76/2   |
| us, that we be not                    | <b>drunken</b>  | in the cups of Circe                  | 1, 76/15  |
| company of them which like            | <b>drunken</b>  | men without a guide wander            | 1, 90/7   |
| was especially helped. Seven thousand | <b>ducats</b>   | he had laid out in                    | 1, 62/7   |
| them that, when Hercules Estensis,    | <b>Duke</b>     | of Ferrara, first by messengers       | 1, 60/7   |
| the instant request of the            | <b>Duke</b>     | , which very singularly loved him     | 1, 60/11  |
| received, and the thirteen questions  | <b>duly</b>     | by deliberation examined, our Holy    | 1, 57/19  |
| as Saint Paul saith) for              | <b>dung</b>     | . But forasmuch as to have            | 1, 99/23  |
| which time his enviers never          | <b>durst</b>    | openly with open disputations attempt | 1, 56/16  |
| of substance and great doctrine,      | <b>durst</b>    | in the chief city of                  | 1, 56/25  |
| estates ; they cannot serve. They     | <b>dwell</b>    | with themselves and be content        | 1, 86/5   |
| take himself to any certain           | <b>dwelling</b> | . Of his Fervent Love to              | 1, 68/25  |
| as much as I may                      | <b>dwelling</b> | with myself nothing out of            | 1, 78/6   |
| neither eye hath seen nor             | <b>ear</b>      | bath heard nor heart hath             | 1, 78/10  |
| the life of John Picus,               | <b>Earl</b>     | of Mirandula, a great lord            | 1, 49/2   |
| Latin by one John Picus,              | <b>Earl</b>     | of Mirandula, a lordship in           | 1, 50/24  |
| THE LIFE OF JOHN PICUS,               | <b>EARL</b>     | OF MIRANDULA JOHN PICUS of            | 1, 51/18  |
| but ye knew John Picus,               | <b>Earl</b>     | of Mirandula, a man in                | 1, 72/17  |
| the life of John Picus,               | <b>Earl</b>     | of Mirandula Finis HERE FOLLOWETH     | 1, 74/21  |
| into a beast? John Picus,             | <b>Earl</b>     | of Mirandula, to John Francis         | 1, 76/21  |
| or worldly advantage. John Picas      | <b>Earl</b>     | of Mirandala to Andrew Corneas        | 1, 84/13  |
| conjecture) he wrote unto this        | <b>Earl</b>     | Picus, his uncle, which in            | 1, 87/20  |
| course thereof evident. John Ficus    | <b>Earl</b>     | of Mirandula to Francis his           | 1, 87/22  |
| TWELVE RULES OF JOHN PICUS            | <b>EARL</b>     | PARTLY                                | 1, 102/19 |
| the third part of the                 | <b>earldom</b>  | of Mirandula and of Concordia         | 1, 63/1   |
| things and with which their           | <b>ears</b>     | had not been in use                   | 1, 57/5   |
| Lord always sound in thine            | <b>ears</b>     | : Siue mortuos sepelire mortuous suos | 1, 90/10  |
| they pursued. Stop therefore thine    | <b>ears</b>     | , my most dear son, and               | 1, 91/5   |
| the mind of men from                  | <b>earth</b>    | into heaven. Of his Person            | 1, 54/2   |
| the good that is in                   | <b>earth</b>    | and all the good that                 | 1, 95/19  |
| reigned before in all the             | <b>earth</b>    | about. In Him let us                  | 1, 104/29 |
| To bear his body in                   | <b>earth</b>    | , his mind in heaven. The             | 1, 115/32 |

|  |                    |   |           |
|--|--------------------|---|-----------|
| heart may comprise, Whom hell,         | <b>earth</b>       | , and all the heaven obeys                      | 1, 116/27 |
| creatures be, Which heaven and         | <b>earth</b>       | directest all alone: We Thee                    | 1, 119/16 |
| majesty To draw down into              | <b>earth</b>       | from heaven above And crucify                   | 1, 121/17 |
| contempt or despising of all           | <b>earthly</b>     | things. Of his Conditions and                   | 1, 62/10  |
| well considering what end this         | <b>earthly</b>     | honour and wordly dignity cometh                | 1, 62/24  |
| praise of people and all               | <b>earthly</b>     | glory he reputed utterly for                    | 1, 65/14  |
| giving of any diligence to             | <b>earthly</b>     | things that he seemed somewhat                  | 1, 66/28  |
| these base, abject, and vile           | <b>earthly</b>     | trifles. His high steward came                  | 1, 67/9   |
| so vexeth and tosseth these            | <b>earthly</b>     | minds. Is there, I say                          | 1, 77/21  |
| long for. Now then, these              | <b>earthly</b>     | things slipper, uncertain, vile, and            | 1, 78/7   |
| A very lover above all                 | <b>earthly</b>     | thing Coveteth and longeth evermore             | 1, 116/17 |
| revel, sing, and dance: None           | <b>earthly</b>     | joy, disport, or vain plesance                  | 1, 117/25 |
| to us with idleness and                | <b>ease</b>        | , then might some man that                      | 1, 78/14  |
| he useth continually this pleasant     | <b>ease</b>        | and rest, seeking none a                        | 1, 85/19  |
| that he might the more                 | <b>easily</b>      | by him as by a                                  | 1, 63/19  |
| minds to be little and                 | <b>easily</b>      | tasted. The words of Neoptolemus                | 1, 84/27  |
| it were in hands more                  | <b>easily</b>      | , which shall obey us and                       | 1, 86/19  |
| few, nor thy pain more                 | <b>easy</b>        | if thou be wretched with                        | 1, 81/23  |
| men about him talk; But                | <b>eat</b>         | he, drink he, sit, lie                          | 1, 117/18 |
| demonstra mihi, et semitas tuas        | <b>edoce</b>       | me. Dirige me in veritate                       | 1, 91/29  |
| possible was, he comprised the         | <b>effect</b>      | of all that whole great                         | 1, 55/7   |
| seem to be of great                    | <b>effect</b>      | which be both of their                          | 1, 59/7   |
| Wherefore, when we miss the            | <b>effect</b>      | of our petition, either it                      | 1, 94/17  |
| bringing forth of so wonderful         | <b>effects</b>     | in so small time, I                             | 1, 62/3   |
| Thou shalt have two specially          | <b>effectual</b>   | remedies against the world and                  | 1, 81/24  |
| thy prayer be, but how                 | <b>effectual</b>   | , how ardent, and rather interrupted            | 1, 82/14  |
| certain heavenly strength, quick and   | <b>effectual</b>   | , which with a marvellous power                 | 1, 83/7   |
| Godward whose godly words so           | <b>effectually</b> | wrought in the hearers that                     | 1, 67/23  |
| And when his love list                 | <b>eft</b>         | to part him fro, Out                            | 1, 118/11 |
| made, and on the rood                  | <b>Eft</b>         | thee redeemed with His precious                 | 1, 119/11 |
| stand or this thou mayst               | <b>eftsoon</b>     | : Nothing impossible is that hath               | 1, 112/9  |
| Tu, quoniam bonorum meorum non         | <b>eges</b>        | . Sanctis qui Bunt in terra                     | 1, 93/4   |
| man. Quoniam bonorum meorum non        | <b>eges</b>        | ? " For Thou hast no                            | 1, 95/22  |
| had provided by his testament          | <b>eight</b>       | years before: for some of                       | 1, 71/9   |
| all them that died this                | <b>eight</b>       | hundred years before him. He                    | 1, 72/22  |
| undoubtedly all goodness is. The       | <b>Eighth</b>      | Rule. In time of battle                         | 1, 105/29 |
| ministers of His Church. The           | <b>Eighth</b>      | Property. A very lover above                    | 1, 116/16 |
| Sanctis qui Bunt in terra              | <b>ejus</b>        | mirificavit voluntates suas. Multiplicatae sunt | 1, 93/5   |
| Sanctis qui sunt in terra              | <b>ejus</b>        | mirificavit voluntates suas? " To               | 1, 96/16  |
| which prayeth for us, and              | <b>eke</b>         | thine own necessity, shalt every                | 1, 82/30  |
| only should not grudge But             | <b>eke</b>         | be glad and joyful of                           | 1, 103/16 |
| May grant the gift, and                | <b>eke</b>         | thy proud enemy, Confounded and                 | 1, 106/3  |
| to endure and think it                 | <b>eke</b>         | too small, Though it were                       | 1, 114/22 |
| in his heart But coveteth              | <b>eke</b>         | and longeth to sustain Some                     | 1, 115/5  |
| honourable, worthy and excellent, And  | <b>eke</b>         | surmounting far in his entent                   | 1, 117/3  |
| for adversity. Like affections feeleth | <b>eke</b>         | the breast Of God's lover                       | 1, 118/6  |
| any wise dissever: Freely look         | <b>eke</b>         | thou serve that thereto never                   | 1, 118/25 |

|                                       |                    |                                       |           |
|---------------------------------------|--------------------|---------------------------------------|-----------|
| is so good, so lovely                 | <b>eke</b>         | as He Who hath already                | 1, 119/8  |
| that one, and at his                  | <b>election</b>    | ; which he stuck thereat a            | 1, 68/18  |
| work of great erudition and           | <b>elegant</b>     | and stuffed with the cognition        | 1, 57/11  |
| confirmeth, the world testifieth, the | <b>elements</b>    | speaketh, devils confeseth. But a     | 1, 81/2   |
| increase more and more. The           | <b>Eleventh</b>    | Rule. Though in the time              | 1, 107/1  |
| God, his heavenly love. The           | <b>Eleventh</b>    | Property. Diversely passioned is the  | 1, 117/28 |
| heavenly things, and whose fiery      | <b>eloquence</b>   | should, with an ardent heart          | 1, 53/13  |
| Some man hath shone in                | <b>eloquence</b>   | , but ignorance of natural things     | 1, 61/9   |
| his life hath done nothing            | <b>else</b>        | but read them. Of these               | 1, 59/25  |
| God? What shall we say                | <b>else</b>        | , but that there be many              | 1, 81/17  |
| salvation of the asker, or            | <b>else</b>        | God heareth not our prayer            | 1, 94/22  |
| love be with him, or                  | <b>elsewhere</b>   | , Oft from his eyes there             | 1, 118/2  |
| desire you not so to                  | <b>embrace</b>     | Martha that ye should utterly         | 1, 85/7   |
| the fleshly pleasures which therefore | <b>embrace</b>     | us that they might strangle           | 1, 92/12  |
| And specially give them pre-          | <b>eminence</b>    | Which daily done His blessed          | 1, 116/13 |
| the worthy lineage of the             | <b>Emperor</b>     | Constantine by a nephew of            | 1, 51/20  |
| a nephew of the said                  | <b>Emperor</b>     | called Picus, by whom all             | 1, 51/20  |
| of that name, ruling the              | <b>Empire</b>      | , this noble man was born             | 1, 52/32  |
| we were into these figures            | <b>enchanted</b>   | . When there cometh, sometimes, a     | 1, 76/7   |
| woman called Circe which by           | <b>enchantment</b> | as Virgil maketh mention used         | 1, 75/17  |
| in this letter comforteth and         | <b>encourageth</b> | him, as it is in                      | 1, 87/21  |
| to God, so well thyself               | <b>endeavour</b>   | , So studiously that nothing may      | 1, 118/22 |
| him speedily to. Amen. Here           | <b>endeth</b>      | the life of John Picus                | 1, 74/21  |
| any other end than the                | <b>endless</b>     | fruition of the infinite goodness     | 1, 83/20  |
| frail glass may no distress           | <b>endure</b>      | , And great adventurers oft curse     | 1, 106/16 |
| Be it joy or pain,                    | <b>endure</b>      | it shall for ever. The                | 1, 110/24 |
| He for angel never would              | <b>endure</b>      | . Regard, O man, thine excellent      | 1, 111/2  |
| be well content All to                | <b>endure</b>      | and think it eke too                  | 1, 114/22 |
| Any distress or sorrow to             | <b>endure</b>      | , Rather than to be from              | 1, 114/27 |
| he may in no manner                   | <b>Endure</b>      | to hear that therefrom mighten        | 1, 116/22 |
| or of disdain, But patiently          | <b>endured</b>     | all the pain. Thus every              | 1, 104/14 |
| I say, The engine that                | <b>enduren</b>     | shall for aye, With such              | 1, 119/24 |
| the envy of his malicious             | <b>enemies</b>     | (which envy, like the fire            | 1, 56/13  |
| from the await of throe               | <b>enemies</b>     | ; if thou long to be                  | 1, 82/18  |
| be ashamed, an though mine            | <b>enemies</b>     | mock me. Certainly all they           | 1, 92/2   |
| To thy most utter despiteous          | <b>enemies</b>     | : mad merchant, O foolish merchandise | 1, 109/18 |
| been approved, an though his          | <b>enemy</b>       | were his judge. Of the                | 1, 58/21  |
| Remember how cursed our old           | <b>enemy</b>       | is, which offereth us the             | 1, 92/9   |
| gift, and eke thy proud               | <b>enemy</b>       | , Confounded and rebukèd by thy       | 1, 106/3  |
| long experience Of his cruel          | <b>enemy</b>       | to be overthrown, Should once         | 1, 107/18 |
| deed. But thou, my son,               | <b>enforce</b>     | thyself to enter by the               | 1, 81/18  |
| flesh, the devil, that aye            | <b>Enforce</b>     | themselves to make us bond            | 1, 102/24 |
| keep watch. The Seventh Rule.         | <b>Enforce</b>     | thyself not only for to               | 1, 105/15 |
| it were with privy trenches           | <b>enforced</b>    | to undermine him, for none            | 1, 56/18  |
| Saint Thomas, as him that             | <b>enforceth</b>   | himself in a sure pillar              | 1, 60/2   |
| pain. Thus every snare and            | <b>engine</b>      | of the devil If thou                  | 1, 104/15 |
| bear Thy punishment? The whole        | <b>engine</b>      | of all this world, I                  | 1, 119/23 |

|  |                    |   |           |
|--|--------------------|---|-----------|
| this world, I say, The                           | <b>engine</b>      | that endure shall for aye                     | 1, 119/24 |
| oppress, which no prosperity might               | <b>enhance</b>     | not the cunning of all                        | 1, 64/17  |
| thou shouldest after that victory                | <b>Enjoy</b>       | for ever a perpetual peace                    | 1, 106/1  |
| calling. Howbeit, not being kind                 | <b>enough</b>      | for so great benefices of                     | 1, 72/27  |
| the epistle evident and plain                    | <b>enough</b>      | . Notwithstanding, in the beginning of        | 1, 75/12  |
| for, thou shalt find matter                      | <b>enough</b>      | in the reading of holy                        | 1, 83/1   |
| Picas to have spent time                         | <b>enough</b>      | and which, but if it                          | 1, 83/27  |
| more mercy therein. Howbeit, worthy              | <b>enough</b>      | are they, pardee, Be they                     | 1, 120/11 |
| should the lover of God                          | <b>ensample</b>    | take To have Him continually                  | 1, 117/21 |
| After this, as a desirous                        | <b>ensearcher</b>  | , of the secrets of nature                    | 1, 55/11  |
| mysteries of God, because he                     | <b>ensearcheth</b> | the counsel of nature, because                | 1, 85/18  |
| a peaceable mind to the                          | <b>ensearching</b> | of the truth in secret                        | 1, 60/18  |
| ignorant, and that unto the                      | <b>ensearching</b> | of the truth (to which                        | 1, 61/4   |
| in contemplation and in the                      | <b>ensearching</b> | of nature's counsel could never               | 1, 67/7   |
| then shall they covet to                         | <b>ensue</b>       | them in living when they                      | 1, 91/3   |
| whom when they might have                        | <b>ensued</b>      | they pursued. Stop therefore thine            | 1, 91/4   |
| because that he desireth and                     | <b>ensueth</b>     | a virtue only for itself                      | 1, 85/17  |
| book which he entitled De                        | <b>Ente</b>        | et Uno lightsomely he treateth                | 1, 66/16  |
| eke surmounting far in his                       | <b>entent</b>      | All other that he hath                        | 1, 117/3  |
| if he be not already                             | <b>enter</b>       | the inaccessible and infinite light           | 1, 74/17  |
| not Christ's servant." Let                       | <b>enter</b>       | into thine heart an holy                      | 1, 80/19  |
| for a rich man to                                | <b>enter</b>       | the kingdom of heaven, -                      | 1, 81/6   |
| my son, enforce thyself to                       | <b>enter</b>       | by the strait gate that                       | 1, 81/19  |
| in his cradle, and some                          | <b>entered</b>     | into his mouth, and after                     | 1, 53/23  |
| and monstrous persuasion which hath              | <b>entered</b>     | the minds of men, believing                   | 1, 84/23  |
| Christ was the first which                       | <b>entered</b>     | paradise and opened the life                  | 1, 101/25 |
| at hand and shall us                             | <b>enterprise</b>  | We wot not how soon                           | 1, 110/7  |
| in memory. Unto his right                        | <b>entirely</b>    | beloved sister in Christ, Joyeuce             | 1, 50/1   |
| in his book which he                             | <b>entitled</b>    | De Ente et Uno lightsomely                    | 1, 66/15  |
| great benignity and courtesy he                  | <b>entreated</b>   | , whom he used in all                         | 1, 67/22  |
| they be clean and lowly                          | <b>entreated</b>   | . But I have passed now                       | 1, 83/9   |
| exercise that learning in the                    | <b>entreating</b>  | of some profitable acts and                   | 1, 84/18  |
| in all which time his                            | <b>enviers</b>     | never durst openly with open                  | 1, 56/16  |
| and little considering how great                 | <b>envy</b>        | he should raise against himself               | 1, 55/26  |
| to dispute. But through the                      | <b>envy</b>        | of his malicious enemies (which               | 1, 56/12  |
| of his malicious enemies (which                  | <b>envy</b>        | , like the fire ever draweth                  | 1, 56/13  |
| thought) corrupt with a pestilent                | <b>envy</b>        | . This envy, as men deemed                    | 1, 56/20  |
| with a pestilent envy. This                      | <b>envy</b>        | , as men deemed, was specially                | 1, 56/20  |
| things deadly. Shall we then                     | <b>envy</b>        | these men? Shall we follow                    | 1, 79/8   |
| of all iniquity, full of                         | <b>envy</b>        | , manslaughter, contention, guile, and malice | 1, 80/6   |
| they be ? Then shall they                        | <b>envy</b>        | them whom they despised, then                 | 1, 91/1   |
| with, the prophet: Dirrumpamus vincula           | <b>eorum</b>       | et projiciamus a nobis jugum                  | 1, 80/1   |
| voluntates suas. Multiplicatae sunt infirmitates | <b>eorum</b>       | conventicula                                  | 1, 93/6   |
| conventicula                                     | <b>eorum</b>       | de sanguinibus: nec memor ero                 | 1, 93/7   |
| sanguinibus: nec memor ero nominum               | <b>eorum</b>       | per labia mea. Dominos pars                   | 1, 93/7   |
| holy saints. Multiplicatae sent infirmitates     | <b>eorum</b>       | , postea acceleraverunt? " Their infirmities  | 1, 97/9   |
| he saith: Non congregabo conventicula            | <b>eorum</b>       | de sanguinibus nec memor ero                  | 1, 97/29  |

|                                      |                     |   |           |
|--------------------------------------|---------------------|---|-----------|
| sanguinibus nec memor ero nominum    | <b>eorum</b>        | - " I shall not                           | 1, 97/30  |
| may say of him that                  | <b>Epicurus</b>     | the philosopher said of himself           | 1, 61/26  |
| and Matter of the First              | <b>Epistle</b>      | of Picas unto his Nephew                  | 1, 75/1   |
| Francis. It appeareth by this        | <b>epistle</b>      | that John Francis, the nephew             | 1, 75/3   |
| Picus comforteth him in this         | <b>epistle</b>      | and exhorteth him to perseverance         | 1, 75/10  |
| means as are in the                  | <b>epistle</b>      | evident and plain enough. Notwithstanding | 1, 75/11  |
| Matter or Argument of the            | <b>Epistle</b>      | of Picas to Andrew Corneas                | 1, 83/22  |
| answered, as in this present         | <b>epistle</b>      | appeareth; where he with these            | 1, 84/4   |
| ccccxxxxij. The Argument of the      | <b>Epistle</b>      | following. After that John Francis        | 1, 87/11  |
| it appeareth in the first            | <b>epistle</b>      | of Picas to him begun                     | 1, 87/13  |
| as we may of this                    | <b>epistle</b>      | conjecture) he wrote unto this            | 1, 87/19  |
| virtuous of living; with divers      | <b>epistles</b>     | and other works of the                    | 1, 49/6   |
| Mirandula Finis HERE FOLLOWETH THREE | <b>EPISTLES</b>     | OF THE SAID PICUS; OF                     | 1, 74/23  |
| Picus all these things with          | <b>equal</b>        | study hath so received that               | 1, 61/16  |
| to Whom He is also                   | <b>equal</b>        | in all things, and Which                  | 1, 70/14  |
| angel art made to be                 | <b>equal</b>        | , For very shame be not                   | 1, 111/4  |
| love of Thine may be                 | <b>equal</b>        | ; Grant me from Satan's service           | 1, 121/30 |
| Picus was deceived in the            | <b>equivocation</b> | of the word, while she                    | 1, 74/3   |
| eorum de sanguinibus: nec memor      | <b>ero</b>          | nominum eorum per labia mea               | 1, 93/7   |
| eorum de sanguinibus nec memor       | <b>ero</b>          | nominum eorum - " I                       | 1, 97/30  |
| In this point many men               | <b>err</b>          | for negligence For they compare           | 1, 107/9  |
| to the worse?is none                 | <b>error</b>        | to decline, and to think                  | 1, 85/14  |
| thy life, namely since all           | <b>error</b>        | is with amendment to be                   | 1, 90/1   |
| he should correct his very           | <b>errors</b>       | , and that this should be                 | 1, 58/5   |
| and to the extermination of          | <b>errors</b>       | And over that, he was                     | 1, 65/20  |
| as though that now at                | <b>erst</b>         | the deceitful world and the               | 1, 77/1   |
| meus in te confido, non              | <b>erubescam</b>    | , etiam si irrideant me inimici           | 1, 91/26  |
| good mind, yet lacked they           | <b>erudition</b>    | notwithstanding                           | 1, 57/6   |
| questions, a work of great           | <b>erudition</b>    | and elegant and stuffed with              | 1, 57/11  |
| ardent labour, and his profound      | <b>erudition</b>    | , of which books some we                  | 1, 59/20  |
| et doce me: quia to                  | <b>es</b>           | Deus Salvator meus, et in                 | 1, 91/30  |
| te. Dixi Domino: Deus meus           | <b>es</b>           | Tu, quoniam bonorum meorum non            | 1, 93/4   |
| meae et calicis mei: to              | <b>es</b>           | qui restitues hereditatem meam mihi       | 1, 93/8   |
| doubting. Dixi Domino: Deus meus     | <b>es</b>           | tu? " I have said                         | 1, 94/27  |
| words, Dixi Domino, Deus meus        | <b>es</b>           | tu?" I have said                          | 1, 95/2   |
| to his money, Deus meus              | <b>es</b>           | tu? " My god art                          | 1, 95/10  |
| to our Lord, Deus meus               | <b>es</b>           | tu?" My God art                           | 1, 95/24  |
| the prophet putteth thereto, Tu      | <b>es</b>           | qui restitues hereditatem meam mihi       | 1, 99/1   |
| hiding themselves among the clouds,  | <b>escaped</b>      | both the sight of his                     | 1, 53/25  |
| ye be wise, But evermore             | <b>eschew</b>       | the occasions of sin, For                 | 1, 106/19 |
| His heavenly citizens. How he        | <b>eschewed</b>     | Dignities. When he saw many               | 1, 65/1   |
| thus to pass by the                  | <b>especial</b>     | provision and singular goodness of        | 1, 58/3   |
| have occasion thereby to give        | <b>especial</b>     | laud and thanks therefor to               | 1, 62/18  |
| Afterwards, I understand, by the     | <b>especial</b>     | commandment of God, he changed            | 1, 69/18  |
| a worshipful man and an              | <b>especial</b>     | friend of Picas, had by                   | 1, 83/24  |
| love, And for His most               | <b>especial</b>     | vessel chose, Ravished into the           | 1, 107/32 |
| and other tongues, he was            | <b>especially</b>   | helped. Seven thousand ducats he          | 1, 62/7   |

|  |                   |  |           |
|--|-------------------|--|-----------|
| knew him, and such in                          | <b>especially</b> | as for his manifold benefices          | 1, 73/21  |
| must Neither in the foresaid                   | <b>espiritual</b> | armour, Nor any other remedy           | 1, 104/24 |
| his diligence To prove and                     | <b>essay</b>      | with manly defence What pleasure       | 1, 107/20 |
| only they know that have                       | <b>essayed</b>    | . Nor care I not how                   | 1, 82/13  |
| hominibus placerem, servos Christi non         | <b>essem</b>      | ?" If I should please                  | 1, 80/18  |
| praeclaris : etenim hereditas mea praeclara    | <b>est</b>        | mihi. Benedicam Dominum qui tribuit    | 1, 93/10  |
| meo semper, quoniam a dextris                  | <b>est</b>        | mihi ne commovear. Propter hoc         | 1, 93/13  |
| ne commovear. Propter hoc laetatum             | <b>est</b>        | cor meum et exultavit lingua           | 1, 93/14  |
| saith seemingly, Hereditas mea praeclara       | <b>est</b>        | mihi - " Mine inheritance              | 1, 99/19  |
| it followeth, Ipse a dextris                   | <b>est</b>        | mihi ne commovear? " He                | 1, 101/1  |
| and therefore he saith, Laetatum               | <b>est</b>        | cor meum? " My soul                    | 1, 101/6  |
| words of Saint John, Haec                      | <b>est</b>        | tote merces, ut videamus Deum          | 1, 102/15 |
| The golden mediocrity, the mean                | <b>estate</b>     | , is to be desired, which              | 1, 86/18  |
| man look upon his own                          | <b>estate</b>     | there is one peril therein             | 1, 93/21  |
| a righteous man of his                         | <b>estate</b>     | , beginneth with these words, Conserva | 1, 93/23  |
| describeth in these words his                  | <b>estate</b>     | . All the estate of a                  | 1, 95/1   |
| words his estate. All the                      | <b>estate</b>     | of a righteous man standeth            | 1, 95/1   |
| The just man considering the                   | <b>estate</b>     | of evil folk determineth firmly        | 1, 97/26  |
| as in receiving his glorious                   | <b>estate</b>     | immediately after the death, yet       | 1, 101/11 |
| he in never so prosperous                      | <b>estate</b>     | , He thinketh him wretched and         | 1, 113/23 |
| studies of philosophy are of                   | <b>estates</b>    | and princes either utterly not         | 1, 84/24  |
| bear the proud manners of                      | <b>estates</b>    | ; they cannot serve. They dwell        | 1, 86/5   |
| should the lover of God                        | <b>esteem</b>     | that he Which all the                  | 1, 113/25 |
| wonderful and high All thing                   | <b>esteem</b>     | and judge his lover ought              | 1, 117/7  |
| SPIRITUAL BATTLE Whoso to virtue               | <b>esteemeth</b>  | hard the way Because we                | 1, 102/21 |
| abhorred them that, when Hercules              | <b>Estensis</b>   | , Duke of Ferrara, first by            | 1, 60/7   |
| which he entitled De Ente                      | <b>et</b>         | Uno lightsomely he treateth, where     | 1, 66/16  |
| the prophet: Dirrumpamus vincula eorum         | <b>et</b>         | projiciamus a nobis jugum ipsorum      | 1, 80/1   |
| the prophet : Delicta juventutis meae          | <b>et</b>         | ignorantias meas ne memineris, sed     | 1, 82/24  |
| Vias tuas Domine demonstra mihi,               | <b>et</b>         | semitas tuas edoce me. Dirige          | 1, 91/29  |
| Dirige me in veritate tua,                     | <b>et</b>         | doce me: quia to es                    | 1, 91/29  |
| to es Deus Salvator meus,                      | <b>et</b>         | in te sperabo tota die                 | 1, 91/30  |
| mea. Dominos pars hereditatis meae             | <b>et</b>         | calicis mei: to es qui                 | 1, 93/8   |
| qui tribuit mihi intellectum : insuper         | <b>et</b>         | usque ad noctem increpuerunt me        | 1, 93/11  |
| hoc laetatum est cor meum                      | <b>et</b>         | exultavit lingua mea, insuper et       | 1, 93/14  |
| et exultavit lingua mea, insuper               | <b>et</b>         | caro mea requiescet in spe             | 1, 93/15  |
| in another psalm : Cor meum                    | <b>et</b>         | caro mea exultaverunt in Deum          | 1, 100/7  |
| the prophet saith here suingly,                | <b>Et</b>         | usque ad noctem increpuerunt me        | 1, 100/11 |
| is made ready for him.                         | <b>Et</b>         | caro mea requiescet in spe             | 1, 101/9  |
| tote merces, ut videamus Deum,                 | <b>et</b>         | quern misisti Jesum Christum? "        | 1, 102/15 |
| si irrideant me inimici mei.                   | <b>Etenim</b>     | universi qui sperant in to             | 1, 91/27  |
| Funes ceciderunt mihi in praeclaris :          | <b>etenim</b>     | hereditas mea praeclara est mihi       | 1, 93/10  |
| that place he were worthy                      | <b>eternal</b>    | damnation. And over that he            | 1, 73/25  |
| life, to the reward of                         | <b>eternal</b>    | felicity, since we neither ought       | 1, 83/19  |
| blast of vainglory, nor our                    | <b>eternal</b>    | reward be diminished for the           | 1, 89/17  |
| temporal death laboriously purchase themselves | <b>eternal</b>    | death. Of whom if thou                 | 1, 90/14  |
| saith) shall suffer in death                   | <b>eternal</b>    | pain, from the face of                 | 1, 91/11  |

|  |                      |   |           |
|--|----------------------|---|-----------|
| followers grief and. departing. heaviness. | <b>Eternal</b>       | joy, eternal pain. The loss                   | 1, 108/18 |
| and. departing. heaviness. Eternal joy,    | <b>eternal</b>       | pain. The loss of a                           | 1, 108/18 |
| Impenitent lest we departen hence.         | <b>Eternal</b>       | Reward, Eternal Pain. Thou seest              | 1, 110/17 |
| we departen hence. Eternal Reward,         | <b>Eternal</b>       | Pain. Thou seest this world                   | 1, 110/17 |
| is charity, whose measure is               | <b>eternity</b>      | . Occupy thy mind with these                  | 1, 92/21  |
| in te confido, non erubescam,              | <b>etiam</b>         | si irrideant me inimici mei                   | 1, 91/26  |
| look, his teeth white and                  | <b>even</b>          | , his hair yellow and not                     | 1, 54/7   |
| almighty God, as it were                   | <b>even</b>          | a swoon and an insensibility                  | 1, 80/25  |
| choose what may he shall                   | <b>Even</b>          | after the world, yet must                     | 1, 102/26 |
| Wherefore in any wise so                   | <b>even</b>          | thou thee bear That thou                      | 1, 106/10 |
| Thou sellest thy soul therefor             | <b>even</b>          | by and by To thy                              | 1, 109/17 |
| of the second death and                    | <b>everlasting</b>   | , and he undertook her of                     | 1, 74/4   |
| the last most wretchedly in                | <b>everlasting</b>   | fire be punished? Oh the                      | 1, 79/12  |
| Go ye cursed people into                   | <b>everlasting</b>   | fire " ?and again: "                          | 1, 81/13  |
| that our felicity shall be                 | <b>everlasting</b>   | , therefore he with, Delectationes in         | 1, 102/9  |
| just man, which shall be                   | <b>everlastingly</b> | blessed both in body and                      | 1, 101/4  |
| for but very glory, which                  | <b>evermore</b>      | followeth virtue as an inseparable            | 1, 65/16  |
| that mind of his (which                    | <b>evermore</b>      | on high cleaved first in                      | 1, 67/7   |
| these: " If we had                         | <b>evermore</b>      | before our eyes the painful                   | 1, 68/3   |
| them whom virtue displeaseth, but          | <b>evermore</b>      | let these words of the                        | 1, 80/14  |
| when we remember, we should                | <b>evermore</b>      | take heed that our meditations                | 1, 96/30  |
| an ye be wise, But                         | <b>evermore</b>      | eschew the occasions of sin                   | 1, 106/19 |
| earthly thing Coveteth and longeth         | <b>evermore</b>      | to hear The honour, laud                      | 1, 116/18 |
| laud, commendation and praising, And       | <b>everything</b>    | that may the fame clear                       | 1, 116/20 |
| as are in the epistle                      | <b>evident</b>       | and plain enough. Notwithstanding, in         | 1, 75/12  |
| is in the course thereof                   | <b>evident</b>       | . John Ficus Earl of Mirandula                | 1, 87/21  |
| of our vice the more                       | <b>evidently</b>     | to appear and to be                           | 1, 52/13  |
| twenty nights ; in which it                | <b>evidently</b>     | appeareth, not only that those                | 1, 57/13  |
| put upon him by his                        | <b>evil</b>          | willers, he should correct his                | 1, 58/4   |
| these trifles might be some                | <b>evil</b>          | occasion afterwards) he burned. Of            | 1, 59/15  |
| That thou hast had many                    | <b>evil</b>          | occasions after thy departing which           | 1, 76/24  |
| Remember also that of these                | <b>evil</b>          | occasions the holy apostle Saint              | 1, 77/7   |
| contumelious, proud, stately, finders of   | <b>evil</b>          | things, foolish, dissolute, without affection | 1, 80/8   |
| and to say we do                           | <b>evil</b>          | but if we do so                               | 1, 85/12  |
| giveth thee grace to bear                  | <b>evil</b>          | words of evil people for                      | 1, 87/26  |
| to bear evil words of                      | <b>evil</b>          | people for thy living well                    | 1, 87/26  |
| in heaven when men speak,                  | <b>evil</b>          | to us and speak all                           | 1, 88/5   |
| to us and speak all                        | <b>evil</b>          | against us lying for his                      | 1, 88/6   |
| folk backbite us and say                   | <b>evil</b>          | of us, shall we so                            | 1, 88/20  |
| lest they should [ say                     | <b>evil</b>          | we should ] begin to                          | 1, 88/21  |
| should ] begin to do                       | <b>evil</b>          | ? Let us rather gladly receive                | 1, 88/21  |
| us rather gladly receive these             | <b>evil</b>          | words, and if we be                           | 1, 88/22  |
| forth with the violence of                 | <b>evil</b>          | custom as it were with                        | 1, 90/22  |
| God whom they worship, so                  | <b>evil</b>          | folk have many gods and                       | 1, 97/13  |
| man considering the estate of              | <b>evil</b>          | folk determineth firmly with himself          | 1, 97/26  |
| that all the life of                       | <b>evil</b>          | men forsake reason, which standeth            | 1, 98/4   |
| the voluptuous delights which are          | <b>evil</b>          | peoples' gods, which we might                 | 1, 98/10  |

|   |                    |                                     |           |
|---|--------------------|-------------------------------------|-----------|
| none so cursèd or so                    | <b>evil</b>        | But to some virtue thou             | 1, 104/17 |
| us trust to overcome all                | <b>evil</b>        | , In Him let us put                 | 1, 104/30 |
| doth remain: If thou do                 | <b>evil</b>        | with pleasure joined thereto, The   | 1, 109/9  |
| thereto, The pleasure which thine       | <b>evil</b>        | work doth contain Glideth his       | 1, 109/10 |
| must him not restrain: The              | <b>evil</b>        | then in thy breast cleaveth         | 1, 109/12 |
| thus, O heavenly King, Our              | <b>evil</b>        | maketh matter of Thy goodness       | 1, 121/23 |
| the apostle saith, God bath             | <b>exalted</b>     | Him and given Him a                 | 1, 89/3   |
| condemned of the world and              | <b>exalted</b>     | of God, than to be                  | 1, 89/5   |
| of God, than to be                      | <b>exalted</b>     | of the world and condemned          | 1, 89/5   |
| world condemneth to life, God           | <b>exalteth</b>    | to glory : the world exalteth       | 1, 89/7   |
| exalteth to glory : the world           | <b>exalteth</b>    | to a fall, God condemneth           | 1, 89/7   |
| an ye list; wherefore the               | <b>examination</b> | of these expenses shall not         | 1, 67/15  |
| shall for aye, With such                | <b>examination</b> | might not stand Space of            | 1, 119/25 |
| thirteen questions duly by deliberation | <b>examined</b>    | , our Holy Father the Pope          | 1, 57/20  |
| virtue or other; as, for                | <b>example</b>     | , by this meditation of the         | 1, 97/2   |
| The witness of martyrs and              | <b>example</b>     | of saints. The Twelve Weapons       | 1, 108/24 |
| The Witness of Martyrs and              | <b>Example</b>     | of Saints, Sin to withstand         | 1, 112/3  |
| life prolonged he should have           | <b>excelled</b>    | (by such works as he                | 1, 72/21  |
| great lord of Italy, an                 | <b>excellent</b>   | cunning man in all sciences         | 1, 49/3   |
| whom (though they were right            | <b>excellent</b>   | ) he gave again as much             | 1, 51/23  |
| standeth: whose marvellous cunning and  | <b>excellent</b>   | virtue though my rude learning      | 1, 52/20  |
| the life of such an                     | <b>excellent</b>   | cunning man so far uncunningly      | 1, 52/27  |
| or garland ; and that his               | <b>excellent</b>   | name should round about the         | 1, 53/10  |
| or followeth the nativity of            | <b>excellent</b>   | , wise, and virtuous men, departing | 1, 53/18  |
| folk (except right few special          | <b>excellent</b>   | men) before that day not            | 1, 56/7   |
| therewithal his marvellous fame, his    | <b>excellent</b>   | learning, great riches and noble    | 1, 58/11  |
| of his noble cunning and                | <b>excellent</b>   | virtue both far and nigh            | 1, 58/25  |
| some folk (which to be                  | <b>excellent</b>   | in one thing set all                | 1, 61/19  |
| as we can declare his                   | <b>excellent</b>   | conditions, that his mind inflamed  | 1, 62/15  |
| of wit, cunning, and conditions         | <b>excellent</b>   | , began to comfort him against      | 1, 70/27  |
| endure. Regard, O man, thine            | <b>excellent</b>   | nature; Thou that with angel        | 1, 111/3  |
| of his love all things                  | <b>excellent</b>   | , and to desire that all            | 1, 112/21 |
| find But honourable, worthy and         | <b>excellent</b>   | , And eke surmounting far in        | 1, 117/2  |
| in all sciences profited so             | <b>excellently</b> | that which of them soever           | 1, 61/20  |
| crime. This pleasure undoubtedly far    | <b>excelleth</b>   | all the pleasures that in           | 1, 78/24  |
| which was a thing far                   | <b>excelling</b>   | all the cunning that is             | 1, 66/14  |
| PICUS EARL OF MIRANDULA, PARTLY         | <b>EXCITING</b>    | , PARTLY DIRECTING A MAN IN         | 1, 102/20 |
| received, thanked, and kissed. The      | <b>executor</b>    | of his moveable goods he            | 1, 71/19  |
| I would at the last                     | <b>exercise</b>    | that learning in the entreating     | 1, 84/17  |
| disputations greatly profited as were   | <b>exercised</b>   | with a peaceable mind to            | 1, 60/18  |
| but he hath not been                    | <b>exercised</b>   | in the new schools; some            | 1, 61/13  |
| study therefor. This man rather         | <b>exercised</b>   | the study of merchandise than       | 1, 85/27  |
| thee when thou waverest, and            | <b>exhibit</b>     | the wings of the love               | 1, 92/24  |
| all secret communing virtuously to      | <b>exhort</b>      | to Godward whose godly words        | 1, 67/23  |
| to Andrew Corneas, Greeting. Ye         | <b>exhort</b>      | me by your letters to               | 1, 84/15  |
| up into heaven. Wherefore he            | <b>exhorted</b>    | them to turn up their               | 1, 66/13  |
| him in this epistle and                 | <b>exhorteth</b>   | him to perseverance, by such        | 1, 75/10  |



|                                    |                      |   |           |
|------------------------------------|----------------------|---|-----------|
| wherefore the examination of these | <b>expenses</b>      | shall not need. There is                | 1, 67/15  |
| thee, the wretchedness whereof the | <b>experience</b>    | itself hath taught thee and             | 1, 77/28  |
| grief it is by long                | <b>experience</b>    | Of his cruel enemy to                   | 1, 107/17 |
| sin, Thou perceivest well by       | <b>experience</b>    | , Since that hour in which              | 1, 109/25 |
| one Paulinus making much of,       | <b>expounded</b>     | it to signify to us                     | 1, 53/27  |
| be far unable sufficiently to      | <b>express</b>       | , yet forasmuch as, if no               | 1, 52/21  |
| have at length more openly         | <b>Expressed</b>     | in Balade as it Followeth               | 1, 113/2  |
| And also the prophet more          | <b>expressly</b>     | declareth in the verse. following       | 1, 101/14 |
| that all set in the                | <b>expugnation</b>   | of virtue, under their captain          | 1, 79/24  |
| the Church and to the              | <b>extermination</b> | of errors And over that                 | 1, 65/20  |
| such revelation should his heart   | <b>extol</b>         | , His flesh was suffered rebel          | 1, 107/27 |
| into a swine, the ravenous         | <b>extortioner</b>   | into a wolf, the false                  | 1, 76/2   |
| needs be a point of                | <b>extreme</b>       | madness if we had not                   | 1, 78/19  |
| touched, or at leastwise with      | <b>extreme</b>       | lips to be sipped, and                  | 1, 84/25  |
| Of his Behaviour in the            | <b>Extremes</b>      | of his Life. After that                 | 1, 70/4   |
| devout mind, not from the          | <b>extremity</b>     | of thy lips but out                     | 1, 82/23  |
| Cor meum et caro mea               | <b>exultaverunt</b>  | in Deum vivum?that is                   | 1, 100/8  |
| laetatum est cor meum et           | <b>exultavit</b>     | lingua mea, insuper et caro             | 1, 93/14  |
| things and godly (which neither    | <b>eye</b>           | hath seen nor ear bath                  | 1, 78/10  |
| this fire soon from the            | <b>eyes</b>          | of mortal people be hid                 | 1, 53/15  |
| intermingled with comely reds, his | <b>eyes</b>          | grey and quick of look                  | 1, 54/7   |
| their works ever before his        | <b>eyes</b>          | . But of all these new                  | 1, 60/1   |
| we had evermore before our         | <b>eyes</b>          | the painful death of Christ             | 1, 68/4   |
| the apostle be before thine        | <b>eyes</b>          | : Oportet magis Deo placere quam        | 1, 80/15  |
| had God always before his          | <b>eyes</b>          | as a ruler of all                       | 1, 100/24 |
| will no sleep into his             | <b>eyes</b>          | stalk; He favourèth neither meat        | 1, 117/15 |
| or elsewhere, Oft from his         | <b>eyes</b>          | there falleth many a tear               | 1, 118/3  |
| and our malignity: With piteous    | <b>eyes</b>          | of Thy benignity Friendly look          | 1, 120/19 |
| How Christ for thee tasted         | <b>eysell</b>        | and gall. If thou withdraw              | 1, 103/28 |
| thou wouldst now (setting poets,   | <b>fables</b>        | and trifles aside) take ever            | 1, 83/2   |
| repute for japes and very          | <b>fables</b>        | , that sure and steadfast felicity      | 1, 85/2   |
| death eternal pain, from the       | <b>face</b>          | of our Lord and from                    | 1, 91/12  |
| years tasted, perceiving that the  | <b>faculty</b>       | leaned to nothing but only              | 1, 55/2   |
| Thou." For though honour           | <b>fail</b>          | , and health and strength and           | 1, 95/10  |
| have spoken of, if money           | <b>fail</b>          | , he thinketh himself unhappy. The      | 1, 95/13  |
| world and the cursed devil         | <b>failed</b>        | , and as though thou were               | 1, 77/2   |
| served if after ten years          | <b>failing</b>       | , after a thousand incommodities, after | 1, 77/24  |
| his sorrow joyful is and           | <b>fain</b>          | , And happy thinketh himself that       | 1, 115/8  |
| they live, and never good          | <b>Faint</b>         | when they be dead. So                   | 1, 65/18  |
| soft, his visage lovely and        | <b>fair</b>          | , his colour white intermingled with    | 1, 54/6   |
| thy body prowl, But with           | <b>fair</b>          | virtue to adorn thy soul                | 1, 114/17 |
| should of zeal to the              | <b>faith</b>         | and pretence of religion impugn         | 1, 57/3   |
| good and standing with the         | <b>Faith</b>         | , but also that they which              | 1, 57/15  |
| James biddeth us ask in            | <b>faith</b>         | , nothing doubting. Dixi Domino: Deus   | 1, 94/26  |
| put unto us for the                | <b>faith</b>         | of Christ, but also we                  | 1, 97/6   |
| than bodily, since that all        | <b>faithful</b>      | people are rather spiritual than        | 1, 50/15  |
| by him as by a                     | <b>faithful</b>      | messenger relieve the necessity and     | 1, 63/19  |

|  |                  |  |           |
|--|------------------|--|-----------|
| Lord's cross let us like               | <b>faithful</b>  | servants with an holy ambition         | 1, 89/19  |
| do thee bind, But only                 | <b>faithful</b>  | heart and loving mind. Wageless        | 1, 118/27 |
| " my brethren, when ye                 | <b>fall</b>      | in divers temptations " and            | 1, 77/10  |
| the world exalteth to a                | <b>fall</b>      | , God condemneth to the fire           | 1, 89/7   |
| it is to have God                      | <b>fall</b>      | unto him as his inheritance            | 1, 99/8   |
| no trouble, grief, or sorrow           | <b>fall</b>      | , But that the lover would             | 1, 114/20 |
| life set aside) was somewhat           | <b>fallen</b>    | into wantonness. But after that        | 1, 58/14  |
| of creatures were destroyed and        | <b>fallen</b>    | to naught, all the whole               | 1, 96/3   |
| praeclaris? " The cords have           | <b>fallen</b>    | to me nobly." The                      | 1, 99/11  |
| the ropes or cords have                | <b>fallen</b>    | to me nobly, ' be                      | 1, 99/13  |
| Oft from his eyes there                | <b>falleth</b>   | many a tear,- -                        | 1, 118/3  |
| end; how slipper and how               | <b>falling</b>   | it is that we live                     | 1, 66/10  |
| to God by prayer, and                  | <b>falling</b>   | down before Him flat to                | 1, 82/21  |
| brought forth the serpentines of       | <b>FALSE</b>     | crime and cried out that               | 1, 56/30  |
| almighty God, that by this             | <b>FALSE</b>     | crime untruly put upon him             | 1, 58/4   |
| reported (were it true or              | <b>FALSE</b>     | that his negligence and setting        | 1, 67/4   |
| extortioner into a wolf, the           | <b>FALSE</b>     | deceiver into a fox, the               | 1, 76/3   |
| against the spirit; and which          | <b>FALSE</b>     | flesh (but if we watch                 | 1, 77/4   |
| not but that it were                   | <b>FALSE</b>     | . For if these words of                | 1, 81/5   |
| not therefore happy because this       | <b>FALSE</b>     | reproof is worshipful and glorious     | 1, 88/2   |
| the kingdom of heaven; how             | <b>FALSE</b>     | the fleshly pleasures which therefore  | 1, 92/11  |
| uncertain, how shadow - like,          | <b>FALSE</b>     | , imaginary it is that all             | 1, 92/16  |
| it should haply deface their           | <b>fame</b>      | and diminish the opinion of            | 1, 56/24  |
| bearing the loss of his                | <b>fame</b>      | , made a defence for those             | 1, 57/10  |
| visage, and therewithal his marvellous | <b>fame</b>      | , his excellent learning, great riches | 1, 58/11  |
| were his judge. Of the                 | <b>Fame</b>      | of his Virtue and the                  | 1, 58/23  |
| him Therefore. Hereupon shortly the    | <b>fame</b>      | of his noble cunning and               | 1, 58/25  |
| inseparable servant. He said that      | <b>fame</b>      | oftentimes did hurt to men             | 1, 65/17  |
| a day for the great                    | <b>fame</b>      | of his learning to commune             | 1, 67/25  |
| promotion of a little popular          | <b>fame</b>      | ! Let us, my son, love                 | 1, 89/18  |
| And everything that may the            | <b>fame</b>      | clear Of his love: he                  | 1, 116/20 |
| communication he would admonish his    | <b>familiar</b>  | friends how greatly these mortal       | 1, 66/8   |
| scrupulously sought out all the        | <b>famous</b>    | doctors of his time, visiting          | 1, 55/15  |
| before that, not a few                 | <b>famous</b>    | doctors of divinity had approved       | 1, 57/8   |
| as holiness of living most             | <b>famous</b>    | , in a sermon which he                 | 1, 72/11  |
| of love with other like                | <b>fantasies</b> | he had made in his                     | 1, 59/13  |
| the mirth, take all the                | <b>fantasies</b> | , Take every game, take every          | 1, 111/8  |
| though my rude learning be             | <b>far</b>       | unable sufficiently to express, yet    | 1, 52/21  |
| an excellent cunning man so            | <b>far</b>       | uncunningly written. Of his Parents    | 1, 52/28  |
| would come thither out of              | <b>far</b>       | countries to dispute. But through      | 1, 56/11  |
| might behold and consider how          | <b>far</b>       | he had gone out of                     | 1, 58/7   |
| cunning and excellent virtue both      | <b>far</b>       | and nigh began gloriously to           | 1, 58/26  |
| God, which was a thing                 | <b>far</b>       | excelling all the cunning that         | 1, 66/14  |
| him passed measure: for so             | <b>far</b>       | was he from the giving                 | 1, 66/27  |
| a fervent access which so              | <b>far</b>       | forth crept into the interior          | 1, 69/24  |
| of the victory shall be                | <b>far</b>       | greater than we can either             | 1, 77/18  |
| privy crime. This pleasure undoubtedly | <b>far</b>       | excelleth all the pleasures that       | 1, 78/24  |

|   |                  |                                      |           |
|---|------------------|--------------------------------------|-----------|
| master of theirs. It were               | <b>far</b>       | more seeming that they should        | 1, 80/21  |
| speaketh, devils confesseth. But a      | <b>far</b>       | greater madness is it, if            | 1, 81/3   |
| we do so. This is                       | <b>far</b>       | out of the way, to                   | 1, 85/12  |
| love thine health, flee as              | <b>far</b>       | as thou mayest their company         | 1, 91/22  |
| is to say, they so                      | <b>far</b>       | forth withdraw me from sin           | 1, 100/16 |
| the dice: Jeopard not too               | <b>far</b>       | therefore an ye be wise              | 1, 106/18 |
| consider it is more pleasure            | <b>far</b>       | Over the devil to be                 | 1, 107/4  |
| and excellent, And eke surmounting      | <b>far</b>       | in his entent All other              | 1, 117/3  |
| dost Thou dispense Thy punishment       | <b>far</b>       | under our offence. More is           | 1, 120/7  |
| offence. More is Thy mercy              | <b>far</b>       | than all our sin: To                 | 1, 120/8  |
| He was content with mean                | <b>fare</b>      | at his table, howbeit somewhat       | 1, 63/8   |
| ever thought and yet think.             | <b>Fare</b>      | ye well. Written at Paris            | 1, 87/9   |
| For pleasant melody and dainty          | <b>fare</b>      | , Death stealeth on full slyly       | 1, 110/5  |
| he had bid such conflicts               | <b>farewell</b>  | and every day more and               | 1, 60/5   |
| body, in ever lasting peace.            | <b>Farewell</b>  | , and fear God. [ Dated              | 1, 83/21  |
| manner one as we covet.                 | <b>Farewell</b>  | , and love God, Whom of              | 1, 92/27  |
| set amiss But all well                  | <b>fashioned</b> | , proper, goodly, clean: That in     | 1, 114/7  |
| and difficulty receive it, more         | <b>fast</b>      | and surely hold it. Of               | 1, 54/20  |
| incredible wit ; secondly, a marvellous | <b>fast</b>      | memory; thirdly, great substance, by | 1, 62/5   |
| and will not lin, But                   | <b>fast</b>      | it runneth on and passen             | 1, 109/28 |
| people the better known) he             | <b>fastened</b>  | and set up, offering also            | 1, 56/10  |
| of delicious pleasure. To the           | <b>fastening</b> | of good discipline in the            | 1, 59/6   |
| of a noble stock, his                   | <b>father</b>    | bight John Francis, a lord           | 1, 53/1   |
| both the sight of his                   | <b>father</b>    | and of all them that                 | 1, 53/26  |
| by deliberation examined, our Holy      | <b>Father</b>    | the Pope approved Picus and          | 1, 57/20  |
| a Bull of our Holy                      | <b>Father</b>    | , Pope Alexander VI, it plainly      | 1, 57/21  |
| all time begotten of His                | <b>Father</b>    | , to Whom He is also                 | 1, 70/13  |
| of Him and of the                       | <b>Father</b>    | coeternally going forth (which three | 1, 70/15  |
| country, heaven, and our heavenly       | <b>Father</b>    | , where we were free-born, shall     | 1, 79/10  |
| presenteth the mind to the              | <b>Father</b>    | but also uniteth it with             | 1, 82/11  |
| pray unto the most benign               | <b>Father</b>    | of heaven, crying with the           | 1, 91/24  |
| As a very tender loving                 | <b>father</b>    | . Amen.                              | 1, 122/11 |
| MIRANDULA JOHN PICUS of the             | <b>father's</b>  | side descended of the worthy         | 1, 51/19  |
| the right hand of His                   | <b>Father's</b>  | majesty, after the words of          | 1, 102/14 |
| him liked. Of the old                   | <b>Fathers</b>   | of the Church so great               | 1, 59/23  |
| so do I find no                         | <b>fault</b>     | in nor I blame them                  | 1, 85/10  |
| his body with the lovely                | <b>favour</b>    | of his visage, and therewithal       | 1, 58/10  |
| learning and to win the                 | <b>favour</b>    | of the common people and             | 1, 60/21  |
| he which as well her                    | <b>favour</b>    | as her malice hath set               | 1, 64/26  |
| and condition bound him to              | <b>favour</b>    | . For similitude of manners is       | 1, 68/9   |
| instantly offered unto God, this        | <b>favour</b>    | he hath: though his soul             | 1, 73/15  |
| daily teacheth. In obtaining the        | <b>favour</b>    | of the princes, in purchasing        | 1, 77/29  |
| hawk after, and all the                 | <b>favour</b>    | of the court. Nor I                  | 1, 86/24  |
| blandishing of the world and            | <b>favour</b>    | of the people incline. And           | 1, 89/11  |
| wilt with God get into                  | <b>favour</b>    | Garnish thyself up in as             | 1, 114/11 |
| Pope approved Picus and tenderly        | <b>favoured</b>  | him, as by a Bull                    | 1, 57/21  |
| of his conditions he singularly         | <b>favoured</b>  | ) that he should with his            | 1, 63/15  |

|  |                  |                                     |           |
|--|------------------|-------------------------------------|-----------|
| whom fortune hath so liberally           | <b>favoured</b>  | that they may live not              | 1, 86/13  |
| into his eyes stalk; He                  | <b>favourèth</b> | neither meat, wine, nor ale         | 1, 117/16 |
| hell. Finally, if the world              | <b>fawn</b>      | upon thee, uneath it may            | 1, 89/8   |
| him to doubt and to                      | <b>fear</b>      | lest Picus had been deceived        | 1, 73/28  |
| a sight thereof; but I                   | <b>fear</b>      | if men would look upon              | 1, 76/9   |
| impediments every hour which might       | <b>fear</b>      | thee from the purpose of            | 1, 79/19  |
| nothing then that we less                | <b>fear</b>      | than hell, or that we               | 1, 81/16  |
| two spurs, that one of                   | <b>fear</b>      | , that other of love, spur          | 1, 83/17  |
| ever lasting peace. Farewell, and        | <b>fear</b>      | God. [ Dated from Ferrara           | 1, 83/21  |
| potest mittere in gehennam.? "           | <b>Fear</b>      | not them," saith our                | 1, 91/16  |
| may slay the body: but                   | <b>fear</b>      | Him that may cast the               | 1, 91/16  |
| old thou hast begun to                   | <b>fear</b>      | . At Ferrara, the second day        | 1, 92/28  |
| ready the devil will thee                | <b>fear</b>      | : Wherefore in any wise so          | 1, 106/9  |
| pleasure little and short. The           | <b>fear</b>      | of impenitent The followers grief   | 1, 108/16 |
| nor in what manner wise.                 | <b>Fear</b>      | of Impenitent Departing. If thou    | 1, 110/9  |
| hope, now dread and grievous             | <b>fear</b>      | , Now perfect bliss, now bitter     | 1, 117/30 |
| it was not to be                         | <b>feared</b>    | but strongly to be taken            | 1, 70/29  |
| then, be they to be                      | <b>feared</b>    | that may neither hurt soul          | 1, 91/18  |
| Well ought we then be                    | <b>feared</b>    | to do offence Impenitent lest       | 1, 110/15 |
| nothing peaceable, but all things        | <b>fearful</b>   | , all things sorrowful, all things  | 1, 79/7   |
| his Person. He was of                    | <b>feature</b>   | and shape seemly and beauteous      | 1, 54/4   |
| tuum videre corruptionem . Notas mihi    | <b>fecisti</b>   | vias vitae : adimplebis me laetitia | 1, 93/17  |
| the prophet saith, Notas mihi            | <b>fecisti</b>   | vies vitae? " Thou hast             | 1, 102/3  |
| the body, either to be                   | <b>fed</b>       | or to be clad or                    | 1, 50/11  |
| In each of them shall                    | <b>feeble</b>    | streamès make: The love that        | 1, 113/7  |
| riches which the more they               | <b>feed</b>      | us the more they poison             | 1, 92/14  |
| sundered, for adversity. Like affections | <b>feebleth</b>  | eke the breast Of God's             | 1, 118/6  |
| to the desiring of heavenly              | <b>felicity</b>  | : whichworks I would require you    | 1, 51/9   |
| in disputations and had great            | <b>felicity</b>  | therein, while he had that          | 1, 60/4   |
| us? Certainly if this worldly            | <b>felicity</b>  | were got to us with                 | 1, 78/13  |
| over how great peace and                 | <b>felicity</b>  | it is to the mind                   | 1, 78/22  |
| to the reward of eternal                 | <b>felicity</b>  | , since we neither ought nor        | 1, 83/19  |
| fables, that sure and steadfast          | <b>felicity</b>  | standeth only in the goodness       | 1, 85/3   |
| consider how great is the                | <b>felicity</b>  | of that country and how             | 1, 96/26  |
| then consider how great a                | <b>felicity</b>  | it is to have God                   | 1, 99/8   |
| be called to this great                  | <b>felicity</b>  | (as indeed all Christian people     | 1, 99/16  |
| declareth how great is the               | <b>felicity</b>  | of a just man, which                | 1, 101/3  |
| And because that all the                 | <b>felicity</b>  | of that standeth in the             | 1, 102/5  |
| " And for that our                       | <b>felicity</b>  | shall be everlasting, therefore he  | 1, 102/9  |
| hand ' because that our                  | <b>felicity</b>  | is fulfilled in the vision          | 1, 102/12 |
| traditions and ordinances, his mind      | <b>fell</b>      | from it. Yet lost he                | 1, 55/3   |
| nephew that whatsoever should happen (   | <b>fell</b>      | there never so great misadventure   | 1, 64/7   |
| commune with him, as they                | <b>fell</b>      | in talking of virtue he             | 1, 67/26  |
| marvelous alacrity languished and almost | <b>fell</b>      | , and after again with great        | 1, 69/9   |
| that he thus intended, there             | <b>fell</b>      | unto him many impediments and       | 1, 75/8   |
| He in love no parting                    | <b>fellows</b>   | have: Love Him therefore with       | 1, 113/13 |
| ought we then our heartès                | <b>fence</b>     | and close Against vainglory, the    | 1, 108/3  |

|                                     |                  |  |           |
|-------------------------------------|------------------|--|-----------|
| that he hath warded and             | <b>fenced</b>    | himself against pride, he describeth   | 1, 94/29  |
| If thou think thyself well          | <b>fenced</b>    | and sure Against every subtle          | 1, 106/14 |
| out to poor folk, and               | <b>fencing</b>   | myself with the crucifix, barefoot     | 1, 69/16  |
| when Hercules Estensis, Duke of     | <b>Ferrara</b>   | , first by messengers and after        | 1, 60/7   |
| desired him to dispute at           | <b>Ferrara</b>   | , because the General Chapter of       | 1, 60/9   |
| nephew, in an orchard at            | <b>Ferrara</b>   | , in the talking of the                | 1, 69/12  |
| Jeronimus, a Friar Preacher of      | <b>Ferrara</b>   | , a man as well in                     | 1, 72/10  |
| fear God. [ Dated from              | <b>Ferrara</b>   | , May 15, 1492] The Matter             | 1, 83/21  |
| hast begun to fear. At              | <b>Ferrara</b>   | , the second day of July               | 1, 92/28  |
| deceived : Cor impii quasi mare     | <b>fervens</b>   | quod quiescere non potest,—            | 1, 79/5   |
| as for your virtue and              | <b>fervent</b>   | zeal to God cannot but                 | 1, 51/13  |
| any certain dwelling. Of his        | <b>Fervent</b>   | Love to God. Of outward                | 1, 69/1   |
| cleaved to God with very            | <b>fervent</b>   | love and devotion. Sometimes that      | 1, 69/8   |
| was suddenly taken with a           | <b>fervent</b>   | access which so far forth              | 1, 69/24  |
| you knowledge that after great      | <b>fervent</b>   | labour with much watch and             | 1, 87/4   |
| be strong, hot, mighty and          | <b>fervent</b>   | , There may no trouble, grief          | 1, 114/19 |
| with a fire In the                  | <b>fervent</b>   | heat of his desire. Here               | 1, 117/20 |
| himself day and night most          | <b>fervently</b> | to the studies of Scripture            | 1, 59/17  |
| love of Whom he so                  | <b>fervently</b> | burned that on a time                  | 1, 69/11  |
| as the Greek, and partly            | <b>fetched</b>   | out of the secret mysteries            | 1, 56/3   |
| bruised and frushed with that       | <b>fever</b>     | , and promised him that he             | 1, 71/14  |
| to all folk (except right           | <b>few</b>       | special excellent men) before that     | 1, 56/7   |
| notwithstanding, before that, not a | <b>few</b>       | famous doctors of divinity had         | 1, 57/8   |
| Christian men in name but           | <b>few</b>       | in deed. But thou, my                  | 1, 81/18  |
| if thou be happy with               | <b>few</b>       | , nor thy pain more easy               | 1, 81/23  |
| folk, yet are there very            | <b>few</b>       | that may say them truly                | 1, 95/4   |
| Thou." See then how                 | <b>few</b>       | may truly say these words              | 1, 95/15  |
| the course thereof evident. John    | <b>Ficus</b>     | Earl of Mirandula to Francis           | 1, 87/22  |
| as a wood lion, the                 | <b>fiend</b>     | , our adversary, Runneth about seeking | 1, 105/9  |
| thou shaft, resisting valiantly The | <b>fiendès</b>   | might and subtle fiery dart            | 1, 104/20 |
| show, but oftentimes as a           | <b>fierce</b>    | and a skittish horse they              | 1, 86/16  |
| his birth. There appeared a         | <b>fiery</b>     | garland standing over the chamber      | 1, 53/5   |
| to heavenly things, and whose       | <b>fiery</b>     | eloquence should, with an ardent       | 1, 53/13  |
| The fiendès might and subtle        | <b>fiery</b>     | dart, Our Saviour Christ resemble      | 1, 104/20 |
| busy and indefatigable study. The   | <b>fifth</b>     | was the contempt or despising          | 1, 62/10  |
| resemble in some part. The          | <b>Fifth</b>     | Rule. Remember well that we            | 1, 104/22 |
| the glorious blessed sight. The     | <b>Fifth</b>     | Property. Not only a lover             | 1, 115/3  |
| Ascended never but by manly         | <b>fight</b>     | And bitter passion ; then were         | 1, 103/10 |
| glad and joyful of this             | <b>fight</b>     | , And long therefor although we        | 1, 103/16 |
| gear As thou shouldèst incontinent  | <b>fight</b>     | again, For if thou be                  | 1, 106/8  |
| travail of the conflict and         | <b>fight</b>     | . And yet alas he that                 | 1, 107/15 |
| saints, and martyrs ' constant      | <b>fight</b>     | Shall thee of slothful cowardice       | 1, 112/6  |
| under the stipend of hell,          | <b>fighting</b>  | against heaven, against our Lord       | 1, 79/26  |
| should be like the perfect          | <b>figure</b>    | of that round circle or                | 1, 53/9   |
| the beholding of that pitiful       | <b>figure</b>    | as a strong defence against            | 1, 70/9   |
| us into the likeness and            | <b>figure</b>    | of brute beasts: those words           | 1, 75/15  |
| flesh changeth us from the          | <b>figure</b>    | of reasonable men into the             | 1, 75/26  |

|                                       |                 |   |           |
|---------------------------------------|-----------------|---|-----------|
| Like unto His image and               | <b>figure</b>   | , And for thee suffered pains           | 1, 110/27 |
| it into divers likeness and           | <b>figures</b>  | of sundry beasts, some into             | 1, 75/19  |
| which we were into these              | <b>figures</b>  | enchanted. When there cometh, sometimes | 1, 76/7   |
| vultu tuo? " Thou shalt               | <b>fill</b>     | me full of gladness with                | 1, 102/8  |
| the body of all his                   | <b>filthy</b>   | sin In this point many                  | 1, 107/8  |
| wretches we, Should from our          | <b>filthy</b>   | sin ycleansèd be With blood             | 1, 121/19 |
| to the fire of hell.                  | <b>Finally</b>  | , if the world fawn upon                | 1, 89/8   |
| works, and their business, and        | <b>finally</b>  | what end they have appointed            | 1, 90/16  |
| in thy licorous taste, Or             | <b>finally</b>  | , in whatsoever delight Occupied is     | 1, 109/2  |
| liefer always by knowledge never      | <b>find</b>     | that thing that we seek                 | 1, 66/23  |
| shalt pray for, thou shalt            | <b>find</b>     | matter enough in the reading            | 1, 82/31  |
| so minded that I could                | <b>find</b>     | in my heart in this                     | 1, 84/21  |
| they that so do I                     | <b>find</b>     | no fault in nor I                       | 1, 85/10  |
| Certainly for because they can        | <b>find</b>     | none that can set their                 | 1, 97/17  |
| wretched appetite: Thou shalt it      | <b>find</b>     | , when thou hast all cast               | 1, 109/4  |
| Thou shalt no pleasure comparable     | <b>find</b>     | To th' inward gladness of               | 1, 111/12 |
| that person men may nothing           | <b>find</b>     | But honourable, worthy and excellent    | 1, 117/1  |
| us then the same persons              | <b>find</b>     | Which are to Thee, and                  | 1, 120/26 |
| high presence, He may Thee            | <b>find</b>     | , O well of indulgence, In              | 1, 122/9  |
| to God, contumelious, proud, stately, | <b>finders</b>  | of evil things, foolish, dissolute      | 1, 80/8   |
| He taketh Whom He unworthy            | <b>findeth</b>  | worthy maketh. Wherefore, good Lord     | 1, 120/14 |
| a little land to the                  | <b>finding</b>  | of him and his household                | 1, 63/5   |
| in dextera tua usque in               | <b>finem</b>    | . Conserva me Domine? " Keep            | 1, 93/18  |
| in dextera tua issue in               | <b>finem</b>    | ? " Delectation and joy shall           | 1, 102/10 |
| John Picus, Earl of Mirandula         | <b>Finis</b>    | OF                                      | 1, 74/22  |
| after certain books of mine           | <b>finished</b> | , I intend to give out                  | 1, 69/15  |
| life My silly ghost hath              | <b>finished</b> | , and thence Departen must without      | 1, 122/6  |
| mind should always as the             | <b>fire</b>     | aspire upward to heavenly things        | 1, 53/12  |
| suddenly vanished, so should this     | <b>fire</b>     | soon from the eyes of                   | 1, 53/15  |
| enemies (which envy, like the         | <b>fire</b>     | ever draweth to the highest             | 1, 56/13  |
| for a while to the                    | <b>fire</b>     | of purgatory, there to suffer           | 1, 73/18  |
| unto him all compassed in             | <b>fire</b>     | , and showed unto him that              | 1, 74/7   |
| he is adjudged to that                | <b>fire</b>     | from which he shall undoubtedly         | 1, 74/9   |
| light and after the dark              | <b>fire</b>     | of purgatory (in which venial           | 1, 74/15  |
| last most wretchedly in everlasting   | <b>fire</b>     | be punished? Oh the dark                | 1, 79/13  |
| ye cursed people into everlasting     | <b>fire</b>     | " ?and again: " Come                    | 1, 81/13  |
| fall, God condemneth to the           | <b>fire</b>     | of hell. Finally, if the                | 1, 89/8   |
| His virtue, in flame of               | <b>fire</b>     | , doing vengeance upon them that        | 1, 91/9   |
| we die Is nought but                  | <b>fire</b>     | and pain perpetually. The Third         | 1, 103/5  |
| as it were with a                     | <b>fire</b>     | In the fervent heat of                  | 1, 117/19 |
| we live in now; how                   | <b>firm</b>     | , how stable it shall be                | 1, 66/11  |
| priest demanded him whether he        | <b>firmly</b>   | believed that crucifix to be            | 1, 70/11  |
| master us. I therefore, abiding       | <b>firmly</b>   | in this opinion, set more               | 1, 86/20  |
| estate of evil folk determineth       | <b>firmly</b>   | with himself (as we should              | 1, 97/26  |
| Hercules Estensis, Duke of Ferrara,   | <b>first</b>    | by messengers and after by              | 1, 60/7   |
| causes to have come together :        | <b>first</b>    | , an incredible wit ; secondly, a       | 1, 62/4   |
| which evermore on high cleaved        | <b>first</b>    | in contemplation and in the             | 1, 67/7   |

|   |                |  |           |
|---|----------------|--|-----------|
| he undertook her of the                 | <b>first</b>   | death and temporal. And after            | 1, 74/5   |
| how long it shall be                    | <b>first</b>   | , and maybe the shorter time             | 1, 74/11  |
| Argument and Matter of the              | <b>First</b>   | Epistle of Picus unto his                | 1, 75/1   |
| Him, if thou hear not                   | <b>first</b>   | the poor man when he                     | 1, 82/2   |
| in which I have had                     | <b>first</b>   | knowledge of thy most holy               | 1, 83/12  |
| as it appeareth in the                  | <b>first</b>   | epistle of Picus to him                  | 1, 87/13  |
| forasmuch as Christ was the             | <b>first</b>   | which entered paradise and opened        | 1, 101/25 |
| unto us, and was the                    | <b>first</b>   | that rose again and the                  | 1, 101/26 |
| Balade as it Followetb. The             | <b>first</b>   | point is to love but                     | 1, 113/3  |
| three things may us move:               | <b>First</b>   | , if the service self be                 | 1, 118/29 |
| for thee, As He that                    | <b>first</b>   | thee made, and on the                    | 1, 119/10 |
| The Burning of Wanton Books.            | <b>Five</b>    | books that in his youth                  | 1, 59/12  |
| he was his own master.                  | <b>Five</b>    | Causes that in so Short                  | 1, 62/1   |
| so small time, I consider               | <b>five</b>    | causes to have come together             | 1, 62/4   |
| any of thy sensual wittès               | <b>five</b>    | , Cast in thy mind as                    | 1, 103/24 |
| his strength : and as that              | <b>flame</b>   | suddenly vanished, so should this        | 1, 53/15  |
| angels of His virtue, in                | <b>flame</b>   | of fire, doing vengeance upon            | 1, 91/9   |
| of Christ. When thou in                 | <b>flame</b>   | of the temptation friest Think           | 1, 111/23 |
| and Creator of all, The                 | <b>flame</b>   | to quench of all sinful                  | 1, 122/3  |
| and falling down before Him             | <b>flat</b>    | to the ground with an                    | 1, 82/21  |
| Wedding and worldly business he         | <b>fled</b>    | almost alike. Notwithstanding, when he   | 1, 68/15  |
| of backbiting always pleaseth them.     | <b>Flee</b>    | if thou love thine health                | 1, 91/22  |
| if thou love thine health,              | <b>flee</b>    | as far as thou mayest                    | 1, 91/22  |
| We be not now in                        | <b>flesh</b>   | , but in spirit, if Christ               | 1, 50/17  |
| stature goodly and high, of             | <b>flesh</b>   | tender and soft, his visage              | 1, 54/5   |
| with the pleasure of the                | <b>flesh</b>   | they be overcome; but he                 | 1, 63/27  |
| beat and scourged his own               | <b>flesh</b>   | in the remembrance of that               | 1, 64/1   |
| by the tenderness of his                | <b>flesh</b>   | (as he was a man                         | 1, 72/28  |
| where he saith that the                 | <b>flesh</b>   | shall (but if we take                    | 1, 75/13  |
| unto them. In likewise, the             | <b>flesh</b>   | if it make us drunk                      | 1, 75/23  |
| of the body: then the                   | <b>flesh</b>   | changeth us from the figure              | 1, 75/26  |
| the sensual affections of the           | <b>flesh</b>   | , lest we deform the image               | 1, 76/16  |
| were not yet in the                     | <b>flesh</b>   | , which coveteth against the spirit      | 1, 77/3   |
| the spirit; and which false             | <b>flesh</b>   | (but if we watch and                     | 1, 77/4   |
| notwithstanding, yet sensuality and the | <b>flesh</b>   | repugneth, then is a man                 | 1, 100/5  |
| soul only but also his                  | <b>flesh</b>   | draw forth to Godward, after             | 1, 100/6  |
| " My mind and my                        | <b>flesh</b>   | both have joyed in the                   | 1, 100/8  |
| in spe? " And my                        | <b>flesh</b>   | shall rest in hope,"                     | 1, 101/10 |
| the prophet said that his               | <b>flesh</b>   | should rest in hope, he                  | 1, 101/19 |
| Thou shaft not suffer the               | <b>flesh</b>   | of a good man to                         | 1, 101/23 |
| continual Against the world, the        | <b>flesh</b>   | , the devil, that aye Enforce            | 1, 102/23 |
| and confidence To subdue the            | <b>flesh</b>   | and master the devil, To                 | 1, 105/1  |
| should his heart extol, His             | <b>flesh</b>   | was suffered rebel against his           | 1, 107/28 |
| that their friendship is but            | <b>fleshly</b> | and stretcheth in manner to              | 1, 50/13  |
| of heaven; how false the                | <b>fleshly</b> | pleasures which therefore embrace us     | 1, 92/11  |
| The glutton saith unto his              | <b>fleshly</b> | lust, the ambitious man saith            | 1, 95/14  |
| privation or taking away of             | <b>fleshly</b> | concupiscence in man, saying, Providebam | 1, 100/20 |

|                                   |                   |                                     |           |
|-----------------------------------|-------------------|-------------------------------------|-----------|
| thence Departen must without his  | <b>fleshly</b>    | wife, Alone into his Lordés         | 1, 122/7  |
| Ambrose: a swarm of bees          | <b>flew</b>       | about his mouth in his              | 1, 53/23  |
| him and put him unto              | <b>flight</b>     | : And that is when of               | 1, 105/18 |
| he was always wandering and       | <b>flitting</b>   | and would never take himself        | 1, 68/24  |
| hereafter be tossed in the        | <b>flood</b>      | and rumbling of your worldly        | 1, 86/26  |
| loveth many loveth none: The      | <b>flood</b>      | that is in many channels            | 1, 113/6  |
| them that swim in swift           | <b>floods</b>     | , they be borne forth with          | 1, 90/21  |
| his age and abode at              | <b>Florence</b>   | , he was suddenly taken with        | 1, 69/23  |
| people of the hospital of         | <b>Florence</b>   | . And in this wise into             | 1, 71/21  |
| which as he came to               | <b>Florence</b>   | , intending from thence to Rome     | 1, 71/28  |
| the chief church of all           | <b>Florence</b>   | , said unto the people in           | 1, 72/12  |
| " O thou city of                  | <b>Florence</b>   | , I have a secret thing             | 1, 72/13  |
| to one Jerome Benivenius, a       | <b>Florentine</b> | , a well lettered man (whom         | 1, 63/13  |
| bring us, an though they          | <b>flow</b>       | to us as we would                   | 1, 92/17  |
| a plenteous stream to have        | <b>flowed</b>     | into him. For he was                | 1, 61/18  |
| make sure that neither the        | <b>flower</b>     | of our virtue shall wither          | 1, 89/15  |
| dishonested him; some man hath    | <b>flowered</b>   | in the knowledge of diver           | 1, 61/10  |
| he drew back his mind,            | <b>flowing</b>    | in riot, and turned it              | 1, 58/16  |
| that issuing out again and        | <b>flying</b>     | up on high, hiding themselves       | 1, 53/24  |
| love and amity of Christian       | <b>folk</b>       | should be rather ghostly friendship | 1, 50/14  |
| whereas the gifts of other        | <b>folk</b>       | declare that they wish their        | 1, 50/21  |
| things strange and to all         | <b>folk</b>       | (except right few special excellent | 1, 56/7   |
| to them some good simple          | <b>folk</b>       | that should of zeal to              | 1, 57/3   |
| the shaming of such other         | <b>folk</b>       | as were in very science             | 1, 61/3   |
| of the condition of some          | <b>folk</b>       | (which to be excellent in           | 1, 61/19  |
| riches given out to poor          | <b>folk</b>       | may be understood, to the           | 1, 62/16  |
| he gave out to poor               | <b>folk</b>       | , partly he bestowed in the         | 1, 63/4   |
| own money ever help poor          | <b>folk</b>       | and give maidens money to           | 1, 63/16  |
| forth their hand to poor          | <b>folk</b>       | , but with the pleasure of          | 1, 63/26  |
| speak of those ceremonies which   | <b>folk</b>       | bring up, setting the very          | 1, 69/5   |
| to give out to poor               | <b>folk</b>       | , and fencing myself with the       | 1, 69/16  |
| be wont to inquire of             | <b>folk</b>       | in such case, Pico answered         | 1, 70/24  |
| to be defamed of wicked           | <b>folk</b>       | for His name. For we                | 1, 88/8   |
| all shame and reproof, if         | <b>folk</b>       | backbite us and say evil            | 1, 88/20  |
| they seem common To all           | <b>folk</b>       | , yet are there very few            | 1, 95/4   |
| Hebrew text. For as good          | <b>folk</b>       | have but one God whom               | 1, 97/13  |
| whom they worship, so evil        | <b>folk</b>       | have many gods and idols            | 1, 97/13  |
| considering the estate of evil    | <b>folk</b>       | determineth firmly with himself (as | 1, 97/26  |
| and to desire that all            | <b>folk</b>       | should think the same. To           | 1, 112/22 |
| dear, Are made Thy guilty         | <b>folk</b>       | by our trespass; Sin hath           | 1, 121/3  |
| sure remembrance; which in other  | <b>folks</b>      | wont commonly to happen contrary    | 1, 54/18  |
| to obey this inspiration and      | <b>follow</b>     | his calling. Howbeit, not being     | 1, 72/26  |
| them whose brutish appetites they | <b>follow</b>     | . Let us then beware, as            | 1, 76/14  |
| envy these men? Shall we          | <b>follow</b>     | them and forgetting our own         | 1, 79/9   |
| words: by this it should          | <b>follow</b>     | that it were either servile         | 1, 84/5   |
| to assent unto you and            | <b>follow</b>     | your counsel. This is a             | 1, 84/21  |
| men alone with dead men,          | <b>follow</b>     | thou me." Dead be                   | 1, 90/12  |



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| he will in no wise                         | <b>follow</b>      | them; and therefore he saith             | 1, 97/27  |
| all in the soul, and                       | <b>follow</b>      | sensuality, that standeth all in         | 1, 98/5   |
| which had himself some time                | <b>followed</b>    | the crooked hills of delicious           | 1, 59/5   |
| satisfy the desire of their                | <b>followers</b>   | ? By this reckoning it is                | 1, 85/21  |
| The fear of impenitent The                 | <b>followers</b>   | grief and. departing. heaviness. Eternal | 1, 108/17 |
| short and suddenly past. The               | <b>Followers</b>   | Grief and Heaviness. Any good            | 1, 109/6  |
| more at length Declared as                 | <b>Followethb</b>  | . The Pleasure Little and Short          | 1, 108/26 |
| Expressed in Balade as it                  | <b>Followethb</b>  | . The first point is to                  | 1, 113/2  |
| the possession whereof very honour         | <b>followeth</b>   | (as a shadow followeth a                 | 1, 52/16  |
| honour followeth (as a shadow              | <b>followeth</b>   | a body) that he was                      | 1, 52/17  |
| tokens hath gone before or                 | <b>followeth</b>   | the nativity of excellent, wise          | 1, 53/17  |
| but very glory, which evermore             | <b>followeth</b>   | virtue as an inseparable servant         | 1, 65/16  |
| Earl of Mirandula Finis HERE               | <b>FOLLOWETH</b>   | THREE EPISTLES OF THE SAID               | 1, 74/23  |
| idols be multiplied," it                   | <b>followeth</b>   | , " After they hasted,"                  | 1, 97/20  |
| as his inheritance. ' It                   | <b>followeth</b>   | in the psalm: Funes ceciderunt           | 1, 99/9   |
| in all things, therefore it                | <b>followeth</b>   | , Ipse a dextris est mihi                | 1, 100/28 |
| fruition of God, therefore it              | <b>followeth</b>   | , Adimplebis me laetitia cum vultu       | 1, 102/6  |
| The Argument of the Epistle                | <b>following</b>   | . After that John Francis, the           | 1, 87/11  |
| and not with imitation and                 | <b>following</b>   | to be increased. Let them                | 1, 90/2   |
| expressly declareth in the verse.          | <b>following</b>   | , for where he said thus                 | 1, 101/15 |
| barked at them were of                     | <b>folly</b>       | and rudeness to be reproved              | 1, 57/15  |
| Some of them judged it                     | <b>folly</b>       | , some called it hypocrisy, some         | 1, 87/17  |
| Jews despite, unto the Gentiles            | <b>folly</b>       | , unto us the virtue and                 | 1, 89/22  |
| foolishness afore God, and the             | <b>folly</b>       | of Christ is that by                     | 1, 89/23  |
| peradventure think that it were            | <b>folly</b>       | for a man utterly to                     | 1, 98/16  |
| Third Rule. Consider well that             | <b>folly</b>       | it is and vain To                        | 1, 103/7  |
| thou lackest might: Such allegations       | <b>folly</b>       | it is to use; The                        | 1, 112/5  |
| stately, finders of evil things,           | <b>foolish</b>     | covenant                                 | 1, 80/8   |
| despiteous enemies: mad merchant, O        | <b>foolish</b>     | merchandise, To buy a trifle             | 1, 109/19 |
| wisdom of this world is                    | <b>foolishness</b> | afore God, and the folly                 | 1, 89/23  |
| people and the commendation of             | <b>fools</b>       | . He thought that utterly it             | 1, 60/22  |
| vain we would pluck our                    | <b>foot</b>        | out of the clay, but                     | 1, 79/16  |
| to the body only. But                      | <b>forasmuch</b>   | as the love and amity                    | 1, 50/14  |
| need here nothing to speak,                | <b>forasmuch</b>   | as hereafter we peruse the               | 1, 51/2   |
| unable sufficiently to express, yet        | <b>forasmuch</b>   | as, if no man should                     | 1, 52/21  |
| with their conclusions were contained (    | <b>forasmuch</b>   | as there were in them                    | 1, 57/23  |
| travail and watch compiled. But            | <b>forasmuch</b>   | as he considered that he                 | 1, 64/10  |
| contemplation of heavenly things. And      | <b>forasmuch</b>   | as some man would peradventure           | 1, 98/15  |
| mine inheritance is noble. But             | <b>forasmuch</b>   | as there be many men                     | 1, 99/15  |
| Paul saith) for dung. But                  | <b>forasmuch</b>   | as to have this light                    | 1, 99/23  |
| should shortly be perfect. And             | <b>forasmuch</b>   | as he that so doth                       | 1, 100/27 |
| corruptible shall arise incorruptible. And | <b>forasmuch</b>   | as Christ was the first                  | 1, 101/24 |
| in His sepulchre nothing putrefied.        | <b>Forasmuch</b>   | , then, as the way of                    | 1, 101/32 |
| thou withdraw thine handès and             | <b>forbear</b>     | The ravin of anything : remember         | 1, 104/1  |
| so was the reading thereof                 | <b>forbidden</b>   | . Lo, this end had Picus                 | 1, 57/29  |
| he gave no very great                      | <b>force</b>       | : we speak not of those                  | 1, 69/2   |
| perfect humility that he little            | <b>forced</b>      | whether his works went out               | 1, 65/22  |

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| wise must Neither in the               | <b>foresaid</b>    | espiritual armour, Nor any other           | 1, 104/24 |
| with thee) that thou never             | <b>forget</b>      | these two things: that both                | 1, 83/14  |
| with humble heart: Our sins            | <b>forget</b>      | and our malignity: With piteous            | 1, 120/18 |
| Shall we follow them and               | <b>forgetting</b>  | our own country, heaven, and               | 1, 79/9   |
| also all his servants '                | <b>forgiveness</b> | if he had ever before                      | 1, 71/7   |
| that when He was in                    | <b>form</b>        | of God, yet of a                           | 1, 104/5  |
| prepared for you from the              | <b>forming</b>     | of the world" ? why is                     | 1, 81/15  |
| that God thee bought and               | <b>formèd</b>      | both Many a benefit hast                   | 1, 111/15 |
| so decreed that he should              | <b>forsake</b>     | this present life and leave                | 1, 73/10  |
| Martha that ye should utterly          | <b>forsake</b>     | Mary. Love them and use                    | 1, 85/8   |
| the life of evil men                   | <b>forsake</b>     | reason, which standeth all in              | 1, 98/4   |
| ' Marvel not though I                  | <b>forsake</b>     | all thing to the intent                    | 1, 98/20  |
| that one all other to                  | <b>forsake</b>     | : For whoso loveth many loveth             | 1, 113/4  |
| the same nevertheless if (virtue       | <b>forsaken</b>    | ) thou were overwhelmed with vice          | 1, 91/20  |
| would be punished if he                | <b>forslothed</b>  | that purpose which our Lord                | 1, 73/4   |
| thoroughly pierced that forthwithal he | <b>forsook</b>     | his accustomed vice and reformed           | 1, 68/2   |
| think how therefore Thou were          | <b>forthwith</b>   | in very jeopardous case: For               | 1, 110/11 |
| Picus so thoroughly pierced that       | <b>forthwithal</b> | he forsook his accustomed vice             | 1, 68/1   |
| their friends to be worldly            | <b>fortunate</b>   | , mine testifieth that I desire            | 1, 50/22  |
| Seneca saith) was got above            | <b>fortune</b>     | ??as he which as well                      | 1, 64/26  |
| of body or goods of                    | <b>fortune</b>     | magnified, but to them whom                | 1, 68/8   |
| of the body or of                      | <b>fortune</b>     | little or naught pertain unto              | 1, 85/4   |
| most properly to them whom             | <b>fortune</b>     | hath so liberally favoured that            | 1, 86/12  |
| but also nobly. These great            | <b>fortunes</b>    | lift up a man high                         | 1, 86/14  |
| read he would again both               | <b>forward</b>     | and backward to the great                  | 1, 54/16  |
| and the devil pricking them            | <b>forward</b>     | on that side, they run                     | 1, 90/24  |
| compare and apply Of their             | <b>foul</b>        | sin the voluptuous delight To              | 1, 107/14 |
| without love, were in vain             | <b>found</b>       | ." Of his Liberality and                   | 1, 66/25  |
| Study in Canon. In the                 | <b>fourteenth</b>  | year of his age, by                        | 1, 54/23  |
| manner of worldly literature. The      | <b>fourth</b>      | cause was his busy and                     | 1, 62/9   |
| condition than his lord. The           | <b>Fourth</b>      | Rule. Think how that we                    | 1, 103/14 |
| to adorn thy soul. The                 | <b>Fourth</b>      | Property. If love be strong                | 1, 114/18 |
| the false deceiver into a              | <b>fox</b>         | , the mocking jester into an               | 1, 76/3   |
| that night with a marvellous           | <b>fragrant</b>    | odour, refreshing all his members          | 1, 71/12  |
| subtle suggestion of vice, Consider    | <b>frail</b>       | glass may no distress endure               | 1, 106/16 |
| through Italy but also through         | <b>France</b>      | . And so indefatigable labour gave         | 1, 55/17  |
| courtesy of Charles, King of           | <b>France</b>      | , which as he came to                      | 1, 71/28  |
| stock, his father bight John           | <b>Francis</b>     | , a lord of great honour                   | 1, 53/1   |
| and of Concordia, unto John            | <b>Francis</b>     | , his nephew, he sold, and                 | 1, 63/2   |
| as he walked with John                 | <b>Francis</b>     | , his nephew, in an orchard                | 1, 69/11  |
| TWO BE WRITTEN UNTO JOHN               | <b>FRANCIS</b>     | , HIS NEPHEW, THE THIRD UNTO               | 1, 74/25  |
| Picus unto his Nephew John             | <b>Francis</b>     | . It appeareth by this epistle             | 1, 75/2   |
| by this epistle that John              | <b>Francis</b>     | , the nephew of Picus, had                 | 1, 75/3   |
| Earl of Mirandula, to John             | <b>Francis</b>     | his Nephew by his Brother                  | 1, 76/22  |
| Epistle following. After that John     | <b>Francis</b>     | , the nephew of Picus, had                 | 1, 87/12  |
| Ficus Earl of Mirandula to             | <b>Francis</b>     | his Nephew Greeting in the                 | 1, 87/22  |
| writing in this wise : Gaudete,        | <b>fraters</b>     | , quando in tentationes varies incideritis | 1, 77/8   |

|                                     |                   |  |           |
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| seemed somewhat besprent with the   | <b>freckle</b>    | of negligence. His friends oftentimes    | 1, 67/1   |
| Christ in His Church, and           | <b>Frederick</b>  | , the Third of that name                 | 1, 52/31  |
| alms given out with a               | <b>free</b>       | and liberal hand unto poor               | 1, 73/13  |
| both put in his own                 | <b>free</b>       | will and the reward of                   | 1, 77/17  |
| heavenly Father, where we were      | <b>free-born</b>  | , shall we wilfully make ourselves       | 1, 79/10  |
| His service any wise disserve:      | <b>Freely</b>     | look eke thou serve that                 | 1, 118/25 |
| lover is To make him                | <b>fresh</b>      | to see that all thing                    | 1, 114/5  |
| not long after) Jeronimus, a        | <b>Friar</b>      | Preacher of Ferrara, a man               | 1, 72/9   |
| because the General Chapter of      | <b>Friars</b>     | Preachers was held there, long           | 1, 60/9   |
| himself in the order of             | <b>Friars</b>     | Preachers. Of His Death. In              | 1, 69/20  |
| in this wise, " My                  | <b>friend</b>     | (saith he), I know well                  | 1, 67/13  |
| worshipful man and an especial      | <b>friend</b>     | of Picas, had by his                     | 1, 83/24  |
| occupation." Truly, my well-beloved | <b>friend</b>     | , in this point I gainsay                | 1, 85/9   |
| Arabic tongue. These, my dear       | <b>friend</b>     | , be things which do appertain           | 1, 87/7   |
| in the Gospel : " My                | <b>friend</b>     | , this night the devils shall            | 1, 90/27  |
| piteous eyes of Thy benignity       | <b>Friendly</b>   | look on us once, Thine                   | 1, 120/20 |
| beginning of the New Year,          | <b>friends</b>    | to send between presents or              | 1, 50/5   |
| all in this manner between          | <b>friends</b>    | to be sent, be such                      | 1, 50/10  |
| declare that they wish their        | <b>friends</b>    | to be worldly fortunate, mine            | 1, 50/22  |
| he would admonish his familiar      | <b>friends</b>    | how greatly these mortal things          | 1, 66/9   |
| the freckle of negligence. His      | <b>friends</b>    | oftentimes admonished him that he        | 1, 67/1   |
| and Virtuous Behaviour to his       | <b>Friends</b>    | . His lovers and friends with            | 1, 67/20  |
| his Friends. His lovers and         | <b>friends</b>    | with great benignity and courtesy        | 1, 67/21  |
| and health and strength and         | <b>friends</b>    | , so he have money he                    | 1, 95/11  |
| witnesses of their love and         | <b>friendship</b> | , and also signifying that they          | 1, 50/7   |
| which it seemeth that their         | <b>friendship</b> | is but fleshly and stretcheth            | 1, 50/13  |
| folk should be rather ghostly       | <b>friendship</b> | than bodily, since that all              | 1, 50/15  |
| a cause of love and                 | <b>friendship</b> | : a likeness of conditions is            | 1, 68/10  |
| the princes, in purchasing the      | <b>friendship</b> | of the company, in ambitious             | 1, 77/29  |
| in flame of the temptation          | <b>friest</b>     | Think on the very lamentable             | 1, 111/23 |
| list eft to part him                | <b>fro</b>        | , Out break the tears again              | 1, 118/11 |
| I look not for this                 | <b>fruit</b>      | of my study, that I                      | 1, 86/25  |
| With more labour and less           | <b>fruit</b>      | also In which the end                    | 1, 103/1  |
| he should be much more              | <b>fruitfully</b> | occupied than always in the              | 1, 84/2   |
| other end than the endless          | <b>fruition</b>   | of the infinite goodness, both           | 1, 83/20  |
| in the clear beholding and          | <b>fruition</b>   | of God, therefore it followeth           | 1, 102/6  |
| fulfilled in the vision and         | <b>fruition</b>   | of the humanity of Christ                | 1, 102/13 |
| members that were bruised and       | <b>frushed</b>    | with that fever, and promised            | 1, 71/13  |
| Lady seemed to have been            | <b>frustrated</b> | by his death. But afterwards             | 1, 74/2   |
| Redemption, 1494, when he had       | <b>fulfilled</b>  | the thirty - second year                 | 1, 69/23  |
| because that our felicity is        | <b>fulfilled</b>  | in the vision and fruition               | 1, 102/12 |
| of the said John Picus,             | <b>full</b>       | of great science, virtue, and            | 1, 49/7   |
| conversant in these studies when,   | <b>full</b>       | of pride and desirous of                 | 1, 55/23  |
| up the ghost receive his            | <b>full</b>       | draught of love and compassion           | 1, 70/8   |
| subscribed with his own hand        | <b>full</b>       | of such humanity and courteous           | 1, 72/5   |
| things that are not convenient,     | <b>full</b>       | of all iniquity, full of                 | 1, 80/6   |
| convenient, full of all iniquity,   | <b>full</b>       | of envy, manslaughter, contention, guile | 1, 80/6   |

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| wit, when we have a                  | <b>full</b>      | hope and trust that we                  | 1, 94/12  |
| " Thou shalt fill me                 | <b>full</b>      | of gladness with Thy cheer              | 1, 102/8  |
| honour: And bring us down            | <b>full</b>      | low both small and great                | 1, 108/11 |
| dainty fare, Death stealeth on       | <b>full</b>      | slyly and unaware: He lieth             | 1, 110/6  |
| many things strange and not          | <b>fully</b>     | declared and were more meet             | 1, 57/25  |
| this letter can we not               | <b>fully</b>     | perceive. Now after that he             | 1, 75/7   |
| qui restitues hereditatem meam mihi. | <b>Funes</b>     | ceciderunt mihi in praeclaris : etenim  | 1, 93/9   |
| It followeth in the psalm:           | <b>Funes</b>     | ceciderunt mihi in praeclaris? "        | 1, 99/10  |
| friend, in this point I              | <b>gainsay</b>   | you not ; they that so                  | 1, 85/9   |
| for thee tasted eyself and           | <b>gall</b>      | . If thou withdraw thine handès         | 1, 103/28 |
| all the fantasies, Take every        | <b>game</b>      | , take every wanton toy, Take           | 1, 111/9  |
| worship which these gazing disputers | <b>gape</b>      | after there is with an                  | 1, 60/24  |
| why do we daily then                 | <b>gape</b>      | after the heaping up of                 | 1, 81/7   |
| be we serviceable Without the        | <b>gaping</b>    | after any more To such                  | 1, 119/3  |
| birth. There appeared a fiery        | <b>garland</b>   | standing over the chamber of            | 1, 53/5   |
| of that round circle or              | <b>garland</b>   | ; and that his excellent name           | 1, 53/10  |
| with God get into favour             | <b>Garnish</b>   | thyself up in as goodly                 | 1, 114/12 |
| to enter by the strait               | <b>gate</b>      | that leadeth to heaven and              | 1, 81/19  |
| it was no praise to                  | <b>gather</b>    | riches but to refuse them               | 1, 65/12  |
| - " I shall not                      | <b>gather</b>    | the congregation of them from           | 1, 97/31  |
| because idolaters were wont to       | <b>gather</b>    | the blood of their sacrifice            | 1, 98/2   |
| only that he will not                | <b>gather</b>    | their congregation together from the    | 1, 98/6   |
| have a little the more               | <b>gathered</b>  | together. Of the court and              | 1, 77/26  |
| goods then that thou hast            | <b>gathered</b>  | , whose shall they be ? Then            | 1, 91/1   |
| had laid out in the                  | <b>gathering</b> | together of volumes of all              | 1, 62/8   |
| glad, writing in this wise :         | <b>Gaudete</b>   | , fraters, quando in tentationes varies | 1, 77/8   |
| they were right excellent) he        | <b>gave</b>      | again as much honour as                 | 1, 51/23  |
| these common trodden paths and       | <b>gave</b>      | himself wholly to speculation and       | 1, 55/12  |
| France. And so indefatigable labour  | <b>gave</b>      | he to those studies that                | 1, 55/17  |
| Holy Scripture. From thenceforth he  | <b>gave</b>      | himself day and night most              | 1, 59/17  |
| the truth (to which he               | <b>gave</b>      | continual labour they profited little   | 1, 61/5   |
| of this bargain, partly he           | <b>gave</b>      | out to poor folk, partly                | 1, 63/4   |
| day at certain hours he,             | <b>gave</b>      | himself to prayer. To poor              | 1, 63/10  |
| if any came, he plenteously          | <b>gave</b>      | out his money, and, notcontent          | 1, 63/11  |
| to be kept secret) he                | <b>gave</b>      | alms of his own body                    | 1, 63/25  |
| to the King's Court, he              | <b>gave</b>      | him such an answer that                 | 1, 65/7   |
| and setting naught by money          | <b>gave</b>      | his servants occasion of deceit         | 1, 67/5   |
| God. Of outward observances he       | <b>gave</b>      | no very great force: we                 | 1, 69/2   |
| sake, he might ere he                | <b>gave</b>      | up the ghost receive his                | 1, 70/8   |
| hands of our Saviour he              | <b>gave</b>      | up his spirit. How his                  | 1, 71/22  |
| to whom his goodly conversation      | <b>gave</b>      | great light and after the               | 1, 74/15  |
| with all that He thee                | <b>gave</b>      | : For body, soul, wit, cunning          | 1, 113/14 |
| desire of worship which these        | <b>gazing</b>    | disputers gape after there is           | 1, 60/24  |
| and trim thee in thy                 | <b>gear</b>      | As thou shouldèst incontinent fight     | 1, 106/7  |
| qui animam potest mittere in         | <b>gehennam</b>  | .? " Fear not them,"                    | 1, 91/15  |
| Pius II being then the               | <b>general</b>   | Vicar of Christ in His                  | 1, 52/31  |
| dispute at Ferrara, because the      | <b>General</b>   | Chapter of Friars Preachers was         | 1, 60/9   |

|                                    |                  |                                      |           |
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| but a word or twain                | <b>generally</b> | . Some man hath shone in             | 1, 61/8   |
| the Jews despite, unto the         | <b>Gentiles</b>  | folly, unto us the virtue            | 1, 89/22  |
| nothing seen In speech, apparel,   | <b>gesture</b>   | , look or pace That may              | 1, 114/9  |
| and many miseries ere he           | <b>get</b>       | it? The merchant thinketh himself    | 1, 77/23  |
| merciful men, for they shall       | <b>get</b>       | mercy." When I stir                  | 1, 82/7   |
| such things where he may           | <b>get</b>       | some lucre or worldly advantage      | 1, 84/12  |
| able of himself anything to        | <b>get</b>       | is able of himself that              | 1, 93/26  |
| thou that wilt with God            | <b>get</b>       | into favour Garnish thyself up       | 1, 114/11 |
| joyful presence of that person     | <b>get</b>       | On whom he hath his                  | 1, 114/24 |
| of those trifles in the            | <b>getting</b>   | of which a man must                  | 1, 77/21  |
| ere he gave up the                 | <b>ghost</b>     | receive his full draught of          | 1, 70/8   |
| and Which of the Holy              | <b>Ghost</b>     | , God also, of Him and               | 1, 70/14  |
| at such time as thy                | <b>ghost</b>     | From this wretched carcase shall     | 1, 110/22 |
| this deadly life My silly          | <b>ghost</b>     | hath finishèd, and thence Departen   | 1, 122/6  |
| Christian folk should be rather    | <b>ghostly</b>   | friendship than bodily, since that   | 1, 50/15  |
| that it seemed rather a            | <b>gift</b>      | than a sale. And all                 | 1, 63/3   |
| a man may know this                | <b>gift</b>      | that is given him of                 | 1, 99/24  |
| of God to be the                   | <b>gift</b>      | of God, therefor the prophet         | 1, 99/25  |
| it not thine but a                 | <b>gift</b>      | of His Of Whose grace                | 1, 105/27 |
| liberal mercy May grant the        | <b>gift</b>      | , and eke thy proud enemy            | 1, 106/3  |
| to send between presents or        | <b>gifts</b>     | , as the witnesses of their          | 1, 50/6   |
| your soul; and whereas the         | <b>gifts</b>     | of other folk declare that           | 1, 50/21  |
| should show out the celestial      | <b>gifts</b>     | of God and should lift               | 1, 54/1   |
| God had heaped many great          | <b>gifts</b>     | and singular graces: the Church      | 1, 72/18  |
| uncourteous mind, But if Thy       | <b>gifts</b>     | Thou behold again, Thy gifts         | 1, 120/24 |
| gifts Thou behold again, Thy       | <b>gifts</b>     | noble, wonderful and kind, Thou      | 1, 120/25 |
| a trifle or conceit, Lace,         | <b>girdle</b>    | , point, or proper glove strait      | 1, 116/6  |
| life: at the leastwise to          | <b>give</b>      | some other man hereafter (that       | 1, 52/25  |
| may have occasion thereby to       | <b>give</b>      | especial laud and thanks therefor    | 1, 62/18  |
| money, and, notcontent only to     | <b>give</b>      | that he had himself ready            | 1, 63/12  |
| ever help poor folk and            | <b>give</b>      | maidens money to their marriage      | 1, 63/16  |
| he might the more quietly          | <b>give</b>      | himself to study and the             | 1, 65/9   |
| mine finished, I intend to         | <b>give</b>      | out to poor folk, and                | 1, 69/15  |
| travail on; that I may             | <b>give</b>      | out some books of mine               | 1, 86/28  |
| anything remitted or slackened, I  | <b>give</b>      | you knowledge that after great       | 1, 87/4   |
| Thou art He that shalt             | <b>give</b>      | Thyself in possession unto me        | 1, 99/7   |
| honour and reverence And specially | <b>give</b>      | them pre- eminence Which daily       | 1, 116/13 |
| than all our sin: To               | <b>give</b>      | them also that unworthy be           | 1, 120/9  |
| for glory, some for covetousness,  | <b>given</b>     | themselves to learning, they thought | 1, 56/23  |
| may appear and his riches          | <b>given</b>     | out to poor folk may                 | 1, 62/16  |
| profit as if they were             | <b>given</b>     | out under his name. And              | 1, 65/23  |
| and for his plenteous alms         | <b>given</b>     | out with a free and                  | 1, 73/13  |
| Picas, had by his letters          | <b>given</b>     | him counsel to leave the             | 1, 83/25  |
| God bath exalted Him and           | <b>given</b>     | Him a name that is                   | 1, 89/3   |
| My name, it shall be               | <b>given</b>     | you." This name Jesus                | 1, 94/20  |
| know this gift that is             | <b>given</b>     | him of God to be                     | 1, 99/25  |
| bless our Lord, Which hath         | <b>given</b>     | me understanding." But insomuch      | 1, 100/2  |

|                                      |                   |   |           |
|--------------------------------------|-------------------|---|-----------|
| that our Lord not only               | <b>giveth</b>     | thee grace well to live                   | 1, 87/25  |
| while thou livest well He            | <b>giveth</b>     | thee grace to bear evil                   | 1, 87/26  |
| far was he from the                  | <b>giving</b>     | of any diligence to earthly               | 1, 66/28  |
| not content only but also            | <b>glad</b>       | to die, for that death                    | 1, 71/4   |
| town, we run and are                 | <b>glad</b>       | to pay some money to                      | 1, 76/8   |
| thou bast cause to be                | <b>glad</b>       | , writing in this wise : Gaudete          | 1, 77/8   |
| tentationes varies incideritis,?" Be | <b>glad</b>       | ," saith he, " my                         | 1, 77/9   |
| the apostles went joyful and         | <b>glad</b>       | from the council house of                 | 1, 88/9   |
| us therefore joy and be              | <b>glad</b>       | if we be worthy so                        | 1, 88/12  |
| meum? " My soul is                   | <b>glad</b>       | ," knowing that after death               | 1, 101/7  |
| thus, " My soul is                   | <b>glad</b>       | ," he addeth the cause                    | 1, 101/15 |
| not grudge But eke be                | <b>glad</b>       | and joyful of this fight                  | 1, 103/16 |
| company To the lover so              | <b>glad</b>       | and pleasant is, That whoso               | 1, 113/19 |
| be from God absent, And              | <b>glad</b>       | to die, so that he                        | 1, 114/29 |
| heart wish, covet and be             | <b>glad</b>       | For Him to suffer trouble                 | 1, 115/12 |
| he set at nought, And                | <b>glad</b>       | be if he might the                        | 1, 117/11 |
| season, which I am the               | <b>gladder</b>    | to show you in this                       | 1, 73/19  |
| whichworks I would require you       | <b>gladly</b>     | to receive, ne were it                    | 1, 51/10  |
| of the cross willingly and           | <b>gladly</b>     | shed out His most precious                | 1, 70/22  |
| do evil? Let us rather               | <b>gladly</b>     | receive these evil words, and             | 1, 88/22  |
| also we should willingly and         | <b>gladly</b>     | long therefor, desiring to be             | 1, 97/6   |
| shalt fill me full of                | <b>gladness</b>   | with Thy cheer." And                      | 1, 102/8  |
| comparable find To th' inward        | <b>gladness</b>   | of a virtuous mind. The                   | 1, 111/13 |
| in him rest With inward              | <b>gladness</b>   | of pleasant contemplation, Out break      | 1, 118/9  |
| suggestion of vice, Consider frail   | <b>glass</b>      | may no distress endure, And               | 1, 106/16 |
| shouldest arise And in the           | <b>glass</b>      | upon thy body prow1, But                  | 1, 114/16 |
| thine evil work doth contain         | <b>Glideth</b>    | his way, thou must him                    | 1, 109/11 |
| He shall come to be                  | <b>glorified</b>  | of His saints and to                      | 1, 91/13  |
| be they whom (as the                 | <b>glorious</b>   | apostle Saint Paul saith) our             | 1, 80/3   |
| false reproof is worshipful and      | <b>glorious</b>   | unto thee, but for because                | 1, 88/3   |
| by, as in receiving his              | <b>glorious</b>   | estate immediately after the death        | 1, 101/11 |
| honour, peace and rest In            | <b>glorious</b>   | victory, triumph and conquest. The        | 1, 107/22 |
| despair thee nothing: Remember the   | <b>glorious</b>   | apostle Saint Paul When he                | 1, 107/25 |
| of God may have the                  | <b>glorious</b>   | sight, Is void of perfect                 | 1, 114/1  |
| And of his love the                  | <b>glorious</b>   | blessed sight. The Fifth Property         | 1, 115/2  |
| both far and nigh began              | <b>gloriously</b> | to spring; for which many                 | 1, 58/26  |
| of pride and desirous of             | <b>glory</b>      | and man's praise (for yet                 | 1, 55/23  |
| had many years, some for             | <b>glory</b>      | , some for covetousness, given themselves | 1, 56/22  |
| had been both desirous of            | <b>glory</b>      | and kindled in vain love                  | 1, 58/8   |
| he began to seek the                 | <b>glory</b>      | and profit of Christ's Church             | 1, 58/19  |
| Of the despising of Worldly          | <b>Glory</b>      | . All praise of people and                | 1, 65/13  |
| of people and all earthly            | <b>glory</b>      | he reputed utterly for nothing            | 1, 65/14  |
| renaying of this shadow of           | <b>glory</b>      | he labored for but very                   | 1, 65/15  |
| he labored for but very              | <b>glory</b>      | , which evermore followeth virtue as      | 1, 65/16  |
| he shall undoubtedly depart unto     | <b>glory</b>      | , and no man is sure                      | 1, 74/10  |
| what hope is there of                | <b>glory</b>      | if there be none hope                     | 1, 77/11  |
| we should seek for the               | <b>glory</b>      | and praise, not that cometh               | 1, 81/9   |

|                                       |                |                                      |           |
|---------------------------------------|----------------|--------------------------------------|-----------|
| be done. For neither thy              | <b>glory</b>   | shall be less if thou                | 1, 81/22  |
| your common business, all your        | <b>glory</b>   | , all the advantage that ye          | 1, 86/23  |
| to life, God exalteth to              | <b>glory</b>   | : the world exalteth to a            | 1, 89/7   |
| our Lord and from the                 | <b>glory</b>   | of His virtue, when He               | 1, 91/12  |
| seek his own lucre, his               | <b>glory</b>   | , nor his own pleasure, but          | 1, 100/25 |
| this pomp and wretched worldès        | <b>gloss</b>   | Consider how Christ the Lord         | 1, 108/6  |
| Lace, girdle, point, or proper        | <b>glove</b>   | strait, But that if to               | 1, 116/6  |
| into a goat, the drunken              | <b>glutton</b> | into a swine, the ravenous           | 1, 76/2   |
| he thinketh himself unhappy. The      | <b>glutton</b> | saith unto his fleshly lust          | 1, 95/13  |
| worldly promotion if he would         | <b>go</b>      | to the King's Court, he              | 1, 65/6   |
| liefer labour there where we          | <b>go</b>      | from labour to reward, than          | 1, 78/20  |
| to reward, than where we              | <b>go</b>      | from labour to pain. I               | 1, 78/21  |
| the doing. Wherefore, my child,       | <b>go</b>      | thou never about to please           | 1, 80/13  |
| our Lord shall say "                  | <b>Go</b>      | ye cursed people into everlasting    | 1, 81/13  |
| them bawl, let them bark,             | <b>go</b>      | thou boldly forth thy journey        | 1, 90/4   |
| bear, the lecherous into a            | <b>goat</b>    | , the drunken glutton into a         | 1, 76/1   |
| mean desire and love to               | <b>God</b>     | , and that yourself is such          | 1, 51/12  |
| virtue and fervent zeal to            | <b>God</b>     | cannot but joyously receive anything | 1, 51/13  |
| or honour and laud of                 | <b>God</b>     | ,?Who preserve you. THE LIFE         | 1, 51/16  |
| the year of our Lord                  | <b>God</b>     | , 1463, Pius II being then           | 1, 52/30  |
| come worship and praise almighty      | <b>God</b>     | with all his strength : and          | 1, 53/14  |
| out the celestial gifts of            | <b>God</b>     | and should lift up the               | 1, 54/1   |
| kindled in the love of                | <b>God</b>     | ) he went to Rome, and               | 1, 55/24  |
| and singular goodness of almighty     | <b>God</b>     | , that by this false crime           | 1, 58/4   |
| wit, for the love of                  | <b>God</b>     | and profit of His Church             | 1, 61/25  |
| that his mind inflamed to             | <b>God</b>     | ward may appear and his              | 1, 62/15  |
| and thanks therefor to almighty       | <b>God</b>     | , of Whose infinite goodness all     | 1, 62/19  |
| only for the love of                  | <b>God</b>     | and profit of His Church             | 1, 64/11  |
| since he saw that, since              | <b>God</b>     | is almighty, they could not          | 1, 64/13  |
| suffereance, he verily trusted, since | <b>God</b>     | is all good, that He                 | 1, 64/15  |
| study and the service of              | <b>God</b>     | . This ways he [ was                 | 1, 65/10  |
| up their minds to love                | <b>God</b>     | , which was a thing far              | 1, 66/13  |
| what madness holdeth us. Love         | <b>God</b>     | (while we be in this                 | 1, 66/20  |
| Of his Fervent Love to                | <b>God</b>     | . Of outward observances he gave     | 1, 69/1   |
| setting the very service of           | <b>God</b>     | aside, Which is (as Christ           | 1, 69/5   |
| the mind he cleaved to                | <b>God</b>     | with very fervent love and           | 1, 69/8   |
| great strength rose up into           | <b>God</b>     | . In the love of Whom                | 1, 69/10  |
| by the especial commandment of        | <b>God</b>     | , he changed that purpose and        | 1, 69/19  |
| of Him that was very                  | <b>God</b>     | and very man: which in               | 1, 70/12  |
| Which of the Holy Ghost,              | <b>God</b>     | also, of Him and of                  | 1, 70/14  |
| which three Persons be one            | <b>God</b>     | ) was in the chaste womb             | 1, 70/16  |
| Mirandula, a man in whom              | <b>God</b>     | had heaped many great gifts          | 1, 72/18  |
| by privy inspiration called of        | <b>God</b>     | unto religion. Wherefore he purposed | 1, 72/25  |
| for so great benefices of             | <b>God</b>     | , or called back by the              | 1, 72/27  |
| And certainly I prayed to             | <b>God</b>     | myself (I will not lie               | 1, 73/6   |
| to take that way which                | <b>God</b>     | had from above showed him            | 1, 73/7   |
| he most instantly offered unto        | <b>God</b>     | , this favour he hath: though        | 1, 73/15  |

|                                   |     |  |          |
|-----------------------------------|-----|--|----------|
| man Jerome, this servant of       | God | , openly affirmed, and also said           | 1, 73/24 |
| we deform the image of            | God | in our souls, after Whose                  | 1, 76/16 |
| if he be odious to                | God | which turneth the image of                 | 1, 76/18 |
| image of a beast into             | God | , how much is he more                      | 1, 76/19 |
| which turneth the image of        | God | into a beast? John Picus                   | 1, 76/20 |
| our teeth, as though neither      | God | might reign nor those heavenly             | 1, 78/12 |
| to serve the world than           | God | . But now if we be                         | 1, 78/15 |
| as in the way of                  | God | , and much more (whereof the               | 1, 78/17 |
| it is the word of                 | God | , Which neither may deceive nor            | 1, 79/4  |
| against heaven, against our Lord  | God | and against His Christ. But                | 1, 79/26 |
| and malice, backbiters, odious to | God | , contumelious, proud, stately, finders of | 1, 80/7  |
| daily see the justice of          | God | , yet understand they not that             | 1, 80/10 |
| " We must rather please           | God | than men." And remember                    | 1, 80/16 |
| holdeth me sometimes, by almighty | God | , as it were even a                        | 1, 80/24 |
| men, but that cometh of           | God | , why do we then ever                      | 1, 81/10 |
| and no man recketh whether        | God | like him or not? And                       | 1, 81/11 |
| for than the kingdom of           | God | ? What shall we say else                   | 1, 81/17 |
| do without the help of            | God | , or how shall He help                     | 1, 81/27 |
| verily it is according that       | God | should despise thee, being a               | 1, 82/3  |
| with very affection speaketh to   | God | , and in the most lightsome                | 1, 82/10 |
| long to be acceptable to          | God | , if thou covet to be                      | 1, 82/19 |
| the leastwise present thyself to  | God | by prayer, and falling down                | 1, 82/21 |
| in thy prayer ask of              | God | , both the Holy Spirit which               | 1, 82/29 |
| do nothing more pleasant to       | God | , nothing more profitable to thyself       | 1, 83/3  |
| mind into the love of             | God | , if they be clean and                     | 1, 83/8  |
| that both the Son of              | God | died for thee, and that                    | 1, 83/15 |
| lasting peace. Farewell, and fear | God | . [ Dated from Ferrara, May                | 1, 83/21 |
| he studieth the mysteries of      | God | , because he ensearcheth the counsel       | 1, 85/18 |
| to be reputed digne afore         | God | , to be defamed of wicked                  | 1, 88/7  |
| house of the Jews because         | God | had accepted them as worthy                | 1, 88/10 |
| worthy so great worship before    | God | that His worship be showed                 | 1, 88/12 |
| which, as the apostle saith,      | God | bath exalted Him and given                 | 1, 89/3  |
| the world and exalted of          | God | , than to be exalted of                    | 1, 89/5  |
| the world and condemned of        | God | . The world condemneth to life             | 1, 89/6  |
| The world condemneth to life,     | God | exalteth to glory : the world              | 1, 89/7  |
| world exalteth to a fall,         | God | condemneth to the fire of                  | 1, 89/7  |
| all lifted upward should have     | God | alone to please shall somewhat             | 1, 89/10 |
| the virtue and wisdom of          | God | ." The wisdom of this                      | 1, 89/22 |
| this world is foolishness afore   | God | , and the folly of Christ                  | 1, 89/23 |
| by which it hath pleased          | God | to make His believing people               | 1, 89/25 |
| much thyself art beholden to      | God | , Which hath illumined thee sitting        | 1, 90/6  |
| they that live not to             | God | and in the space of                        | 1, 90/13 |
| regard only the judgment of       | God | ,?Which shall yield every man              | 1, 91/7  |
| them that have not known          | God | nor obeyed His Gospel, which               | 1, 91/10 |
| teach me: for Thou art            | God | , my Saviour ; in Thee shall               | 1, 92/6  |
| wings of the love of              | God | while thou labourest to heavenward         | 1, 92/24 |
| we covet. Farewell, and love      | God | , Whom of old thou hast                    | 1, 92/27 |



|                                       |     |   |           |
|---------------------------------------|-----|---|-----------|
| He that asketh then of                | God | , to be kept in the                         | 1, 93/27  |
| but by the power of                   | God | may not be proud thereof                    | 1, 94/1   |
| thereof but rather humbled before     | God | , after those words of the                  | 1, 94/2   |
| that maketh us obtain of              | God | our petition, that is to                    | 1, 94/12  |
| with a sure hope that                 | God | shall hear us, our prayers                  | 1, 94/16  |
| of the asker, or else                 | God | heareth not our prayer because              | 1, 94/22  |
| said to our Lord: my                  | God | art Thou." After that                       | 1, 94/28  |
| said to our Lord, my                  | God | art Thou." Which words                      | 1, 95/3   |
| a man taketh for his                  | god | that he taketh for his                      | 1, 95/5   |
| meus es tu? " My                      | god | art Thou." For though                       | 1, 95/10  |
| to his vainglory: " My                | god | art Thou." See then                         | 1, 95/15  |
| said to our Lord, my                  | God | art Thou." For only                         | 1, 95/16  |
| it which is content with              | God | alone ; so that if there                    | 1, 95/17  |
| he would not once offend              | God | to have them all. In                        | 1, 95/20  |
| said to our Lord, my                  | God | art Thou, " standeth all                    | 1, 95/21  |
| meus es tu?" My                       | God | art Thou." The cause                        | 1, 95/24  |
| that university ; of which university | God | is no part, but He                          | 1, 96/5   |
| to naught again. Then only            | God | is He which hath no                         | 1, 96/9   |
| to take such thing for                | God | as hath need of us                          | 1, 96/11  |
| we should not accept for              | God | , that is to say, for                       | 1, 96/12  |
| we to say, " My                       | God | art Thou." Sanctis qui                      | 1, 96/15  |
| marvellous His wills." After          | God | should we specially love them               | 1, 96/18  |
| which are nearest joined unto         | God | , as be the holy angels                     | 1, 96/19  |
| to our Lord, " My                     | God | art Thou," he addeth                        | 1, 96/21  |
| is called the land of                 | God | and the land of living                      | 1, 96/25  |
| in that heavenly country with         | God | and His holy saints. Multiplicatae          | 1, 97/8   |
| good folk have but one                | God | whom they worship, so evil                  | 1, 97/13  |
| less diligence serve our Lord         | God | than they serve their lord                  | 1, 97/24  |
| may have the possession of            | God | , in Whom all other things                  | 1, 98/21  |
| Dominus pars hereditatis meae?"       | God | is the part of mine                         | 1, 98/23  |
| we Christian people, to whom          | God | is promised for an inheritance              | 1, 98/24  |
| a man should promise himself          | God | for his inheritance, therefore the          | 1, 98/28  |
| ' O good Lord, my                     | God | , I know well that I                        | 1, 99/3   |
| felicity it is to have                | God | fall unto him as his                        | 1, 99/8   |
| that is given him of                  | God | to be the gift of                           | 1, 99/25  |
| to be the gift of                     | God | , therefor the prophet suingly saith        | 1, 99/25  |
| intendeth after reason to serve       | God | , and, that notwithstanding, yet sensuality | 1, 100/4  |
| have joyed in the living              | God | ." And for this the                         | 1, 100/9  |
| conspectu meo? " I provided           | God | always before my sight."                    | 1, 100/23 |
| For if a man had                      | God | always before his eyes as                   | 1, 100/23 |
| but only the pleasure of              | God | , he should shortly be perfect              | 1, 100/26 |
| clear beholding and fruition of       | God | , therefore it followeth, Adimplebis me     | 1, 102/6  |
| reward, that we may behold            | God | , and Jesus Christ Whom Thou                | 1, 102/17 |
| He was in form of                     | God | , yet of a bondman He                       | 1, 104/5  |
| wroth He Who that was                 | God | , and of all men the                        | 1, 104/9  |
| guide, Thy good work to               | God | let it be applied, Think                    | 1, 105/26 |
| ever a perpetual peace: For           | God | of His goodness and liberal                 | 1, 106/2  |

|  |                |  |           |
|--|----------------|--|-----------|
| Paul When he had seen                  | <b>God</b>     | in His perfect being, Lest               | 1, 107/26 |
| his soul: This did almighty            | <b>God</b>     | of His goodness provide To               | 1, 107/29 |
| take heed that he whom                 | <b>God</b>     | did love, And for His                    | 1, 107/31 |
| shadow. The great benefits of          | <b>God</b>     | . The death at our hand                  | 1, 108/21 |
| Impenitent Departing. If thou shouldst | <b>God</b>     | offend, think how therefore Thou         | 1, 110/10 |
| Dignity of Man. Remember how           | <b>God</b>     | hath made thee reasonable Like           | 1, 110/26 |
| mind. The Great Benefits of            | <b>God</b>     | . Beside that God thee bought            | 1, 111/14 |
| Benefits of God. Beside that           | <b>God</b>     | thee bought and formèd both              | 1, 111/15 |
| thee of slothful cowardice accuse:     | <b>God</b>     | will thee help if thou                   | 1, 112/8  |
| hast thy love set unto                 | <b>God</b>     | In thy remembrance this imprint          | 1, 113/10 |
| So should the lover of                 | <b>God</b>     | esteem that he Which all                 | 1, 113/25 |
| heavenly port Where he of              | <b>God</b>     | may have the glorious sight              | 1, 114/1  |
| So thou that wilt with                 | <b>God</b>     | get into favour Garnish thyself          | 1, 114/11 |
| love yset. Thus should of              | <b>God</b>     | the lover be content Any                 | 1, 114/26 |
| Rather than to be from                 | <b>God</b>     | absent, And glad to die                  | 1, 114/28 |
| Thus shouldst thou, that lovest        | <b>God</b>     | also, In thine heart wish                | 1, 115/11 |
| like manner the lover of               | <b>God</b>     | should, At the least in                  | 1, 115/26 |
| he would, Be present with              | <b>God</b>     | and conversant alway; For certes         | 1, 115/29 |
| God's magnificence, The lover of       | <b>God</b>     | should with all busy cure                | 1, 116/11 |
| the contrary. The lover of             | <b>God</b>     | should covet in like wise                | 1, 116/24 |
| blasphemy, Or anything spoken of       | <b>God</b>     | unreverently. The Ninth Property. A      | 1, 116/30 |
| should think the same. Of              | <b>God</b>     | likewise so wonderful and high           | 1, 117/6  |
| Here should the lover of               | <b>God</b>     | ensample take To have Him                | 1, 117/21 |
| remove His ardent mind from            | <b>God</b>     | , his heavenly love. The Eleventh        | 1, 117/27 |
| thine heart yset Upward to             | <b>God</b>     | , so well thyself endeavour, So          | 1, 118/22 |
| much for us before. Serve              | <b>God</b>     | for love, then, not for                  | 1, 119/5  |
| PRAYER OF PICUS MIRANDULA UNTO         | <b>GOD</b>     | holy God of dreadful majesty             | 1, 119/12 |
| PICUS MIRANDULA UNTO GOD holy          | <b>God</b>     | of dreadful majesty, Verily one          | 1, 119/13 |
| from heaven above And crucify          | <b>God</b>     | , that we, poor wretches we              | 1, 121/18 |
| as it were and by                      | <b>God's</b>   | commandment) severing the cradles of     | 1, 53/19  |
| picture That doth pertain to           | <b>God's</b>   | magnificence, The lover of God           | 1, 116/10 |
| feeleth eke the breast Of              | <b>God's</b>   | lover in prayer and meditation           | 1, 118/7  |
| very man: which in His                 | <b>Godhead</b> | was before all time begotten             | 1, 70/13  |
| the presence of the sovereign          | <b>Godhead</b> | so pray for us that                      | 1, 74/18  |
| country whose king is the              | <b>Godhead</b> | , whose law is charity, whose            | 1, 92/20  |
| I desire to have you                   | <b>godly</b>   | prosperous. These works, more profitable | 1, 50/23  |
| some (that were of more                | <b>godly</b>   | mind) to hear and to                     | 1, 59/1   |
| well of natural things as              | <b>godly</b>   | . And oftentimes in communication he     | 1, 66/7   |
| to exhort to Godward whose             | <b>godly</b>   | words so effectually wrought in          | 1, 67/23  |
| of counsel in some secret              | <b>godly</b>   | purpose which he intended to             | 1, 75/5   |
| then to heavenly things and            | <b>godly</b>   | (which neither eye hath seen             | 1, 78/10  |
| also that unworthy be More             | <b>godly</b>   | is, and more mercy therein               | 1, 120/10 |
| so evil folk have many                 | <b>gods</b>    | and idols, for they have                 | 1, 97/14  |
| delights which are evil peoples'       | <b>gods</b>    | , which we might yet lawfully            | 1, 98/10  |
| or an old woman to                     | <b>Godward</b> | (were it never so small                  | 1, 66/5   |
| communing virtuously to exhort to      | <b>Godward</b> | whose godly words so effectually         | 1, 67/23  |
| his flesh draw forth to                | <b>Godward</b> | , after those words of the               | 1, 100/6  |

|                                      |               |   |           |
|--------------------------------------|---------------|---|-----------|
| with labour do, The labour           | <b>goeth</b>  | , the goodness doth remain: If          | 1, 109/8  |
| him than bear him. The               | <b>golden</b> | mediocrity, the mean estate, is         | 1, 86/18  |
| unknown and strange tokens hath      | <b>gone</b>   | before or followeth the nativity        | 1, 53/17  |
| consider how far he had              | <b>gone</b>   | out of the way of                       | 1, 58/7   |
| to other that year a                 | <b>good</b>   | continuance and prosperous end of       | 1, 50/8   |
| mine heartily beloved sister, in     | <b>good</b>   | luck of this New Year                   | 1, 50/18  |
| works are such that truly,           | <b>good</b>   | sister, I suppose of the                | 1, 51/5   |
| joined they to them some             | <b>good</b>   | simple folk that should of              | 1, 57/2   |
| of them haply lacked not             | <b>good</b>   | mind, yet lacked they erudition         | 1, 57/6   |
| of divinity had approved as          | <b>good</b>   | and clean, and subscribed their         | 1, 57/8   |
| only that those conclusions were     | <b>good</b>   | and standing with the Faith             | 1, 57/14  |
| write, he committed (like a          | <b>good</b>   | Christian man) to the most              | 1, 57/17  |
| as to a market of                    | <b>good</b>   | doctrine, some for to move              | 1, 58/29  |
| wholesome lessons and instruction of | <b>good</b>   | living : which lessons were so          | 1, 59/2   |
| pleasure. To the fastening of        | <b>good</b>   | discipline in the minds of              | 1, 59/6   |
| both of their own nature             | <b>good</b>   | and also be spoken of                   | 1, 59/8   |
| Of these newer divines so            | <b>good</b>   | judgment he had, that it                | 1, 59/26  |
| he sold, and that so                 | <b>good</b>   | chepe that it seemed rather             | 1, 63/2   |
| trusted, since God is all            | <b>good</b>   | , that He would not suffer              | 1, 64/15  |
| while they live, and never           | <b>good</b>   | Faint when they be dead                 | 1, 65/18  |
| cunning man (but not so              | <b>good</b>   | as cunning) came to him                 | 1, 67/24  |
| shall (but if we take                | <b>good</b>   | heed make us drunk in                   | 1, 75/13  |
| thee from the purpose of             | <b>good</b>   | and virtuous living and (but            | 1, 79/20  |
| they should with thee by             | <b>good</b>   | living begin to be men                  | 1, 80/22  |
| by the leaving of thy                | <b>good</b>   | purpose, shamefully begin to be         | 1, 80/23  |
| and mine ignorances remember not,    | <b>good</b>   | Lord; but after Thy mercy               | 1, 82/27  |
| reward. If men for thy               | <b>good</b>   | living praise thee, thy virtue          | 1, 88/28  |
| mad men swerve from the              | <b>good</b>   | institution of thy life, namely         | 1, 89/29  |
| wickedness in vain. Thy ways,        | <b>good</b>   | Lord, show me, and Thy                  | 1, 92/4   |
| me Domine? " Keep me,                | <b>good</b>   | Lord." If any perfect                   | 1, 93/20  |
| to say, " Keep me,                   | <b>good</b>   | Lord " ; which word ‘                   | 1, 93/24  |
| me Deus,?" Keep me,                  | <b>good</b>   | Lord," when we remember                 | 1, 94/8   |
| nothing but that which is            | <b>good</b>   | for us, and that we                     | 1, 94/15  |
| thing that we require be             | <b>good</b>   | yet we ask it not                       | 1, 94/24  |
| he taketh for his chief              | <b>good</b>   | ; and that thing taketh he              | 1, 95/6   |
| taketh he for his chief              | <b>good</b>   | , which only had, though all            | 1, 95/6   |
| the world and all the                | <b>good</b>   | that is in earth and                    | 1, 95/18  |
| in earth and all the                 | <b>good</b>   | that is in heaven, he                   | 1, 95/19  |
| hath no need of our                  | <b>good</b>   | . Well ought we certainly to            | 1, 96/10  |
| the Hebrew text. For as              | <b>good</b>   | folk have but one God                   | 1, 97/12  |
| be the voice of every                | <b>good</b>   | Christian man: Dominus pars hereditatis | 1, 98/22  |
| hereditatem meam mihi? " Thou,       | <b>good</b>   | Lord, art He that shall                 | 1, 99/2   |
| he would say, ‘ O                    | <b>good</b>   | Lord, my God, I know                    | 1, 99/3   |
| suffer the flesh of a                | <b>good</b>   | man to be corrupted.'                   | 1, 101/23 |
| then, as the way of                  | <b>good</b>   | living bringeth us to perpetual         | 1, 101/32 |
| thy mind as oft with                 | <b>good</b>   | devotion How thou resemblest Christ     | 1, 103/25 |
| Thou takest occasion of some         | <b>good</b>   | virtuous act. Sometime he secretly      | 1, 105/21 |

|  |                 |                                      |           |
|--|-----------------|--------------------------------------|-----------|
| be thy sure guide, Thy                     | <b>good</b>     | work to God let it                   | 1, 105/26 |
| The peace of a a                           | <b>good</b>     | mind. shadow. The great benefits     | 1, 108/20 |
| Followers Grief and Heaviness. Any         | <b>good</b>     | work if thou with labour             | 1, 109/7  |
| thrall. The Peace of a                     | <b>Good</b>     | Mind. Why lovest thou so             | 1, 111/6  |
| serve and love Be very                     | <b>good</b>     | and very, amiable: Thirdly, of       | 1, 119/1  |
| own speed? Who is so                       | <b>good</b>     | , so lovely eke as He                | 1, 119/8  |
| all alone: We Thee beseech,                | <b>good</b>     | Lord, with woeful moan, Spare        | 1, 119/17 |
| in sundry wise? But thou,                  | <b>good</b>     | Lord, art He that sparest            | 1, 120/3  |
| unworthy findeth worthy maketh. Wherefore, | <b>good</b>     | Lord, that aye merciful art          | 1, 120/15 |
| have be thrall; Grant me,                  | <b>good</b>     | Lord and Creator of all              | 1, 122/2  |
| be such that for the                       | <b>goodly</b>   | matter (howsoever they be translated | 1, 51/10  |
| seemly and beauteous, of stature           | <b>goodly</b>   | and high, of flesh tender            | 1, 54/5   |
| dark world (to whom his                    | <b>goodly</b>   | conversation gave great light and    | 1, 74/14  |
| But all well fashioned, proper,            | <b>goodly</b>   | , clean: That in his person          | 1, 114/7  |
| Garnish thyself up in as                   | <b>goodly</b>   | wise As comely be, as                | 1, 114/12 |
| the especial provision and singular        | <b>goodness</b> | of almighty God, that by             | 1, 58/3   |
| almighty God, of Whose infinite            | <b>goodness</b> | all grace and virtue cometh          | 1, 62/19  |
| Thy mercy, Lord, for Thy                   | <b>goodness</b> | remember me." What thou              | 1, 82/28  |
| endless fruition of the infinite           | <b>goodness</b> | , both to soul and body              | 1, 83/20  |
| felicity standeth only in the              | <b>goodness</b> | of the mind and that                 | 1, 85/3   |
| to say, for the chief                      | <b>goodness</b> | , but only that thing which          | 1, 96/12  |
| which is the most sovereign                | <b>goodness</b> | of all things?and that               | 1, 96/13  |
| and that is not the                        | <b>goodness</b> | of any creature. Only therefore      | 1, 96/14  |
| world, how great is the                    | <b>goodness</b> | and charity of those blessed         | 1, 96/27  |
| by this meditation of the                  | <b>goodness</b> | of that heavenly country we          | 1, 97/3   |
| Of Whose grace undoubtedly all             | <b>goodness</b> | is. The Eighth Rule. In              | 1, 105/28 |
| peace: For God of His                      | <b>goodness</b> | and liberal mercy May grant          | 1, 106/2  |
| did almighty God of His                    | <b>goodness</b> | provide To preserve His servant      | 1, 107/29 |
| do, The labour goeth, the                  | <b>goodness</b> | doth remain: If thou do              | 1, 109/8  |
| laud and praise, Whose sovereign           | <b>goodness</b> | none heart may comprise, Whom        | 1, 116/26 |
| Thy grace. But this Thy                    | <b>goodness</b> | , wringeth us, alas, For we          | 1, 121/1  |
| voice declare and testify, Thy             | <b>goodness</b> | yet, Thy singular mercy, Thy         | 1, 121/12 |
| evil maketh matter of Thy                  | <b>goodness</b> | , love, O pity, our wealth           | 1, 121/23 |
| pity, our wealth aye providing,            | <b>goodness</b> | serving Thy servants in distress     | 1, 121/25 |
| pity, well nigh now thankless,             | <b>goodness</b> | , mighty, gracious and wise, And     | 1, 121/27 |
| whom strength of body or                   | <b>goods</b>    | of fortune magnified, but to         | 1, 68/8   |
| The executor of his moveable               | <b>goods</b>    | he made one Antony, his              | 1, 71/19  |
| soul from thee." These                     | <b>goods</b>    | then that thou hast gathered         | 1, 90/28  |
| hast no need of my                         | <b>goods</b>    | ." In these words he                 | 1, 95/23  |
| hath no need of our                        | <b>goods</b>    | . There is no creature but           | 1, 95/26  |
| is as true as the                          | <b>gospel</b>   | of Saint John. I would               | 1, 72/14  |
| madness not to believe the                 | <b>Gospel</b>   | , whose truth the blood of           | 1, 80/29  |
| doubt not but that the                     | <b>Gospel</b>   | is true, to live then                | 1, 81/4   |
| if these words of the                      | <b>Gospel</b>   | be true, that it is                  | 1, 81/6   |
| in another place of the                    | <b>Gospel</b>   | it is said : " Blessed               | 1, 82/6   |
| For we read in the                         | <b>gospel</b>   | of Luke that the apostles            | 1, 88/8   |
| that Christ saith in the                   | <b>Gospel</b>   | : " My friend, this night            | 1, 90/27  |

|  |                   |                                       |           |
|--|-------------------|---------------------------------------|-----------|
| known God nor obeyed His                 | <b>Gospel</b>     | , which (as the apostle saith         | 1, 91/10  |
| now (as Seneca saith) was                | <b>got</b>        | above fortune??as he which            | 1, 64/25  |
| if this worldly felicity were            | <b>got</b>        | to us with idleness and               | 1, 78/13  |
| that from the beginning he               | <b>got</b>        | not that virtue by himself            | 1, 93/29  |
| where he thought to have                 | <b>gotten</b>     | perpetual praise, there had he        | 1, 57/30  |
| Humanity. Under the rule and             | <b>governance</b> | of his mother he was                  | 1, 54/10  |
| of Whose infinite goodness all           | <b>grace</b>      | and virtue cometh. % Of               | 1, 62/19  |
| of October, the year of                  | <b>grace</b>      | M.cccclxxxij. The Argument of         | 1, 87/10  |
| Lord not only giveth thee                | <b>grace</b>      | well to live, but also                | 1, 87/25  |
| livest well He giveth thee               | <b>grace</b>      | to bear evil words of                 | 1, 87/26  |
| served if we have the                    | <b>grace</b>      | to suffer chiding, detraction, and    | 1, 88/25  |
| me to Thee by Thy                        | <b>grace</b>      | , Thou art He that shalt              | 1, 99/6   |
| plaints The aid of His                   | <b>grace</b>      | and His holy saints. The              | 1, 105/5  |
| gift of His Of Whose                     | <b>grace</b>      | undoubtedly all goodness is. The      | 1, 105/28 |
| peradventure shouldst thou lack the      | <b>grace</b>      | : Well ought we then be               | 1, 110/14 |
| is, That whoso bath the                  | <b>grace</b>      | to come thereby He judgeth            | 1, 113/20 |
| may offend or minish any                 | <b>grace</b>      | . So thou that wilt with              | 1, 114/10 |
| aye merciful art, Unto Thy               | <b>grace</b>      | and sovereign dignity We silly        | 1, 120/16 |
| by nature, children by Thy               | <b>grace</b>      | . But this Thy goodness, wringeth     | 1, 120/28 |
| us, alas, For we whom                    | <b>grace</b>      | had made Thy children dear            | 1, 121/2  |
| a year. But let Thy                      | <b>grace</b>      | , Thy grace that hath no              | 1, 121/5  |
| But let Thy grace, Thy                   | <b>grace</b>      | that hath no peer, Of                 | 1, 121/5  |
| many great gifts and singular            | <b>graces</b>     | : the Church had of him               | 1, 72/19  |
| to the happy continuance and             | <b>gracious</b>   | increase of virtue in your            | 1, 50/20  |
| mercy, Thy piteous heart, Thy            | <b>gracious</b>   | indulgence Nothing so clearly sheweth | 1, 121/13 |
| nigh now thankless, goodness, mighty,    | <b>gracious</b>   | and wise, And yet almost              | 1, 121/27 |
| goodness and liberal mercy May           | <b>grant</b>      | the gift, and eke thy                 | 1, 106/3  |
| almost vanquished with our vice.         | <b>Grant</b>      | , I Thee pray, such heat              | 1, 121/29 |
| of Thine may be equal;                   | <b>Grant</b>      | me from Satan's service to            | 1, 121/31 |
| longe to have be thrall;                 | <b>Grant</b>      | me, good Lord and Creator             | 1, 122/2  |
| thy remembrance this imprint and         | <b>grave</b>      | : As He in sovereign dignity          | 1, 113/11 |
| Picus, Earl of Mirandula, a              | <b>great</b>      | lord of Italy, an excellent           | 1, 49/3   |
| said John Picus, full of                 | <b>great</b>      | science, virtue, and wisdom: whose    | 1, 49/7   |
| themselves, had they never so            | <b>great</b>      | possessions : for honour is the       | 1, 51/30  |
| himself so honourable, for the           | <b>great</b>      | plenteous abundance of all such       | 1, 52/15  |
| John Francis, a lord of                  | <b>great</b>      | honour and authority. Of the          | 1, 53/1   |
| to the achieving of some                 | <b>great</b>      | thing. But to pass over               | 1, 53/21  |
| to pass over other, the                  | <b>great</b>      | Saint Ambrose: a swarm of             | 1, 53/22  |
| forward and backward to the              | <b>great</b>      | wonder of the hearers rehearse        | 1, 54/16  |
| effect of all that whole                 | <b>great</b>      | volume and made a book                | 1, 55/7   |
| cunning and little considering how       | <b>great</b>      | envy he should raise against          | 1, 55/26  |
| and philosophy as divinity, with         | <b>great</b>      | study picked and sought out           | 1, 56/2   |
| man, plenteous of substance and          | <b>great</b>      | doctrine, durst in the chief          | 1, 56/25  |
| thirteen questions, a work of            | <b>great</b>      | erudition and elegant and stuffed     | 1, 57/11  |
| marvellous fame, his excellent learning, | <b>great</b>      | riches and noble kindred, set         | 1, 58/12  |
| things seem to be of                     | <b>great</b>      | effect which be both of               | 1, 59/7   |
| inestimable treasure) we have lost.      | <b>Great</b>      | libraries?it is incredible to         | 1, 59/21  |

|                                    |       |                                     |           |
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| Fathers of the Church so           | great | knowledge he had, as it             | 1, 59/24  |
| subtle in disputations and had     | great | felicity therein, while he had      | 1, 60/4   |
| high stomach. But now a            | great | while he had bid such               | 1, 60/5   |
| truth in secret company without    | great | audience. But he said that          | 1, 60/19  |
| said that those disputations did   | great | hurt that were held openly          | 1, 60/20  |
| a marvellous fast memory; thirdly, | great | substance, by the which, to         | 1, 62/6   |
| lettered man (whom for his         | great | love towards him and the            | 1, 63/14  |
| in the remembrance of that         | great | benefit and for cleansing of        | 1, 64/2   |
| happen (fell there never so        | great | misadventure) he could never, as    | 1, 64/7   |
| lay that he had with               | great | travail and watch compiled. But     | 1, 64/9   |
| make him vainglorious; not his     | great | substance, not his noble blood      | 1, 64/21  |
| of his body, not the               | great | occasion of sin, were able          | 1, 64/22  |
| he saw many men with               | great | labour and money desire and         | 1, 65/2   |
| When another man offered him       | great | worldly promotion if he would       | 1, 65/6   |
| considered so many and so          | great | works as he had conceived           | 1, 65/27  |
| His lovers and friends with        | great | benignity and courtesy he entreated | 1, 67/21  |
| on a day for the                   | great | fame of his learning to             | 1, 67/25  |
| observances he gave no very        | great | force: we speak not of              | 1, 69/2   |
| fell, and after again with         | great | strength rose up into God           | 1, 69/10  |
| and people, well recordeth the     | great | benignity and singular courtesy of  | 1, 71/27  |
| whom God had heaped many           | great | gifts and singular graces: the      | 1, 72/18  |
| being kind enough for so           | great | benefices of God, or called         | 1, 72/27  |
| whom his goodly conversation gave  | great | light and after the dark            | 1, 74/15  |
| dread it. But rather how           | great | a wonder were this, if              | 1, 76/28  |
| of heaviness there is! How         | great | anguish, how much business and      | 1, 78/2   |
| pain. I pass over how              | great | peace and felicity it is            | 1, 78/21  |
| For it is verily a                 | great | madness not to believe the          | 1, 80/29  |
| drawing me forth and the           | great | love that I have had                | 1, 83/10  |
| himself with some of the           | great | princes of Italy, with whom         | 1, 84/1   |
| household with some of the         | great | princes of Italy, but I             | 1, 86/1   |
| plenteously but also nobly. These  | great | fortunes lift up a man              | 1, 86/14  |
| give you knowledge that after      | great | fervent labour with much watch      | 1, 87/4   |
| set hand to overcome the           | great | difficulty of the Arabic tongue     | 1, 87/7   |
| thy living well. Certainly, as     | great | a praise as it is                   | 1, 87/27  |
| them that are commendable, as      | great | a commendation it is to             | 1, 87/28  |
| if we be worthy so                 | great | worship before God that His         | 1, 88/12  |
| heaven, where all thing is         | great | . O happy rebukes, which make       | 1, 89/14  |
| wish them. Remember again how      | great | things be promised and prepared     | 1, 92/18  |
| home to us (which with             | great | desire we look for) we              | 1, 92/25  |
| if we inwardly consider how        | great | is the felicity of that             | 1, 96/26  |
| misery of this world, how          | great | is the goodness and charity         | 1, 96/27  |
| haply repute it for a              | great | presumption that a man should       | 1, 98/27  |
| righteous man then consider how    | great | a felicity it is to                 | 1, 99/8   |
| they be called to this             | great | felicity (as indeed all Christian   | 1, 99/16  |
| Then the prophet declareth how     | great | is the felicity of a                | 1, 101/3  |
| may no distress endure, And        | great | adventurers oft curse the dice      | 1, 106/17 |
| full low both small and            | great | To vile carrion and wretched        | 1, 108/11 |

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| a good mind. shadow. The                | <b>great</b>      | benefits of God. The death             | 1, 108/21 |
| of a virtuous mind. The                 | <b>Great</b>      | Benefits of God. Beside that           | 1, 111/14 |
| the victory shall be far                | <b>greater</b>    | than we can either hope                | 1, 77/18  |
| devils confessest. But a far            | <b>greater</b>    | madness is it, if thou                 | 1, 81/3   |
| is wont to be the                       | <b>greatest</b>   | inclination to concupiscence, not only | 1, 100/13 |
| more hated them and so                  | <b>greatly</b>    | abhorred them that, when Hercules      | 1, 60/6   |
| said also that such disputations        | <b>greatly</b>    | profited as were exercised with        | 1, 60/17  |
| admonish his familiar friends how       | <b>greatly</b>    | these mortal things bow and            | 1, 66/9   |
| the Latin authors as the                | <b>Greek</b>      | , and partly fetched out of            | 1, 56/3   |
| books as well Latin as                  | <b>Greek</b>      | and other tongues, he was              | 1, 62/7   |
| Chaldee and Arabic language, besides    | <b>Greek</b>      | and Latin, could make him              | 1, 64/20  |
| Christ, Joyeuce Leigh, Thomas More      | <b>greeting</b>   | in our Lord. It is                     | 1, 50/3   |
| of Mirandala to Andrew Corneas,         | <b>Greeting</b>   | . Ye exhort me by your                 | 1, 84/14  |
| Mirandula to Francis his Nephew         | <b>Greeting</b>   | in the Lord. Happy art                 | 1, 87/23  |
| with comely reds, his eyes              | <b>grey</b>       | and quick of look, his                 | 1, 54/7   |
| need sustain Sorrow, adversity, labour, | <b>grief</b>      | , and pain. The Second Rule            | 1, 102/27 |
| that oft hath known What                | <b>grief</b>      | it is by long experience               | 1, 107/17 |
| fear of impenitent The followers        | <b>grief</b>      | and. departing. heaviness. Eternal joy | 1, 108/17 |
| and suddenly past. The Followers        | <b>Grief</b>      | and Heaviness. Any good work           | 1, 109/6  |
| fervent, There may no trouble,          | <b>grief</b>      | , or sorrow fall, But that             | 1, 114/20 |
| or smart, Loss, adversity, trouble,     | <b>grief</b>      | , or pain: And of his                  | 1, 115/7  |
| not adread) Half the dolour,            | <b>grief</b>      | and adversity That He already          | 1, 115/16 |
| hand when it shall haply                | <b>grieve</b>     | him to see the life                    | 1, 52/27  |
| their master. Certainly always they     | <b>grieve</b>     | and vex him and rather                 | 1, 86/17  |
| the world anything that is              | <b>grievous</b>   | or bitter, let this sweet              | 1, 88/14  |
| pleasant hope, now dread and            | <b>grievous</b>   | fear, Now perfect bliss, now           | 1, 117/30 |
| of us, shall we so                      | <b>grievously</b> | take it that lest they                 | 1, 88/20  |
| to be sure from the                     | <b>grins</b>      | of the devil, from the                 | 1, 82/17  |
| before Him flat to the                  | <b>ground</b>     | with an humble affection of            | 1, 82/22  |
| we not only should not                  | <b>grudge</b>     | But eke be glad and                    | 1, 103/15 |
| thy breast cleaveth behind With         | <b>grudge</b>     | of heart and heaviness of              | 1, 109/13 |
| a man hath nothing that                 | <b>grudgeth</b>   | his conscience nor is not              | 1, 78/23  |
| any regard To any profit,               | <b>guerdon</b>    | or reward. So thou likewise            | 1, 118/20 |
| like drunken men without a              | <b>guide</b>      | wander hither and thither, in          | 1, 90/8   |
| let humility be thy sure                | <b>guide</b>      | , Thy good work to God                 | 1, 105/25 |
| into all mischief, as blind             | <b>guides</b>     | of blind men, till that                | 1, 90/25  |
| full of envy, manslaughter, contention, | <b>guile</b>      | , and malice, backbiters, odious to    | 1, 80/7   |
| wretches and wash away our              | <b>guilt</b>      | That we be not by                      | 1, 119/18 |
| children dear, Are made Thy             | <b>guilty</b>     | folk by our trespass; Sin              | 1, 121/3  |
| our trespass; Sin hath us               | <b>guilty</b>     | made this many a year                  | 1, 121/4  |
| words of the apostle : Quid             | <b>habes</b>      | quod non accepisti?? " What            | 1, 94/2   |
| consolation: Si mundus vos olio         | <b>habet</b>      | , scitote quia priorem me vobis        | 1, 88/15  |
| thither where, after the long           | <b>habitation</b> | with the inhabitants of this           | 1, 74/13  |
| quia priorem me vobis odio              | <b>habuit</b>     | " If the world,"                       | 1, 88/16  |
| to cleanse, and though thou             | <b>haddest</b>    | space, Yet peradventure shouldst thou  | 1, 110/13 |
| proud thereof, as though thou           | <b>hadst</b>      | not received it? Two words             | 1, 94/5   |
| the words of Saint John,                | <b>Haec</b>       | est tote merces, ut videamus           | 1, 102/15 |

|                                   |               |                                      |           |
|-----------------------------------|---------------|--------------------------------------|-----------|
| teeth white and even, his         | <b>hair</b>   | yellow and not too picked            | 1, 54/7   |
| shaft sustain (be not adread)     | <b>Half</b>   | the dolour, grief and adversity      | 1, 115/16 |
| there cometh none in your         | <b>hand</b>   | more profitable, neither to the      | 1, 51/6   |
| occasion to take it in            | <b>hand</b>   | when it shall haply grieve           | 1, 52/26  |
| the reader no longer in           | <b>hand</b>   | , we will speak of his               | 1, 61/7   |
| Jerome saith) put forth their     | <b>hand</b>   | to poor folk, but with               | 1, 63/26  |
| letters subscribed with his own   | <b>hand</b>   | full of such humanity and            | 1, 72/5   |
| with a free and liberal           | <b>hand</b>   | unto poor people, and for            | 1, 73/14  |
| aside) take ever in thine         | <b>hand</b>   | , I heartily pray thee. Thou         | 1, 83/2   |
| to thyself, than if thy           | <b>hand</b>   | cease not day nor night              | 1, 83/4   |
| and now have I set                | <b>hand</b>   | to overcome the great difficulty     | 1, 87/6   |
| that the death lieth at           | <b>hand</b>   | . Remember that all the time         | 1, 92/7   |
| He is on my right                 | <b>hand</b>   | that I be not moved                  | 1, 101/2  |
| shall be on Thy right             | <b>hand</b>   | for ever " ;?he saith                | 1, 102/11 |
| saith ' on Thy right              | <b>hand</b>   | ' because that our felicity          | 1, 102/12 |
| in heaven on the right            | <b>hand</b>   | of His Father's majesty, after       | 1, 102/14 |
| over that take valiantly on       | <b>hand</b>   | To vanquish him and put              | 1, 105/17 |
| EVERY MAN SHOULD HAVE AT          | <b>HAND</b>   | WHEN THE PLEASURE OF A               | 1, 108/14 |
| God. The death at our             | <b>hand</b>   | and The painful cross of             | 1, 108/22 |
| the wall. Death at our            | <b>Hand</b>   | and Unaware. Consider well that      | 1, 110/1  |
| and unaware: He lieth at          | <b>hand</b>   | and shall us enterprise We           | 1, 110/7  |
| a moment in Thine angry           | <b>hand</b>   | . Who is not born in                 | 1, 119/26 |
| in this wise into the             | <b>hands</b>  | of our Saviour he gave               | 1, 71/21  |
| us as it were in                  | <b>hands</b>  | more easily, which shall obey        | 1, 86/19  |
| gall. If thou withdraw thine      | <b>handès</b> | and forbear The ravin of             | 1, 104/1  |
| remember then How His innocent    | <b>handès</b> | nailed were. If thou be              | 1, 104/3  |
| why do we then ever               | <b>hang</b>   | upon the judgment and opinion        | 1, 81/10  |
| in hand when it shall             | <b>haply</b>  | grieve him to see the                | 1, 52/26  |
| they thought that it should       | <b>haply</b>  | deface their fame and diminish       | 1, 56/23  |
| impugnacion, though some of them  | <b>haply</b>  | lacked not good mind, yet            | 1, 57/6   |
| needy people such as himself      | <b>haply</b>  | could not come by the                | 1, 63/21  |
| from the labour, or thinking      | <b>haply</b>  | that the religion had no             | 1, 73/1   |
| for that some man might           | <b>haply</b>  | repute it for a great                | 1, 98/26  |
| battle, Shall thee no more        | <b>haply</b>  | for very shame assail. But           | 1, 106/5  |
| in very jeopardous case: For      | <b>haply</b>  | thou shouldst not live an            | 1, 110/12 |
| and day, And if it                | <b>haply</b>  | so befall that he May                | 1, 115/21 |
| other folks wont commonly to      | <b>happen</b> | contrary, for they that are          | 1, 54/18  |
| his nephew that whatsoever should | <b>happen</b> | (fell there never so great           | 1, 64/7   |
| love and zeal to the              | <b>happy</b>  | continuance and gracious increase of | 1, 50/20  |
| occasion of heaviness. O very     | <b>happy</b>  | mind, which none adversity might     | 1, 64/16  |
| list ourselves to vanquish. Very  | <b>happy</b>  | is a Christian man, since            | 1, 77/16  |
| be less if thou be                | <b>happy</b>  | with few, nor thy pain               | 1, 81/23  |
| if thou covet to be               | <b>happy</b>  | at the last - let                    | 1, 82/19  |
| Nephew Greeting in the Lord.      | <b>Happy</b>  | art thou, my son, when               | 1, 87/24  |
| I call thee not therefore         | <b>happy</b>  | because this false reproof is        | 1, 88/2   |
| if we be not so                   | <b>happy</b>  | to suffer for virtue and             | 1, 88/23  |
| all thing is great. O             | <b>happy</b>  | rebukes, which make sure that        | 1, 89/15  |



|                                    |                 |   |           |
|------------------------------------|-----------------|---|-----------|
| adoption whereof they should be    | <b>happy</b>    | , either they shall have utterly            | 1, 90/17  |
| things lack, he thinketh himself   | <b>happy</b>    | , and which only lacking, though            | 1, 95/7   |
| joyful is and fain, And            | <b>happy</b>    | thinketh himself that he may                | 1, 115/9  |
| he had, as it were                 | <b>hard</b>     | for him to have that                        | 1, 59/24  |
| true, that it is very              | <b>hard</b>     | for a rich man to                           | 1, 81/6   |
| BATTLE Whoso to virtue esteemeth   | <b>hard</b>     | the way Because we must                     | 1, 102/21 |
| To desire also to suffer           | <b>harm</b>     | for his love, and to                        | 1, 112/16 |
| is very Health. That thou          | <b>hast</b>     | had many evil occasions after               | 1, 76/24  |
| the virtuous purpose that thou     | <b>hast</b>     | taken, there is no cause                    | 1, 76/26  |
| forth thy journey as thou          | <b>hast</b>     | begun, and of their wickedness              | 1, 90/4   |
| These goods then that thou         | <b>hast</b>     | gathered, whose shall they be               | 1, 90/28  |
| God, Whom of old thou              | <b>hast</b>     | begun to fear. At Ferrara                   | 1, 92/28  |
| quod non accepisti?? " What        | <b>hast</b>     | thou that thou hast not                     | 1, 94/3   |
| What hast thou that thou           | <b>hast</b>     | not received?" And if                       | 1, 94/3   |
| received?" And if thou             | <b>hast</b>     | received it, why art thou                   | 1, 94/4   |
| non eges? " For Thou               | <b>hast</b>     | no need of my goods                         | 1, 95/23  |
| fecisti vies vitae? " Thou         | <b>hast</b>     | made the ways of life                       | 1, 102/4  |
| and Jesus Christ Whom Thou         | <b>hast</b>     | sent " : to which reward                    | 1, 102/17 |
| well the pleasure that thou        | <b>hast</b>     | , Stand it in touching or                   | 1, 108/28 |
| shalt it find, when thou           | <b>hast</b>     | all cast, Little, simple, short             | 1, 109/4  |
| formèd both Many a benefit         | <b>hast</b>     | thou received of His: Though                | 1, 111/16 |
| have any. So thou that             | <b>hast</b>     | thy love set unto God                       | 1, 113/10 |
| reward. So thou likewise that      | <b>hast</b>     | thine heart yset Upward to                  | 1, 118/21 |
| of Picus, in all convenient        | <b>haste</b>    | he sent him two of                          | 1, 72/2   |
| be multiplied, and after they      | <b>hasted</b>   | . " These words the prophet                 | 1, 97/10  |
| it followeth, " After they         | <b>hasted</b>   | , " that is to say                          | 1, 97/20  |
| " saith our Lord, "                | <b>hate</b>     | you, know ye that it                        | 1, 88/16  |
| every day more and more            | <b>hated</b>    | them and so greatly abhorred                | 1, 60/6   |
| was nothing that he more           | <b>hated</b>    | and abhorred, considering that they         | 1, 61/1   |
| saith) an affinity. What he        | <b>Hated</b>    | and what he Loved. There                    | 1, 68/12  |
| you, know ye that it               | <b>hated</b>    | Me before you." If                          | 1, 88/17  |
| " If the world, then,              | <b>hated</b>    | Him by Whom the world                       | 1, 88/17  |
| to suffer chiding, detraction, and | <b>hatred</b>   | of wicked men, lest that                    | 1, 88/26  |
| seeking weary us, in the           | <b>having</b>   | blindeth us, in the losing                  | 1, 79/1   |
| all the advantage that ye          | <b>hawk</b>     | after, and all the favour                   | 1, 86/24  |
| the last he shook his              | <b>head</b>     | and a little smiling he                     | 1, 68/19  |
| beware shall throw thee down       | <b>headlong</b> | . But among all things the                  | 1, 79/21  |
| that side, they run forth          | <b>headlong</b> | into all mischief, as blind                 | 1, 90/25  |
| beastly desires they run forth     | <b>headlong</b> | unadvisedly, without any consideration. And | 1, 97/22  |
| his Nephew by his Brother,         | <b>Health</b>   | in him that is very                         | 1, 76/23  |
| in him that is very                | <b>Health</b>   | . That thou hast had many                   | 1, 76/23  |
| words. If thou love thine          | <b>health</b>   | , if thou desire to be                      | 1, 82/16  |
| Flee if thou love thine            | <b>health</b>   | , flee as far as thou                       | 1, 91/22  |
| For though honour fail, and        | <b>health</b>   | and strength and friends, so                | 1, 95/10  |
| offices and honours, what an       | <b>heap</b>     | of heaviness there is! How                  | 1, 78/2   |
| man in whom God had                | <b>heaped</b>   | many great gifts and singular               | 1, 72/18  |
| daily then gape after the          | <b>heaping</b>  | up of riches? And if                        | 1, 81/7   |

|                                       |                 |                                      |           |
|---------------------------------------|-----------------|--------------------------------------|-----------|
| that they might seem by               | <b>heaps</b>    | as a plenteous stream to             | 1, 61/17  |
| of more godly mind) to                | <b>hear</b>     | and to take the wholesome            | 1, 59/1   |
| all the audience rejoiced to          | <b>hear</b>     | him, for it were not                 | 1, 60/13  |
| intent that they which shall          | <b>hear</b>     | his virtue may have occasion         | 1, 62/17  |
| that, certainly He shall not          | <b>hear</b>     | thee when thou callest on            | 1, 82/1   |
| callest on Him, if thou               | <b>hear</b>     | not first the poor man               | 1, 82/2   |
| than mercenary. Who may well          | <b>hear</b>     | this, who may suffer it              | 1, 85/24  |
| sure hope that God shall              | <b>hear</b>     | us, our prayers shall never          | 1, 94/16  |
| Coveteth and longeth evermore to      | <b>hear</b>     | The honour, laud, commendation and   | 1, 116/18 |
| in no manner Endure to                | <b>hear</b>     | that therefrom mighten vary Or       | 1, 116/22 |
| covet in like wise To                 | <b>hear</b>     | His honour, worship, laud and        | 1, 116/25 |
| that the verses which he              | <b>heard</b>    | once read he would again             | 1, 54/15  |
| hath seen nor ear bath                | <b>heard</b>    | nor heart hath thought) to           | 1, 78/10  |
| the great wonder of the               | <b>hearers</b>  | rehearse, and over that would        | 1, 54/16  |
| in the minds of the                   | <b>hearers</b>  | , those things seem to be            | 1, 59/7   |
| so effectually wrought in the         | <b>hearers</b>  | that where a cunning man             | 1, 67/24  |
| the asker, or else God                | <b>heareth</b>  | not our prayer because that          | 1, 94/23  |
| learned men than for open             | <b>hearing</b>  | of common people, which for          | 1, 57/26  |
| against the realm of Naples,          | <b>hearing</b>  | of the sickness of Picus             | 1, 72/2   |
| eloquence should, with an ardent      | <b>heart</b>    | , in time to come worship            | 1, 53/13  |
| blood could blow up his               | <b>heart</b>    | , not the beauty of his              | 1, 64/22  |
| me the secrets of his                 | <b>heart</b>    | : in which I perceived that          | 1, 72/23  |
| nor ear bath heard nor                | <b>heart</b>    | hath thought) to be drawn            | 1, 78/10  |
| — " The wicked man's                  | <b>heart</b>    | is like a stormy sea                 | 1, 79/6   |
| " Let enter into thine                | <b>heart</b>    | an holy pride and have               | 1, 80/19  |
| of the inwardness of throe            | <b>heart</b>    | cry these words of the               | 1, 82/23  |
| I could find in my                    | <b>heart</b>    | in this matter to assent             | 1, 84/21  |
| none that can set their               | <b>heart</b>    | at rest, and for that                | 1, 97/17  |
| Lest such revelation should his       | <b>heart</b>    | extol, His flesh was suffered        | 1, 107/27 |
| cleaveth behind With grudge of        | <b>heart</b>    | and heaviness of mind. The           | 1, 109/13 |
| vein, Think on His precious           | <b>heart</b>    | carvèd in twain, Think how           | 1, 111/27 |
| On whom he hath his                   | <b>heart</b>    | and love yset. Thus should           | 1, 114/25 |
| lover content is in his               | <b>heart</b>    | But coveteth eke and longeth         | 1, 115/4  |
| lovest God also, In thine             | <b>heart</b>    | wish, covet and be glad              | 1, 115/12 |
| praise, Whose sovereign goodness none | <b>heart</b>    | may comprise, Whom hell, earth       | 1, 116/26 |
| On whomsoever he hath his             | <b>heart</b>    | ybent, That in that person           | 1, 116/33 |
| Diversely passioned is the lover's    | <b>heart</b>    | : Now pleasant hope, now dread       | 1, 117/29 |
| thou likewise that hast thine         | <b>heart</b>    | yset Upward to God, so               | 1, 118/21 |
| thee bind, But only faithful          | <b>heart</b>    | and loving mind. Wageless to         | 1, 118/27 |
| silly wretches cry with humble        | <b>heart</b>    | : Our sins forget and our            | 1, 120/17 |
| Thy singular mercy, Thy piteous       | <b>heart</b>    | , Thy gracious indulgence Nothing so | 1, 121/13 |
| pray, such heat into mine             | <b>heart</b>    | That to this love of                 | 1, 121/29 |
| Thy love set all mine                 | <b>heart</b>    | afire; That when the journey         | 1, 122/4  |
| us " ) I therefore, mine              | <b>heartily</b> | beloved sister, in good luck         | 1, 50/18  |
| ever in thine hand, I                 | <b>heartily</b> | pray thee. Thou mayest do            | 1, 83/3   |
| of men ! Oh the blind                 | <b>hearts</b>   | ! Who seeth not more clear           | 1, 79/14  |
| Well ought we then our                | <b>heartès</b>  | fence and close Against vainglory    | 1, 108/3  |

|                                      |                 |  |           |
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| time; Which suffered hunger, thirst. | <b>heat</b>     | . cold. labour, travail, and watch       | 1, 70/18  |
| a fire In the fervent                | <b>heat</b>     | of his desire. Here should               | 1, 117/20 |
| Grant, I Thee pray, such             | <b>heat</b>     | into mine heart That to                  | 1, 121/29 |
| of men from earth into               | <b>heaven</b>   | . Of his Person. He was                  | 1, 54/2   |
| hell or lifted up into               | <b>heaven</b>   | . Wherefore he exhorted them to          | 1, 66/12  |
| persons that the Queen of            | <b>heaven</b>   | came to him that night                   | 1, 71/12  |
| he should have had in                | <b>heaven</b>   | . Notwithstanding, the most benign Judge | 1, 73/11  |
| inaccessible and infinite light of   | <b>heaven</b>   | , where he may in the                    | 1, 74/17  |
| the way lay open to                  | <b>heaven</b>   | without sweat, as though that            | 1, 77/1   |
| and forgetting our own country,      | <b>heaven</b>   | , and our heavenly Father, where         | 1, 79/9   |
| stipend of hell, fighting against    | <b>heaven</b>   | , against our Lord God and               | 1, 79/26  |
| to enter the kingdom of              | <b>heaven</b>   | , - why do we daily                      | 1, 81/7   |
| strait gate that leadeth to          | <b>heaven</b>   | and take no heed what                    | 1, 81/19  |
| misery be lifted up into             | <b>heaven</b>   | ; that is to say, almsdeeds              | 1, 81/26  |
| reward shall be plenteous in         | <b>heaven</b>   | when men speak, evil to                  | 1, 88/5   |
| it shall be less in                  | <b>heaven</b>   | , where all thing is great               | 1, 89/14  |
| He shall show Himself from           | <b>heaven</b>   | with the angels of His                   | 1, 91/8   |
| the most benign Father of            | <b>heaven</b>   | , crying with the prophet : Ad           | 1, 91/24  |
| bereave us the kingdom of            | <b>heaven</b>   | ; how false the fleshly pleasures        | 1, 92/11  |
| the good that is in                  | <b>heaven</b>   | , he would not once offend               | 1, 95/19  |
| are in their country of              | <b>heaven</b>   | . Therefore, after that he had           | 1, 96/20  |
| wit, in the country of               | <b>heaven</b>   | , which is called the land               | 1, 96/24  |
| wholly have his mind into            | <b>heaven</b>   | ward and the more purely                 | 1, 98/13  |
| " knowing that after death           | <b>heaven</b>   | is made ready for him                    | 1, 101/7  |
| of Christ, Which sitteth in          | <b>heaven</b>   | on the right hand of                     | 1, 102/13 |
| and vain To look for                 | <b>heaven</b>   | with pleasure and delight. Since         | 1, 103/8  |
| chose, Ravished into the third       | <b>heaven</b>   | above, Yet stood in peril                | 1, 108/1  |
| in earth, his mind in                | <b>heaven</b>   | . The Seventh Property. There is         | 1, 115/32 |
| hell, earth, and all the             | <b>heaven</b>   | obeys, Whose perfect lover ought         | 1, 116/27 |
| work all creatures be, Which         | <b>heaven</b>   | and earth directest all alone            | 1, 119/16 |
| draw down into earth from            | <b>heaven</b>   | above And crucify God, that              | 1, 121/17 |
| nor to the desiring of               | <b>heavenly</b> | felicity : whichworks I would require    | 1, 51/9   |
| the fire aspire upward to            | <b>heavenly</b> | things, and whose fiery eloquence        | 1, 53/12  |
| changed into the desire of           | <b>heavenly</b> | joys, and despising the blast            | 1, 58/17  |
| knot unto Christ and His             | <b>heavenly</b> | citizens. How he eschewed Dignities      | 1, 64/28  |
| of our Lord in the                   | <b>heavenly</b> | joy, yet is it not                       | 1, 73/16  |
| and look we then to                  | <b>heavenly</b> | things and godly (which neither          | 1, 78/9   |
| God might reign nor those            | <b>heavenly</b> | citizens live without us? Certainly      | 1, 78/12  |
| own country, heaven, and our         | <b>heavenly</b> | Father, where we were free-born          | 1, 79/10  |
| privily in them a certain            | <b>heavenly</b> | strength, quick and effectual, which     | 1, 83/6   |
| of the goodness of that              | <b>heavenly</b> | country we should win this               | 1, 97/3   |
| we may reign in that                 | <b>heavenly</b> | country with God and His                 | 1, 97/8   |
| intend unto the contemplation of     | <b>heavenly</b> | things. And forasmuch as some            | 1, 98/15  |
| resort Unto that blessed, joyful,    | <b>heavenly</b> | port Where he of God                     | 1, 113/29 |
| After this valley dark, the          | <b>heavenly</b> | light, And of his love                   | 1, 115/1  |
| ardent mind from God, his            | <b>heavenly</b> | love. The Eleventh Property. Diversely   | 1, 117/27 |
| love and pity, thus, O               | <b>heavenly</b> | King, Our evil maketh matter             | 1, 121/22 |

|                                     |                   |  |           |
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| as though he beheld the             | <b>heavens</b>    | open. And all that came                | 1, 71/17  |
| God while thou labourest to         | <b>heavenward</b> | , that when thou comest home           | 1, 92/24  |
| to have that occasion of            | <b>heaviness</b>  | . O very happy mind, which             | 1, 64/16  |
| was taken. What sorrow and          | <b>heaviness</b>  | his departing out of this              | 1, 71/24  |
| honours, what an heap of            | <b>heaviness</b>  | there is! How great anguish            | 1, 78/2   |
| The followers grief and. departing. | <b>heaviness</b>  | . Eternal joy, eternal pain. The       | 1, 108/18 |
| past. The Followers Grief and       | <b>Heaviness</b>  | . Any good work if thou                | 1, 109/6  |
| With grudge of heart and            | <b>heaviness</b>  | of mind. The Loss of                   | 1, 109/13 |
| is to say, Where his                | <b>heavy</b>      | body nil be brought He                 | 1, 115/24 |
| not the knowledge of the            | <b>Hebrew</b>     | , Chaldee and Arabic language, besides | 1, 64/19  |
| I have learned both the             | <b>Hebrew</b>     | language and the Chaldee, and          | 1, 87/5   |
| so it is in the                     | <b>Hebrew</b>     | text. For as good folk                 | 1, 97/12  |
| the secret mysteries of the         | <b>Hebrews</b>    | , Chaldees and Arabians, and many      | 1, 56/4   |
| but if we take good                 | <b>heed</b>       | make us drunk in the                   | 1, 75/14  |
| to heaven and take no               | <b>heed</b>       | what thing may men do                  | 1, 81/20  |
| remember, we should evermore take   | <b>heed</b>       | that our meditations be not            | 1, 96/30  |
| of pride. And here take             | <b>heed</b>       | that he whom God did                   | 1, 107/31 |
| one Antony, his brother. The        | <b>heir</b>       | of his lands he made                   | 1, 71/20  |
| might they leave to their           | <b>heirs</b>      | that thing which they had              | 1, 52/4   |
| Chapter of Friars Preachers was     | <b>held</b>       | there, long it was ere                 | 1, 60/10  |
| did great hurt that were            | <b>held</b>       | openly to the ostentation of           | 1, 60/20  |
| people, among them be not           | <b>held</b>       | honourable. All that ever the          | 1, 86/9   |
| broad way that leadeth to           | <b>hell</b>       | . What thing was there of              | 1, 64/24  |
| we be thrown down into              | <b>hell</b>       | or lifted up into heaven               | 1, 66/12  |
| death, under the stipend of         | <b>hell</b>       | , fighting against heaven, against our | 1, 79/26  |
| that we less fear than              | <b>hell</b>       | , or that we less hope                 | 1, 81/16  |
| condemneth to the fire of           | <b>hell</b>       | . Finally, if the world fawn           | 1, 89/8   |
| may cast the soul into              | <b>hell</b>       | ." How much less, then                 | 1, 91/17  |
| not leave my soul in                | <b>hell</b>       | ." Also where the prophet              | 1, 101/18 |
| none heart may comprise, Whom       | <b>hell</b>       | , earth, and all the heaven            | 1, 116/27 |
| with his own money ever             | <b>help</b>       | poor folk and give maidens             | 1, 63/16  |
| prayers, alms, and other suffrages, | <b>help</b>       | him." These things this                | 1, 73/23  |
| their charity upon him to           | <b>help</b>       | to speed him thither where             | 1, 74/13  |
| may we do without the               | <b>help</b>       | of God, or how shall                   | 1, 81/27  |
| God, or how shall He                | <b>help</b>       | us if He be not                        | 1, 81/28  |
| cowardice accuse: God will thee     | <b>help</b>       | if thou do not refuse                  | 1, 112/8  |
| other tongues, he was especially    | <b>helped</b>     | . Seven thousand ducats he had         | 1, 62/7   |
| but that is wholesome and           | <b>helping</b>    | to the salvation of the                | 1, 94/22  |
| shall continually desire to be      | <b>hence</b>      | , that we were there. These            | 1, 96/29  |
| offence Impenitent lest we departen | <b>hence</b>      | . Eternal Reward, Eternal Pain. Thou   | 1, 110/16 |
| thee wisely with thine host ;       | <b>Hence</b>      | must thou needs depart naked           | 1, 110/20 |
| be sure By his departing            | <b>hence</b>      | for to procure, After this             | 1, 114/30 |
| greatly abhorred them that, when    | <b>Hercules</b>   | Estensis, Duke of Ferrara, first       | 1, 60/7   |
| nothing to speak, forasmuch as      | <b>hereafter</b>  | we peruse the course of                | 1, 51/2   |
| to give some other man              | <b>hereafter</b>  | (that can do it better                 | 1, 52/25  |
| shall be that we shall              | <b>hereafter</b>  | live in, whether we be                 | 1, 66/11  |
| if ye have it, or                   | <b>hereafter</b>  | if ye be now not                       | 1, 67/17  |

|  |                    |                                      |           |
|--|--------------------|--------------------------------------|-----------|
| study, that I may thereby              | <b>hereafter</b>   | be tossed in the flood               | 1, 86/25  |
| to devise: I mean not                  | <b>hereby</b>      | that thou shouldest arise And        | 1, 114/15 |
| ceciderunt mihi in praeclaris : etenim | <b>hereditas</b>   | mea praeclara est mihi. Benedicam    | 1, 93/10  |
| therefore the prophet saith seemingly, | <b>Hereditas</b>   | mea praeclara est mihi -             | 1, 99/19  |
| mei: to es qui restitues               | <b>hereditatem</b> | meam mihi. Funes ceciderunt mihi     | 1, 93/9   |
| thereto, Tu es qui restitues           | <b>hereditatem</b> | meam mihi? " Thou, good              | 1, 99/1   |
| per labia mea. Dominos pars            | <b>hereditatis</b> | meae et calicis mei: to              | 1, 93/8   |
| the prophet addeth, Dominus pars       | <b>hereditatis</b> | meae? Our Lord is the                | 1, 98/18  |
| good Christian man: Dominus pars       | <b>hereditatis</b> | meae?" God is the                    | 1, 98/23  |
| nine hundred questions, suspect of     | <b>heresy</b>      | . Then joined they to them           | 1, 57/2   |
| the Resort unto him Therefore.         | <b>Hereupon</b>    | shortly the fame of his              | 1, 58/25  |
| eyes of mortal people be               | <b>hid</b>         | . We have oftentimes read that       | 1, 53/16  |
| and flying up on high,                 | <b>hiding</b>      | themselves among the clouds, escaped | 1, 53/25  |
| again and flying up on                 | <b>high</b>        | , hiding themselves among the clouds | 1, 53/25  |
| beauteous, of stature goodly and       | <b>high</b>        | , of flesh tender and soft           | 1, 54/5   |
| end had Picus of his                   | <b>high</b>        | mind and proud purpose, that         | 1, 57/29  |
| therein, while he had that             | <b>high</b>        | stomach. But now a great             | 1, 60/4   |
| of his (which evermore on              | <b>high</b>        | cleaved first in contemplation and   | 1, 67/7   |
| and vile earthly trifles. His          | <b>high</b>        | steward came on a time               | 1, 67/10  |
| both to rich and poor,                 | <b>high</b>        | and low, well testifieth the         | 1, 71/25  |
| fortunes lift up a man                 | <b>high</b>        | and set him out to                   | 1, 86/15  |
| by mine own strength so                | <b>high</b>        | to have Thee in possession           | 1, 99/5   |
| God likewise so wonderful and          | <b>high</b>        | All thing esteem and judge           | 1, 117/6  |
| wife, Alone into his Lordés            | <b>high</b>        | presence, He may Thee find           | 1, 122/8  |
| fire ever draweth to the               | <b>highest</b>     | ) he could never bring about         | 1, 56/13  |
| some time followed the crooked         | <b>hills</b>       | of delicious pleasure. To the        | 1, 59/5   |
| things which we do for                 | <b>hire</b>        | or reward. Then he maketh            | 1, 84/8   |
| men without a guide wander             | <b>hither</b>      | and thither, in obscure darkness     | 1, 90/8   |
| est mihi ne commovear. Propter         | <b>hoc</b>         | laetatum est cor meum et             | 1, 93/14  |
| rehearse, and over that would          | <b>hold</b>        | it in sure remembrance; which        | 1, 54/17  |
| it, more fast and surely               | <b>hold</b>        | it. Of his Study in                  | 1, 54/21  |
| Universally. But because we will       | <b>hold</b>        | the reader no longer in              | 1, 61/7   |
| The words of Neoptolemus they          | <b>hold</b>        | utterly for a sure decree            | 1, 84/28  |
| kindled in vain love and               | <b>holden</b>      | in voluptuous use of women           | 1, 58/9   |
| my well-beloved Angel, what madness    | <b>holdeth</b>     | us. Love God (while we               | 1, 66/19  |
| to be a beast. There                   | <b>holdeth</b>     | me sometimes, by almighty God        | 1, 80/24  |
| which it did begin, It                 | <b>holdeth</b>     | on the course and will               | 1, 109/27 |
| thee than teach thee, which            | <b>holding</b>     | myself content with my books         | 1, 78/4   |
| as well in cunning as                  | <b>holiness</b>    | of living most famous, in            | 1, 72/10  |
| Christian man) to the most             | <b>holy</b>        | judgment of our mother, holy         | 1, 57/18  |
| holy judgment of our mother,           | <b>holy</b>        | Church. Which defence received, and  | 1, 57/18  |
| duly by deliberation examined, our     | <b>Holy</b>        | Father the Pope approved Picus       | 1, 57/20  |
| by a Bull of our                       | <b>Holy</b>        | Father, Pope Alexander VI, it        | 1, 57/21  |
| his Study and Diligence in             | <b>Holy</b>        | Scripture. From thenceforth he gave  | 1, 59/16  |
| that he had received the               | <b>holy</b>        | Body of our Saviour, when            | 1, 70/5   |
| things, and Which of the               | <b>Holy</b>        | Ghost, God also, of Him              | 1, 70/14  |
| him." These things this                | <b>holy</b>        | man Jerome, this servant of          | 1, 73/23  |

|                                     |                   |   |           |
|-------------------------------------|-------------------|---|-----------|
| of these evil occasions the         | <b>holy</b>       | apostle Saint James saith thou                | 1, 77/7   |
| enter into thine heart an           | <b>holy</b>       | pride and have disdain to                     | 1, 80/19  |
| ask of God, both the                | <b>Holy</b>       | Spirit which prayeth for us                   | 1, 82/29  |
| enough in the reading of            | <b>holy</b>       | Scripture, which that thou wouldst            | 1, 83/1   |
| and read the volumes of             | <b>holy</b>       | Scripture. There lieth privily in             | 1, 83/5   |
| first knowledge of thy most         | <b>holy</b>       | purpose. Now to make an                       | 1, 83/12  |
| like faithful servants with an      | <b>holy</b>       | ambition be proud. " We                       | 1, 89/20  |
| unto God, as be the                 | <b>holy</b>       | angels and blessed saints that                | 1, 96/19  |
| country with God and His            | <b>holy</b>       | saints. Multiplicatae sent infirmitates eorum | 1, 97/8   |
| never saw corruption, for His       | <b>holy</b>       | body was in His sepulchre                     | 1, 101/31 |
| of His grace and His                | <b>holy</b>       | saints. The Sixth Rule. One                   | 1, 105/5  |
| OF PICUS MIRANDULA UNTO GOD         | <b>holy</b>       | God of dreadful majesty, Verily               | 1, 119/13 |
| a more monstrous beast nearer       | <b>home</b>       | ; for they should perceive themselves         | 1, 76/10  |
| heavenward, that when thou comest   | <b>home</b>       | to us (which with great                       | 1, 92/25  |
| Oportet magis Deo placere quam      | <b>hominibus</b>  | ?" We must rather please                      | 1, 80/16  |
| of Saint Paul also : Si             | <b>hominibus</b>  | placerem, servos Christi non essem            | 1, 80/17  |
| wise As comely be, as               | <b>honest</b>     | in behaviour, As it is                        | 1, 114/13 |
| signify to us the sweet             | <b>honeycombs</b> | of his pleasant writing, which                | 1, 53/28  |
| vice, commendation of virtue, or    | <b>honour</b>     | and laud of God,?Who                          | 1, 51/15  |
| he gave again as much               | <b>honour</b>     | as he received, and we                        | 1, 51/24  |
| nobleness of his ancestors, whose   | <b>honour</b>     | maketh us not honourable. For                 | 1, 51/28  |
| not, then had they none             | <b>honour</b>     | themselves, had they never so                 | 1, 51/30  |
| never so great possessions : for    | <b>honour</b>     | is the reward of virtue                       | 1, 51/30  |
| Then, if themselves had none        | <b>honour</b>     | , how might they leave to                     | 1, 52/3   |
| may they not leave their            | <b>honour</b>     | to us as inheritants no                       | 1, 52/6   |
| virtues the possession whereof very | <b>honour</b>     | followeth (as a shadow followeth              | 1, 52/16  |
| all them that aspire to             | <b>honour</b>     | a very spectacle, in whose                    | 1, 52/17  |
| behold in what points very          | <b>honour</b>     | standeth: whose marvellous cunning and        | 1, 52/19  |
| Francis, a lord of great            | <b>honour</b>     | and authority. Of the Wonder                  | 1, 53/1   |
| considering what end this earthly   | <b>honour</b>     | and wordly dignity cometh) all                | 1, 62/24  |
| things that are had in              | <b>honour</b>     | among the common people, among                | 1, 86/8   |
| art Thou." For though               | <b>honour</b>     | fail, and health and strength                 | 1, 95/10  |
| devil, To Him be all                | <b>honour</b>     | and lowly reverence ; Oft should              | 1, 105/2  |
| What pleasure there is, what        | <b>honour</b>     | , peace and rest In glorious                  | 1, 107/21 |
| us bereave wealth, riches and       | <b>honour</b>     | : And bring us down full                      | 1, 108/10 |
| cure Have it in love,               | <b>honour</b>     | and reverence And specially give              | 1, 116/12 |
| longeth evermore to hear The        | <b>honour</b>     | , laud, commendation and praising, And        | 1, 116/19 |
| like wise To hear His               | <b>honour</b>     | , worship, laud and praise, Whose             | 1, 116/25 |
| lover ought, So reverence, worship, | <b>honour</b>     | and magnify, That all the                     | 1, 117/8  |
| That in our sin Thine               | <b>honour</b>     | may increase. For though Thy                  | 1, 121/7  |
| whose honour maketh us not          | <b>honourable</b> | . For either they were themselves             | 1, 51/28  |
| be virtuous and so, consequently,   | <b>honourable</b> | , yet may they not leave                      | 1, 52/6   |
| the virtue that themselves were     | <b>honourable</b> | for. For never the more                       | 1, 52/7   |
| we speak, was himself so            | <b>honourable</b> | , for the great plenteous abundance           | 1, 52/15  |
| among them be not held              | <b>honourable</b> | . All that ever the voluptuous                | 1, 86/9   |
| men may nothing find But            | <b>honourable</b> | , worthy and excellent, And eke               | 1, 117/2  |
| ambitious labour for offices and    | <b>honours</b>    | , what an heap of heaviness                   | 1, 78/1   |

|   |                  |                                   |           |
|---|------------------|-----------------------------------|-----------|
| us; how deceitful these worldly               | <b>honours</b>   | which therefore lift us up        | 1, 92/13  |
| and not causeless. For what                   | <b>hope</b>      | is there of glory if              | 1, 77/11  |
| glory if there be none                        | <b>hope</b>      | of victory; or what place         | 1, 77/11  |
| greater than we can either                    | <b>hope</b>      | or wish. Tell me, I               | 1, 77/18  |
| hell, or that we less                         | <b>hope</b>      | for than the kingdom of           | 1, 81/16  |
| there be left us none                         | <b>hope</b>      | of reward. If men for             | 1, 88/27  |
| when we have a full                           | <b>hope</b>      | and trust that we shall           | 1, 94/12  |
| it ardently with a sure                       | <b>hope</b>      | that God shall hear us            | 1, 94/15  |
| we ask it with little                         | <b>hope</b>      | . And he that asketh doubtingly   | 1, 94/25  |
| my flesh shall rest in                        | <b>hope</b>      | , " that is to say                | 1, 101/10 |
| in the sepulchre with this                    | <b>hope</b>      | , that it shall arise in          | 1, 101/12 |
| his flesh should rest in                      | <b>hope</b>      | , he showeth the cause, saying    | 1, 101/19 |
| Him let us put our                            | <b>hope</b>      | and confidence To subdue the      | 1, 104/31 |
| the lover's heart: Now pleasant               | <b>hope</b>      | , now dread and grievous fear     | 1, 117/30 |
| for love, then, not for                       | <b>hope</b>      | of meed: What service may         | 1, 119/5  |
| intolerable to him than (as                   | <b>Horace</b>    | saith) the proud palaces of       | 1, 68/14  |
| have of themselves, which (as                 | <b>Horace</b>    | saith) repute themselves kings of | 1, 86/3   |
| of love, spur forth throe                     | <b>horse</b>     | through the short way of          | 1, 83/18  |
| a fierce and a skittish                       | <b>horse</b>     | they cast off their master        | 1, 86/16  |
| the poor people of the                        | <b>hospital</b>  | of Florence. And in this          | 1, 71/21  |
| behave thee wisely with thine                 | <b>host</b>      | ; Hence must thou needs depart    | 1, 110/19 |
| Property. If love be strong,                  | <b>hot</b>       | , mighty and fervent, There may   | 1, 114/19 |
| that he which should that                     | <b>hour</b>      | in the company of mortal          | 1, 53/8   |
| art conversant) innumerable impediments every | <b>hour</b>      | which might fear thee from        | 1, 79/19  |
| thine own necessity, shalt every              | <b>hour</b>      | put in thy mind; and              | 1, 82/30  |
| before and specially since that               | <b>hour</b>      | in which I have had               | 1, 83/11  |
| in await for another very                     | <b>hour</b>      | , For as a wood lion              | 1, 105/8  |
| And peradventure death within one             | <b>hour</b>      | Shall us bereave wealth, riches   | 1, 108/9  |
| well by experience, Since that                | <b>hour</b>      | in which it did begin             | 1, 109/26 |
| thou shouldst not live an                     | <b>hour</b>      | more Thy sin to cleanse           | 1, 110/12 |
| thingès which Thy creatures every             | <b>hour</b>      | All with one voice declare        | 1, 121/10 |
| vessels. Every day at certain                 | <b>hours</b>     | he, gave himself to prayer        | 1, 63/10  |
| walked ever tame about her                    | <b>house</b>     | and waited upon her in            | 1, 75/21  |
| set more by my little                         | <b>house</b>     | , my study, the pleasure of       | 1, 86/21  |
| and glad from the council                     | <b>house</b>     | of the Jews because God           | 1, 88/10  |
| finding of him and his                        | <b>household</b> | . And over that, much silver      | 1, 63/6   |
| precious and costly utensils of               | <b>household</b> | he divided among poor people      | 1, 63/7   |
| now to put myself in                          | <b>household</b> | with some of the great            | 1, 86/1   |
| the reward of virtue. And                     | <b>how</b>       | may they claim the reward         | 1, 52/1   |
| if themselves had none honour,                | <b>how</b>       | might they leave to their         | 1, 52/3   |
| his cunning and little considering            | <b>how</b>       | great envy he should raise        | 1, 55/25  |
| he might behold and consider                  | <b>how</b>       | far he had gone out               | 1, 58/7   |
| the more set by in                            | <b>how</b>       | much they came from a             | 1, 59/3   |
| is incredible to consider with                | <b>how</b>       | marvellous celerity he read them  | 1, 59/22  |
| that was wonder to behold                     | <b>how</b>       | all the audience rejoiced to      | 1, 60/13  |
| Christ and His heavenly citizens.             | <b>How</b>       | he eschewed Dignities. When he    | 1, 65/1   |
| he by his learning, in                        | <b>how</b>       | much he knew that it              | 1, 65/19  |

|                                       |            |                                       |           |
|---------------------------------------|------------|---------------------------------------|-----------|
| conceived and long travailed upon,    | <b>how</b> | they were of every man                | 1, 66/1   |
| by desired and looked after.          | <b>How</b> | much he set more by                   | 1, 66/3   |
| would admonish his familiar friends   | <b>how</b> | greatly these mortal things bow       | 1, 66/9   |
| and draw to an end;                   | <b>how</b> | slipper and how falling it            | 1, 66/10  |
| an end; how slipper and               | <b>how</b> | falling it is that we                 | 1, 66/10  |
| that we live in now;                  | <b>how</b> | firm, how stable it shall             | 1, 66/10  |
| live in now; how firm,                | <b>how</b> | stable it shall be that               | 1, 66/11  |
| he gave up his spirit.                | <b>How</b> | his Death was taken. What             | 1, 71/23  |
| and no man is sure                    | <b>how</b> | long it shall be first                | 1, 74/10  |
| of a beast into God,                  | <b>how</b> | much is he more odious                | 1, 76/19  |
| or dread it. But rather               | <b>how</b> | great a wonder were this              | 1, 76/27  |
| heap of heaviness there is!           | <b>How</b> | great anguish, how much business      | 1, 78/2   |
| there is! How great anguish,          | <b>how</b> | much business and trouble, I          | 1, 78/2   |
| to pain. I pass over                  | <b>how</b> | great peace and felicity it           | 1, 78/21  |
| the help of God, or                   | <b>how</b> | shall He help us if                   | 1, 81/28  |
| essayed. Nor care I not               | <b>how</b> | long or how short thy                 | 1, 82/13  |
| I not how long or                     | <b>how</b> | short thy prayer be, but              | 1, 82/13  |
| short thy prayer be, but              | <b>how</b> | effectual, how ardent, and rather     | 1, 82/14  |
| prayer be, but how effectual,         | <b>how</b> | ardent, and rather interrupted and    | 1, 82/14  |
| reputeth for madness, consider then   | <b>how</b> | much were thy madness if              | 1, 89/28  |
| their wickedness and misery consider  | <b>how</b> | much thyself art beholden to          | 1, 90/5   |
| the soul into hell."                  | <b>How</b> | much less, then, be they              | 1, 91/17  |
| less than a moment. Remember          | <b>how</b> | cursed our old enemy is               | 1, 92/9   |
| us the kingdom of heaven;             | <b>how</b> | false the fleshly pleasures which     | 1, 92/11  |
| that they might strangle us;          | <b>how</b> | deceitful these worldly honours which | 1, 92/12  |
| they might throw us down;             | <b>how</b> | deadly these riches which the         | 1, 92/14  |
| the more they poison us;              | <b>how</b> | short, how uncertain, how shadow      | 1, 92/15  |
| they poison us; how short,            | <b>how</b> | uncertain, how shadow - like          | 1, 92/15  |
| us; how short, how uncertain,         | <b>how</b> | shadow - like, false, imaginary       | 1, 92/15  |
| would wish them. Remember again       | <b>how</b> | great things be promised and          | 1, 92/18  |
| art Thou." See then                   | <b>how</b> | few may truly say these               | 1, 95/15  |
| verily if we inwardly consider        | <b>how</b> | great is the felicity of              | 1, 96/26  |
| felicity of that country and          | <b>how</b> | much is the misery of                 | 1, 96/27  |
| the misery of this world,             | <b>how</b> | great is the goodness and             | 1, 96/27  |
| a righteous man then consider         | <b>how</b> | great a felicity it is                | 1, 99/8   |
| " Then the prophet declareth          | <b>how</b> | great is the felicity of              | 1, 101/3  |
| lord. The Fourth Rule. Think          | <b>how</b> | that we not only should               | 1, 103/15 |
| although we could not judge           | <b>How</b> | that thereby redound unto us          | 1, 103/18 |
| as oft with good devotion             | <b>How</b> | thou resemblest Christ : as with      | 1, 103/26 |
| pain thy taste : remember therewithal | <b>How</b> | Christ for thee tasted eysell         | 1, 103/28 |
| ravin of anything : remember then     | <b>How</b> | His innocent handès nailèd were       | 1, 104/3  |
| be tempt with pride : think           | <b>how</b> | that when He was in                   | 1, 104/4  |
| and wretched worldès gloss Consider   | <b>how</b> | Christ the Lord, sovereign power      | 1, 108/7  |
| us enterprise We wot not              | <b>how</b> | soon nor in what manner               | 1, 110/8  |
| thou shouldst God offend, think       | <b>how</b> | therefore Thou were forthwith in      | 1, 110/10 |
| and Dignity of Man. Remember          | <b>how</b> | God hath made thee reasonable         | 1, 110/26 |
| upon thee to His bliss:               | <b>How</b> | mayst thou then to Him                | 1, 111/20 |



|                                      |                    |  |           |
|--------------------------------------|--------------------|--|-----------|
| heart carved in twain, Think         | <b>how</b>         | for thy redemption all was             | 1, 112/1  |
| mean fare at his table,              | <b>howbeit</b>     | somewhat yet retaining of the          | 1, 63/8   |
| inspiration and follow his calling.  | <b>Howbeit</b>     | , not being kind enough for            | 1, 72/26  |
| deferred it for a time ;             | <b>howbeit</b>     | this I speak only by                   | 1, 73/2   |
| is, and more mercy therein.          | <b>Howbeit</b>     | , worthy enough are they, pardee       | 1, 120/11 |
| that for the goodly matter (         | <b>howsoever</b>   | they be translated may delight         | 1, 51/11  |
| speculation and philosophy, as well  | <b>human</b>       | as divine. For the purchasing          | 1, 55/13  |
| to School and Study in               | <b>Humanity</b>    | . Under the rule and governance        | 1, 54/9   |
| he laboured the studies of           | <b>humanity</b>    | that within short while he             | 1, 54/12  |
| own hand full of such                | <b>humanity</b>    | and courteous offers, as the           | 1, 72/6   |
| vision and fruition of the           | <b>humanity</b>    | of Christ, Which sitteth in            | 1, 102/13 |
| to the ground with an                | <b>humble</b>      | affection of devout mind, not          | 1, 82/22  |
| We silly wretches cry with           | <b>humble</b>      | heart: Our sins forget and             | 1, 120/17 |
| be proud thereof but rather          | <b>humbled</b>     | before God, after those words          | 1, 94/1   |
| He took the shape and                | <b>humbled</b>     | Himself for thee To the                | 1, 104/6  |
| Christ the Lord, sovereign power,    | <b>Humbled</b>     | Himself for us unto the                | 1, 108/8  |
| to that prick of perfect             | <b>humility</b>    | that he little forced whether          | 1, 65/21  |
| a man blind. But let                 | <b>humility</b>    | be thy sure guide, Thy                 | 1, 105/25 |
| should raise against himself) nine   | <b>hundred</b>     | questions he proposed of divers        | 1, 55/26  |
| were thirteen of his nine            | <b>hundred</b>     | questions, suspect of heresy. Then     | 1, 57/1   |
| in which the whole nine              | <b>hundred</b>     | questions with their conclusions were  | 1, 57/23  |
| them that died this eight            | <b>hundred</b>     | years before him. He was               | 1, 72/22  |
| conceived in time; Which suffered    | <b>hunger</b>      | , thirst. heat. cold. labour, travail  | 1, 70/17  |
| lack of cunning might take           | <b>hurt</b>        | thereby), Pico desired himself that    | 1, 57/27  |
| that those disputations did great    | <b>hurt</b>        | that were held openly to               | 1, 60/20  |
| said that fame oftentimes did        | <b>hurt</b>        | to men while they live                 | 1, 65/17  |
| be feared that may neither           | <b>hurt</b>        | soul nor body ? Which if               | 1, 91/18  |
| love, and to think that              | <b>hurt</b>        | sweet. To be with his                  | 1, 112/17 |
| it folly, some called it             | <b>hypocrisy</b>   | , some scorned him, some slandered     | 1, 87/18  |
| were got to us with                  | <b>idleness</b>    | and ease, then might some              | 1, 78/14  |
| and make ourselves worse than        | <b>idolaters</b>   | . For if he be odious                  | 1, 76/18  |
| the blood ' both because             | <b>idolaters</b>   | were wont to gather the                | 1, 98/2   |
| men. By infirmities he understandeth | <b>idols</b>       | , and so it is in                      | 1, 97/12  |
| folk have many gods and              | <b>idols</b>       | , for they have many voluptuous        | 1, 97/14  |
| after these words, " Their           | <b>idols</b>       | be multiplied," it followeth           | 1, 97/19  |
| to say, ' after their                | <b>idols</b>       | : ' after their passions and           | 1, 97/21  |
| do no sacrifice to those             | <b>idols</b>       | , but also that he would               | 1, 98/8   |
| rebukes, and only of the             | <b>ignominy</b>    | and reproof of our Lord's              | 1, 89/19  |
| hath shone in eloquence, but         | <b>ignorance</b>   | of natural things bath dishonested     | 1, 61/9   |
| of my youth and mine                 | <b>ignorances</b>  | remember not, good Lord; but           | 1, 82/27  |
| learned and in those trifles         | <b>ignorant</b>    | , and that unto the ensearching        | 1, 61/4   |
| prophet : Delicta juventutis meae et | <b>ignorantias</b> | meas ne memineras, sed secundum        | 1, 82/24  |
| our Lord God, 1463, Pius             | <b>II</b>          | being then the general Vicar           | 1, 52/30  |
| beholden to God, Which hath          | <b>illuminated</b> | thee sitting in the shadow             | 1, 90/6   |
| had been deceived by some            | <b>illusion</b>    | of the devil, inasmuch as              | 1, 74/1   |
| the crucifix (that in the            | <b>image</b>       | of Christ's ineffable passion suffered | 1, 70/6   |
| that crucifix to be the              | <b>image</b>       | of Him that was very                   | 1, 70/12  |

|  |                      |                                      |           |
|--|----------------------|--------------------------------------|-----------|
| flesh, lest we deform the              | <b>image</b>         | of God in our souls                  | 1, 76/16  |
| in our souls, after Whose              | <b>image</b>         | we be made, and make                 | 1, 76/17  |
| to God which turneth the               | <b>image</b>         | of a beast into God                  | 1, 76/18  |
| more odious which turneth the          | <b>image</b>         | of God into a beast                  | 1, 76/20  |
| thee reasonable Like unto His          | <b>image</b>         | and figure, And for thee             | 1, 110/27 |
| and dear. So every relic,              | <b>image</b>         | or picture That doth pertain         | 1, 116/9  |
| how shadow - like, false,              | <b>imaginary</b>     | it is that all these                 | 1, 92/16  |
| taken away and not with                | <b>imitation</b>     | and following to be increased        | 1, 90/2   |
| in receiving his glorious estate       | <b>immediately</b>   | after the death, yet it              | 1, 101/11 |
| in the Day of judgment                 | <b>immortal</b>      | and shining with his soul            | 1, 101/13 |
| there fell unto him many               | <b>impediments</b>   | and divers occasions which withstood | 1, 75/8   |
| where thou art conversant) innumerable | <b>impediments</b>   | every hour which might fear          | 1, 79/19  |
| and short. The fear of                 | <b>impenitent</b>    | The followers grief and. departing   | 1, 108/16 |
| what manner wise. Fear of              | <b>Impenitent</b>    | Departing. If thou shouldst God      | 1, 110/9  |
| be feared to do offence                | <b>Impenitent</b>    | lest we departen hence. Eternal      | 1, 110/16 |
| prove : for if these more              | <b>imperfect</b>     | creatures were not, the other        | 1, 95/28  |
| deceive nor be deceived : Cor          | <b>impui</b>         | quasi mare fervens quod quiescere    | 1, 79/4   |
| this thou mayst eftsoon: Nothing       | <b>impossible</b>    | is that hath been done               | 1, 112/10 |
| God In thy remembrance this            | <b>imprint</b>       | and grave: As He in                  | 1, 113/11 |
| faith and pretence of religion         | <b>impugn</b>        | those questions as new things        | 1, 57/4   |
| been in use. In which                  | <b>impugnacion</b>   | , though some of them haply          | 1, 57/5   |
| be not already enter the               | <b>inaccessible</b>  | and infinite light of heaven         | 1, 74/17  |
| maketh an end of sin,                  | <b>inasmuch</b>      | as he trusted the shortness          | 1, 71/5   |
| some illusion of the devil,            | <b>inasmuch</b>      | as the promise of our                | 1, 74/1   |
| fraters, quando in tentationes varies  | <b>incideritis</b>   | ,?" Be glad," saith                  | 1, 77/9   |
| perceive themselves by the wretched    | <b>inclination</b>   | to divers beastly passions changed   | 1, 76/11  |
| wont to be the greatest                | <b>inclination</b>   | to concupiscence, not only now       | 1, 100/13 |
| use of his reason and                  | <b>incline</b>       | unto sensuality and affections of    | 1, 75/25  |
| and favour of the people               | <b>incline</b>       | . And so, though it lose             | 1, 89/11  |
| and the study of philosophy            | <b>inclined</b>      | him ; and for that he                | 1, 68/23  |
| to concupiscence, not only now         | <b>inclineth</b>     | me not to sin but                    | 1, 100/14 |
| the death determineth the manifold     | <b>incommodities</b> | and painful wretchedness of this     | 1, 71/2   |
| years failing, after a thousand        | <b>incommodities</b> | , after a thousand jeopardies of     | 1, 77/24  |
| longeth to sustain Some labour,        | <b>incommodity</b>   | , or smart, Loss, adversity, trouble | 1, 115/6  |
| thy gear As thou shouldst              | <b>incontinent</b>   | fight again, For if thou             | 1, 106/8  |
| that was corruptible shall arise       | <b>incorruptible</b> | . And forasmuch as Christ was        | 1, 101/24 |
| the happy continuance and gracious     | <b>increase</b>      | of virtue in your soul               | 1, 50/20  |
| not for any profit or                  | <b>increase</b>      | of Christ's Church. But Pico         | 1, 61/16  |
| the sore By long continuance           | <b>increase</b>      | more and more. The Eleventh          | 1, 106/28 |
| our sin Thine honour may               | <b>increase</b>      | . For though Thy wisdom, though      | 1, 121/7  |
| imitation and following to be          | <b>increased</b>     | . Let them therefore neigh, let      | 1, 90/3   |
| lost. Great libraries?it is            | <b>incredible</b>    | to consider with how marvellous      | 1, 59/22  |
| have come together : first, an         | <b>incredible</b>    | wit ; secondly, a marvellous fast    | 1, 62/4   |
| insuper et usque ad noctem             | <b>increpuerunt</b>  | me renes mei. Providebam Dominum     | 1, 93/12  |
| suingly, Et usque ad noctem            | <b>increpuerunt</b>  | me renes mei - "                     | 1, 100/11 |
| was both reputed, and was              | <b>indeed</b>        | , both a perfect philosopher and     | 1, 55/19  |
| to this great felicity (as             | <b>indeed</b>        | all Christian people are) yet        | 1, 99/16  |

|   |                      |  |           |
|---|----------------------|--|-----------|
| also through France. And so                     | <b>indefatigable</b> | labour gave he to those                  | 1, 55/17  |
| cause was his busy and                          | <b>indefatigable</b> | study. The fifth was the                 | 1, 62/9   |
| labour with much watch and                      | <b>indefatigable</b> | travail I have learned both              | 1, 87/5   |
| Thy piteous heart, Thy gracious                 | <b>indulgence</b>    | Nothing so clearly sheweth as            | 1, 121/13 |
| Thee find, O well of                            | <b>indulgence</b>    | , In Thy lordship not as                 | 1, 122/9  |
| in the image of Christ's                        | <b>ineffable</b>     | passion suffered for our sake            | 1, 70/7   |
| have and some (as an                            | <b>inestimable</b>   | treasure) we have lost. Great            | 1, 59/21  |
| Church had of him an                            | <b>inestimable</b>   | loss, for I suppose if                   | 1, 72/19  |
| he ran not in perpetual                         | <b>infamy</b>        | and slander. Of the Change               | 1, 57/32  |
| withstand the beginning : The cursèd            | <b>infants</b>       | of wretched Babylon To suffer            | 1, 106/23 |
| non derelinques animam meam in                  | <b>inferno</b>       | : nec dabis sanctum tuum videre          | 1, 93/16  |
| non derelinques animam meam in                  | <b>inferno</b>       | ? " For Thou shalt not                   | 1, 101/17 |
| to almighty God, of Whose                       | <b>infinite</b>      | goodness all grace and virtue            | 1, 62/19  |
| already enter the inaccessible and              | <b>infinite</b>      | light of heaven, where he                | 1, 74/17  |
| the endless fruition of the                     | <b>infinite</b>      | goodness, both to soul and               | 1, 83/20  |
| mirificavit voluntates suas. Multiplicatae sunt | <b>infirmities</b>   | congregabo                               | 1, 93/6   |
| His holy saints. Multiplicatae sent             | <b>infirmities</b>   | eorum, postea acceleraverunt? " Their    | 1, 97/9   |
| eorum, postea acceleraverunt? " Their           | <b>infirmities</b>   | be multiplied, and after they            | 1, 97/10  |
| speaketh of wicked men. By                      | <b>infirmities</b>   | he understandeth idols, and so           | 1, 97/11  |
| excellent conditions, that his mind             | <b>inflamed</b>      | to God ward may appear                   | 1, 62/15  |
| He thinketh him wretched and                    | <b>infortunate</b>   | . So should the lover of                 | 1, 113/24 |
| the long habitation with the                    | <b>inhabitants</b>   | of this dark world (to                   | 1, 74/14  |
| is the part of mine                             | <b>inheritance</b>   | , " as though he would                   | 1, 98/19  |
| is the part of mine                             | <b>inheritance</b>   | . " For certainly we Christian           | 1, 98/23  |
| God is promised for an                          | <b>inheritance</b>   | , ought to be ashamed to                 | 1, 98/25  |
| promise himself God for his                     | <b>inheritance</b>   | , therefore the prophet putteth thereto  | 1, 98/28  |
| He that shall restore mine                      | <b>inheritance</b>   | unto me, " as though                     | 1, 99/2   |
| fall unto him as his                            | <b>inheritance</b>   | . ' It followeth in the                  | 1, 99/9   |
| part or lot of mine                             | <b>inheritance</b>   | is noble. But forasmuch as               | 1, 99/14  |
| est mihi - " Mine                               | <b>inheritance</b>   | is noble to me, as                       | 1, 99/20  |
| The parts and lots of                           | <b>inheritances</b>  | were of old time meted                   | 1, 99/12  |
| their honour to us as                           | <b>inheritants</b>   | no more than the virtue                  | 1, 52/6   |
| erubescam, etiam si irrideant me                | <b>inimici</b>       | mei. Etenim universi qui sperant         | 1, 91/26  |
| in to non confundentur. Confundantur            | <b>iniqua</b>        | agentes supervacue. Vias tuas Domine     | 1, 91/28  |
| not convenient, full of all                     | <b>iniquity</b>      | , full of envy, manslaughter, contention | 1, 80/6   |
| anything : remember then How His                | <b>innocent</b>      | handès nailèd were. If thou              | 1, 104/3  |
| namely where thou art conversant)               | <b>innumerable</b>   | impediments every hour which might       | 1, 79/18  |
| as they be wont to                              | <b>inquire</b>       | of folk in such case                     | 1, 70/24  |
| blood:- when the priest                         | <b>inquired</b>      | of him these things and                  | 1, 70/22  |
| out, Lassati sumus in via                       | <b>inquitatis</b>    | — " We be wearied                        | 1, 78/18  |
| even a swoon and an                             | <b>insensibility</b> | for wonder when I begin                  | 1, 80/25  |
| after there is with an                          | <b>inseparable</b>   | bond annexed the appetite of             | 1, 60/24  |
| evermore followeth virtue as an                 | <b>inseparable</b>   | servant. He said that fame               | 1, 65/16  |
| given me understanding." But                    | <b>insomuch</b>      | as a man oftentimes intendeth            | 1, 100/3  |
| that he was by privy                            | <b>inspiration</b>   | called of God unto religion              | 1, 72/24  |
| purposed oftentimes to obey this                | <b>inspiration</b>   | and follow his calling. Howbeit          | 1, 72/26  |
| brought thereto; but at the                     | <b>instant</b>       | request of the Duke, which               | 1, 60/11  |

|  |                       |   |           |
|--|-----------------------|---|-----------|
| devout prayers which he most           | <b>instantly</b>      | offered unto God, this favour           | 1, 73/15  |
| men swerve from the good               | <b>institution</b>    | of thy life, namely since               | 1, 90/1   |
| take the wholesome lessons and         | <b>instruction</b>    | of good living : which lessons          | 1, 59/2   |
| of itself, or for the                  | <b>instruction</b>    | of his mind in moral                    | 1, 84/10  |
| Dominum qui tribuit mihi intellectum : | <b>insuper</b>        | et usque ad noctem increpauerunt        | 1, 93/11  |
| meum et exultavit lingua mea,          | <b>insuper</b>        | et caro mea requiescet in               | 1, 93/15  |
| love towards him and the               | <b>integrity</b>      | of his conditions he singularly         | 1, 63/14  |
| it lose nothing of the                 | <b>integrity</b>      | of our perfection, yet it               | 1, 89/12  |
| Benedicam Dominum qui tribuit mihi     | <b>intellectum</b>    | : insuper et usque ad noctem            | 1, 93/11  |
| Benedicam Dominum qui tribuit mihi     | <b>intellectum</b>    | - that is to say                        | 1, 100/1  |
| books of mine finished, I              | <b>intend</b>         | to give out to poor                     | 1, 69/15  |
| ward and the more purely               | <b>intend</b>         | unto the contemplation of heavenly      | 1, 98/14  |
| secret godly purpose which he          | <b>intended</b>       | to take upon him; but                   | 1, 75/5   |
| Now after that he thus                 | <b>intended</b>       | , there fell unto him many              | 1, 75/7   |
| insomuch as a man oftentimes           | <b>intendeth</b>      | after reason to serve God               | 1, 100/3  |
| as he came to Florence,                | <b>intending</b>      | from thence to Rome and                 | 1, 71/28  |
| may be understood, to the              | <b>intent</b>         | that they which shall hear              | 1, 62/17  |
| in this behalf, to the                 | <b>intent</b>         | that they which knew him                | 1, 73/20  |
| divers occasions which withstood his   | <b>intent</b>         | , and in manner letted him              | 1, 75/9   |
| forsake all thing to the               | <b>intent</b>         | that I may have the                     | 1, 98/20  |
| may the rather by his                  | <b>intercession</b>   | be partners of that unspeakable         | 1, 74/19  |
| the shorter time for our               | <b>intercessions</b>  | , let every Christian body show         | 1, 74/11  |
| far forth crept into the               | <b>interior</b>       | parts of his body, that                 | 1, 70/1   |
| and fair, his colour white             | <b>intermingled</b>   | with comely reds, his eyes              | 1, 54/6   |
| of our Redemption, MCCCCIxxxii The     | <b>Interpretation</b> | of John Pico upon this                  | 1, 93/1   |
| effectual, how ardent, and rather      | <b>interrupted</b>    | and broken between with sighs           | 1, 82/14  |
| lightsomely he treateth, where he      | <b>interrupteth</b>   | the course of his disputation           | 1, 66/16  |
| nothing more odious nor more           | <b>intolerable</b>    | to him than (as Horace                  | 1, 68/13  |
| And for thee suffered pains            | <b>intolerable</b>    | That He for angel never                 | 1, 111/1  |
| some man hath read the                 | <b>inventions</b>     | of the old philosophers, but            | 1, 61/12  |
| in truth. But in the                   | <b>inward</b>         | affections of the mind he               | 1, 69/7   |
| pleasure comparable find To th'        | <b>inward</b>         | gladness of a virtuous mind             | 1, 111/13 |
| liketh in him rest With                | <b>inward</b>         | gladness of pleasant contemplation, Out | 1, 118/9  |
| people. And verily if we               | <b>inwardly</b>       | consider how great is the               | 1, 96/26  |
| lips but out of the                    | <b>inwardness</b>     | of throe heart cry these                | 1, 82/23  |
| all things, therefore it followeth,    | <b>Ipse</b>           | a dextris est mihi ne                   | 1, 101/1  |
| et projiciamus a nobis jugum           | <b>ipsorum</b>        | — " Let us break                        | 1, 80/1   |
| man into a lion, the                   | <b>irous</b>          | into a bear, the lecherous              | 1, 76/1   |
| confido, non erubescam, etiam si       | <b>irrideant</b>      | me inimici mei. Etenim universi         | 1, 91/26  |
| with, Delectationes in dextera tua     | <b>isque</b>          | in finem? " Delectation and             | 1, 102/10 |
| his mouth, and after that              | <b>issuing</b>        | out again and flying up                 | 1, 53/24  |
| Mirandula, a great lord of             | <b>Italy</b>          | , an excellent cunning man in           | 1, 49/3   |
| of Mirandula, a lordship in            | <b>Italy</b>          | , of whose cunning and virtue           | 1, 51/1   |
| and schools, not only through          | <b>Italy</b>          | but also through France. And            | 1, 55/17  |
| well testifieth the princes of         | <b>Italy</b>          | , well witnesseth the cities and        | 1, 71/26  |
| ANDREW CORNEUS, A NOBLEMAN OF          | <b>ITALY</b>          | The Argument and Matter of              | 1, 74/27  |
| of the great princes of                | <b>Italy</b>          | , with whom (as this Andrew             | 1, 84/1   |

|  |                   |                                      |           |
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| of the great princes of                  | <b>Italy</b>      | , but I see well that                | 1, 86/1   |
| occasions the holy apostle Saint         | <b>James</b>      | saith thou bast cause to             | 1, 77/7   |
| asketh coldly. And therefore Saint       | <b>James</b>      | biddeth us ask in faith              | 1, 94/26  |
| wise men they repute for                 | <b>japes</b>      | and very fables, that sure           | 1, 85/2   |
| adventurers oft curse the dice:          | <b>Jeopard</b>    | not too far therefore an             | 1, 106/18 |
| thousand incommodities, after a thousand | <b>jeopardies</b> | of his life, he may                  | 1, 77/25  |
| suffer them wax is a                     | <b>jeopardous</b> | thing: Beat out their brains         | 1, 106/24 |
| Thou were forthwith in very              | <b>jeopardous</b> | case: For haply thou shouldst        | 1, 110/11 |
| servitude and not so much                | <b>jeopardy</b>   | . Liberty above all things he        | 1, 68/21  |
| he wrote over to one                     | <b>Jerome</b>     | Benivenius, a Florentine, a well     | 1, 63/13  |
| many men which (as Saint                 | <b>Jerome</b>     | saith) put forth their hand          | 1, 63/26  |
| These things this holy man               | <b>Jerome</b>     | , this servant of God, openly        | 1, 73/23  |
| And after this the same                  | <b>Jerome</b>     | showed to his acquaintance that      | 1, 74/6   |
| death (and not long after)               | <b>Jeronimus</b>  | , a Friar Preacher of Ferrara        | 1, 72/9   |
| into a fox, the mocking                  | <b>jester</b>     | into an ape. From which              | 1, 76/3   |
| like in some behaviour To                | <b>Jesu</b>       | Christ our blessed Lord and          | 1, 103/21 |
| videamus Deum, et quern misisti          | <b>Jesum</b>      | Christum? " This is all              | 1, 102/16 |
| for because that our Lord                | <b>Jesus</b>      | Christ (Which is not only            | 1, 88/3   |
| never what we ask. And                   | <b>Jesus</b>      | said : " Whatsoever ye shall         | 1, 94/19  |
| given you." This name                    | <b>Jesus</b>      | signifieth a saviour, and therefore  | 1, 94/20  |
| asked in the name of                     | <b>Jesus</b>      | but that is wholesome and            | 1, 94/21  |
| we may behold God, and                   | <b>Jesus</b>      | Christ Whom Thou hast sent           | 1, 102/17 |
| the council house of the                 | <b>Jews</b>       | because God had accepted them        | 1, 88/10  |
| crucified, which is unto the             | <b>Jews</b>       | despite, unto the Gentiles folly     | 1, 89/21  |
| is contained the life of                 | <b>John</b>       | Picus, Earl of Mirandula, a          | 1, 49/2   |
| other works of the said                  | <b>John</b>       | Picus, full of great science         | 1, 49/7   |
| made in Latin by one                     | <b>John</b>       | Picus, Earl of Mirandula, a          | 1, 50/24  |
| preserve you. THE LIFE OF                | <b>JOHN</b>       | PICUS, EARL OF MIRANDULA JOHN        | 1, 51/17  |
| JOHN PICUS, EARL OF MIRANDULA            | <b>JOHN</b>       | PICUS of the father's side           | 1, 51/19  |
| all the ancestors of this                | <b>John</b>       | Picus undoubtedlybear that name. But | 1, 51/21  |
| noble stock, his father bight            | <b>John</b>       | Francis, a lord of great             | 1, 53/1   |
| Mirandula and of Concordia, unto         | <b>John</b>       | Francis, his nephew, he sold         | 1, 63/2   |
| time as he walked with                   | <b>John</b>       | Francis, his nephew, in an           | 1, 69/11  |
| as the gospel of Saint                   | <b>John</b>       | . I would have kept it               | 1, 72/14  |
| of you but ye knew                       | <b>John</b>       | Picus, Earl of Mirandula, a          | 1, 72/17  |
| Here endeth the life of                  | <b>John</b>       | Picus, Earl of Mirandula Finis       | 1, 74/21  |
| THREE, TWO BE WRITTEN UNTO               | <b>JOHN</b>       | FRANCIS, HIS NEPHEW, THE THIRD       | 1, 74/25  |
| of Picus unto his Nephew                 | <b>John</b>       | Francis. It appeareth by this        | 1, 75/2   |
| appeareth by this epistle that           | <b>John</b>       | Francis, the nephew of Picus         | 1, 75/3   |
| of God into a beast?                     | <b>John</b>       | Picus, Earl of Mirandula, to         | 1, 76/21  |
| Picus, Earl of Mirandula, to             | <b>John</b>       | Francis his Nephew by his            | 1, 76/21  |
| some lucre or worldly advantage.         | <b>John</b>       | Picas Earl of Mirandala to           | 1, 84/13  |
| the Epistle following. After that        | <b>John</b>       | Francis, the nephew of Picus         | 1, 87/12  |
| in the course thereof evident.           | <b>John</b>       | Ficus Earl of Mirandula to           | 1, 87/22  |
| Interpretation of                        | <b>John</b>       | Picus upon this Psalm, "             | 1, 93/1   |
| after the words of Saint                 | <b>John</b>       | , Haec est tote merces, ut           | 1, 102/15 |
| us. Amen. TWELVE RULES OF                | <b>JOHN</b>       | PICUS EARL OF MIRANDULA, PARTLY      | 1, 102/19 |

|  |                 |                                       |           |
|--|-----------------|---------------------------------------|-----------|
| questions, suspect of heresy. Then       | <b>joined</b>   | they to them some good                | 1, 57/2   |
| love them which are nearest              | <b>joined</b>   | unto God, as be the                   | 1, 96/19  |
| thou do evil with pleasure               | <b>joined</b>   | thereto, The pleasure which thine     | 1, 109/9  |
| go thou boldly forth thy                 | <b>journey</b>  | as thou hast begun, and               | 1, 90/4   |
| heart afire; That when the               | <b>journey</b>  | of this deadly life My                | 1, 122/5  |
| our Lord in the heavenly                 | <b>joy</b>      | , yet is it not on                    | 1, 73/17  |
| be partners of that unspeakable          | <b>joy</b>      | which we have prayed to               | 1, 74/19  |
| His sake. Let us therefore               | <b>joy</b>      | and be glad if we                     | 1, 88/11  |
| to say, that though it                   | <b>joy</b>      | not by and by, as                     | 1, 101/10 |
| in finem? " Delectation and              | <b>joy</b>      | shall be on Thy right                 | 1, 102/11 |
| beastly pleasure : Of virtue more        | <b>joy</b>      | the conscience hath within Than       | 1, 107/7  |
| For they compare not the                 | <b>joy</b>      | of the victory To the                 | 1, 107/10 |
| grief and. departing. heaviness. Eternal | <b>joy</b>      | , eternal pain. The loss of           | 1, 108/18 |
| carcase shall dissever: Be it            | <b>joy</b>      | or pain, endure it shall              | 1, 110/24 |
| thou so this brittle worldès             | <b>joy</b>      | ? Take all the mirth, take            | 1, 111/7  |
| his love: in presence for                | <b>joy</b>      | , in absence for sorrow. To           | 1, 112/23 |
| He judgeth him in perfect                | <b>joy</b>      | and bliss: And whoso of               | 1, 113/21 |
| sight, Is void of perfect                | <b>joy</b>      | and sure delight. The Third           | 1, 114/2  |
| sing, and dance: None earthly            | <b>joy</b>      | , disport, or vain plesance Should    | 1, 117/25 |
| tear,- - For very                        | <b>joy</b>      | , when they together be; When         | 1, 118/4  |
| Out break the tears for                  | <b>joy</b>      | and delectation; And when his         | 1, 118/10 |
| will his love obey: His                  | <b>joy</b>      | it is and all his                     | 1, 118/15 |
| and my flesh both have                   | <b>joyed</b>    | in the living God."                   | 1, 100/9  |
| entirely beloved sister in Christ,       | <b>Joyeuce</b>  | Leigh, Thomas More greeting in        | 1, 50/2   |
| Luke that the apostles went              | <b>joyful</b>   | and glad from the council             | 1, 88/9   |
| But eke be glad and                      | <b>joyful</b>   | of this fight, And long               | 1, 103/16 |
| once resort Unto that blessed,           | <b>joyful</b>   | , heavenly port Where he of           | 1, 113/29 |
| so he might therewithal The              | <b>joyful</b>   | presence of that person get           | 1, 114/24 |
| pain: And of his sorrow                  | <b>joyful</b>   | is and fain, And happy                | 1, 115/8  |
| zeal to God cannot but                   | <b>joyously</b> | receive anything that meanly soundeth | 1, 51/14  |
| into the desire of heavenly              | <b>joys</b>     | , and despising the blast of          | 1, 58/17  |
| though his enemy were his                | <b>judge</b>    | . Of the Fame of his                  | 1, 58/22  |
| heaven. Notwithstanding, the most benign | <b>Judge</b>    | hath dealt mercifully with him        | 1, 73/12  |
| therefor although we could not           | <b>judge</b>    | How that thereby redound unto         | 1, 103/17 |
| high All thing esteem and                | <b>judge</b>    | his lover ought, So reverence         | 1, 117/7  |
| himself told his nephew, he              | <b>judged</b>   | that this came thus to                | 1, 58/2   |
| of some actual business, he              | <b>judged</b>   | a thing vain and unprofitable         | 1, 83/28  |
| their own. Some of them                  | <b>judged</b>   | it folly, some called it              | 1, 87/17  |
| grace to come thereby He                 | <b>judgeth</b>  | him in perfect joy and                | 1, 113/21 |
| man) to the most holy                    | <b>judgment</b> | of our mother, holy Church            | 1, 57/18  |
| these newer divines so good              | <b>judgment</b> | he had, that it might                 | 1, 59/26  |
| then ever hang upon the                  | <b>judgment</b> | and opinion of men, and               | 1, 81/10  |
| if thou shouldst for the                 | <b>judgment</b> | of mad men swerve from                | 1, 89/29  |
| nothing, but regard only the             | <b>judgment</b> | of God,?Which shall yield             | 1, 91/7   |
| arise in the Day of                      | <b>judgment</b> | immortal and shining with his         | 1, 101/13 |
| In strait balance of rigorous            | <b>judgment</b> | If Thou shouldst our sin              | 1, 119/20 |
| eorum et projiciamus a nobis             | <b>jugum</b>    | ipsorum — " Let us                    | 1, 80/1   |

|                                    |                   |                                   |           |
|------------------------------------|-------------------|-----------------------------------|-----------|
| last child of his mother           | <b>Julia</b>      | , a woman come of a               | 1, 52/33  |
| Ferrara, the second day of         | <b>July</b>       | , the year of our Redemption      | 1, 92/28  |
| their lord the devil. The          | <b>just</b>       | man considering the estate of     | 1, 97/25  |
| is the felicity of a               | <b>just</b>       | man, which shall be everlastingly | 1, 101/3  |
| we be not by Thy                   | <b>just</b>       | anger spilt. In strait balance    | 1, 119/19 |
| converted to the way of            | <b>justice</b>    | from the crooked and ragged       | 1, 59/9   |
| when they daily see the            | <b>justice</b>    | of God, yet understand they       | 1, 80/10  |
| all, With piteous mercy tempering  | <b>justice</b>    | ; For as Thou dost rewardès       | 1, 120/4  |
| words of the prophet : Delicta     | <b>juventutis</b> | meae et ignorantias meas ne       | 1, 82/24  |
| had he much work to                | <b>keep</b>       | himself upright, that he ran      | 1, 57/31  |
| show thee, I warn thee             | <b>keep</b>       | it secret ; the substance that    | 1, 69/14  |
| finem. Conserva me Domine? "       | <b>Keep</b>       | me, good Lord." If                | 1, 93/20  |
| that is to say, "                  | <b>Keep</b>       | me, good Lord " ; which           | 1, 93/24  |
| Lord " ; which word '              | <b>Keep</b>       | me,' if it be                     | 1, 93/24  |
| himself that same thing to         | <b>keep</b>       | . He that asketh then of          | 1, 93/27  |
| other, Conserva me Deus,?"         | <b>Keep</b>       | me, good Lord," when              | 1, 94/8   |
| with the prophet stand and         | <b>keep</b>       | watch. The Seventh Rule. Enforce  | 1, 105/13 |
| which is not to be                 | <b>kept</b>       | secret) he gave alms of           | 1, 63/24  |
| Saint John. I would have           | <b>kept</b>       | it secret but I am                | 1, 72/14  |
| then of God, to be                 | <b>kept</b>       | in the state of virtue            | 1, 93/27  |
| be wroth Yet He thee               | <b>kept</b>       | hath and brought thee up          | 1, 111/18 |
| - " My reins (or                   | <b>kidney</b>     | ) hath chidden me unto the        | 1, 100/12 |
| his calling. Howbeit, not being    | <b>kind</b>       | enough for so great benefices     | 1, 72/27  |
| Thy gifts noble, wonderful and     | <b>kind</b>       | , Thou shalt us then the          | 1, 120/25 |
| waken thee when thou steepest,     | <b>kindle</b>     | thee when thou waxest cold        | 1, 92/22  |
| for yet was he not                 | <b>kindled</b>    | in the love of God                | 1, 55/24  |
| both desirous of glory and         | <b>kindled</b>    | in vain love and holden           | 1, 58/9   |
| learning, great riches and noble   | <b>kindred</b>    | , set many, women afire on        | 1, 58/12  |
| and singular courtesy of Charles,  | <b>King</b>       | of France, which as he            | 1, 71/27  |
| long for that country whose        | <b>king</b>       | is the Godhead, whose law         | 1, 92/20  |
| and pity, thus, O heavenly         | <b>King</b>       | , Our evil maketh matter of       | 1, 121/22 |
| he would go to the                 | <b>King's</b>     | Court, he gave him such           | 1, 65/7   |
| rich man to enter the              | <b>kingdom</b>    | of heaven, - why do               | 1, 81/7   |
| blessed children, possess ye the   | <b>kingdom</b>    | that bath been prepared for       | 1, 81/14  |
| less hope for than the             | <b>kingdom</b>    | of God? What shall we             | 1, 81/17  |
| he might bereave us the            | <b>kingdom</b>    | of heaven; how false the          | 1, 92/10  |
| is, which offereth us the          | <b>kingdoms</b>   | of this world that he             | 1, 92/10  |
| were offered him all the           | <b>kingdoms</b>   | of the world and all              | 1, 95/18  |
| to receive them when two           | <b>kings</b>      | offered them. When another man    | 1, 65/5   |
| as Horace saith) repute themselves | <b>kings</b>      | of kings ; they love liberty      | 1, 86/3   |
| saith) repute themselves kings of  | <b>kings</b>      | ; they love liberty ; they cannot | 1, 86/4   |
| mind, than by all your             | <b>kings'</b>     | palaces, all your common business | 1, 86/22  |
| words he received, thanked, and    | <b>kissed</b>     | . The executor of his moveable    | 1, 71/19  |
| learning, in how much he           | <b>knew</b>       | that it was profitable to         | 1, 65/19  |
| believed it but also certainly     | <b>knew</b>       | it. When that one Albertus        | 1, 70/25  |
| none of you but ye                 | <b>knew</b>       | John Picus, Earl of Mirandula     | 1, 72/17  |
| the intent that they which         | <b>knew</b>       | him, and such in especially       | 1, 73/20  |

|                                      |                    |                                       |           |
|--------------------------------------|--------------------|---------------------------------------|-----------|
| and also said that he                | <b>knew</b>        | well if he lied in                    | 1, 73/24  |
| be coupled with a spiritual          | <b>knot</b>        | unto Christ and His heavenly          | 1, 64/27  |
| of his own body. We                  | <b>know</b>        | many men which (as Saint              | 1, 63/25  |
| answer that he should well           | <b>know</b>        | that he neither desired worship       | 1, 65/8   |
| we rather may, than either           | <b>know</b>        | Him or by speech utter                | 1, 66/21  |
| My friend (saith he), I              | <b>know</b>        | well ye might have oftentimes         | 1, 67/13  |
| we not that that we                  | <b>know</b>        | is to be done. In                     | 1, 79/16  |
| unspeakable ways which only they     | <b>know</b>        | that have essayed. Nor care           | 1, 82/13  |
| our Lord, " hate you,                | <b>know</b>        | ye that it hated Me                   | 1, 88/16  |
| good Lord, my God, I                 | <b>know</b>        | well that I am nothing                | 1, 99/3   |
| understanding whereby a man may      | <b>know</b>        | this gift that is given               | 1, 99/24  |
| My soul is glad,"                    | <b>knowing</b>     | that after death heaven is            | 1, 101/7  |
| of the Church so great               | <b>knowledge</b>   | he had, as it were                    | 1, 59/24  |
| man hath flowered in the             | <b>knowledge</b>   | of diver strange languages, but       | 1, 61/10  |
| which appertain to understanding and | <b>knowledge</b>   | , and let us speak of                 | 1, 62/13  |
| could not come by the                | <b>knowledge</b>   | of. Of the Voluntary Affliction       | 1, 63/21  |
| make him proud, not the              | <b>knowledge</b>   | of the Hebrew, Chaldee and            | 1, 64/19  |
| than by all his own                  | <b>knowledge</b>   | as well of natural things             | 1, 66/7   |
| had we liefer always by              | <b>knowledge</b>   | never find that thing that            | 1, 66/23  |
| which I have had first               | <b>knowledge</b>   | of thy most holy purpose              | 1, 83/12  |
| or slackened, I give you             | <b>knowledge</b>   | that after great fervent labour       | 1, 87/4   |
| to all people the better             | <b>known</b>       | ) he fastened and set up              | 1, 56/10  |
| he said that he had                  | <b>known</b>       | all those things within a             | 1, 73/26  |
| as yet ye have not                   | <b>known</b>       | the opinion that philosophers have    | 1, 86/2   |
| upon them that have not              | <b>known</b>       | God nor obeyed His Gospel             | 1, 91/10  |
| made the ways of life                | <b>known</b>       | unto me." And because                 | 1, 102/4  |
| alas he that oft hath                | <b>known</b>       | What grief it is by                   | 1, 107/16 |
| All other that he hath               | <b>known</b>       | by sight or name: And                 | 1, 117/4  |
| memor ero nominum eorum per          | <b>labia</b>       | mea. Dominos pars hereditatis meae    | 1, 93/8   |
| this shadow of glory he              | <b>labored</b>     | for but very glory, which             | 1, 65/15  |
| space of this temporal death         | <b>laboriously</b> | purchase themselves eternal death. Of | 1, 90/13  |
| and they that with more              | <b>labour</b>      | and difficulty receive it, more       | 1, 54/20  |
| through France. And so indefatigable | <b>labour</b>      | gave he to those studies              | 1, 55/17  |
| his angelic wit, his ardent          | <b>labour</b>      | , and his profound erudition, of      | 1, 59/19  |
| to which he gave continual           | <b>labour</b>      | they profited little or naught        | 1, 61/5   |
| saw many men with great              | <b>labour</b>      | and money desire and busily           | 1, 65/2   |
| we more profit ourselves, we         | <b>labour</b>      | less and serve Him more               | 1, 66/22  |
| suffered hunger, thirst. heat. cold. | <b>labour</b>      | , travail, and watch; and Which       | 1, 70/18  |
| an end of all the                    | <b>labour</b>      | , pain, trouble, and sorrow of        | 1, 70/30  |
| complexion) he shrank from the       | <b>labour</b>      | , or thinking haply that the          | 1, 73/1   |
| of the company, in ambitious         | <b>labour</b>      | for offices and honours, what         | 1, 78/1   |
| myself nothing out of myself         | <b>labour</b>      | for or long for. Now                  | 1, 78/6   |
| some man that shrinketh from         | <b>labour</b>      | rather choose to serve the            | 1, 78/15  |
| if we had not liefer                 | <b>labour</b>      | there where we go from                | 1, 78/20  |
| there where we go from               | <b>labour</b>      | to reward, than where we              | 1, 78/20  |
| than where we go from                | <b>labour</b>      | to pain. I pass over                  | 1, 78/21  |
| cast away both cost and              | <b>labour</b>      | of my study if I                      | 1, 84/20  |



|                                       |                   |  |           |
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| knowledge that after great fervent    | <b>labour</b>     | with much watch and indefatigable        | 1, 87/4   |
| he need sustain Sorrow, adversity,    | <b>labour</b>     | , grief, and pain. The Second            | 1, 102/27 |
| is I wis With more                    | <b>labour</b>     | and less fruit also In                   | 1, 103/1  |
| In which the end of                   | <b>labour</b>     | labour is And when the                   | 1, 103/2  |
| which the end of labour               | <b>labour</b>     | is And when the world                    | 1, 103/2  |
| good work if thou with                | <b>labour</b>     | do, The labour goeth, the                | 1, 109/7  |
| thou with labour do, The              | <b>labour</b>     | goeth, the goodness doth remain          | 1, 109/8  |
| and longeth to sustain Some           | <b>labour</b>     | , incommodity, or smart, Loss, adversity | 1, 115/6  |
| with so ardent mind he                | <b>laboured</b>   | the studies of humanity that             | 1, 54/11  |
| as he considered that he              | <b>laboured</b>   | only for the love of                     | 1, 64/11  |
| now if we be for                      | <b>laboured</b>   | in the way of sin                        | 1, 78/16  |
| love of God while thou                | <b>labourest</b>  | to heavenward, that when thou            | 1, 92/24  |
| a Better Thing. When thou             | <b>labourest</b>  | thy pleasure for to buy                  | 1, 109/15 |
| the voluptuous delight To the         | <b>labourous</b>  | travail of the conflict and              | 1, 107/15 |
| man must not suffer many              | <b>labours</b>    | , many displeasures, and many miseries   | 1, 77/22  |
| small a trifle or conceit,            | <b>Lace</b>       | , girdle, point, or proper glove         | 1, 116/6  |
| belongeth to virtue, if they          | <b>lack</b>       | the virtue that the reward               | 1, 52/2   |
| for their nobleness, if ourselves     | <b>lack</b>       | those things for which they              | 1, 52/9   |
| of common people, which for           | <b>lack</b>       | of cunning might take hurt               | 1, 57/27  |
| had, though all other things          | <b>lack</b>       | , he thinketh himself happy, and         | 1, 95/7   |
| space, Yet peradventure shouldst thou | <b>lack</b>       | the grace: Well ought we                 | 1, 110/14 |
| though some of them haply             | <b>lacked</b>     | not good mind, yet lacked                | 1, 57/6   |
| lacked not good mind, yet             | <b>lacked</b>     | they erudition and learning?which        | 1, 57/6   |
| to withstand say not thou             | <b>lackest</b>    | might: Such allegations folly it         | 1, 112/4  |
| himself happy, and which only         | <b>lacking</b>    | , though he have all other               | 1, 95/8   |
| But like rude beasts unadvisedly      | <b>Lacking</b>    | discretion they compare and apply        | 1, 107/13 |
| the chaste womb of our                | <b>Lady</b>       | , a virgin, conceived in time            | 1, 70/16  |
| of the appearing of our               | <b>Lady</b>       | caused him to doubt and                  | 1, 73/28  |
| as the promise of our                 | <b>Lady</b>       | seemed to have been frustrated           | 1, 74/2   |
| mihi ne commovear. Propter hoc        | <b>laetatum</b>   | est cor meum et exultavit                | 1, 93/14  |
| soul ; and therefore he saith,        | <b>Laetatum</b>   | est cor meum? " My                       | 1, 101/6  |
| fecisti vias vitae : adimplebis me    | <b>laetitia</b>   | cum vultu tuo. Delectationes in          | 1, 93/17  |
| therefore it followeth, Adimplebis me | <b>laetitia</b>   | cum vultu tuo? " Thou                    | 1, 102/7  |
| Seven thousand ducats he had          | <b>laid</b>       | out in the gathering together            | 1, 62/8   |
| him word what he had                  | <b>laid</b>       | out that he might pay                    | 1, 63/17  |
| With prayer, with tears, and          | <b>lamentable</b> | plaints The aid of His                   | 1, 105/4  |
| friest Think on the very              | <b>lamentable</b> | pain, Think on the piteous               | 1, 111/24 |
| the buying of a little                | <b>land</b>       | to the finding of him                    | 1, 63/5   |
| saints that are in the                | <b>land</b>       | of Him, He hath made                     | 1, 96/17  |
| saints that are in the                | <b>land</b>       | of Him, that is to                       | 1, 96/24  |
| heaven, which is called the           | <b>land</b>       | of God and the land                      | 1, 96/25  |
| land of God and the                   | <b>land</b>       | of living people. And verily             | 1, 96/25  |
| brother. The heir of his              | <b>lands</b>      | he made the poor people                  | 1, 71/20  |
| the Hebrew, Chaldee and Arabic        | <b>language</b>   | , besides Greek and Latin, could         | 1, 64/20  |
| have learned both the Hebrew          | <b>language</b>   | and the Chaldee, and now                 | 1, 87/6   |
| the knowledge of diver strange        | <b>languages</b>  | , but he hath wanted all                 | 1, 61/11  |
| in absence for sorrow. To             | <b>languish</b>   | ever, and ever to burn                   | 1, 112/25 |

|   |                   |                                      |           |
|---|-------------------|--------------------------------------|-----------|
| devotion. Sometimes that marvelous alacrity | <b>languished</b> | and almost fell, and after           | 1, 69/9   |
| These works, more profitable than           | <b>large</b>      | , were made in Latin by              | 1, 50/24  |
| the damned wretches cry out,                | <b>Lassati</b>    | sumus in via iniquitatis —           | 1, 78/18  |
| noble man was born, the                     | <b>last</b>       | child of his mother Julia            | 1, 52/33  |
| a while, but at the                         | <b>last</b>       | he shook his head and                | 1, 68/19  |
| watch; and Which at the                     | <b>last</b>       | for washing of our spotty            | 1, 70/19  |
| his life, he may at                         | <b>last</b>       | have a little the more               | 1, 77/25  |
| wretchedly die, and at the                  | <b>last</b>       | most wretchedly in everlasting fire  | 1, 79/12  |
| to be happy at the                          | <b>last</b>       | - let no day pass                    | 1, 82/20  |
| of which when we were                       | <b>last</b>       | together I often talked with         | 1, 83/13  |
| if I would at the                           | <b>last</b>       | exercise that learning in the        | 1, 84/17  |
| soul and body, in ever                      | <b>lasting</b>    | peace. Farewell, and fear God        | 1, 83/21  |
| that catcheth the bone: Too                 | <b>late</b>       | cometh the medicine if thou          | 1, 106/27 |
| than large, were made in                    | <b>Latin</b>      | by one John Picus, Earl              | 1, 50/24  |
| out as well of the                          | <b>Latin</b>      | authors as the Greek, and            | 1, 56/3   |
| of his books as well                        | <b>Latin</b>      | as Greek and other tongues           | 1, 62/6   |
| Arabic language, besides Greek and          | <b>Latin</b>      | , could make him vainglorious; not   | 1, 64/20  |
| of virtue, or honour and                    | <b>laud</b>       | of God,?Who preserve you             | 1, 51/15  |
| occasion thereby to give especial           | <b>laud</b>       | and thanks therefor to almighty      | 1, 62/18  |
| evermore to hear The honour,                | <b>laud</b>       | everything                           | 1, 116/19 |
| To hear His honour, worship,                | <b>laud</b>       | and praise, Whose sovereign goodness | 1, 116/25 |
| casteth in thy mind Some                    | <b>laudable</b>   | deed to stir thee to                 | 1, 105/23 |
| but what thing the very                     | <b>law</b>        | of nature, what thing very           | 1, 81/20  |
| king is the Godhead, whose                  | <b>law</b>        | is charity, whose measure is         | 1, 92/20  |
| unlawful pleasures, but also from           | <b>lawful</b>     | , to the end that he                 | 1, 98/12  |
| gods, which we might yet                    | <b>lawfully</b>   | do : showing us by that              | 1, 98/11  |
| Bononie to study in the                     | <b>laws</b>       | of the Church, which when            | 1, 55/1   |
| perished in which his books                 | <b>lay</b>        | that he had with great               | 1, 64/9   |
| should not utterly die. He                  | <b>lay</b>        | always with a pleasant and           | 1, 71/15  |
| among mortal men the way                    | <b>lay</b>        | open to heaven without sweat         | 1, 77/1   |
| lordship set aside, he might                | <b>lead</b>       | his life in rest and                 | 1, 62/23  |
| the voluptuous broad way that               | <b>leadeth</b>    | to hell. What thing was              | 1, 64/23  |
| by the strait gate that                     | <b>leadeth</b>    | to heaven and take no                | 1, 81/19  |
| tasted, perceiving that the faculty         | <b>leaned</b>     | to nothing but only mere             | 1, 55/2   |
| and trouble, I may rather                   | <b>learn</b>      | of thee than teach thee              | 1, 78/3   |
| many things worthy to be                    | <b>learned</b>    | . Which work he compiled in          | 1, 57/12  |
| meet for secret communication of            | <b>learned</b>    | men than for open hearing            | 1, 57/26  |
| in very science much better                 | <b>learned</b>    | and in those trifles ignorant        | 1, 61/3   |
| rest, of a child have                       | <b>learned</b>    | to live within my degree             | 1, 78/5   |
| and indefatigable travail I have            | <b>learned</b>    | both the Hebrew language and         | 1, 87/5   |
| himself, rehearsing in part his             | <b>learning</b>   | and his virtue. For these            | 1, 51/25  |
| excellent virtue though my rude             | <b>learning</b>   | be far unable sufficiently to        | 1, 52/21  |
| set to masters and to                       | <b>learning</b>   | , where with so ardent mind          | 1, 54/11  |
| poets of that time, in                      | <b>learning</b>   | marvellously swift and of so         | 1, 54/14  |
| for covetousness, given themselves to       | <b>learning</b>   | , they thought that it should        | 1, 56/23  |
| of his wit and his                          | <b>learning</b>   | , as well in things natural          | 1, 56/27  |
| yet lacked they erudition and               | <b>learning</b>   | that                                 | 1, 57/7   |

|                                    |                  |   |           |
|------------------------------------|------------------|---|-----------|
| his marvellous fame, his excellent | <b>learning</b>  | , great riches and noble kindred        | 1, 58/12  |
| openly to the ostentation of       | <b>learning</b>  | and to win the favour                   | 1, 60/21  |
| little or naught. Of his           | <b>Learning</b>  | Universally. But because we will        | 1, 61/6   |
| we will speak of his               | <b>learning</b>  | but a word or twain                     | 1, 61/8   |
| only set he by his                 | <b>learning</b>  | , in how much he knew                   | 1, 65/19  |
| the great fame of his              | <b>learning</b>  | to commune with him, as                 | 1, 67/26  |
| magnified, but to them whom        | <b>learning</b>  | and condition bound him to              | 1, 68/8   |
| always in the study and            | <b>learning</b>  | of philosophy. To whom Picas            | 1, 84/3   |
| at the last exercise that          | <b>learning</b>  | in the entreating of some               | 1, 84/18  |
| of God should, At the              | <b>least</b>     | in such wise as he                      | 1, 115/27 |
| page or servant, most or           | <b>least</b>     | , That doth upon his love               | 1, 116/2  |
| his whole life: at the             | <b>leastwise</b> | to give some other man                  | 1, 52/25  |
| but thou once at the               | <b>leastwise</b> | present thyself to God by               | 1, 82/20  |
| either servile or at the           | <b>leastwise</b> | not princely to make the                | 1, 84/6   |
| to be touched, or at               | <b>leastwise</b> | with extreme lips to be                 | 1, 84/25  |
| either servile, or at the          | <b>leastwise</b> | not princely, to make the               | 1, 85/22  |
| of cunning yet at the              | <b>leastwise</b> | of wit and diligence. And               | 1, 87/1   |
| let us think at the                | <b>leastwise</b> | we be well served if                    | 1, 88/25  |
| overthrown, Should once at the     | <b>leastwise</b> | do his diligence To prove               | 1, 107/19 |
| none honour, how might they        | <b>leave</b>     | to their heirs that thing               | 1, 52/4   |
| honourable, yet may they not       | <b>leave</b>     | their honour to us as                   | 1, 52/6   |
| shortness of his life should       | <b>leave</b>     | him no space to sin                     | 1, 71/6   |
| forsake this present life and      | <b>leave</b>     | a part of that noble                    | 1, 73/10  |
| pleasure or make the soul          | <b>leave</b>     | the noble use of his                    | 1, 75/24  |
| letters given him counsel to       | <b>leave</b>     | the study of philosophy, as             | 1, 83/25  |
| " For Thou shalt not               | <b>leave</b>     | my soul in hell."                       | 1, 101/18 |
| shouldst with them, by the         | <b>leaving</b>   | of thy good purpose, shamefully         | 1, 80/23  |
| irous into a bear, the             | <b>lecherous</b> | into a goat, the drunken                | 1, 76/1   |
| the secrets of nature, he          | <b>left</b>      | these common trodden paths and          | 1, 55/12  |
| the substance that I have          | <b>left</b>      | , after certain books of mine           | 1, 69/15  |
| works as he should have            | <b>left</b>      | behind him) all them that               | 1, 72/21  |
| be taken away, there be            | <b>left</b>      | us none hope of reward                  | 1, 88/27  |
| And when the world hath            | <b>left</b>      | us after this Void of                   | 1, 103/3  |
| beloved sister in Christ, Joyeuce  | <b>Leigh</b>     | , Thomas More greeting in our           | 1, 50/2   |
| with sighs than drawn on           | <b>length</b>    | with a continual row and                | 1, 82/15  |
| Weapons have we more at            | <b>length</b>    | Declared as Followetb. The Pleasure     | 1, 108/25 |
| Twelve Properties we have at       | <b>length</b>    | more openly Expressed in Balade         | 1, 113/1  |
| more profit ourselves, we labour   | <b>less</b>      | and serve Him more ; and                | 1, 66/22  |
| that thing in which was            | <b>less</b>      | servitude and not so much               | 1, 68/21  |
| there nothing then that we         | <b>less</b>      | fear than hell, or that                 | 1, 81/16  |
| than hell, or that we              | <b>less</b>      | hope for than the kingdom               | 1, 81/16  |
| neither thy glory shall be         | <b>less</b>      | if thou be happy with                   | 1, 81/22  |
| is little, it shall be             | <b>less</b>      | in heaven, where all thing              | 1, 89/14  |
| into hell." How much               | <b>less</b>      | , then, be they to be                   | 1, 91/17  |
| but a moment and yet               | <b>less</b>      | than a moment. Remember how             | 1, 92/8   |
| an though they be of               | <b>less</b>      | perfection than itself, as philosophers | 1, 95/27  |
| that we should with no             | <b>less</b>      | diligence serve our Lord God            | 1, 97/24  |

|                                    |                   |                                    |           |
|------------------------------------|-------------------|------------------------------------|-----------|
| wis With more labour and           | <b>less</b>       | fruit also In which the            | 1, 103/1  |
| and to take the wholesome          | <b>lessons</b>    | and instruction of good living     | 1, 59/2   |
| instruction of good living : which | <b>lessons</b>    | were so much the more              | 1, 59/2   |
| purpose should be, upon this       | <b>letter</b>     | can we not fully perceive          | 1, 75/7   |
| in the beginning of this           | <b>letter</b>     | , where he saith that the          | 1, 75/13  |
| now the bounds of a                | <b>letter</b>     | , the matter drawing me forth      | 1, 83/9   |
| living, it seemeth by this         | <b>letter</b>     | that the company of the            | 1, 87/14  |
| his uncle, which in this           | <b>letter</b>     | comforteth and encourageth him, as | 1, 87/20  |
| Benivenius, a Florentine, a well   | <b>lettered</b>   | man (whom for his great            | 1, 63/14  |
| over that sent unto him            | <b>letters</b>    | subscribed with his own hand       | 1, 72/5   |
| of Picas, had by his               | <b>letters</b>    | given him counsel to leave         | 1, 83/25  |
| Ye exhort me by your               | <b>letters</b>    | to the civil and active            | 1, 84/15  |
| the prophet : Ad te Domine         | <b>levavi</b>     | animam meam : Deus meus in         | 1, 91/25  |
| out with a free and                | <b>liberal</b>    | hand unto poor people, and         | 1, 73/14  |
| God of His goodness and            | <b>liberal</b>    | mercy May grant the gift           | 1, 106/2  |
| vain found." Of his                | <b>Liberality</b> | and Contempt of Riches. Liberality | 1, 66/26  |
| Liberality and Contempt of Riches. | <b>Liberality</b> | only in him passed measure         | 1, 66/27  |
| them whom fortune hath so          | <b>liberally</b>  | favoured that they may live        | 1, 86/13  |
| and not so much jeopardy.          | <b>Liberty</b>    | above all things he loved          | 1, 68/21  |
| kings of kings ; they love         | <b>liberty</b>    | ; they cannot bear the proud       | 1, 86/4   |
| treasure) we have lost. Great      | <b>libraries</b>  | ?it is incredible to consider      | 1, 59/21  |
| vain smell or in thy               | <b>licorous</b>   | taste, Or finally, in whatsoever   | 1, 109/1  |
| God myself (I will not             | <b>lie</b>        | therefor) that he might be         | 1, 73/6   |
| look thou not tarry, But           | <b>lie</b>        | in await for another very          | 1, 105/8  |
| eat he, drink he, sit,             | <b>lie</b>        | down or walk, He burneth           | 1, 117/18 |
| he knew well if he                 | <b>lied</b>       | in that place he were              | 1, 73/25  |
| The lover hath it precious,        | <b>lief</b>       | and dear. So every relic           | 1, 116/8  |
| more ; and yet had we              | <b>liefer</b>     | always by knowledge never find     | 1, 66/23  |
| he answered that he had            | <b>liefer</b>     | take him to marriage, as           | 1, 68/20  |
| madness if we had not              | <b>liefer</b>     | labour there where we go           | 1, 78/20  |
| volumes of holy Scripture. There   | <b>lieth</b>      | privily in them a certain          | 1, 83/6   |
| my son, that the death             | <b>lieth</b>      | at hand. Remember that all         | 1, 92/7   |
| full slyly and unaware: He         | <b>lieth</b>      | at hand and shall us               | 1, 110/7  |
| Here is contained the              | <b>life</b>       | of John Picus, Earl of             | 1, 49/1   |
| science, virtue, and wisdom: whose | <b>life</b>       | and works be worthy and            | 1, 49/9   |
| the course of his whole            | <b>life</b>       | , rather after our little power    | 1, 51/3   |
| God,?Who preserve you. THE         | <b>LIFE</b>       | OF JOHN PICUS, EARL OF             | 1, 51/17  |
| briefly rehearse you his whole     | <b>life</b>       | : at the leastwise to give         | 1, 52/25  |
| grieve him to see the              | <b>life</b>       | of such an excellent cunning       | 1, 52/27  |
| Of the Change of his               | <b>Life</b>       | . But, as himself told his         | 1, 58/1   |
| not abhorring (the way of          | <b>life</b>       | set aside) was somewhat fallen     | 1, 58/14  |
| lived long and all his             | <b>life</b>       | hath done nothing else but         | 1, 59/25  |
| aside, he might lead his           | <b>life</b>       | in rest and peace, well            | 1, 62/23  |
| spend the residue of his           | <b>life</b>       | , saving that the common profit    | 1, 65/26  |
| possible for us in this            | <b>life</b>       | to obtain. The same thing          | 1, 66/15  |
| nature and repay her the           | <b>life</b>       | which he received of her           | 1, 70/3   |
| in the Extremes of his             | <b>Life</b>       | . After that he had received       | 1, 70/4   |

|                                       |                    |                                    |           |
|---------------------------------------|--------------------|------------------------------------|-----------|
| of this short, miserable, deadly      | <b>life</b>        | , he answered that this was        | 1, 70/31  |
| and painful wretchedness of this      | <b>life</b>        | ; but rather this cause should     | 1, 71/3   |
| trusted the shortness of his          | <b>life</b>        | should leave him no space          | 1, 71/5   |
| had the space of his                  | <b>life</b>        | prolonged he should have excelled  | 1, 72/20  |
| he should forsake this present        | <b>life</b>        | and leave a part of                | 1, 73/10  |
| to. Amen. Here endeth the             | <b>life</b>        | of John Picus, Earl of             | 1, 74/21  |
| there be aught in this                | <b>life</b>        | of all those things the            | 1, 77/20  |
| a thousand jeopardies of his          | <b>life</b>        | , he may at last have              | 1, 77/25  |
| the pleasures that in this            | <b>life</b>        | may be obtained or desired         | 1, 78/25  |
| and night among them whose            | <b>life</b>        | is not only on every               | 1, 79/23  |
| short way of this momentary           | <b>life</b>        | , to the reward of eternal         | 1, 83/18  |
| to the civil and active               | <b>life</b>        | , saying that in vain, and         | 1, 84/15  |
| God. The world condemneth to          | <b>life</b>        | , God exalteth to glory : the      | 1, 89/6   |
| the good institution of thy           | <b>life</b>        | , namely since all error is        | 1, 90/1   |
| all the time of our                   | <b>life</b>        | is but a moment and                | 1, 92/8   |
| also for that all the                 | <b>life</b>        | of evil men forsake reason         | 1, 98/4   |
| entered paradise and opened the       | <b>life</b>        | unto us, and was the               | 1, 101/26 |
| living bringeth us to perpetual       | <b>life</b>        | of soul and body, therefore        | 1, 102/1  |
| hast made the ways of                 | <b>life</b>        | known unto me." And                | 1, 102/4  |
| and dignity of man. This              | <b>life</b>        | a dream and a The                  | 1, 108/20 |
| dear a precious thing! This           | <b>Life</b>        | a Dream and a Shadow               | 1, 109/22 |
| and a Shadow. This wretched           | <b>life</b>        | , the trust and confidence Of      | 1, 109/23 |
| the journey of this deadly            | <b>life</b>        | My silly ghost hath finished       | 1, 122/5  |
| gifts of God and should               | <b>lift</b>        | up the mind of men                 | 1, 54/1   |
| also nobly. These great fortunes      | <b>lift</b>        | up a man high and                  | 1, 86/14  |
| " To Thee, Lord, I                    | <b>lift</b>        | up my soul : in Thee               | 1, 92/1   |
| these worldly honours which therefore | <b>lift</b>        | us up that they might              | 1, 92/13  |
| thrown down into hell or              | <b>lifted</b>      | up into heaven. Wherefore he       | 1, 66/12  |
| this vale of misery be                | <b>lifted</b>      | up into heaven; that is            | 1, 81/26  |
| that thy virtue (which all            | <b>lifted</b>      | upward should have God alone       | 1, 89/9   |
| in darkness) as a shining             | <b>light</b>       | in which he might behold           | 1, 58/6   |
| his goodly conversation gave great    | <b>light</b>       | and after the dark fire            | 1, 74/15  |
| enter the inaccessible and infinite   | <b>light</b>       | of heaven, where he may            | 1, 74/17  |
| seeth not more clear than             | <b>light</b>       | that all these things be           | 1, 79/14  |
| thee to the children of               | <b>light</b>       | . Let that same sweet voice        | 1, 90/9   |
| forasmuch as to have this             | <b>light</b>       | of understanding whereby a man     | 1, 99/24  |
| this valley dark, the heavenly        | <b>light</b>       | , And of his love the              | 1, 115/1  |
| of those two burdens seemed           | <b>lighter</b>     | and which he would choose          | 1, 68/17  |
| God, and in the most                  | <b>lightsome</b>   | darkness of contemplation not only | 1, 82/10  |
| entitled De Ente et Uno               | <b>lightsomely</b> | he treateth, where he interrupteth | 1, 66/16  |
| and wrote out what him                | <b>liked</b>       | . Of the old Fathers of            | 1, 59/23  |
| of love and friendship: a             | <b>likeness</b>    | of conditions is (as Appollonius   | 1, 68/10  |
| and misshape us into the              | <b>likeness</b>    | and figure of brute beasts         | 1, 75/15  |
| as received it into divers            | <b>likeness</b>    | and figures of sundry beasts       | 1, 75/19  |
| of reasonable men into the            | <b>likeness</b>    | of unreasonable beasts, and that   | 1, 75/27  |
| be restored to our own                | <b>likeness</b>    | again unto the time we             | 1, 76/5   |
| meditation: When that his love        | <b>liketh</b>      | in him rest With inward            | 1, 118/8  |

|                                     |                   |  |           |
|-------------------------------------|-------------------|--|-----------|
| Servants or sinners whether it      | <b>liketh</b>     | Thee. Sinners, if Thou our             | 1, 120/21 |
| to put unto them. In                | <b>likewise</b>   | , the flesh if it make                 | 1, 75/23  |
| think the same. Of God              | <b>likewise</b>   | so wonderful and high All              | 1, 117/6  |
| guerdon or reward. So thou          | <b>likewise</b>   | that hast thine heart yset             | 1, 118/21 |
| the course and will not             | <b>lin</b>        | , But fast it runneth on               | 1, 109/27 |
| side descended of the worthy        | <b>lineage</b>    | of the Emperor Constantine by          | 1, 51/19  |
| est cor meum et exultavit           | <b>lingua</b>     | mea, insuper et caro mea               | 1, 93/14  |
| the proud-hearted man into a        | <b>lion</b>       | , the irous into a bear                | 1, 76/1   |
| reproved of them that are           | <b>lion</b>       | reprovable. Notwithstanding, my son, I | 1, 88/1   |
| hour, For as a wood                 | <b>lion</b>       | , the fiend, our adversary, Runneth    | 1, 105/9  |
| of sundry beasts, some into         | <b>lions</b>      | , some into bears, some into           | 1, 75/20  |
| from the extremity of thy           | <b>lips</b>       | but out of the inwardness              | 1, 82/23  |
| or at leastwise with extreme        | <b>lips</b>       | to be sipped, and rather               | 1, 84/25  |
| may deceive me an ye                | <b>list</b>       | ; wherefore the examination of these   | 1, 67/14  |
| use or service as she               | <b>list</b>       | to put unto them. In                   | 1, 75/22  |
| to vanquish but that we             | <b>list</b>       | ourselves to vanquish. Very happy      | 1, 77/16  |
| conversant alway; For certes, whoso | <b>list</b>       | , he may purvey, Though all            | 1, 115/30 |
| delectation; And when his love      | <b>list</b>       | eft to part him fro                    | 1, 118/11 |
| so unworthy, whom that He           | <b>List</b>       | to accept: which wheresoever He        | 1, 120/13 |
| of all manner of worldly            | <b>literature</b> | . The fourth cause was his             | 1, 62/9   |
| whole life, rather after our        | <b>little</b>     | power slenderly, than after his        | 1, 51/3   |
| show of his cunning and             | <b>little</b>     | considering how great envy he          | 1, 55/25  |
| gave continual labour they profited | <b>little</b>     | or naught. Of his Learning             | 1, 61/5   |
| in the buying of a                  | <b>little</b>     | land to the finding of                 | 1, 63/5   |
| of perfect humility that he         | <b>little</b>     | forced whether his works went          | 1, 65/21  |
| name. And now set he                | <b>little</b>     | by any other books save                | 1, 65/24  |
| by Devotion than Cunning. The       | <b>little</b>     | affection of an old man                | 1, 66/5   |
| shook his head and a                | <b>little</b>     | smiling he answered that he            | 1, 68/19  |
| may at last have a                  | <b>little</b>     | the more gathered together. Of         | 1, 77/25  |
| of their minds to be                | <b>little</b>     | and easily tasted. The words           | 1, 84/27  |
| the body or of fortune              | <b>little</b>     | or naught pertain unto us              | 1, 85/4   |
| opinion, set more by my             | <b>little</b>     | house, my study, the pleasure          | 1, 86/21  |
| world where all thing is            | <b>little</b>     | , it shall be less in                  | 1, 89/14  |
| the vain promotion of a             | <b>little</b>     | popular fame! Let us, my               | 1, 89/17  |
| for we ask it with                  | <b>little</b>     | hope. And he that asketh               | 1, 94/24  |
| people are) yet they set            | <b>little</b>     | thereby and oftentimes change it       | 1, 99/17  |
| COMETH TO MIND The pleasure         | <b>little</b>     | and short. The fear of                 | 1, 108/16 |
| Declared as Followetb. The Pleasure | <b>Little</b>     | and Short. Consider well the           | 1, 108/27 |
| when thou hast all cast,            | <b>Little</b>     | , simple, short and suddenly past      | 1, 109/5  |
| and wait, There is no               | <b>little</b>     | worm, no simple beast, Ne              | 1, 116/4  |
| hurt to men while they              | <b>live</b>       | , and never good Faint when            | 1, 65/18  |
| falling it is that we               | <b>live</b>       | in now; how firm, how                  | 1, 66/10  |
| be that we shall hereafter          | <b>live</b>       | in, whether we be thrown               | 1, 66/11  |
| a child have learned to             | <b>live</b>       | within my degree, and as               | 1, 78/5   |
| reign nor those heavenly citizens   | <b>live</b>       | without us? Certainly if this          | 1, 78/13  |
| the Gospel is true, to              | <b>live</b>       | then as though thou doubt              | 1, 81/4   |
| shalt also thyself die shortly,     | <b>live</b>       | thou never so long. With               | 1, 83/16  |

|                                    |                 |                                    |           |
|------------------------------------|-----------------|------------------------------------|-----------|
| liberally favoured that they may   | <b>live</b>     | not only well and plenteously      | 1, 86/13  |
| giveth thee grace well to          | <b>live</b>     | , but also that while thou         | 1, 87/25  |
| " Dead be they that                | <b>live</b>     | not to God and in                  | 1, 90/12  |
| For haply thou shouldst not        | <b>live</b>     | an hour more Thy sin               | 1, 110/12 |
| of that company doth miss,         | <b>Live</b>     | he in never so prosperous          | 1, 113/23 |
| him to have that hath              | <b>lived</b>    | long and all his life              | 1, 59/25  |
| but also that while thou           | <b>livest</b>   | well He giveth thee grace          | 1, 87/25  |
| all sciences, and virtuous of      | <b>living</b>   | ; with divers epistles and other   | 1, 49/5   |
| the steps of their worshipful      | <b>living</b>   | , the clear beauty of whose        | 1, 52/12  |
| lessons and instruction of good    | <b>living</b>   | : which lessons were so much       | 1, 59/2   |
| and ragged path of voluptuous      | <b>living</b>   | . The Burning of Wanton Books      | 1, 59/10  |
| in cunning as holiness of          | <b>living</b>   | most famous, in a sermon           | 1, 72/11  |
| bondmen, and with them wretchedly  | <b>living</b>   | more wretchedly die, and at        | 1, 79/11  |
| purpose of good and virtuous       | <b>living</b>   | and (but if thou beware            | 1, 79/20  |
| them for masters of thy            | <b>living</b>   | which have more need to            | 1, 80/20  |
| should with thee by good           | <b>living</b>   | begin to be men than               | 1, 80/22  |
| from contemplation to the active   | <b>living</b>   | ?that is to say, from              | 1, 85/13  |
| begun a change in his              | <b>living</b>   | , it seemeth by this letter        | 1, 87/14  |
| of evil people for thy             | <b>living</b>   | well. Certainly, as great a        | 1, 87/26  |
| if we consider our wretched        | <b>living</b>   | well) all shame and reproof        | 1, 88/19  |
| If men for thy good                | <b>living</b>   | praise thee, thy virtue certainly  | 1, 88/28  |
| thy virtue, which the Christian    | <b>living</b>   | , that is very wisdom, reputeth    | 1, 89/27  |
| covet to ensue them in             | <b>living</b>   | when they may not, whom            | 1, 91/3   |
| if they now backbite thee          | <b>living</b>   | virtuously, they shall do the      | 1, 91/19  |
| God and the land of                | <b>living</b>   | people. And verily if we           | 1, 96/25  |
| both have joyed in the             | <b>living</b>   | God." And for this                 | 1, 100/9  |
| as the way of good                 | <b>living</b>   | bringeth us to perpetual life      | 1, 101/32 |
| was the reading thereof forbidden. | <b>Lo</b>       | , this end had Picus of            | 1, 57/29  |
| Second Property. Of his love,      | <b>lo</b>       | , the sight and company To         | 1, 113/18 |
| conversant in mind and thought.    | <b>Lo</b>       | in like manner the lover           | 1, 115/26 |
| sundry matters, as well in         | <b>logic</b>    | and philosophy as divinity, with   | 1, 56/1   |
| such altercations were for a       | <b>logician</b> | and not meetly for a               | 1, 60/16  |
| Lord. It is, and of                | <b>long</b>     | time hath been, my well            | 1, 50/4   |
| to have that hath lived            | <b>long</b>     | and all his life hath              | 1, 59/25  |
| Friars Preachers was held there,   | <b>long</b>     | it was ere he could                | 1, 60/10  |
| as he had conceived and            | <b>long</b>     | travailed upon, how they were      | 1, 66/1   |
| After his death (and not           | <b>long</b>     | after) Jeronimus, a Friar Preacher | 1, 72/9   |
| no man is sure how                 | <b>long</b>     | it shall be first, and             | 1, 74/11  |
| him thither where, after the       | <b>long</b>     | habitation with the inhabitants of | 1, 74/13  |
| of myself labour for or            | <b>long</b>     | for. Now then, these earthly       | 1, 78/7   |
| Nor care I not how                 | <b>long</b>     | or how short thy prayer            | 1, 82/13  |
| of throe enemies; if thou          | <b>long</b>     | to be acceptable to God            | 1, 82/19  |
| shortly, live thou never so        | <b>long</b>     | . With these twain, as with        | 1, 83/16  |
| and shame, have I so               | <b>long</b>     | studied in philosophy, but if      | 1, 84/17  |
| studied either never or not        | <b>long</b>     | ; but the sayings of wise          | 1, 85/1   |
| these present things, desire and   | <b>long</b>     | for that country whose king        | 1, 92/19  |
| we should willingly and gladly     | <b>long</b>     | therefor, desiring to be departed  | 1, 97/6   |

|                                      |                |                                       |           |
|--------------------------------------|----------------|---------------------------------------|-----------|
| joyful of this fight, And            | <b>long</b>    | therefor although we could not        | 1, 103/17 |
| thou let the sore By                 | <b>long</b>    | continuance increase more and more    | 1, 106/28 |
| What grief it is by                  | <b>long</b>    | experience Of his cruel enemy         | 1, 107/17 |
| to Thee, and have be                 | <b>long</b>    | space Servants by nature, children    | 1, 120/27 |
| With whom me rueth so                | <b>longe</b>   | to have be thrall; Grant              | 1, 122/1  |
| commandment of his mother (which     | <b>longed</b>  | very sore to have him                 | 1, 54/24  |
| will hold the reader no              | <b>longer</b>  | in hand, we will speak                | 1, 61/7   |
| The battle more sharp and            | <b>longer</b>  | is I wis With more                    | 1, 102/30 |
| heart But coveteth eke and           | <b>longeth</b> | to sustain Some labour, incommodity   | 1, 115/5  |
| Sixth Property. The perfect lover    | <b>longeth</b> | for to be In presence                 | 1, 115/19 |
| all earthly thing Coveteth and       | <b>longeth</b> | evermore to hear The honour           | 1, 116/18 |
| eyes grey and quick of               | <b>look</b>    | , his teeth white and even            | 1, 54/7   |
| I fear if men would                  | <b>look</b>    | upon themselves advisedly they should | 1, 76/9   |
| but if we watch and                  | <b>look</b>    | well to ourselves shall make          | 1, 77/4   |
| we shall uneath obtain ; and         | <b>look</b>    | we then to heavenly things            | 1, 78/9   |
| of the court. Nor I                  | <b>look</b>    | not for this fruit of                 | 1, 86/25  |
| which with great desire we           | <b>look</b>    | for) we may see not                   | 1, 92/26  |
| " If any perfect man                 | <b>look</b>    | upon his own estate there             | 1, 93/20  |
| it is and vain To                    | <b>look</b>    | for heaven with pleasure and          | 1, 103/8  |
| Sixth Rule. One sin vanquished,      | <b>look</b>    | thou not tarry, But lie               | 1, 105/7  |
| to buy Upon the price                | <b>look</b>    | thou well thee advise, Thou           | 1, 109/16 |
| bare, And after thy desert           | <b>look</b>    | to what cost Thou art                 | 1, 110/21 |
| seen In speech, apparel, gesture,    | <b>look</b>    | or pace That may offend               | 1, 114/9  |
| service any wise disserve: Freely    | <b>look</b>    | eke thou serve that thereto           | 1, 118/25 |
| eyes of Thy benignity Friendly       | <b>look</b>    | on us once, Thine own                 | 1, 120/20 |
| by and by desired and                | <b>looked</b>  | after. How much he set                | 1, 66/2   |
| he was beaten with. I                | <b>looked</b>  | not for that. But our                 | 1, 73/9   |
| Earl of Mirandula, a great           | <b>lord</b>    | of Italy, an excellent cunning        | 1, 49/3   |
| Thomas More greeting in our          | <b>Lord</b>    | . It is, and of long                  | 1, 50/3   |
| In the year of our                   | <b>Lord</b>    | God, 1463, Pius II being              | 1, 52/30  |
| father bight John Francis, a         | <b>lord</b>    | of great honour and authority         | 1, 53/1   |
| forslothed that purpose which our    | <b>Lord</b>    | had put in his mind                   | 1, 73/5   |
| not for that. But our                | <b>Lord</b>    | had so decreed that he                | 1, 73/9   |
| in the bosom of our                  | <b>Lord</b>    | in the heavenly joy, yet              | 1, 73/16  |
| fighting against heaven, against our | <b>Lord</b>    | God and against His Christ            | 1, 79/26  |
| apostle Saint Paul saith) our        | <b>Lord</b>    | hath delivered into the passions      | 1, 80/4   |
| shall come in which our              | <b>Lord</b>    | shall say " Go ye                     | 1, 81/12  |
| very reason, what thing our          | <b>Lord</b>    | Himself showeth thee to be            | 1, 81/21  |
| mine ignorances remember not, good   | <b>Lord</b>    | ; but after Thy mercy, Lord           | 1, 82/27  |
| Lord; but after Thy mercy,           | <b>Lord</b>    | , for Thy goodness remember me        | 1, 82/28  |
| his Nephew Greeting in the           | <b>Lord</b>    | . Happy art thou, my son              | 1, 87/23  |
| my son, when that our                | <b>Lord</b>    | not only giveth thee grace            | 1, 87/24  |
| but for because that our             | <b>Lord</b>    | Jesus Christ (Which is not            | 1, 88/3   |
| this sweet voice of our              | <b>Lord</b>    | be our consolation: Si mundus         | 1, 88/14  |
| the world," saith our                | <b>Lord</b>    | , " hate you, know ye                 | 1, 88/16  |
| same sweet voice of our              | <b>Lord</b>    | always sound in thine ears            | 1, 90/10  |
| from the face of our                 | <b>Lord</b>    | and from the glory of                 | 1, 91/12  |



|  |                  |  |           |
|--|------------------|--|-----------|
| not them," saith our                   | <b>Lord</b>      | , " that may slay the                  | 1, 91/16  |
| to say, " To Thee,                     | <b>Lord</b>      | , I lift up my soul                    | 1, 92/1   |
| in vain. Thy ways, good                | <b>Lord</b>      | , show me, and Thy paths               | 1, 92/4   |
| Domine? " Keep me, good                | <b>Lord</b>      | . " If any perfect man                 | 1, 93/20  |
| say, " Keep me, good                   | <b>Lord</b>      | " ; which word ' Keep                  | 1, 93/24  |
| " Have mercy on me,                    | <b>Lord</b>      | , " when we remember our               | 1, 94/7   |
| Deus,?" Keep me, good                  | <b>Lord</b>      | , " when we remember our               | 1, 94/8   |
| I have said to our                     | <b>Lord</b>      | : my God art Thou. "                   | 1, 94/28  |
| I have said to our                     | <b>Lord</b>      | , my God art Thou. "                   | 1, 95/3   |
| I have said to our                     | <b>Lord</b>      | , my God art Thou. "                   | 1, 95/16  |
| I have said to our                     | <b>Lord</b>      | , my God art Thou, "                   | 1, 95/21  |
| he saith only to our                   | <b>Lord</b>      | , Deus meus es tu?"                    | 1, 95/24  |
| is for that only our                   | <b>Lord</b>      | hath no need of our                    | 1, 95/25  |
| creature. Only therefore to our        | <b>Lord</b>      | ought we to say, "                     | 1, 96/15  |
| he had said to our                     | <b>Lord</b>      | , " My God art Thou                    | 1, 96/21  |
| he addeth thereunto that our           | <b>Lord</b>      | hath made marvellous His wills         | 1, 96/22  |
| no less diligence serve our            | <b>Lord</b>      | God than they serve their              | 1, 97/24  |
| God than they serve their              | <b>lord</b>      | the devil. The just man                | 1, 97/25  |
| Dominus pars hereditatis meae? Our     | <b>Lord</b>      | is the part of mine                    | 1, 98/19  |
| meam mihi? " Thou, good                | <b>Lord</b>      | , art He that shall restore            | 1, 99/2   |
| would say, ' O good                    | <b>Lord</b>      | , my God, I know well                  | 1, 99/3   |
| " I shall bless our                    | <b>Lord</b>      | , Which hath given me understanding    | 1, 100/2  |
| and delight. Since Christ our          | <b>Lord</b>      | and sovereign captain Ascended never   | 1, 103/9  |
| in better condition than his           | <b>lord</b>      | . The Fourth Rule. Think how           | 1, 103/13 |
| To Jesu Christ our blessed             | <b>Lord</b>      | and Saviour. As often as               | 1, 103/21 |
| gloss Consider how Christ the          | <b>Lord</b>      | , sovereign power, Humbled Himself for | 1, 108/7  |
| alone: We Thee beseech, good           | <b>Lord</b>      | , with woeful moan, Spare us           | 1, 119/17 |
| sundry wise? But thou, good            | <b>Lord</b>      | , art He that sparest all              | 1, 120/3  |
| findeth worthy maketh. Wherefore, good | <b>Lord</b>      | , that aye merciful art, Unto          | 1, 120/15 |
| be thrall; Grant me, good              | <b>Lord</b>      | and Creator of all, The                | 1, 122/2  |
| Thy lordship not as a                  | <b>lord</b>      | , but rather As a very                 | 1, 122/10 |
| ignominy and reproof of our            | <b>Lord's</b>    | cross let us like faithful             | 1, 89/19  |
| the proud palaces of stately           | <b>lords</b>     | . Wedding and worldly business he      | 1, 68/14  |
| Picus, Earl of Mirandula, a            | <b>lordship</b>  | in Italy, of whose cunning             | 1, 51/1   |
| and business of rule or                | <b>lordship</b>  | set aside, he might lead               | 1, 62/23  |
| well of indulgence, In Thy             | <b>lordship</b>  | not as a lord, but                     | 1, 122/10 |
| Of the Sale of his                     | <b>Lordships</b> | and Alms. Three years before           | 1, 62/21  |
| fleshly wife, Alone into his           | <b>Lordés</b>    | high presence, He may Thee             | 1, 122/8  |
| incline. And so, though it             | <b>lose</b>      | nothing of the integrity of            | 1, 89/11  |
| world, nor nothing should He           | <b>lose</b>      | if the world were annihilated          | 1, 96/8   |
| was wrought: Let Him not               | <b>lose</b>      | thee that He so dear                   | 1, 112/2  |
| of our perfection, yet it              | <b>loseth</b>    | , of the reward; which reward          | 1, 89/12  |
| having blindeth us, in the             | <b>losing</b>    | paineth us? Doubtest thou, my          | 1, 79/1   |
| But he, not bearing the                | <b>loss</b>      | of his fame, made a                    | 1, 57/10  |
| had of him an inestimable              | <b>loss</b>      | , for I suppose if he                  | 1, 72/19  |
| Eternal joy, eternal pain. The         | <b>loss</b>      | of a better thing. The                 | 1, 108/19 |
| and heaviness of mind. The             | <b>Loss</b>      | of a Better Thing. When                | 1, 109/14 |

|                                     |             |  |           |
|-------------------------------------|-------------|--|-----------|
| Some labour, incommodity, or smart, | <b>Loss</b> | , adversity, trouble, grief, or pain   | 1, 115/7  |
| mind fell from it. Yet              | <b>lost</b> | he not his time therein                | 1, 55/4   |
| an inestimable treasure) we have    | <b>lost</b> | . Great libraries?it is incredible     | 1, 59/21  |
| say, as the part or                 | <b>lot</b>  | of mine inheritance is noble           | 1, 99/14  |
| nobly." The parts and               | <b>lots</b> | of inheritances were of old            | 1, 99/11  |
| as the witnesses of their           | <b>love</b> | and friendship, and also signifying    | 1, 50/6   |
| only. But forasmuch as the          | <b>love</b> | and amity of Christian folk            | 1, 50/14  |
| bear witness of my tender           | <b>love</b> | and zeal to the happy                  | 1, 50/19  |
| hath any mean desire and            | <b>love</b> | to God, and that yourself              | 1, 51/12  |
| he not kindled in the               | <b>love</b> | of God) he went to                     | 1, 55/24  |
| glory and kindled in vain           | <b>love</b> | and holden in voluptuous use           | 1, 58/9   |
| youth of wanton verses of           | <b>love</b> | with other like fantasies he           | 1, 59/12  |
| his own wit, for the                | <b>love</b> | of God and profit of                   | 1, 61/25  |
| man (whom for his great             | <b>love</b> | towards him and the integrity          | 1, 63/14  |
| he laboured only for the            | <b>love</b> | of God and profit of                   | 1, 64/11  |
| turn up their minds to              | <b>love</b> | God, which was a thing                 | 1, 66/13  |
| Angel, what madness holdeth us.     | <b>Love</b> | God (while we be in                    | 1, 66/20  |
| that we seek, than by               | <b>love</b> | to possess that thing which            | 1, 66/24  |
| that thing which also, without      | <b>love</b> | , were in vain found."                 | 1, 66/24  |
| which He suffered for the           | <b>love</b> | of us, and then if                     | 1, 68/5   |
| manners is a cause of               | <b>love</b> | and friendship: a likeness of          | 1, 68/10  |
| certain dwelling. Of his Fervent    | <b>Love</b> | to God. Of outward observances         | 1, 69/1   |
| to God with very fervent            | <b>love</b> | and devotion. Sometimes that marvelous | 1, 69/8   |
| up into God. In the                 | <b>love</b> | of Whom he so fervently                | 1, 69/10  |
| in the talking of the               | <b>love</b> | of Christ, he broke out                | 1, 69/12  |
| receive his full draught of         | <b>love</b> | and compassion in the beholding        | 1, 70/8   |
| of Adam, for the sovereign          | <b>love</b> | that He had to mankind                 | 1, 70/20  |
| number of words. If thou            | <b>love</b> | thine health, if thou desire           | 1, 82/16  |
| the reader's mind into the          | <b>love</b> | of God, if they be                     | 1, 83/8   |
| me forth and the great              | <b>love</b> | that I have had to                     | 1, 83/10  |
| of fear, that other of              | <b>love</b> | , spur forth throe horse through       | 1, 83/17  |
| ye should utterly forsake Mary.     | <b>Love</b> | them and use them both                 | 1, 85/8   |
| themselves kings of kings ; they    | <b>love</b> | liberty ; they cannot bear the         | 1, 86/4   |
| fame! Let us, my son,               | <b>love</b> | these rebukes, and only of             | 1, 89/18  |
| pleaseth them. Flee if thou         | <b>love</b> | thine health, flee as far              | 1, 91/22  |
| exhibit the wings of the            | <b>love</b> | of God while thou labourest            | 1, 92/24  |
| as we covet. Farewell, and          | <b>love</b> | God, Whom of old thou                  | 1, 92/27  |
| After God should we specially       | <b>love</b> | them which are nearest joined          | 1, 96/18  |
| that he whom God did                | <b>love</b> | , And for His most especial            | 1, 107/31 |
| CONDITIONS OF A LOVER To            | <b>love</b> | one alone and condemn all              | 1, 112/12 |
| that is not with his                | <b>love</b> | . To adorn himself for the             | 1, 112/13 |
| for the pleasure of his             | <b>love</b> | . To suffer all thing, though          | 1, 112/14 |
| death, to be with his               | <b>love</b> | . To desire also to suffer             | 1, 112/15 |
| to suffer harm for his              | <b>love</b> | , and to think that hurt               | 1, 112/16 |
| sweet. To be with his               | <b>love</b> | ever as he may, if                     | 1, 112/18 |
| deed, yet in thought. To            | <b>love</b> | all thing that pertaineth unto         | 1, 112/19 |
| thing that pertaineth unto his      | <b>love</b> | . To covet the praise of               | 1, 112/19 |

|                                   |               |  |           |
|-----------------------------------|---------------|--|-----------|
| covet the praise of his           | <b>love</b>   | , and not to suffer any                      | 1, 112/20 |
| dispraise. To believe of his      | <b>love</b>   | all things excellent, and to                 | 1, 112/21 |
| To weep often with his            | <b>love</b>   | : in presence for joy, in                    | 1, 112/23 |
| in the desire of his              | <b>love</b>   | . To serve his love, nothing                 | 1, 112/25 |
| his love. To serve his            | <b>love</b>   | , nothing thinking of any reward             | 1, 112/26 |
| The first point is to             | <b>love</b>   | but one alone, And for                       | 1, 113/3  |
| shall feeble streamès make: The   | <b>love</b>   | that is divided among many                   | 1, 113/8  |
| So thou that hast thy             | <b>love</b>   | set unto God In thy                          | 1, 113/10 |
| odd, So will He in                | <b>love</b>   | no parting fellows have: Love                | 1, 113/13 |
| love no parting fellows have:     | <b>Love</b>   | Him therefore with all that                  | 1, 113/14 |
| The Second Property. Of his       | <b>love</b>   | , lo, the sight and company                  | 1, 113/18 |
| soul. The Fourth Property. If     | <b>love</b>   | be strong, hot, mighty and                   | 1, 114/19 |
| he hath his heart and             | <b>love</b>   | yset. Thus should of God                     | 1, 114/25 |
| heavenly light, And of his        | <b>love</b>   | the glorious blessed sight. The              | 1, 115/2  |
| be In presence of his             | <b>love</b>   | both night and day, And                      | 1, 115/20 |
| may Ever be with his              | <b>love</b>   | , that is to say, Where                      | 1, 115/23 |
| least, That doth upon his         | <b>love</b>   | attend and wait, There is                    | 1, 116/3  |
| But that if to his                | <b>love</b>   | it have been near, The                       | 1, 116/7  |
| busy cure Have it in              | <b>love</b>   | , honour and reverence And specially         | 1, 116/12 |
| the fame clear Of his             | <b>love</b>   | : he may in no manner                        | 1, 116/21 |
| mind from God, his heavenly       | <b>love</b>   | . The Eleventh Property. Diversely passioned | 1, 117/27 |
| sorrow smart; And whether his     | <b>love</b>   | be with him, or elsewhere                    | 1, 118/2  |
| and meditation: When that his     | <b>love</b>   | liketh in him rest With                      | 1, 118/8  |
| and delectation; And when his     | <b>love</b>   | list eft to part him                         | 1, 118/11 |
| A very lover will his             | <b>love</b>   | obey: His joy it is                          | 1, 118/14 |
| day and night For very            | <b>love</b>   | , without any regard To any                  | 1, 118/19 |
| whom that we serve and            | <b>love</b>   | Be very good and very                        | 1, 118/30 |
| us before. Serve God for          | <b>love</b>   | , then, not for hope of                      | 1, 119/5  |
| sin hath showed that mighty       | <b>love</b>   | Which able was Thy dreadful                  | 1, 121/15 |
| Thy blessed woundès wide ? Thy    | <b>love</b>   | and pity, thus, O heavenly                   | 1, 121/22 |
| maketh matter of Thy goodness,    | <b>love</b>   | , O pity, our wealth aye                     | 1, 121/24 |
| serving Thy servants in distress, | <b>love</b>   | , O pity, well nigh now                      | 1, 121/26 |
| mine heart That to this           | <b>love</b>   | of Thine may be equal                        | 1, 121/30 |
| sinful desire And in Thy          | <b>love</b>   | set all mine heart afire                     | 1, 122/4  |
| the Duke, which very singularly   | <b>loved</b>  | him, he came thither, where                  | 1, 60/11  |
| he Hated and what he              | <b>Loved</b>  | . There was nothing more odious              | 1, 68/12  |
| Liberty above all things he       | <b>loved</b>  | , to which both his own                      | 1, 68/22  |
| tender and soft, his visage       | <b>lovely</b> | and fair, his colour white                   | 1, 54/5   |
| of his body with the              | <b>lovely</b> | favour of his visage, and                    | 1, 58/10  |
| Who is so good, so                | <b>lovely</b> | eke as He Who hath                           | 1, 119/8  |
| PROPERTIES OR CONDITIONS OF A     | <b>LOVER</b>  | To love one alone and                        | 1, 112/11 |
| sight and company To the          | <b>lover</b>  | so glad and pleasant is                      | 1, 113/19 |
| and infortunate. So should the    | <b>lover</b>  | of God esteem that he                        | 1, 113/25 |
| third point of a perfect          | <b>lover</b>  | is To make him fresh                         | 1, 114/4  |
| sorrow fall, But that the         | <b>lover</b>  | would be well content All                    | 1, 114/21 |
| Thus should of God the            | <b>lover</b>  | be content Any distress or                   | 1, 114/26 |
| Fifth Property. Not only a        | <b>lover</b>  | content is in his heart                      | 1, 115/4  |

|                                      |                |                                      |           |
|--------------------------------------|----------------|--------------------------------------|-----------|
| The Sixth Property. The perfect      | <b>lover</b>   | longeth for to be In                 | 1, 115/19 |
| Lo in like manner the                | <b>lover</b>   | of God should, At the                | 1, 115/26 |
| it have been near, The               | <b>lover</b>   | hath it precious, lief and           | 1, 116/8  |
| pertain to God's magnificence, The   | <b>lover</b>   | of God should with all               | 1, 116/11 |
| The Eighth Property. A very          | <b>lover</b>   | above all earthly thing Coveteth     | 1, 116/17 |
| sound into the contrary. The         | <b>lover</b>   | of God should covet in               | 1, 116/24 |
| the heaven obeys, Whose perfect      | <b>lover</b>   | ought by no manner ways              | 1, 116/28 |
| The Ninth Property. A very           | <b>lover</b>   | believeth in his mind On             | 1, 116/32 |
| thing esteem and judge his           | <b>lover</b>   | ought, So reverence, worship, honour | 1, 117/7  |
| wise. The Tenth Property. The        | <b>lover</b>   | is of colour dead and                | 1, 117/14 |
| his desire. Here should the          | <b>lover</b>   | of God ensample take To              | 1, 117/21 |
| eke the breast Of God's              | <b>lover</b>   | in prayer and meditation: When       | 1, 118/7  |
| The Twelfth Property. A very         | <b>lover</b>   | will his love obey: His              | 1, 118/14 |
| take Some misadventure for his       | <b>lover's</b> | sake. Thus shouldest thou, that      | 1, 115/10 |
| Property. Diversely passioned is the | <b>lover's</b> | heart: Now pleasant hope, now        | 1, 117/29 |
| Behaviour to his Friends. His        | <b>lovers</b>  | and friends with great benignity     | 1, 67/21  |
| He hath made marvellous His          | <b>loves</b>   | and His desires towards His          | 1, 96/23  |
| of a Good Mind. Why                  | <b>lovest</b>  | thou so this brittle worldès         | 1, 111/7  |
| sake. Thus shouldest thou, that      | <b>lovest</b>  | God also, In thine heart             | 1, 115/11 |
| of sin, For he that                  | <b>loveth</b>  | peril shall perish therein. The      | 1, 106/20 |
| other to forsake: For whoso          | <b>loveth</b>  | many loveth none: The flood          | 1, 113/5  |
| forsake: For whoso loveth many       | <b>loveth</b>  | none: The flood that is              | 1, 113/5  |
| by speech utter Him. In              | <b>loving</b>  | Him also we more profit              | 1, 66/21  |
| not able." Of his                    | <b>Loving</b>  | Mind and Virtuous Behaviour to       | 1, 67/19  |
| offering their service, with very    | <b>loving</b>  | words he received, thanked, and      | 1, 71/18  |
| That ever bath been so               | <b>loving</b>  | unto thee? The Painful Cross         | 1, 111/21 |
| But only faithful heart and          | <b>loving</b>  | mind. Wageless to serve, three       | 1, 118/27 |
| rather As a very tender              | <b>loving</b>  | father. Amen.                        | 1, 122/11 |
| rich and poor, high and              | <b>low</b>     | , well testifieth the princes of     | 1, 71/25  |
| And bring us down full               | <b>low</b>     | both small and great To              | 1, 108/11 |
| if they be clean and                 | <b>lowly</b>   | entreated. But I have passed         | 1, 83/8   |
| Him be all honour and                | <b>lowly</b>   | reverence ; Oft should we require    | 1, 105/2  |
| heartily beloved sister, in good     | <b>luck</b>    | of this New Year have                | 1, 50/18  |
| and prosperous end of that           | <b>lucky</b>   | beginning. But commonly all those    | 1, 50/8   |
| where he may get some                | <b>lucre</b>   | or worldly advantage. John Picas     | 1, 84/12  |
| should neither seek his own          | <b>lucre</b>   | , his glory, nor his own             | 1, 100/25 |
| read in the gospel of                | <b>Luke</b>    | that the apostles went joyful        | 1, 88/8   |
| glutton saith unto his fleshly       | <b>lust</b>    | , the ambitious man saith to         | 1, 95/14  |
| speak all evil against us            | <b>lying</b>   | for his name. This is                | 1, 88/6   |
| not but that they be                 | <b>mad</b>     | which backbite thy virtue, which     | 1, 89/26  |
| shouldst for the judgment of         | <b>mad</b>     | men swerve from the good             | 1, 89/29  |
| thy most utter despiteous enemies:   | <b>mad</b>     | merchant, O foolish merchandise, To  | 1, 109/19 |
| more profitable than large, were     | <b>made</b>    | in Latin by one John                 | 1, 50/24  |
| that whole great volume and          | <b>made</b>    | a book, no slender thing             | 1, 55/7   |
| the loss of his fame,                | <b>made</b>    | a defence for those thirteen         | 1, 57/10  |
| other like fantasies he had          | <b>made</b>    | in his vulgar tongue altogether      | 1, 59/13  |
| of his moveable goods he             | <b>made</b>    | one Antony, his brother. The         | 1, 71/19  |

|                                   |                     |                                     |           |
|-----------------------------------|---------------------|-------------------------------------|-----------|
| heir of his lands he              | <b>made</b>         | the poor people of the              | 1, 71/20  |
| mind unto Picus and had           | <b>made</b>         | him of counsel in some              | 1, 75/4   |
| after Whose image we be           | <b>made</b>         | , and make ourselves worse than     | 1, 76/17  |
| by Whom the world was             | <b>made</b>         | , we most vile and simple           | 1, 88/18  |
| His saints and to be              | <b>made</b>         | marvellous in all them that         | 1, 91/13  |
| land of Him, He hath              | <b>made</b>         | marvellous His wills." After        | 1, 96/17  |
| thereunto that our Lord hath      | <b>made</b>         | marvellous His wills, that is       | 1, 96/22  |
| is to say, He hath                | <b>made</b>         | marvellous His loves and His        | 1, 96/23  |
| that after death heaven is        | <b>made</b>         | ready for him. Et caro              | 1, 101/7  |
| vies vitae? " Thou hast           | <b>made</b>         | the ways of life known              | 1, 102/4  |
| Man. Remember how God hath        | <b>made</b>         | thee reasonable Like unto His       | 1, 110/26 |
| Thou that with angel art          | <b>made</b>         | to be equal, For very               | 1, 111/4  |
| As He that first thee             | <b>made</b>         | , and on the rood Eft               | 1, 119/10 |
| For we whom grace had             | <b>made</b>         | Thy children dear, Are made         | 1, 121/2  |
| made Thy children dear, Are       | <b>made</b>         | Thy guilty folk by our              | 1, 121/3  |
| trespass; Sin hath us guilty      | <b>made</b>         | this many a year. But               | 1, 121/4  |
| O my well-beloved Angel, what     | <b>madness</b>      | holdeth us. Love God (while         | 1, 66/19  |
| be a point of extreme             | <b>madness</b>      | if we had not liefer                | 1, 78/19  |
| more plainly speak, the very      | <b>madness</b>      | . For it is verily a                | 1, 80/28  |
| it is verily a great              | <b>madness</b>      | not to believe the Gospel           | 1, 80/29  |
| confesseth. But a far greater     | <b>madness</b>      | is it, if thou doubt                | 1, 81/3   |
| is very wisdom, reputeth for      | <b>madness</b>      | , consider then how much were       | 1, 89/28  |
| then how much were thy            | <b>madness</b>      | if thou shouldst for the            | 1, 89/28  |
| be before thine eyes: Oportet     | <b>magis</b>        | Deo placere quam hominibus?"        | 1, 80/15  |
| That doth pertain to God's        | <b>magnificence</b> | , The lover of God should           | 1, 116/10 |
| of this whole world be            | <b>magnified</b>    | , whose mind should always as       | 1, 53/11  |
| body or goods of fortune          | <b>magnified</b>    | , but to them whom learning         | 1, 68/8   |
| So reverence, worship, honour and | <b>magnify</b>      | , That all the creatures in         | 1, 117/8  |
| help poor folk and give           | <b>maidens</b>      | money to their marriage, and        | 1, 63/16  |
| right hand of His Father's        | <b>majesty</b>      | , after the words of Saint          | 1, 102/14 |
| GOD holy God of dreadful          | <b>majesty</b>      | , Verily one in three and           | 1, 119/13 |
| Which able was Thy dreadful       | <b>majesty</b>      | To draw down into earth             | 1, 121/16 |
| Rome, and there (coveting to      | <b>make</b>         | a show of his cunning               | 1, 55/25  |
| chief city of the world           | <b>make</b>         | a proof of his wit                  | 1, 56/26  |
| all philosophy was able to        | <b>make</b>         | him proud, not the knowledge        | 1, 64/18  |
| besides Greek and Latin, could    | <b>make</b>         | him vainglorious; not his great     | 1, 64/20  |
| the chief thing that should       | <b>make</b>         | him content to die, because         | 1, 71/1   |
| but rather this cause should      | <b>make</b>         | him not content only but            | 1, 71/3   |
| if we take good heed              | <b>make</b>         | us drunk in the cups                | 1, 75/14  |
| likewise, the flesh if it         | <b>make</b>         | us drunk in the wine                | 1, 75/23  |
| wine of voluptuous pleasure or    | <b>make</b>         | the soul leave the noble            | 1, 75/24  |
| image we be made, and             | <b>make</b>         | ourselves worse than idolaters. For | 1, 76/17  |
| look well to ourselves shall      | <b>make</b>         | us drunk in the cups                | 1, 77/5   |
| were free-born, shall we wilfully | <b>make</b>         | ourselves their bondmen, and with   | 1, 79/11  |
| most holy purpose. Now to         | <b>make</b>         | an end with this one                | 1, 83/12  |
| the leastwise not princely to     | <b>make</b>         | the study of philosophy other       | 1, 84/6   |
| the leastwise not princely, to    | <b>make</b>         | the study of wisdom other           | 1, 85/23  |

|   |                  |   |           |
|---|------------------|---|-----------|
| great. O happy rebukes, which               | <b>make</b>      | sure that neither the flower              | 1, 89/15  |
| it hath pleased God to                      | <b>make</b>      | His believing people safe. If             | 1, 89/25  |
| that aye Enforce themself to                | <b>make</b>      | us bond and thrall, Let                   | 1, 102/24 |
| of them shall feeble streamès               | <b>make</b>      | : The love that is divided                | 1, 113/7  |
| a perfect lover is To                       | <b>make</b>      | him fresh to see that                     | 1, 114/5  |
| of his ancestors, whose honour              | <b>maketh</b>    | us not honourable. For either             | 1, 51/28  |
| clear beauty of whose virtue                | <b>maketh</b>    | the dark spot of our                      | 1, 52/12  |
| as that only thing which                    | <b>maketh</b>    | an end of all the                         | 1, 70/29  |
| to die, for that death                      | <b>maketh</b>    | an end of sin, inasmuch                   | 1, 71/4   |
| which by enchantment as Virgil              | <b>maketh</b>    | mention used with a drink                 | 1, 75/18  |
| hire or reward. Then he                     | <b>maketh</b>    | philosophy mercenary and useth it         | 1, 84/8   |
| in that it is virtue,                       | <b>maketh</b>    | thee like unto Christ ; but               | 1, 88/29  |
| that it is praised it                       | <b>maketh</b>    | thee unlike Him, Which for                | 1, 89/1   |
| one thing is it that                        | <b>maketh</b>    | us obtain of God our                      | 1, 94/11  |
| thee to pride, As vainglory                 | <b>maketh</b>    | many a man blind. But                     | 1, 105/24 |
| and confidence Of whose continuance         | <b>maketh</b>    | us bold to sin, Thou                      | 1, 109/24 |
| Whom He unworthy findeth worthy             | <b>maketh</b>    | . Wherefore, good Lord, that aye          | 1, 120/14 |
| O heavenly King, Our evil                   | <b>maketh</b>    | matter of Thy goodness, love              | 1, 121/23 |
| present: which prognostication one Paulinus | <b>making</b>    | much of, expounded it to                  | 1, 53/27  |
| none other cause but for                    | <b>malice</b>    | and for they were (as                     | 1, 56/19  |
| well her favour as her                      | <b>malice</b>    | hath set at naught, that                  | 1, 64/26  |
| envy, manslaughter, contention, guile, and  | <b>malice</b>    | , backbiters, odious to God, contumelious | 1, 80/7   |
| through the envy of his                     | <b>malicious</b> | enemies (which envy, like the             | 1, 56/12  |
| Our sins forget and our                     | <b>malignity</b> | : With piteous eyes of Thy                | 1, 120/18 |
| of Italy, an excellent cunning              | <b>man</b>       | in all sciences, and virtuous             | 1, 49/4   |
| our own, of which every                     | <b>man</b>       | is more properly to be                    | 1, 51/26  |
| yet forasmuch as, if no                     | <b>man</b>       | should do it but he                       | 1, 52/22  |
| might sufficiently do it, no                | <b>man</b>       | should do it? and better                  | 1, 52/22  |
| leastwise to give some other                | <b>man</b>       | hereafter (that can do it                 | 1, 52/25  |
| of such an excellent cunning                | <b>man</b>       | so far uncunningly written. Of            | 1, 52/27  |
| ruling the Empire, this noble               | <b>man</b>       | was born, the last child                  | 1, 52/32  |
| cunning if so young a                       | <b>man</b>       | , plenteous of substance and great        | 1, 56/25  |
| committed (like a good Christian            | <b>man</b>       | ) to the most holy judgment               | 1, 57/18  |
| came from a more noble                      | <b>man</b>       | and a more wise man                       | 1, 59/4   |
| man and a more wise                         | <b>man</b>       | and him also which had                    | 1, 59/4   |
| were not possible for a                     | <b>man</b>       | to utter neither more cunning             | 1, 60/14  |
| word or twain generally. Some               | <b>man</b>       | hath shone in eloquence, but              | 1, 61/9   |
| things bath dishonested him; some           | <b>man</b>       | hath flowered in the knowledge            | 1, 61/10  |
| the cognition of philosophy; some           | <b>man</b>       | hath read the inventions of               | 1, 61/12  |
| in the new schools; some                    | <b>man</b>       | hath sought cunning, as well              | 1, 61/14  |
| a Florentine, a well lettered               | <b>man</b>       | (whom for his great love                  | 1, 63/14  |
| kings offered them. When another            | <b>man</b>       | offered him great worldly promotion       | 1, 65/6   |
| how they were of every                      | <b>man</b>       | by and by desired and                     | 1, 66/2   |
| little affection of an old                  | <b>man</b>       | or an old woman to                        | 1, 66/5   |
| hearers that where a cunning                | <b>man</b>       | (but not so good as                       | 1, 67/24  |
| was very God and very                       | <b>man</b>       | : which in His Godhead was                | 1, 70/12  |
| his sister's son, a young                   | <b>man</b>       | both of wit, cunning, and                 | 1, 70/26  |

|                                     |            |  |           |
|-------------------------------------|------------|--|-----------|
| Friar Preacher of Ferrara, a        | <b>man</b> | as well in cunning as                  | 1, 72/10  |
| Picus, Earl of Mirandula, a         | <b>man</b> | in whom God had heaped                 | 1, 72/18  |
| flesh (as he was a                  | <b>man</b> | of delicate complexion) he shrank      | 1, 72/28  |
| " These things this holy            | <b>man</b> | Jerome, this servant of God            | 1, 73/23  |
| depart unto glory, and no           | <b>man</b> | is sure how long it                    | 1, 74/10  |
| beasts - as the proud-hearted       | <b>man</b> | into a lion, the irous                 | 1, 75/29  |
| that conflict in which no           | <b>man</b> | may be overcome against his            | 1, 77/14  |
| Very happy is a Christian           | <b>man</b> | , since that the victory is            | 1, 77/16  |
| the getting of which a              | <b>man</b> | must not suffer many labours           | 1, 77/22  |
| and ease, then might some           | <b>man</b> | that shrinketh from labour rather      | 1, 78/14  |
| to the mind when a                  | <b>man</b> | hath nothing that grudgeth his         | 1, 78/22  |
| very hard for a rich                | <b>man</b> | to enter the kingdom of                | 1, 81/6   |
| opinion of men, and no              | <b>man</b> | recketh whether God like him           | 1, 81/11  |
| hear not first the poor             | <b>man</b> | when he calleth upon thee              | 1, 82/2   |
| should despise thee, being a        | <b>man</b> | , when thou, being a man               | 1, 82/3   |
| man, when thou, being a             | <b>man</b> | , despisest a man. For it              | 1, 82/4   |
| being a man, despisest a            | <b>man</b> | . For it is written : "                | 1, 82/4   |
| Corneas. This Andrew, a worshipful  | <b>man</b> | and an especial friend of              | 1, 83/24  |
| and not decline. Shall a            | <b>man</b> | then be rebuked because that           | 1, 85/16  |
| would not study therefor. This      | <b>man</b> | rather exercised the study of          | 1, 85/27  |
| great fortunes lift up a            | <b>man</b> | high and set him out                   | 1, 86/15  |
| God,?Which shall yield every        | <b>man</b> | after his own works when               | 1, 91/7   |
| Lord." If any perfect               | <b>man</b> | look upon his own estate               | 1, 93/20  |
| the person of a righteous           | <b>man</b> | of his estate, beginneth with          | 1, 93/23  |
| the estate of a righteous           | <b>man</b> | standeth in these words, Dixi          | 1, 95/1   |
| them truly. That thing a            | <b>man</b> | taketh for his god that                | 1, 95/5   |
| his fleshly lust, the ambitious     | <b>man</b> | saith to his vainglory: "              | 1, 95/14  |
| the state of a righteous            | <b>man</b> | . Quoniam bonorum meorum non eges      | 1, 95/21  |
| lord the devil. The just            | <b>man</b> | considering the estate of evil         | 1, 97/25  |
| by that that a perfect              | <b>man</b> | should abstain, not only from          | 1, 98/11  |
| things. And forasmuch as some       | <b>man</b> | would peradventure think that it       | 1, 98/15  |
| it were folly for a                 | <b>man</b> | utterly to deprive himself from        | 1, 98/16  |
| voice of every good Christian       | <b>man</b> | : Dominus pars hereditatis meae?"      | 1, 98/22  |
| Him. But for that some              | <b>man</b> | might haply repute it for              | 1, 98/26  |
| a great presumption that a          | <b>man</b> | should promise himself God for         | 1, 98/27  |
| me.' Let a righteous                | <b>man</b> | then consider how great a              | 1, 99/8   |
| light of understanding whereby a    | <b>man</b> | may know this gift that                | 1, 99/24  |
| " But insomuch as a                 | <b>man</b> | oftentimes intendeth after reason to   | 1, 100/3  |
| flesh repugneth, then is a          | <b>man</b> | perfect when that not his              | 1, 100/5  |
| away of fleshly concupiscence in    | <b>man</b> | , saying, Providebam Deum semper in    | 1, 100/21 |
| sight." For if a                    | <b>man</b> | had God always before his              | 1, 100/23 |
| the felicity of a just              | <b>man</b> | , which shall be everlastingly blessed | 1, 101/3  |
| the flesh of a good                 | <b>man</b> | to be corrupted.' For                  | 1, 101/23 |
| PARTLY EXCITING, PARTLY DIRECTING A | <b>MAN</b> | IN SPIRITUAL BATTLE Whoso to           | 1, 102/20 |
| As vainglory maketh many a          | <b>man</b> | blind. But let humility be             | 1, 105/24 |
| OF SPIRITUAL BATTLE, WHICH EVERY    | <b>MAN</b> | SHOULD HAVE AT HAND WHEN               | 1, 108/14 |
| The nature and dignity of           | <b>man</b> | . This life a dream and                | 1, 108/19 |

|  |                     |   |           |
|--|---------------------|---|-----------|
| The Nature and Dignity of                  | <b>Man</b>          | . Remember how God hath made                | 1, 110/25 |
| never would endure. Regard, O              | <b>man</b>          | , thine excellent nature; Thou that         | 1, 111/3  |
| name: And would that every                 | <b>man</b>          | should think the same. Of                   | 1, 117/5  |
| and desirous of glory and                  | <b>man's</b>        | praise (for yet was he                      | 1, 55/23  |
| potest,— `` The wicked                     | <b>man's</b>        | heart is like a stormy                      | 1, 79/6   |
| because the death determineth the          | <b>manifold</b>     | incommodities and painful wretchedness of   | 1, 71/2   |
| in especially as for his                   | <b>manifold</b>     | benefices are singularly beholden unto      | 1, 73/21  |
| love that He had to                        | <b>mankind</b>      | , in the altar of the                       | 1, 70/21  |
| captain Ascended never but by              | <b>manly</b>        | fight And bitter passion ; then             | 1, 103/10 |
| To prove and essay with                    | <b>manly</b>        | defence What pleasure there is              | 1, 107/20 |
| used customably all in this                | <b>manner</b>       | between friends to be sent                  | 1, 50/10  |
| but fleshly and stretcheth in              | <b>manner</b>       | to the body only. But                       | 1, 50/13  |
| the purchasing whereof (after the          | <b>manner</b>       | of Plato and Apollonius) he                 | 1, 55/14  |
| together of volumes of all                 | <b>manner</b>       | of worldly literature. The fourth           | 1, 62/8   |
| withstood his intent, and in               | <b>manner</b>       | letted him and pulled him                   | 1, 75/9   |
| that in vain, and in                       | <b>manner</b>       | to my rebuke and shame                      | 1, 84/16  |
| as it is their unmannerly                  | <b>manner</b>       | ) descanted thereof to his rebuke           | 1, 87/15  |
| covet but also such a                      | <b>manner</b>       | one as we covet. Farewell                   | 1, 92/27  |
| how soon nor in what                       | <b>manner</b>       | wise. Fear of Impenitent Departing          | 1, 110/8  |
| and thought. Lo in like                    | <b>manner</b>       | the lover of God should                     | 1, 115/26 |
| love: he may in no                         | <b>manner</b>       | Endure to hear that therefrom               | 1, 116/21 |
| perfect lover ought by no                  | <b>manner</b>       | ways To suffer the cursed                   | 1, 116/28 |
| to favour. For similitude of               | <b>manners</b>      | is a cause of love                          | 1, 68/9   |
| they cannot bear the proud                 | <b>manners</b>      | of estates ; they cannot serve              | 1, 86/4   |
| all iniquity, full of envy,                | <b>manslaughter</b> | , contention, guile, and malice, backbiters | 1, 80/6   |
| Hebrews, Chaldees and Arabians, and        | <b>many</b>         | things drawn out of the                     | 1, 56/5   |
| Pythagoras, Trismegistus, and Orpheus, and | <b>many</b>         | other things strange and to                 | 1, 56/6   |
| and for they were (as                      | <b>many</b>         | men thought) corrupt with a                 | 1, 56/19  |
| cause, that where there were               | <b>many</b>         | which had many years, some                  | 1, 56/22  |
| there were many which had                  | <b>many</b>         | years, some for glory, some                 | 1, 56/22  |
| as in divinity and in                      | <b>many</b>         | such things as men many                     | 1, 56/27  |
| many such things as men                    | <b>many</b>         | years never attained to. Now                | 1, 56/28  |
| stuffed with the cognition of              | <b>many</b>         | things worthy to be learned                 | 1, 57/12  |
| as there were in them                      | <b>many</b>         | things strange and not fully                | 1, 57/24  |
| riches and noble kindred, set              | <b>many</b>         | , women afire on him, from                  | 1, 58/12  |
| gloriously to spring; for which            | <b>many</b>         | worthy philosophers (and that were          | 1, 58/27  |
| Scripture, in which he wrote               | <b>many</b>         | noble books which well testify              | 1, 59/18  |
| own Body. Over all this,                   | <b>many</b>         | times (which is not to                      | 1, 63/24  |
| his own body. We know                      | <b>many</b>         | men which (as Saint Jerome                  | 1, 63/25  |
| they be overcome; but he                   | <b>many</b>         | days (and namely those days                 | 1, 63/27  |
| eschewed Dignities. When he saw            | <b>many</b>         | men with great labour and                   | 1, 65/2   |
| him when he considered so                  | <b>many</b>         | and so great works as                       | 1, 65/27  |
| money as he had in                         | <b>many</b>         | years received of him: and                  | 1, 67/11  |
| above - named Albertus and                 | <b>many</b>         | other credible persons that the             | 1, 71/11  |
| in whom God had heaped                     | <b>many</b>         | great gifts and singular graces             | 1, 72/18  |
| intended, there fell unto him              | <b>many</b>         | impediments and divers occasions which      | 1, 75/8   |
| a drink to turn as                         | <b>many</b>         | men as received it into                     | 1, 75/18  |



|  |                   |  |           |
|--|-------------------|--|-----------|
| shape of one but of                      | <b>many</b>       | beasts, that is to say                   | 1, 76/13  |
| Health. That thou hast had               | <b>many</b>       | evil occasions after thy departing       | 1, 76/24  |
| a man must not suffer                    | <b>many</b>       | labours, many displeasures, and many     | 1, 77/22  |
| must not suffer many labours,            | <b>many</b>       | displeasures, and many miseries ere      | 1, 77/22  |
| many labours, many displeasures, and     | <b>many</b>       | miseries ere he get it                   | 1, 77/23  |
| else, but that there be                  | <b>many</b>       | Christian men in name but                | 1, 81/17  |
| if thou be wretched with                 | <b>many</b>       | . Thou shalt have two specially          | 1, 81/24  |
| the prayer that standeth in              | <b>many</b>       | words, but to that prayer                | 1, 82/8   |
| worship, so evil folk have               | <b>many</b>       | gods and idols, for they                 | 1, 97/14  |
| and idols, for they have                 | <b>many</b>       | voluptuous pleasures, many vain desires  | 1, 97/14  |
| they have many voluptuous pleasures,     | <b>many</b>       | vain desires, many divers passions       | 1, 97/15  |
| voluptuous pleasures, many vain desires, | <b>many</b>       | divers passions, which they serve        | 1, 97/15  |
| serve. And wherefore seek they           | <b>many</b>       | sundry pleasures ? Certainly for because | 1, 97/16  |
| But forasmuch as there be                | <b>many</b>       | men which though they be                 | 1, 99/15  |
| to pride, As vainglory maketh            | <b>many</b>       | a man blind. But let                     | 1, 105/24 |
| filthy sin In this point                 | <b>many</b>       | men err for negligence For               | 1, 107/9  |
| thee bought and formèd both              | <b>Many</b>       | a benefit hast thou received             | 1, 111/16 |
| to forsake: For whoso loveth             | <b>many</b>       | loveth none: The flood that              | 1, 113/5  |
| The flood that is in                     | <b>many</b>       | channels take In each of                 | 1, 113/6  |
| love that is divided among               | <b>many</b>       | Uneath sufficeth that any part           | 1, 113/8  |
| from his eyes there falleth              | <b>many</b>       | a tear,- - For                           | 1, 118/3  |
| hath us guilty made this                 | <b>many</b>       | a year. But let Thy                      | 1, 121/4  |
| be deceived : Cor impii quasi            | <b>mare</b>       | fervens quod quiescere non potest        | 1, 79/5   |
| and to be the more                       | <b>marked</b>     | . But Picus, of whom we                  | 1, 52/14  |
| unto him as to a                         | <b>market</b>     | of good doctrine, some for               | 1, 58/28  |
| give maidens money to their              | <b>marriage</b>   | , and always send him word               | 1, 63/17  |
| had liefer take him to                   | <b>marriage</b>   | , as that thing in which                 | 1, 68/20  |
| you not so to embrace                    | <b>Martha</b>     | that ye should utterly forsake           | 1, 85/7   |
| whose truth the blood of                 | <b>martyrs</b>    | crieth, the voice of apostles            | 1, 81/1   |
| Christ. unaware. The witness of          | <b>martyrs</b>    | and example of saints. The               | 1, 108/23 |
| hath bought. The Witness of              | <b>Martyrs</b>    | and Example of Saints, Sin               | 1, 112/3  |
| The witness of saints, and               | <b>martyrs</b>    | ' constant fight Shall thee              | 1, 112/6  |
| son, why thou shouldst either            | <b>marvel</b>     | thereof, be sorry therefor, or           | 1, 76/27  |
| remember or to sorrow, to                | <b>marvel</b>     | or to bewail the appetites               | 1, 80/27  |
| though he would say ‘                    | <b>Marvel</b>     | not though I forsake all                 | 1, 98/20  |
| points very honour standeth: whose       | <b>marvellous</b> | cunning and excellent virtue though      | 1, 52/20  |
| Appeared before his Birth. A             | <b>marvellous</b> | sight was there seen before              | 1, 53/4   |
| his visage, and therewithal his          | <b>marvellous</b> | fame, his excellent learning, great      | 1, 58/11  |
| incredible to consider with how          | <b>marvellous</b> | celerity he read them over               | 1, 59/22  |
| Time brought him to so                   | <b>Marvellous</b> | Cunning. To the bringing forth           | 1, 62/2   |
| an incredible wit ; secondly, a          | <b>marvellous</b> | fast memory; thirdly, great substance    | 1, 62/5   |
| thing was there of so                    | <b>marvellous</b> | strength that might overturn the         | 1, 64/24  |
| well beware of sin. "                    | <b>Marvellous</b> | benignity and courtesy he showed         | 1, 68/6   |
| him that night with a                    | <b>marvellous</b> | fragrant odour, refreshing all his       | 1, 71/12  |
| and effectual, which with a              | <b>marvellous</b> | power transformeth and changeth the      | 1, 83/7   |
| saints and to be made                    | <b>marvellous</b> | in all them that have                    | 1, 91/13  |
| of Him, He hath made                     | <b>marvellous</b> | His wills." After God                    | 1, 96/17  |

|  |                     |                                       |           |
|--|---------------------|---------------------------------------|-----------|
| that our Lord hath made                  | <b>marvellous</b>   | His wills, that is to                 | 1, 96/22  |
| to say, He hath made                     | <b>marvellous</b>   | His loves and His desires             | 1, 96/23  |
| of that time, in learning                | <b>marvellously</b> | swift and of so ready                 | 1, 54/14  |
| him so much the more                     | <b>marvelous</b>    | in that he came thereto               | 1, 61/23  |
| love and devotion. Sometimes that        | <b>marvelous</b>    | alacrity languished and almost fell   | 1, 69/8   |
| that ye should utterly forsake           | <b>Mary</b>         | . Love them and use them              | 1, 85/8   |
| be spoken of such a                      | <b>master</b>       | as is converted to the                | 1, 59/8   |
| that he was his own                      | <b>master</b>       | . Five Causes that in so              | 1, 61/27  |
| to take thee for a                       | <b>master</b>       | of theirs. It were far                | 1, 80/21  |
| horse they cast off their                | <b>master</b>       | . Certainly always they grieve and    | 1, 86/16  |
| shall obey us and not                    | <b>master</b>       | us. I therefore, abiding firmly       | 1, 86/20  |
| To subdue the flesh and                  | <b>master</b>       | the devil, To Him be                  | 1, 105/1  |
| mother he was set to                     | <b>masters</b>      | and to learning, where with           | 1, 54/11  |
| profit of His Church, without            | <b>masters</b>      | ; so that we may say                  | 1, 61/25  |
| disdain to take them for                 | <b>masters</b>      | of thy living which have              | 1, 80/20  |
| such that for the goodly                 | <b>matter</b>       | (howsoever they be translated may     | 1, 51/11  |
| OF ITALY The Argument and                | <b>Matter</b>       | of the First Epistle of               | 1, 75/1   |
| pray for, thou shalt find                | <b>matter</b>       | enough in the reading of              | 1, 82/31  |
| bounds of a letter, the                  | <b>matter</b>       | drawing me forth and the              | 1, 83/10  |
| Ferrara, May 15, 1492] The               | <b>Matter</b>       | or Argument of the Epistle            | 1, 83/22  |
| in my heart in this                      | <b>matter</b>       | to assent unto you and                | 1, 84/21  |
| heavenly King, Our evil maketh           | <b>matter</b>       | of Thy goodness, love, O              | 1, 121/23 |
| proposed of divers and sundry            | <b>matters</b>      | , as well in logic and                | 1, 56/1   |
| be drawn slumbering and sleeping         | <b>maugre</b>       | our teeth, as though neither          | 1, 78/11  |
| it shall be first, and                   | <b>maybe</b>        | the shorter time for our              | 1, 74/11  |
| But to some virtue thou                  | <b>mayst</b>        | it apply. For oft thou                | 1, 104/18 |
| thee to His bliss: How                   | <b>mayst</b>        | thou then to Him unloving             | 1, 111/20 |
| have stand or this thou                  | <b>mayst</b>        | eftsoon: Nothing impossible is that   | 1, 112/9  |
| shame assail. But when thou              | <b>mayest</b>       | once the triumph obtain Prepare       | 1, 106/6  |
| ero nominum eorum per labia              | <b>mea</b>          | . Dominos pars hereditatis meae et    | 1, 93/8   |
| mihi in praeclaris : etenim hereditas    | <b>mea</b>          | praeclara est mihi. Benedicam Dominum | 1, 93/10  |
| cor meum et exultavit lingua             | <b>mea</b>          | , insuper et caro mea requiescet      | 1, 93/14  |
| lingua mea, insuper et caro              | <b>mea</b>          | requiescet in spe. Quoniam non        | 1, 93/15  |
| the prophet saith seemingly, Hereditas   | <b>mea</b>          | praeclara est mihi - "                | 1, 99/19  |
| psalm : Cor meum et caro                 | <b>mea</b>          | exultaverunt in Deum vivum?that       | 1, 100/7  |
| ready for him. Et caro                   | <b>mea</b>          | requiescet in spe? " And              | 1, 101/9  |
| of the prophet : Delicta juventutis      | <b>meae</b>         | et ignorantias meas ne memineris      | 1, 82/24  |
| labia mea. Dominos pars hereditatis      | <b>meae</b>         | et calicis mei: to es                 | 1, 93/8   |
| prophet addeth, Dominus pars hereditatis | <b>meae</b>         | ? Our Lord is the part                | 1, 98/18  |
| Christian man: Dominus pars hereditatis  | <b>meae</b>         | ? " God is the part                   | 1, 98/23  |
| Ad te Domine levavi animam               | <b>meam</b>         | : Deus meus in te confido             | 1, 91/25  |
| to es qui restitues hereditatem          | <b>meam</b>         | mihi. Funes ceciderunt mihi in        | 1, 93/9   |
| spe. Quoniam non derelinques animam      | <b>meam</b>         | in inferno : nec dabis sanctum        | 1, 93/16  |
| Tu es qui restitues hereditatem          | <b>meam</b>         | mihi? " Thou, good Lord               | 1, 99/1   |
| saying, Quoniam non derelinques animam   | <b>meam</b>         | in inferno? " For Thou                | 1, 101/17 |
| any person that hath any                 | <b>mean</b>         | desire and love to God                | 1, 51/12  |
| people. He was content with              | <b>mean</b>         | fare at his table, howbeit            | 1, 63/8   |

|  |                    |  |           |
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| him. The golden mediocrity, the            | <b>mean</b>        | estate, is to be desired                 | 1, 86/18  |
| for thee to devise: I                      | <b>mean</b>        | not hereby that thou shouldest           | 1, 114/15 |
| be if he might the                         | <b>mean</b>        | devise That all the world                | 1, 117/11 |
| other than mercenary, thus he              | <b>meaneth</b>     | : mercenary, we call all those           | 1, 84/7   |
| but joyously receive anything that         | <b>meanly</b>      | soundeth either to the reproach          | 1, 51/14  |
| him to perseverance, by such               | <b>means</b>       | as are in the epistle                    | 1, 75/11  |
| Delicta juventutis meae et ignorantias     | <b>meas</b>        | ne memineris, sed secundum misericordiam | 1, 82/25  |
| Liberality only in him passed              | <b>measure</b>     | : for so far was he                      | 1, 66/27  |
| is written : " In what                     | <b>measure</b>     | that ye mete, it shall                   | 1, 82/4   |
| whose law is charity, whose                | <b>measure</b>     | is eternity. Occupy thy mind             | 1, 92/21  |
| before: for some of them                   | <b>meat</b>        | and drink, for some money                | 1, 71/9   |
| vile carrion and wretched wormès           | <b>meat</b>        | THE TWELVE WEAPONS OF SPIRITUAL          | 1, 108/12 |
| eyes stalk; He favourèth neither           | <b>meat</b>        | , wine, nor ale; He mindeth              | 1, 117/16 |
| bone: Too late cometh the                  | <b>medicine</b>    | if thou let the sore                     | 1, 106/27 |
| body, that it despised all                 | <b>medicines</b>   | and overcame all remedy, and             | 1, 70/1   |
| than bear him. The golden                  | <b>mediocrity</b>  | , the mean estate, is to                 | 1, 86/18  |
| unfruitful, but test of every              | <b>meditation</b>  | we should always purchase one            | 1, 97/1   |
| as, for example, by this                   | <b>meditation</b>  | of the goodness of that                  | 1, 97/3   |
| With him in prayer and                     | <b>meditation</b>  | wake, While other play, revel            | 1, 117/23 |
| God's lover in prayer and                  | <b>meditation</b>  | : When that his love liketh              | 1, 118/7  |
| Occupy thy mind with these                 | <b>meditations</b> | and such other that may                  | 1, 92/21  |
| evermore take heed that our                | <b>meditations</b> | be not unfruitful, but test              | 1, 96/30  |
| then, not for hope of                      | <b>meed</b>        | : What service may so desirable          | 1, 119/5  |
| fully declared and were more               | <b>meet</b>        | for secret communication of learned      | 1, 57/25  |
| for a logician and not                     | <b>meetly</b>      | for a philosopher. He said               | 1, 60/16  |
| sed secundum misericordiam tuam memento    | <b>mei</b>         | propter bonitatem tuam Domine "          | 1, 82/26  |
| etiam si irrideant me inimici              | <b>mei</b>         | . Etenim universi qui sperant in         | 1, 91/27  |
| pars hereditatis meae et calicis           | <b>mei</b>         | : to es qui restitues hereditatem        | 1, 93/8   |
| ad noctem increpuerunt me renes            | <b>mei</b>         | . Providebam Dominum in conspectu meo    | 1, 93/12  |
| our mouth that one, Miserere               | <b>mei</b>         | Deus?" Have mercy on                     | 1, 94/6   |
| ad noctem increpuerunt me renes            | <b>mei</b>         | - " My reins (or                         | 1, 100/11 |
| mirth and play, For pleasant               | <b>melody</b>      | and dainty fare, Death stealeth          | 1, 110/5  |
| fragrant odour, refreshing all his         | <b>members</b>     | that were bruised and frushed            | 1, 71/13  |
| in that we be the                          | <b>members</b>     | of Christ, Which only never              | 1, 101/30 |
| memineris, sed secundum misericordiam tuam | <b>memento</b>     | mei propter bonitatem tuam Domine        | 1, 82/26  |
| meae et ignorantias meas ne                | <b>memineris</b>   | memento                                  | 1, 82/25  |
| conventicula eorum de sanguinibus: nec     | <b>memor</b>       | ero nominum eorum per labia              | 1, 93/7   |
| conventicula eorum de sanguinibus nec      | <b>memor</b>       | ero nominum eorum - "                    | 1, 97/30  |
| often to be had in                         | <b>memory</b>      | . Unto his right entirely beloved        | 1, 49/11  |
| wit ; secondly, a marvellous fast          | <b>memory</b>      | ; thirdly, great substance, by the       | 1, 62/5   |
| remember and have ever in                  | <b>memory</b>      | In victory battle, in battle             | 1, 106/11 |
| in the company of mortal                   | <b>men</b>         | be born, in the perfection               | 1, 53/8   |
| of excellent, wise, and virtuous           | <b>men</b>         | , departing (as it were and              | 1, 53/18  |
| lift up the mind of                        | <b>men</b>         | from earth into heaven. Of               | 1, 54/2   |
| except right few special excellent         | <b>men</b>         | ) before that day not unknown            | 1, 56/8   |
| for they were (as many                     | <b>men</b>         | thought) corrupt with a pestilent        | 1, 56/19  |
| pestilent envy. This envy, as              | <b>men</b>         | deemed, was specially raised against     | 1, 56/20  |

|                                     |                |   |           |
|-------------------------------------|----------------|---|-----------|
| in many such things as              | <b>men</b>     | many years never attained to            | 1, 56/28  |
| for secret communication of learned | <b>men</b>     | than for open hearing of                | 1, 57/26  |
| himself to prayer. To poor          | <b>men</b>     | always, if any came, he                 | 1, 63/11  |
| own body. We know many              | <b>men</b>     | which (as Saint Jerome saith            | 1, 63/25  |
| Dignities. When he saw many         | <b>men</b>     | with great labour and money             | 1, 65/2   |
| fame oftentimes did hurt to         | <b>men</b>     | while they live, and never              | 1, 65/17  |
| drink to turn as many               | <b>men</b>     | as received it into divers              | 1, 75/18  |
| from the figure of reasonable       | <b>men</b>     | into the likeness of unreasonable       | 1, 75/26  |
| thereof; but I fear if              | <b>men</b>     | would look upon themselves advisedly    | 1, 76/9   |
| only to thee among mortal           | <b>men</b>     | the way lay open to                     | 1, 76/28  |
| whether the minds of wicked         | <b>men</b>     | be vexed or not with                    | 1, 79/2   |
| Shall we then envy these            | <b>men</b>     | ? Shall we follow them and              | 1, 79/8   |
| Oh the dark minds of                | <b>men</b>     | ! Oh the blind hearts! Who              | 1, 79/13  |
| must rather please God than         | <b>men</b>     | ." And remember these words             | 1, 80/16  |
| " If I should please                | <b>men</b>     | I were not Christ's servant             | 1, 80/18  |
| good living begin to be             | <b>men</b>     | than thou shouldst with them            | 1, 80/22  |
| to bewail the appetites of          | <b>men</b>     | , or, if I shall more                   | 1, 80/27  |
| praise, not that cometh of          | <b>men</b>     | , but that cometh of God                | 1, 81/9   |
| the judgment and opinion of         | <b>men</b>     | , and no man recketh whether            | 1, 81/11  |
| that there be many Christian        | <b>men</b>     | in name but few in                      | 1, 81/18  |
| no heed what thing may              | <b>men</b>     | do, but what thing the                  | 1, 81/20  |
| said : " Blessed be merciful        | <b>men</b>     | , for they shall get mercy              | 1, 82/6   |
| hath entered the minds of           | <b>men</b>     | , believing that the studies of         | 1, 84/23  |
| but the sayings of wise             | <b>men</b>     | they repute for japes and               | 1, 85/2   |
| ever the voluptuous desire of       | <b>men</b>     | thirsteth for, or ambition seeketh      | 1, 86/10  |
| while it belongeth to all           | <b>men</b>     | , yet undoubtedly it pertaineth most    | 1, 86/11  |
| be plenteous in heaven when         | <b>men</b>     | speak, evil to us and                   | 1, 88/5   |
| we most vile and simple             | <b>men</b>     | , and worthy (if we consider            | 1, 88/18  |
| detractation, and hatred of wicked  | <b>men</b>     | , lest that if all occasion             | 1, 88/26  |
| none hope of reward. If             | <b>men</b>     | for thy good living praise              | 1, 88/28  |
| for the judgment of mad             | <b>men</b>     | swerve from the good institution        | 1, 89/29  |
| of them which like drunken          | <b>men</b>     | without a guide wander hither           | 1, 90/8   |
| me sequare,?" Let dead              | <b>men</b>     | alone with dead men, follow             | 1, 90/11  |
| dead men alone with dead            | <b>men</b>     | , follow thou me." Dead                 | 1, 90/12  |
| as blind guides of blind            | <b>men</b>     | , till that death set on                | 1, 90/25  |
| most dear son, and whatsoever       | <b>men</b>     | say of thee, whatsoever men             | 1, 91/5   |
| men say of thee, whatsoever         | <b>men</b>     | think on thee, account it               | 1, 91/6   |
| the prophet speaketh of wicked      | <b>men</b>     | . By infirmities he understandeth idols | 1, 97/11  |
| as the prophet saith) wicked        | <b>men</b>     | walk about in a circuit                 | 1, 97/18  |
| all the life of evil                | <b>men</b>     | forsake reason, which standeth all      | 1, 98/4   |
| forasmuch as there be many          | <b>men</b>     | which though they be called             | 1, 99/15  |
| was God, and of all                 | <b>men</b>     | the best, Seeing Himself scorned        | 1, 104/9  |
| sin In this point many              | <b>men</b>     | err for negligence For they             | 1, 107/9  |
| toy, Take every sport that          | <b>men</b>     | can thee devise: And among              | 1, 111/10 |
| ybent, That in that person          | <b>men</b>     | may nothing find But honourable         | 1, 117/1  |
| ale; He mindeth not what            | <b>men</b>     | about him talk; But eat                 | 1, 117/17 |
| by enchantment as Virgil maketh     | <b>mention</b> | used with a drink to                    | 1, 75/18  |

|  |                    |                                     |           |
|--|--------------------|-------------------------------------|-----------|
| mei. Providebam Dominum in conspectu         | <b>meo</b>         | semper, quoniam a dextris est       | 1, 93/13  |
| Providebam Deum semper in conspectu          | <b>meo</b>         | ? " I provided God always           | 1, 100/22 |
| meus es Tu, quoniam bonorum                  | <b>meorum</b>      | non es. Sanctis qui Bunt            | 1, 93/4   |
| a righteous man. Quoniam bonorum             | <b>meorum</b>      | non es? " For Thou                  | 1, 95/22  |
| study of philosophy other than               | <b>mercenary</b>   | , thus he meaneth: mercenary, we    | 1, 84/7   |
| than mercenary, thus he meaneth:             | <b>mercenary</b>   | , we call all those things          | 1, 84/7   |
| reward. Then he maketh philosophy            | <b>mercenary</b>   | and useth it not as                 | 1, 84/9   |
| study of wisdom other than                   | <b>mercenary</b>   | . Who may well hear this            | 1, 85/23  |
| Saint John, Haec est tote                    | <b>merces</b>      | , ut videamus Deum, et quern        | 1, 102/15 |
| not as cunning but as                        | <b>merchandise</b> | which studieth it not for           | 1, 84/9   |
| rather exercised the study of                | <b>merchandise</b> | than of wisdom. Ye write            | 1, 85/27  |
| enemies: mad merchant, O foolish             | <b>merchandise</b> | , To buy a trifle, O                | 1, 109/19 |
| ere he get it? The                           | <b>merchant</b>    | thinketh himself well served if     | 1, 77/23  |
| most utter despiteous enemies: mad           | <b>merchant</b>    | , O foolish merchandise, To buy     | 1, 109/19 |
| is said : " Blessed be                       | <b>merciful</b>    | men, for they shall get             | 1, 82/6   |
| Wherefore, good Lord, that aye               | <b>merciful</b>    | art, Unto Thy grace and             | 1, 120/15 |
| most benign Judge hath dealt                 | <b>mercifully</b>  | with him: and for his               | 1, 73/12  |
| without affection, without covenant, without | <b>mercy</b>       | ; which when they daily see         | 1, 80/9   |
| men, for they shall get                      | <b>mercy</b>       | ." When I stir thee                 | 1, 82/7   |
| good Lord; but after Thy                     | <b>mercy</b>       | , Lord, for Thy goodness remember   | 1, 82/28  |
| Miserere mei Deus?" Have                     | <b>mercy</b>       | on me, Lord," when                  | 1, 94/7   |
| of His goodness and liberal                  | <b>mercy</b>       | May grant the gift, and             | 1, 106/2  |
| that sparest all, With piteous               | <b>mercy</b>       | tempering justice; For as Thou      | 1, 120/4  |
| our offence. More is Thy                     | <b>mercy</b>       | far than all our sin                | 1, 120/8  |
| More godly is, and more                      | <b>mercy</b>       | therein. Howbeit, worthy enough are | 1, 120/10 |
| Thy goodness yet, Thy singular               | <b>mercy</b>       | , Thy piteous heart, Thy gracious   | 1, 121/12 |
| leaned to nothing but only                   | <b>mere</b>        | traditions and ordinances, his mind | 1, 55/3   |
| rewardès us devise Above our                 | <b>merit</b>       | , so dost Thou dispense Thy         | 1, 120/6  |
| power slenderly, than after his              | <b>merits</b>      | sufficiently. The works are such    | 1, 51/4   |
| He was of cheer always                       | <b>merry</b>       | and of so benign nature             | 1, 64/5   |
| with a pleasant and a                        | <b>merry</b>       | countenance, and in the very        | 1, 71/15  |
| him as by a faithful                         | <b>messenger</b>   | relieve the necessity and misery    | 1, 63/19  |
| Duke of Ferrara, first by                    | <b>messengers</b>  | and after by himself, desired       | 1, 60/8   |
| In what measure that ye                      | <b>mete</b>        | , it shall be meted you             | 1, 82/5   |
| ye mete, it shall be                         | <b>meted</b>       | you again." And in                  | 1, 82/5   |
| inheritances were of old time                | <b>meted</b>       | out and divided by cords            | 1, 99/12  |
| Propter hoc laetatum est cor                 | <b>meum</b>        | et exultavit lingua mea, insuper    | 1, 93/14  |
| prophet in another psalm : Cor               | <b>meum</b>        | et caro mea exultaverunt in         | 1, 100/7  |
| he saith, Laetatum est cor                   | <b>meum</b>        | ? " My soul is glad                 | 1, 101/6  |
| Domine levavi animam meam : Deus             | <b>meus</b>        | in te confido, non erubescam        | 1, 91/26  |
| quia to es Deus Salvator                     | <b>meus</b>        | , et in te sperabo tota             | 1, 91/30  |
| in te. Dixi Domino: Deus                     | <b>meus</b>        | es Tu, quoniam bonorum meorum       | 1, 93/4   |
| nothing doubting. Dixi Domino: Deus          | <b>meus</b>        | es tu? " I have                     | 1, 94/27  |
| these words, Dixi Domino, Deus               | <b>meus</b>        | es tu?" I have                      | 1, 95/2   |
| saith to his money, Deus                     | <b>meus</b>        | es tu? " My god                     | 1, 95/10  |
| only to our Lord, Deus                       | <b>meus</b>        | es tu?" My God                      | 1, 95/24  |
| Endure to hear that therefrom                | <b>mighten</b>     | vary Or anything sound into         | 1, 116/22 |

|  |               |   |           |
|--|---------------|---|-----------|
| He it is by Whose                        | <b>mighty</b> | power The world was vanquished          | 1, 104/27 |
| If love be strong, hot,                  | <b>mighty</b> | and fervent, There may no               | 1, 114/19 |
| our sin hath showed that                 | <b>mighty</b> | love Which able was Thy                 | 1, 121/15 |
| well nigh now thankless, goodness,       | <b>mighty</b> | , gracious and wise, And yet            | 1, 121/27 |
| supervacue. Vias tuas Domine demonstra   | <b>mihi</b>   | , et semitas tuas edoce me              | 1, 91/29  |
| es qui restitues hereditatem meam        | <b>mihi</b>   | . Funes ceciderunt mihi in praeclaris   | 1, 93/9   |
| hereditatem meam mihi. Funes ceciderunt  | <b>mihi</b>   | in praeclaris : etenim hereditas mea    | 1, 93/9   |
| etenim hereditas mea praeclara est       | <b>mihi</b>   | . Benedicam Dominum qui tribuit mihi    | 1, 93/10  |
| mihi. Benedicam Dominum qui tribuit      | <b>mihi</b>   | intellectum : insuper et usque ad       | 1, 93/11  |
| semper, quoniam a dextris est            | <b>mihi</b>   | ne commovear. Propter hoc laetatum      | 1, 93/13  |
| sanctum tuum videre corruptionem . Notas | <b>mihi</b>   | fecisti vias vitae : adimplebis me      | 1, 93/17  |
| es qui restitues hereditatem meam        | <b>mihi</b>   | ? " Thou, good Lord, art                | 1, 99/1   |
| in the psalm: Funes ceciderunt           | <b>mihi</b>   | in praeclaris? " The cords              | 1, 99/10  |
| seemingly, Hereditas mea praeclara est   | <b>mihi</b>   | - " Mine inheritance is                 | 1, 99/19  |
| saith, Benedicam Dominum qui tribuit     | <b>mihi</b>   | intellectum - that is to                | 1, 100/1  |
| followeth, Ipse a dextris est            | <b>mihi</b>   | ne commovear? " He is                   | 1, 101/1  |
| therefore the prophet saith, Notas       | <b>mihi</b>   | fecisti vias vitae? " Thou              | 1, 102/3  |
| whole world be magnified, whose          | <b>mind</b>   | should always as the fire               | 1, 53/12  |
| and should lift up the                   | <b>mind</b>   | of men from earth into                  | 1, 54/2   |
| learning, where with so ardent           | <b>mind</b>   | he laboured the studies of              | 1, 54/11  |
| mere traditions and ordinances, his      | <b>mind</b>   | fell from it. Yet lost                  | 1, 55/3   |
| a perfect divine. Of his                 | <b>Mind</b>   | , and Vainglorious Disputations at Rome | 1, 55/21  |
| them haply lacked not good               | <b>mind</b>   | , yet lacked they erudition and         | 1, 57/6   |
| had Picus of his high                    | <b>mind</b>   | and proud purpose, that where           | 1, 57/29  |
| wakened, he drew back his                | <b>mind</b>   | , flowing in riot, and turned           | 1, 58/16  |
| desired, now with all his                | <b>mind</b>   | he began to seek the                    | 1, 58/19  |
| that were of more godly                  | <b>mind</b>   | ) to hear and to take                   | 1, 59/1   |
| were exercised with a peaceable          | <b>mind</b>   | to the ensearching of the               | 1, 60/18  |
| his excellent conditions, that his       | <b>mind</b>   | inflamed to God ward may                | 1, 62/15  |
| of heaviness. O very happy               | <b>mind</b>   | , which none adversity might oppress    | 1, 64/16  |
| strength that might overturn the         | <b>mind</b>   | of him, which now (as                   | 1, 64/25  |
| deceit and robbery. Nevertheless, that   | <b>mind</b>   | of his (which evermore on               | 1, 67/6   |
| able." Of his Loving                     | <b>Mind</b>   | and Virtuous Behaviour to his           | 1, 67/19  |
| the inward affections of the             | <b>mind</b>   | he cleaved to God with                  | 1, 69/7   |
| courteous offers, as the benevolent      | <b>mind</b>   | of such a noble prince                  | 1, 72/6   |
| Lord had put in his                      | <b>mind</b>   | . And certainly I prayed to             | 1, 73/5   |
| of Picus, had broken his                 | <b>mind</b>   | unto Picus and had made                 | 1, 75/4   |
| felicity it is to the                    | <b>mind</b>   | when a man hath nothing                 | 1, 78/22  |
| the secret chamber of the                | <b>mind</b>   | , in the privy closet of                | 1, 82/9   |
| contemplation not only presenteth the    | <b>mind</b>   | to the Father but also                  | 1, 82/11  |
| an humble affection of devout            | <b>mind</b>   | , not from the extremity of             | 1, 82/22  |
| every hour put in thy                    | <b>mind</b>   | ; and also what thou shalt              | 1, 82/31  |
| transformeth and changeth the reader's   | <b>mind</b>   | into the love of God                    | 1, 83/8   |
| for the instruction of his               | <b>mind</b>   | in moral virtue, but to                 | 1, 84/11  |
| in the goodness of the                   | <b>mind</b>   | and that these outward things           | 1, 85/4   |
| the tranquillity of their own            | <b>mind</b>   | ; they suffice themselves and more      | 1, 86/6   |
| rest and peace of my                     | <b>mind</b>   | , than by all your kings'               | 1, 86/22  |

|                                   |                     |                                       |           |
|-----------------------------------|---------------------|---------------------------------------|-----------|
| measure is eternity. Occupy thy   | <b>mind</b>         | with these meditations and such       | 1, 92/21  |
| may altogether wholly have his    | <b>mind</b>         | into heaven ward and the              | 1, 98/13  |
| is to say, " My                   | <b>mind</b>         | and my flesh both have                | 1, 100/8  |
| wittès five, Cast in thy          | <b>mind</b>         | as oft with good devotion             | 1, 103/25 |
| he secretly casteth in thy        | <b>mind</b>         | Some laudable deed to stir            | 1, 105/22 |
| A SINFUL TEMPTATION COMETH TO     | <b>MIND</b>         | The pleasure little and short         | 1, 108/15 |
| peace of a a good                 | <b>mind</b>         | . shadow. The great benefits of       | 1, 108/20 |
| of heart and heaviness of         | <b>mind</b>         | . The Loss of a Better                | 1, 109/13 |
| The Peace of a Good               | <b>Mind</b>         | . Why lovest thou so this             | 1, 111/6  |
| inward gladness of a virtuous     | <b>mind</b>         | . The Great Benefits of God           | 1, 111/13 |
| For body, soul, wit, cunning,     | <b>mind</b>         | and thought, Part will He             | 1, 113/15 |
| He will be conversant in          | <b>mind</b>         | and thought. Lo in like               | 1, 115/25 |
| his body in earth, his            | <b>mind</b>         | in heaven. The Seventh Property       | 1, 115/32 |
| very lover believeth in his       | <b>mind</b>         | On whomsoever he hath his             | 1, 116/32 |
| or anything remove His ardent     | <b>mind</b>         | from God, his heavenly love           | 1, 117/27 |
| only faithful heart and loving    | <b>mind</b>         | . Wageless to serve, three things     | 1, 118/27 |
| the work of our uncourteous       | <b>mind</b>         | , But if Thy gifts Thou               | 1, 120/23 |
| study if I were so                | <b>minded</b>       | that I could find in                  | 1, 84/20  |
| meat, wine, nor ale; He           | <b>mindeth</b>      | not what men about him                | 1, 117/17 |
| of good discipline in the         | <b>minds</b>        | of the hearers, those things          | 1, 59/6   |
| them to turn up their             | <b>minds</b>        | to love God, which was                | 1, 66/13  |
| vexeth and tosseth these earthly  | <b>minds</b>        | . Is there, I say, any                | 1, 77/21  |
| thou, my son, whether the         | <b>minds</b>        | of wicked men be vexed                | 1, 79/2   |
| be punished? Oh the dark          | <b>minds</b>        | of men ! Oh the blind                 | 1, 79/13  |
| persuasion which hath entered the | <b>minds</b>        | of men, believing that the            | 1, 84/23  |
| culture and profit of their       | <b>minds</b>        | to be little and easily               | 1, 84/27  |
| pace That may offend or           | <b>minish</b>       | any grace. So thou that               | 1, 114/10 |
| wurche, The quick relics, the     | <b>ministers</b>    | of His Church. The Eighth             | 1, 116/15 |
| the voice of apostles soundeth,   | <b>miracles</b>     | proveth, reason confirmeth, the world | 1, 81/1   |
| advantage. John Picas Earl of     | <b>Mirandala</b>    | to Andrew Corneas, Greeting. Ye       | 1, 84/13  |
| of John Picus, Earl of            | <b>Mirandula</b>    | , a great lord of Italy               | 1, 49/2   |
| one John Picus, Earl of           | <b>Mirandula</b>    | , a lordship in Italy, of             | 1, 51/1   |
| OF JOHN PICUS, EARL OF            | <b>MIRANDULA</b>    | JOHN PICUS of the father's            | 1, 51/18  |
| part of the earldom of            | <b>Mirandula</b>    | and of Concordia, unto John           | 1, 63/1   |
| knew John Picus, Earl of          | <b>Mirandula</b>    | , a man in whom God                   | 1, 72/17  |
| of John Picus, Earl of            | <b>Mirandula</b>    | EPISTLES                              | 1, 74/21  |
| beast? John Picus, Earl of        | <b>Mirandula</b>    | , to John Francis his Nephew          | 1, 76/21  |
| evident. John Ficus Earl of       | <b>Mirandula</b>    | to Francis his Nephew Greeting        | 1, 87/22  |
| OF JOHN PICUS EARL OF             | <b>MIRANDULA</b>    | DIRECTING A                           | 1, 102/19 |
| blood? A PRAYER OF PICUS          | <b>MIRANDULA</b>    | UNTO GOD holy God of                  | 1, 119/12 |
| qui Bunt in terra ejus            | <b>mirificavit</b>  | infirmities                           | 1, 93/5   |
| qui sunt in terra ejus            | <b>mirificavit</b>  | voluntates suas? " To his             | 1, 96/16  |
| as in a clear polished            | <b>mirror</b>       | , they might behold in what           | 1, 52/18  |
| care For our disport, revel,      | <b>mirth</b>        | and play, For pleasant melody         | 1, 110/4  |
| worldès joy? Take all the         | <b>mirth</b>        | , take all the fantasies, Take        | 1, 111/8  |
| Which all the pleasure bath,      | <b>mirth</b>        | and disport, That in this             | 1, 113/26 |
| fell there never so great         | <b>misadventure</b> | ) he could never, as him              | 1, 64/7   |

|                                      |                      |                                    |           |
|--------------------------------------|----------------------|------------------------------------|-----------|
| that he may take Some                | <b>misadventure</b>  | for his lover's sake. Thus         | 1, 115/10 |
| is almighty, they could not          | <b>miscarry</b>      | but if it were either              | 1, 64/13  |
| run forth headlong into all          | <b>mischief</b>      | , as blind guides of blind         | 1, 90/25  |
| crop and root of all                 | <b>mischief</b>      | . Against this pomp and wretched   | 1, 108/5  |
| and sorrow of this short,            | <b>miserable</b>     | , deadly life, he answered that    | 1, 70/31  |
| in our mouth that one,               | <b>Miserere</b>      | mei Deus?" Have mercy              | 1, 94/6   |
| meas ne memineris, sed secundum      | <b>misericordiam</b> | tuam memento mei propter bonitatem | 1, 82/25  |
| labours, many displeasures, and many | <b>miseries</b>      | ere he get it? The                 | 1, 77/23  |
| messenger relieve the necessity and  | <b>misery</b>        | of poor needy people such          | 1, 63/20  |
| out of this vale of                  | <b>misery</b>        | be lifted up into heaven           | 1, 81/26  |
| and of their wickedness and          | <b>misery</b>        | consider how much thyself art      | 1, 90/5   |
| and how much is the                  | <b>misery</b>        | of this world, how great           | 1, 96/27  |
| ut videamus Deum, et quern           | <b>misisti</b>       | Jesum Christum? " This is          | 1, 102/15 |
| be void. Wherefore, when we          | <b>miss</b>          | the effect of our petition         | 1, 94/17  |
| whoso of that company doth           | <b>miss</b>          | , Live he in never so              | 1, 113/22 |
| the cups of Circe and                | <b>misshape</b>      | us into the likeness and           | 1, 75/14  |
| occidere, sed qui animam potest      | <b>mittere</b>       | in gehennam.? " Fear not           | 1, 91/15  |
| beseech, good Lord, with woeful      | <b>moan</b>          | , Spare us wretches and wash       | 1, 119/17 |
| ashamed, an though mine enemies      | <b>mock</b>          | me. Certainly all they that        | 1, 92/2   |
| they commend them that they          | <b>mocked</b>        | , then shall they covet to         | 1, 91/2   |
| deceiver into a fox, the             | <b>mocking</b>       | jester into an ape. From           | 1, 76/3   |
| our life is but a                    | <b>moment</b>        | and yet less than a                | 1, 92/8   |
| and yet less than a                  | <b>moment</b>        | . Remember how cursed our old      | 1, 92/8   |
| not stand Space of a                 | <b>moment</b>        | in Thine angry hand. Who           | 1, 119/26 |
| the short way of this                | <b>momentary</b>     | life, to the reward of             | 1, 83/18  |
| he plenteously gave out his          | <b>money</b>         | , and, notcontent only to give     | 1, 63/12  |
| he should with his own               | <b>money</b>         | ever help poor folk and            | 1, 63/16  |
| poor folk and give maidens           | <b>money</b>         | to their marriage, and always      | 1, 63/16  |
| men with great labour and            | <b>money</b>         | desire and busily purchase the     | 1, 65/2   |
| negligence and setting naught by     | <b>money</b>         | gave his servants occasion of      | 1, 67/5   |
| receive his account of such          | <b>money</b>         | as he had in many                  | 1, 67/11  |
| meat and drink, for some             | <b>money</b>         | , each of them after their         | 1, 71/10  |
| are glad to pay some                 | <b>money</b>         | to have a sight thereof            | 1, 76/8   |
| niggard, then, saith to his          | <b>money</b>         | , Deus meus es tu? "               | 1, 95/9   |
| and friends, so he have              | <b>money</b>         | he thinketh himself well. And      | 1, 95/11  |
| we have spoken of, if                | <b>money</b>         | fail, he thinketh himself unhappy  | 1, 95/13  |
| When there cometh, sometimes, a      | <b>monstrous</b>     | beast to the town, we              | 1, 76/7   |
| they should see a more               | <b>monstrous</b>     | beast nearer home; for they        | 1, 76/10  |
| and so deform us into                | <b>monstrous</b>     | shapes of brutish and unreasonable | 1, 77/6   |
| is a very deadly and                 | <b>monstrous</b>     | persuasion which hath entered the  | 1, 84/22  |
| instruction of his mind in           | <b>moral</b>         | virtue, but to apply it            | 1, 84/11  |
| and such is every creature.          | <b>Moreover</b>      | , we should not accept for         | 1, 96/11  |
| hour in the company of               | <b>mortal</b>        | men be born, in the                | 1, 53/8   |
| soon from the eyes of                | <b>mortal</b>        | people be hid. We have             | 1, 53/16  |
| to the soul and a                    | <b>mortal</b>        | poison to charity. There was       | 1, 60/27  |
| familiar friends how greatly these   | <b>mortal</b>        | things bow and draw to             | 1, 66/9   |
| if only to thee among                | <b>mortal</b>        | men the way lay open               | 1, 76/28  |



|   |                      |   |           |
|---|----------------------|---|-----------|
| sound in thine ears : Siue              | <b>mortuos</b>       | sepelire mortuous suos, tu me           | 1, 90/11  |
| thine ears : Siue mortuos sepelire      | <b>mortuous</b>      | suos, tu me sequere,?"                  | 1, 90/11  |
| good Christian man) to the              | <b>most</b>          | holy judgment of our mother             | 1, 57/18  |
| taken in number of the                  | <b>most</b>          | cunning) resorted busily unto him       | 1, 58/28  |
| gave himself day and night              | <b>most</b>          | fervently to the studies of             | 1, 59/17  |
| and gladly shed out His                 | <b>most</b>          | precious blood:- when the               | 1, 70/22  |
| cunning as holiness of living           | <b>most</b>          | famous, in a sermon which               | 1, 72/11  |
| had in heaven. Notwithstanding, the     | <b>most</b>          | benign Judge hath dealt mercifully      | 1, 73/12  |
| the devout prayers which he             | <b>most</b>          | instantly offered unto God, this        | 1, 73/15  |
| me, I pray thee, my                     | <b>most</b>          | dear son, if there be                   | 1, 77/19  |
| die, and at the last                    | <b>most</b>          | wretchedly in everlasting fire be       | 1, 79/12  |
| to God, and in the                      | <b>most</b>          | lightsome darkness of contemplation not | 1, 82/10  |
| had first knowledge of thy              | <b>most</b>          | holy purpose. Now to make               | 1, 83/12  |
| men, yet undoubtedly it pertaineth      | <b>most</b>          | properly to them whom fortune           | 1, 86/12  |
| the world was made, we                  | <b>most</b>          | vile and simple men, and                | 1, 88/18  |
| Stop therefore thine ears, my           | <b>most</b>          | dear son, and whatsoever men            | 1, 91/5   |
| oftentimes secretly pray unto the       | <b>most</b>          | benign Father of heaven, crying         | 1, 91/24  |
| that thing which is the                 | <b>most</b>          | sovereign goodness of all things        | 1, 96/13  |
| night, because it is the                | <b>most</b>          | discomfortable season. Then suingly the | 1, 100/19 |
| Himself for thee To the                 | <b>most</b>          | odious and vile death of                | 1, 104/7  |
| did love, And for His                   | <b>most</b>          | especial vessel chose, Ravished into    | 1, 107/32 |
| by and by To thy                        | <b>most</b>          | utter despiteous enemies: mad merchant  | 1, 109/18 |
| is no page or servant,                  | <b>most</b>          | or least, That doth upon                | 1, 116/2  |
| the last child of his                   | <b>mother</b>        | Julia, a woman come of                  | 1, 52/33  |
| over the chamber of his                 | <b>mother</b>        | while she travailed, and suddenly       | 1, 53/6   |
| rule and governance of his              | <b>mother</b>        | he was set to masters                   | 1, 54/10  |
| by the commandment of his               | <b>mother</b>        | (which longed very sore to              | 1, 54/24  |
| most holy judgment of our               | <b>mother</b>        | , holy Church. Which defence received   | 1, 57/18  |
| and close Against vainglory, the        | <b>mother</b>        | of reprief, The very crop               | 1, 108/4  |
| the resistance of any sinful            | <b>motion</b>        | , Against any of thy sensual            | 1, 103/23 |
| of bees flew about his                  | <b>mouth</b>         | in his cradle, and some                 | 1, 53/23  |
| and some entered into his               | <b>mouth</b>         | , and after that issuing out            | 1, 53/24  |
| should ever have in our                 | <b>mouth</b>         | that one, Miserere mei Deus             | 1, 94/6   |
| good doctrine, some for to              | <b>move</b>          | questions and dispute, some (that       | 1, 58/29  |
| serve, three things may us              | <b>move</b>          | : First, if the service self            | 1, 118/28 |
| kissed. The executor of his             | <b>moveable</b>      | goods he made one Antony                | 1, 71/19  |
| never, as him thought, be               | <b>moved</b>         | to wrath, but if his                    | 1, 64/8   |
| hand that I be not                      | <b>moved</b>         | or troubled." Then the                  | 1, 101/2  |
| of His: Though thou have                | <b>moved</b>         | Him often to be wroth                   | 1, 111/17 |
| tree. Consider when thou art            | <b>movèd</b>         | to be wroth He Who                      | 1, 104/8  |
| terra ejus mirificavit voluntates suas. | <b>Multiplicatae</b> | acceleraverunt                          | 1, 93/5   |
| God and His holy saints.                | <b>Multiplicatae</b> | acceleraverunt                          | 1, 97/9   |
| acceleraverunt? " Their infirmities be  | <b>multiplied</b>    | , and after they hasted."               | 1, 97/10  |
| words, " Their idols be                 | <b>multiplied</b>    | ," it followeth, " After                | 1, 97/20  |
| Lord be our consolation: Si             | <b>mundus</b>        | vos olio habet, scitote quia            | 1, 88/15  |
| getting of which a man                  | <b>must</b>          | not suffer many labours, many           | 1, 77/22  |
| way of wickedness " ) then              | <b>must</b>          | it needs be a point                     | 1, 78/19  |

|                                      |                  |  |           |
|--------------------------------------|------------------|--|-----------|
| placere quam hominibus?" We          | <b>must</b>      | rather please God than men             | 1, 80/16  |
| hard the way Because we              | <b>must</b>      | have war continual Against the         | 1, 102/22 |
| Even after the world, yet            | <b>must</b>      | he need sustain Sorrow, adversity      | 1, 102/26 |
| that we in no wise                   | <b>must</b>      | Neither in the foresaid espiritual     | 1, 104/23 |
| unpurveyed and unready catch, Thou   | <b>must</b>      | with the prophet stand and             | 1, 105/13 |
| contain Glideth his way, thou        | <b>must</b>      | him not restrain: The evil             | 1, 109/11 |
| wisely with thine host ; Hence       | <b>must</b>      | thou needs depart naked and            | 1, 110/20 |
| hath finishèd, and thence Departen   | <b>must</b>      | without his fleshly wife, Alone        | 1, 122/7  |
| fetchèd out of the secret            | <b>mysteries</b> | of the Hebrews, Chaldees and           | 1, 56/4   |
| itself, because he studieth the      | <b>mysteries</b> | of God, because he ensearcheth         | 1, 85/18  |
| then How His innocent handès         | <b>nailed</b>    | were. If thou be tempt                 | 1, 104/3  |
| Hence must thou needs depart         | <b>naked</b>     | and bare, And after thy                | 1, 110/20 |
| this John Picus undoubtedlybear that | <b>name</b>      | . But we shall let his                 | 1, 51/22  |
| Frederick, the Third of that         | <b>name</b>      | , ruling the Empire, this noble        | 1, 52/32  |
| garland ; and that his excellent     | <b>name</b>      | should round about the circle          | 1, 53/10  |
| went out under his own               | <b>name</b>      | or not, so that they                   | 1, 65/22  |
| were given out under his             | <b>name</b>      | . And now set he little                | 1, 65/24  |
| be many Christian men in             | <b>name</b>      | but few in deed. But                   | 1, 81/18  |
| against us lying for his             | <b>name</b>      | . This is an apostle's dignity         | 1, 88/6   |
| of wicked folk for His               | <b>name</b>      | . For we read in the                   | 1, 88/8   |
| Him and given Him a                  | <b>name</b>      | that is above all names                | 1, 89/3   |
| ye shall ask in My                   | <b>name</b>      | , it shall be given you                | 1, 94/19  |
| be given you." This                  | <b>name</b>      | Jesus signifieth a saviour, and        | 1, 94/20  |
| is nothing asked in the              | <b>name</b>      | of Jesus but that is                   | 1, 94/21  |
| hath known by sight or               | <b>name</b>      | : And would that every man             | 1, 117/4  |
| also to the above -                  | <b>named</b>     | Albertus and many other credible       | 1, 71/11  |
| but he many days (and                | <b>namely</b>    | those days which represent unto        | 1, 63/28  |
| provoked to the conflict, and        | <b>namely</b>    | to that conflict in which              | 1, 77/14  |
| it not (in these places              | <b>namely</b>    | where thou art conversant) innumerable | 1, 79/18  |
| good institution of thy life,        | <b>namely</b>    | since all error is with                | 1, 90/1   |
| and clean, and subscribed their      | <b>names</b>     | under them. But he, not                | 1, 57/9   |
| name that is above all               | <b>names</b>     | . More desireful is it, then           | 1, 89/4   |
| I shall not remember their           | <b>names</b>     | ." He saith ' from                     | 1, 98/1   |
| he would not remember their          | <b>names</b>     | , that is to say, that                 | 1, 98/9   |
| voyage against the realm of          | <b>Naples</b>    | , hearing of the sickness of           | 1, 72/2   |
| gone before or followeth the         | <b>nativity</b>  | of excellent, wise, and virtuous       | 1, 53/18  |
| learning, as well in things          | <b>natural</b>   | as in divinity and in                  | 1, 56/27  |
| in eloquence, but ignorance of       | <b>natural</b>   | things bath dishonested him; some      | 1, 61/9   |
| own knowledge as well of             | <b>natural</b>   | things as godly. And oftentimes        | 1, 66/7   |
| to which both his own                | <b>natural</b>   | affection and the study of             | 1, 68/22  |
| him against death and by             | <b>natural</b>   | reason to show him why                 | 1, 70/28  |
| ensearcher, of the secrets of        | <b>nature</b>    | , he left these common trodden         | 1, 55/11  |
| be both of their own                 | <b>nature</b>    | good and also be spoken                | 1, 59/8   |
| Of his Placability or Benign         | <b>Nature</b>    | . He was of cheer always               | 1, 64/4   |
| merry and of so benign               | <b>nature</b>    | that he was never troubled             | 1, 64/5   |
| within three days to satisfy         | <b>nature</b>    | and repay her the life                 | 1, 70/3   |
| thing the very law of                | <b>nature</b>    | , what thing very reason, what         | 1, 81/21  |

|   |                   |  |           |
|---|-------------------|--|-----------|
| he ensearcheth the counsel of                 | <b>nature</b>     | , because he useth continually this      | 1, 85/18  |
| of a better thing. The                        | <b>nature</b>     | and dignity of man. This                 | 1, 108/19 |
| it shall for ever. The                        | <b>Nature</b>     | and Dignity of Man. Remember             | 1, 110/25 |
| Regard, O man, thine excellent                | <b>nature</b>     | ; Thou that with angel art               | 1, 111/3  |
| be long space Servants by                     | <b>nature</b>     | , children by Thy grace. But             | 1, 120/28 |
| and in the ensearching of                     | <b>nature's</b>   | counsel could never let down             | 1, 67/8   |
| considering that they served of               | <b>naught</b>     | but to the shaming of                    | 1, 61/2   |
| labour they profited little or                | <b>naught</b>     | . Of his Learning Universally. But       | 1, 61/5   |
| her malice hath set at                        | <b>naught</b>     | , that he might be coupled               | 1, 64/27  |
| but rather set them at                        | <b>naught</b>     | that he might the more                   | 1, 65/9   |
| that his negligence and setting               | <b>naught</b>     | by money gave his servants               | 1, 67/5   |
| or of fortune little or                       | <b>naught</b>     | pertain unto us. But here                | 1, 85/5   |
| seeketh for, they set at                      | <b>naught</b>     | and despise. Which while it              | 1, 86/11  |
| were destroyed and fallen to                  | <b>naught</b>     | , all the whole were subverted           | 1, 96/3   |
| were annihilated and turned to                | <b>naught</b>     | again. Then only God is                  | 1, 96/9   |
| none, but either all or                       | <b>naught</b>     | . The Second Property. Of his            | 1, 113/16 |
| require you gladly to receive,                | <b>ne</b>         | were it that they be                     | 1, 51/10  |
| juventutis meae et ignorantias meas           | <b>ne</b>         | tuam                                     | 1, 82/25  |
| quoniam a dextris est mihi                    | <b>ne</b>         | commovear. Propter hoc laetatum est      | 1, 93/13  |
| Iipse a dextris est mihi                      | <b>ne</b>         | commovear? " He is on                    | 1, 101/1  |
| so woe bestead, Yet thou                      | <b>ne</b>         | shaft sustain (be not adread             | 1, 115/15 |
| little worm, no simple beast,                 | <b>Ne</b>         | none so small a trifle                   | 1, 116/5  |
| see a more monstrous beast                    | <b>nearer</b>     | home; for they should perceive           | 1, 76/10  |
| specially love them which are                 | <b>nearest</b>    | joined unto God, as be                   | 1, 96/19  |
| congregabo conventicula eorum de sanguinibus: | <b>nec</b>        | memor ero nominum eorum per              | 1, 93/7   |
| derelinques animam meam in inferno :          | <b>nec</b>        | dabis sanctum tuum videre corruptionem   | 1, 93/16  |
| congregabo conventicula eorum de sanguinibus  | <b>nec</b>        | memor ero nominum eorum -                | 1, 97/29  |
| he showeth the cause, saying,                 | <b>Nec</b>        | dabis sanctum tuum videre corruptionem   | 1, 101/21 |
| a faithful messenger relieve the              | <b>necessity</b>  | and misery of poor needy                 | 1, 63/20  |
| choose if he should of                        | <b>necessity</b>  | be driven to that one                    | 1, 68/18  |
| us, and eke thine own                         | <b>necessity</b>  | , shalt every hour put in                | 1, 82/30  |
| whose cunning and virtue we                   | <b>need</b>       | here nothing to speak, forasmuch         | 1, 51/1   |
| of these expenses shall not                   | <b>need</b>       | . There is no more to                    | 1, 67/15  |
| that the religion had no                      | <b>need</b>       | of him, deferred it for                  | 1, 73/2   |
| will, and in which we                         | <b>need</b>       | none other strength to vanquish          | 1, 77/15  |
| there is nothing that I                       | <b>need</b>       | to write unto thee, the                  | 1, 77/27  |
| thy living which have more                    | <b>need</b>       | to take thee for a                       | 1, 80/20  |
| " For Thou hast no                            | <b>need</b>       | of my goods." In                         | 1, 95/23  |
| only our Lord hath no                         | <b>need</b>       | of our goods. There is                   | 1, 95/25  |
| is He which hath no                           | <b>need</b>       | of our good. Well ought                  | 1, 96/9   |
| thing for God as hath                         | <b>need</b>       | of us - and such                         | 1, 96/11  |
| the world, yet must he                        | <b>need</b>       | sustain Sorrow, adversity, labour, grief | 1, 102/26 |
| no creature but that it                       | <b>needeth</b>    | other creatures, an though they          | 1, 95/26  |
| wickedness " ) then must it                   | <b>needs</b>      | be a point of extreme                    | 1, 78/19  |
| thine host ; Hence must thou                  | <b>needs</b>      | depart naked and bare, And               | 1, 110/20 |
| necessity and misery of poor                  | <b>needy</b>      | people such as himself haply             | 1, 63/20  |
| besprent with the freckle of                  | <b>negligence</b> | . His friends oftentimes admonished him  | 1, 67/1   |

|                                       |                    |                                      |           |
|---------------------------------------|--------------------|--------------------------------------|-----------|
| true or false that his                | <b>negligence</b>  | and setting naught by money          | 1, 67/5   |
| in purgatory punished for his         | <b>negligence</b>  | and his unkindness. <sup>2</sup> Now | 1, 74/8   |
| point many men err for                | <b>negligence</b>  | For they compare not the             | 1, 107/9  |
| be increased. Let them therefore      | <b>neigh</b>       | , let them bawl, let them            | 1, 90/3   |
| easily tasted. The words of           | <b>Neoptolemus</b> | they hold utterly for a              | 1, 84/28  |
| the Emperor Constantine by a          | <b>nephew</b>      | of the said Emperor called           | 1, 51/20  |
| But, as himself told his              | <b>nephew</b>      | , he judged that this came           | 1, 58/2   |
| Concordia, unto John Francis, his     | <b>nephew</b>      | , he sold, and that so               | 1, 63/2   |
| he said once to his                   | <b>nephew</b>      | that whatsoever should happen (fell  | 1, 64/6   |
| walked with John Francis, his         | <b>nephew</b>      | , in an orchard at Ferrara           | 1, 69/12  |
| out into these words, "               | <b>Nephew</b>      | ," said he, " this                   | 1, 69/13  |
| WRITTEN UNTO JOHN FRANCIS, HIS        | <b>NEPHEW</b>      | , THE THIRD UNTO ONE ANDREW          | 1, 74/25  |
| Epistle of Pico unto his              | <b>Nephew</b>      | John Francis. It appeareth by        | 1, 75/2   |
| epistle that John Francis, the        | <b>nephew</b>      | of Pico, had broken his              | 1, 75/3   |
| Mirandula, to John Francis his        | <b>Nephew</b>      | by his Brother, Health in            | 1, 76/22  |
| After that John Francis, the          | <b>nephew</b>      | of Pico, had (as it                  | 1, 87/12  |
| of Mirandula to Francis his           | <b>Nephew</b>      | Greeting in the Lord. Happy          | 1, 87/23  |
| none honour themselves, had they      | <b>never</b>       | so great possessions : for honour    | 1, 51/30  |
| themselves were honourable for. For   | <b>never</b>       | the more noble be we                 | 1, 52/8   |
| to the highest) he could              | <b>never</b>       | bring about to have a                | 1, 56/14  |
| all which time his enviers            | <b>never</b>       | durst openly with open disputations  | 1, 56/16  |
| things as men many years              | <b>never</b>       | attained to. Now when they           | 1, 56/28  |
| benign nature that he was             | <b>never</b>       | troubled with anger, and he          | 1, 64/6   |
| whatsoever should happen (fell there  | <b>never</b>       | so great misadventure) he could      | 1, 64/7   |
| so great misadventure) he could       | <b>never</b>       | , as him thought, be moved           | 1, 64/8   |
| men while they live, and              | <b>never</b>       | good Faint when they be              | 1, 65/18  |
| woman to Godward (were it             | <b>never</b>       | so small) he set more                | 1, 66/6   |
| we liefer always by knowledge         | <b>never</b>       | find that thing that we              | 1, 66/23  |
| ensearching of nature's counsel could | <b>never</b>       | let down itself to the               | 1, 67/8   |
| wandering and flitting and would      | <b>never</b>       | take himself to any certain          | 1, 68/24  |
| which beastly shape may we            | <b>never</b>       | be restored to our own               | 1, 76/4   |
| Wherefore, my child, go thou          | <b>never</b>       | about to please them whom            | 1, 80/13  |
| begin in myself, I wot                | <b>never</b>       | whether I shall say, to              | 1, 80/26  |
| talked with thee) that thou           | <b>never</b>       | forget these two things: that        | 1, 83/14  |
| thyself die shortly, live thou        | <b>never</b>       | so long. With these twain            | 1, 83/16  |
| is to be studied either               | <b>never</b>       | or not long; but the                 | 1, 85/1   |
| may suffer it ? Certainly he          | <b>never</b>       | studied for wisdom which so          | 1, 85/25  |
| Bedlam people. Nor they wot           | <b>never</b>       | themselves what they do, but         | 1, 90/20  |
| hear us, our prayers shall            | <b>never</b>       | be void. Wherefore, when we          | 1, 94/16  |
| as Christ saith) we wot               | <b>never</b>       | what we ask. And Jesus               | 1, 94/18  |
| members of Christ, Which only         | <b>never</b>       | saw corruption, for His holy         | 1, 101/31 |
| Lord and sovereign captain Ascended   | <b>never</b>       | but by manly fight And               | 1, 103/10 |
| yet from his breast Came              | <b>never</b>       | sign of wrath or of                  | 1, 104/13 |
| intolerable That He for angel         | <b>never</b>       | would endure. Regard, O man          | 1, 111/2  |
| doth miss, Live he in                 | <b>never</b>       | so prosperous estate, He thinketh    | 1, 113/23 |
| For Whom if thou be                   | <b>never</b>       | so woe bestead, Yet thou             | 1, 115/14 |
| eke thou serve that thereto           | <b>never</b>       | Trust of reward or profit            | 1, 118/25 |

|                                       |                     |   |           |
|---------------------------------------|---------------------|---|-----------|
| are they, pardee, Be they             | <b>never</b>        | so unworthy, whom that He                 | 1, 120/12 |
| occasion of deceit and robbery.       | <b>Nevertheless</b> | , that mind of his (which                 | 1, 67/6   |
| they shall do the same                | <b>nevertheless</b> | if (virtue forsaken) thou were            | 1, 91/19  |
| in the beginning of the               | <b>New</b>          | Year, friends to send between             | 1, 50/5   |
| in good luck of this                  | <b>New</b>          | Year have sent you such                   | 1, 50/18  |
| religion impugn those questions as    | <b>new</b>          | things and with which their               | 1, 57/4   |
| eyes. But of all these                | <b>new</b>          | doctors he specially commendeth Saint     | 1, 60/1   |
| not been exercised in the             | <b>new</b>          | schools; some man hath sought             | 1, 61/13  |
| but read them. Of these               | <b>newer</b>        | divines so good judgment he               | 1, 59/26  |
| he thinketh himself unhappy. The      | <b>niggard</b>      | , then, saith to his money                | 1, 95/9   |
| excellent virtue both far and         | <b>nigh</b>         | began gloriously to spring; for           | 1, 58/26  |
| distress, love, O pity, well          | <b>nigh</b>         | now thankless, goodness, mighty, gracious | 1, 121/26 |
| he gave himself day and               | <b>night</b>        | most fervently to the studies             | 1, 59/17  |
| heaven came to him that               | <b>night</b>        | with a marvellous fragrant odour          | 1, 71/12  |
| to be conversant day and              | <b>night</b>        | among them whose life is                  | 1, 79/22  |
| hand cease not day nor                | <b>night</b>        | to turn and read the                      | 1, 83/5   |
| Gospel : " My friend, this            | <b>night</b>        | the devils shall take thy                 | 1, 90/27  |
| hath chidden me unto the              | <b>night</b>        | , " that is to say                        | 1, 100/12 |
| me from sin unto the                  | <b>night</b>        | , that is to say, they                    | 1, 100/16 |
| Scripture oftentimes signified by the | <b>night</b>        | , because it is the most                  | 1, 100/18 |
| Unaware. Consider well that ever      | <b>night</b>        | and day, While that we                    | 1, 110/2  |
| presence of his love both             | <b>night</b>        | and day, And if it                        | 1, 115/20 |
| to serve both day and                 | <b>night</b>        | For very love, without any                | 1, 118/18 |
| work he compiled in twenty            | <b>nights</b>       | ; in which it evidently appeareth         | 1, 57/13  |
| say, Where his heavy body             | <b>nil</b>          | be brought He will be                     | 1, 115/24 |
| he should raise against himself)      | <b>nine</b>         | hundred questions he proposed of          | 1, 55/26  |
| there were thirteen of his            | <b>nine</b>         | hundred questions, suspect of heresy      | 1, 57/1   |
| book in which the whole               | <b>nine</b>         | hundred questions with their conclusions  | 1, 57/23  |
| battle, in battle victory. The        | <b>Ninth</b>        | Rule. If thou think thyself               | 1, 106/13 |
| spoken of God unreverently. The       | <b>Ninth</b>        | Property. A very lover believeth          | 1, 116/31 |
| honour to us as inheritants           | <b>no</b>           | more than the virtue that                 | 1, 52/7   |
| express, yet forasmuch as, if         | <b>no</b>           | man should do it but                      | 1, 52/22  |
| that might sufficiently do it,        | <b>no</b>           | man should do it? and                     | 1, 52/22  |
| volume and made a book,               | <b>no</b>           | slender thing to right cunning            | 1, 55/7   |
| we will hold the reader               | <b>no</b>           | longer in hand, we will                   | 1, 61/7   |
| none adversity might oppress, which   | <b>no</b>           | prosperity might enhance not the          | 1, 64/17  |
| seeketh for wisdom it was             | <b>no</b>           | praise to gather riches but               | 1, 65/11  |
| shall not need. There is              | <b>no</b>           | more to do: if I                          | 1, 67/16  |
| Of outward observances he gave        | <b>no</b>           | very great force: we speak                | 1, 69/2   |
| his life should leave him             | <b>no</b>           | space to sin and offend                   | 1, 71/6   |
| haply that the religion had           | <b>no</b>           | need of him, deferred it                  | 1, 73/2   |
| undoubtedly depart unto glory, and    | <b>no</b>           | man is sure how long                      | 1, 74/10  |
| thou hast taken, there is             | <b>no</b>           | cause, my son, why thou                   | 1, 76/26  |
| for victory where there is            | <b>no</b>           | battle ? He is called to                  | 1, 77/12  |
| to that conflict in which             | <b>no</b>           | man may be overcome against               | 1, 77/14  |
| and opinion of men, and               | <b>no</b>           | man reckoneth whether God like            | 1, 81/11  |
| leadeth to heaven and take            | <b>no</b>           | heed what thing may men                   | 1, 81/19  |

|                                      |                  |  |           |
|--------------------------------------|------------------|--|-----------|
| at the last - let                    | <b>no</b>        | day pass thee but thou                 | 1, 82/20  |
| that so do I find                    | <b>no</b>        | fault in nor I blame                   | 1, 85/10  |
| eges? " For Thou hast                | <b>no</b>        | need of my goods."                     | 1, 95/23  |
| that only our Lord hath              | <b>no</b>        | need of our goods. There               | 1, 95/25  |
| of our goods. There is               | <b>no</b>        | creature but that it needeth           | 1, 95/26  |
| of which university God is           | <b>no</b>        | part, but He is the                    | 1, 96/5   |
| God is He which hath                 | <b>no</b>        | need of our good. Well                 | 1, 96/9   |
| and that we should with              | <b>no</b>        | less diligence serve our Lord          | 1, 97/24  |
| that utterly he will in              | <b>no</b>        | wise follow them; and therefore        | 1, 97/27  |
| say, that he would do                | <b>no</b>        | sacrifice to those idols, but          | 1, 98/7   |
| bitter passion ; then were it        | <b>no</b>        | right That any servant, ye             | 1, 103/11 |
| Remember well that we in             | <b>no</b>        | wise must Neither in the               | 1, 104/23 |
| by thy battle, Shall thee            | <b>no</b>        | more haply for very shame              | 1, 106/5  |
| vice, Consider frail glass may       | <b>no</b>        | distress endure, And great adventurers | 1, 106/16 |
| all on warrantise Thou shalt         | <b>no</b>        | pleasure comparable find To th'        | 1, 111/12 |
| So will He in love                   | <b>no</b>        | parting fellows have: Love Him         | 1, 113/13 |
| mighty and fervent, There may        | <b>no</b>        | trouble, grief, or sorrow fall         | 1, 114/20 |
| The Seventh Property. There is       | <b>no</b>        | page or servant, most or               | 1, 116/2  |
| attend and wait, There is            | <b>no</b>        | little worm, no simple beast           | 1, 116/4  |
| There is no little worm,             | <b>no</b>        | simple beast, Ne none so               | 1, 116/4  |
| his love: he may in                  | <b>no</b>        | manner Endure to hear that             | 1, 116/21 |
| Whose perfect lover ought by         | <b>no</b>        | manner ways To suffer the              | 1, 116/28 |
| dead and pale; There will            | <b>no</b>        | sleep into his eyes stalk              | 1, 117/15 |
| grace, Thy grace that hath           | <b>no</b>        | peer, Of our offence surmounten        | 1, 121/5  |
| vincula eorum et projiciamus a       | <b>nobis</b>     | jugum ipsorum — " Let                  | 1, 80/1   |
| for. For never the more              | <b>noble</b>     | be we for their nobleness              | 1, 52/8   |
| things for which they were           | <b>noble</b>     | . But rather the more worshipful       | 1, 52/9   |
| name, ruling the Empire, this        | <b>noble</b>     | man was born, the last                 | 1, 52/32  |
| a woman come of a                    | <b>noble</b>     | stock, his father bight John           | 1, 52/33  |
| excellent learning, great riches and | <b>noble</b>     | kindred, set many, women afire         | 1, 58/12  |
| shortly the fame of his              | <b>noble</b>     | cunning and excellent virtue both      | 1, 58/25  |
| they came from a more                | <b>noble</b>     | man and a more wise                    | 1, 59/4   |
| in which he wrote many               | <b>noble</b>     | books which well testify both          | 1, 59/18  |
| belong to the achieving of           | <b>noble</b>     | acts; let us as we                     | 1, 62/14  |
| his great substance, not his         | <b>noble</b>     | blood could blow up his                | 1, 64/21  |
| benevolent mind of such a            | <b>noble</b>     | prince and the worthy virtues          | 1, 72/7   |
| leave a part of that                 | <b>noble</b>     | crown that he should have              | 1, 73/11  |
| make the soul leave the              | <b>noble</b>     | use of his reason and                  | 1, 75/24  |
| which do appertain to a              | <b>noble</b>     | prince, I have ever thought            | 1, 87/8   |
| lot of mine inheritance is           | <b>noble</b>     | . But forasmuch as there be            | 1, 99/15  |
| - " Mine inheritance is              | <b>noble</b>     | to me, as though he                    | 1, 99/20  |
| say, that as it is                   | <b>noble</b>     | in itself so it is                     | 1, 99/21  |
| in itself so it is                   | <b>noble</b>     | to me, that is to                      | 1, 99/21  |
| to say, I repute it                  | <b>noble</b>     | , and all other things in              | 1, 99/22  |
| Thou behold again, Thy gifts         | <b>noble</b>     | , wonderful and kind, Thou shalt       | 1, 120/25 |
| UNTO ONE ANDREW CORNEUS, A           | <b>NOBLEMAN</b>  | OF ITALY The Argument and              | 1, 74/27  |
| be commended than of the             | <b>nobleness</b> | of his ancestors, whose honour         | 1, 51/27  |

|  |                  |  |           |
|--|------------------|--|-----------|
| noble be we for their                          | <b>nobleness</b> | , if ourselves lack those things       | 1, 52/8   |
| well and plenteously but also                  | <b>nobly</b>     | . These great fortunes lift up         | 1, 86/14  |
| cords have fallen to me                        | <b>nobly</b>     | ." The parts and lots                  | 1, 99/11  |
| cords have fallen to me                        | <b>nobly</b>     | , ' be as much to                      | 1, 99/14  |
| intellectum : insuper et usque ad              | <b>noctem</b>    | increpauerunt me renes mei. Providebam | 1, 93/11  |
| here suingly, Et usque ad                      | <b>noctem</b>    | increpauerunt me renes mei -           | 1, 100/11 |
| have believed. It is written :                 | <b>Nolite</b>    | timere qui corpus possunt occidere     | 1, 91/14  |
| de sanguinibus: nec memor ero                  | <b>nominum</b>   | eorum per labia mea. Dominos           | 1, 93/7   |
| de sanguinibus nec memor ero                   | <b>nominum</b>   | eorum - " I shall                      | 1, 97/30  |
| quasi mare fervens quod quiescere              | <b>non</b>       | potest,— `` The wicked                 | 1, 79/5   |
| Si hominibus placerem, servos Christi          | <b>non</b>       | essem?" If I should                    | 1, 80/18  |
| Deus meus in te confido,                       | <b>non</b>       | erubescam, etiam si irrideant me       | 1, 91/26  |
| universi qui sperant in to                     | <b>non</b>       | supervacue                             | 1, 91/27  |
| es Tu, quoniam bonorum meorum                  | <b>non</b>       | eges. Sanctis qui Bunt in              | 1, 93/4   |
| sunt infirmitates eorum postea acceleraverunt. | <b>Non</b>       | sanguinibus                            | 1, 93/6   |
| mea requiescet in spe. Quoniam                 | <b>non</b>       | derelinques animam meam in inferno     | 1, 93/15  |
| the apostle : Quid habes quod                  | <b>non</b>       | accepisti?? " What hast thou           | 1, 94/3   |
| righteous man. Quoniam bonorum meorum          | <b>non</b>       | eges? " For Thou hast                  | 1, 95/22  |
| them; and therefore he saith:                  | <b>Non</b>       | sanguinibus                            | 1, 97/29  |
| addeth the cause, saying, Quoniam              | <b>non</b>       | derelinques animam meam in inferno     | 1, 101/17 |
| apostle saith: " We be                         | <b>not</b>       | now in flesh, but in                   | 1, 50/17  |
| ancestors, whose honour maketh us              | <b>not</b>       | honourable. For either they were       | 1, 51/28  |
| they were themselves virtuous or               | <b>not</b>       | ; if not, then had they                | 1, 51/29  |
| themselves virtuous or not ; if                | <b>not</b>       | , then had they none honour            | 1, 51/29  |
| that thing which they had                      | <b>not</b>       | themselves? On the other side          | 1, 52/4   |
| consequently, honourable, yet may they         | <b>not</b>       | leave their honour to us               | 1, 52/6   |
| even, his hair yellow and                      | <b>not</b>       | too picked. Of his Setting             | 1, 54/8   |
| short while he was (and                        | <b>not</b>       | without a cause) accounted among       | 1, 54/12  |
| from it. Yet lost he                           | <b>not</b>       | his time therein, for in               | 1, 55/4   |
| all the universities and schools,              | <b>not</b>       | only through Italy but also            | 1, 55/16  |
| praise (for yet was he                         | <b>not</b>       | kindled in the love of                 | 1, 55/24  |
| excellent men) before that day                 | <b>not</b>       | unknown only but also unheard          | 1, 56/8   |
| they perceived that they could                 | <b>not</b>       | against his cunning anything openly    | 1, 56/29  |
| with which their ears had                      | <b>not</b>       | been in use. In which                  | 1, 57/5   |
| some of them haply lacked                      | <b>not</b>       | good mind, yet lacked they             | 1, 57/6   |
| which questions notwithstanding, before that,  | <b>not</b>       | a few famous doctors of                | 1, 57/8   |
| names under them. But he,                      | <b>not</b>       | bearing the loss of his                | 1, 57/9   |
| in which it evidently appeareth,               | <b>not</b>       | only that those conclusions were       | 1, 57/13  |
| them many things strange and                   | <b>not</b>       | fully declared and were more           | 1, 57/24  |
| desired himself that it should                 | <b>not</b>       | be read. And so was                    | 1, 57/28  |
| himself upright, that he ran                   | <b>not</b>       | in perpetual infamy and slander        | 1, 57/32  |
| the desire of whom he                          | <b>not</b>       | abhorring (the way of life             | 1, 58/13  |
| hear him, for it were                          | <b>not</b>       | possible for a man to                  | 1, 60/14  |
| were for a logician and                        | <b>not</b>       | meetly for a philosopher. He           | 1, 60/16  |
| old philosophers, but he hath                  | <b>not</b>       | been exercised in the new              | 1, 61/13  |
| for praise and vainglory and                   | <b>not</b>       | for any profit or increase             | 1, 61/15  |
| into him. For he was                           | <b>not</b>       | of the condition of some               | 1, 61/18  |

|  |            |  |          |
|--|------------|--|----------|
| such as himself haply could            | <b>not</b> | come by the knowledge of               | 1, 63/21 |
| this, many times (which is             | <b>not</b> | to be kept secret) he                  | 1, 63/24 |
| God is almighty, they could            | <b>not</b> | miscarry but if it were                | 1, 64/13 |
| all good, that He would                | <b>not</b> | suffer him to have that                | 1, 64/15 |
| which no prosperity might enhance      | <b>not</b> | the cunning of all philosophy          | 1, 64/18 |
| able to make him proud,                | <b>not</b> | the knowledge of the Hebrew            | 1, 64/19 |
| Latin, could make him vainglorious;    | <b>not</b> | his great substance, not his           | 1, 64/21 |
| vainglorious; not his great substance, | <b>not</b> | his noble blood could blow             | 1, 64/21 |
| could blow up his heart,               | <b>not</b> | the beauty of his body                 | 1, 64/22 |
| the beauty of his body,                | <b>not</b> | the great occasion of sin              | 1, 64/22 |
| under his own name or                  | <b>not</b> | , so that they might as                | 1, 65/22 |
| admonished him that he should          | <b>not</b> | all utterly despise riches, showing    | 1, 67/2  |
| examination of these expenses shall    | <b>not</b> | need. There is no more                 | 1, 67/15 |
| hereafter if ye be now                 | <b>not</b> | able." Of his Loving                   | 1, 67/18 |
| where a cunning man (but               | <b>not</b> | so good as cunning) came               | 1, 67/24 |
| courtesy he showed unto them,          | <b>not</b> | whom strength of body or               | 1, 68/7  |
| which was less servitude and           | <b>not</b> | so much jeopardy. Liberty above        | 1, 68/21 |
| very great force: we speak             | <b>not</b> | of those observances which the         | 1, 69/3  |
| Picus answered him that he             | <b>not</b> | only believed it but also              | 1, 70/24 |
| show him why it was                    | <b>not</b> | to be feared but strongly              | 1, 70/28 |
| he answered that this was              | <b>not</b> | the chief thing that should            | 1, 70/31 |
| this cause should make him             | <b>not</b> | content only but also glad             | 1, 71/4  |
| promised him that he should            | <b>not</b> | utterly die. He lay always             | 1, 71/14 |
| Soul. After his death (and             | <b>not</b> | long after) Jeronimus, a Friar         | 1, 72/9  |
| and follow his calling. Howbeit,       | <b>not</b> | being kind enough for so               | 1, 72/26 |
| to God myself (I will                  | <b>not</b> | lie therefor) that he might            | 1, 73/6  |
| showed him. But I desired              | <b>not</b> | this scourge upon him that             | 1, 73/8  |
| was beaten with. I looked              | <b>not</b> | for that. But our Lord                 | 1, 73/9  |
| hath: though his soul be               | <b>not</b> | yet in the bosom of                    | 1, 73/16 |
| heavenly joy, yet is it                | <b>not</b> | on that other side deputed             | 1, 73/17 |
| may shortly (if he be                  | <b>not</b> | already enter the inaccessible and     | 1, 74/16 |
| upon this letter can we                | <b>not</b> | fully perceive. Now after that         | 1, 75/7  |
| words, if ye perceive them             | <b>not</b> | , be in this wise understood           | 1, 75/16 |
| passions changed in their soul         | <b>not</b> | into the shape of one                  | 1, 76/12 |
| counseleth us, that we be              | <b>not</b> | drunken in the cups of                 | 1, 76/15 |
| and as though thou were                | <b>not</b> | yet in the flesh, which                | 1, 77/3  |
| in divers temptations " and            | <b>not</b> | causeless. For what hope is            | 1, 77/10 |
| of which a man must                    | <b>not</b> | suffer many labours, many displeasures | 1, 77/22 |
| extreme madness if we had              | <b>not</b> | liefer labour there where we           | 1, 78/20 |
| grudgeth his conscience nor is         | <b>not</b> | appalled with the secret touch         | 1, 78/23 |
| wicked men be vexed or                 | <b>not</b> | with continual thought and torment     | 1, 79/3  |
| a stormy sea, that may                 | <b>not</b> | rest." There is to                     | 1, 79/6  |
| the blind hearts! Who seeth            | <b>not</b> | more clear than light that             | 1, 79/14 |
| itself ? And yet do we                 | <b>not</b> | that that we know is                   | 1, 79/15 |
| thee, my son, doubt it                 | <b>not</b> | (in these places namely where          | 1, 79/18 |
| among them whose life is               | <b>not</b> | only on every side an                  | 1, 79/23 |
| do those things that are               | <b>not</b> | convenient, full of all iniquity       | 1, 80/5  |



|  |            |                                     |          |
|--|------------|-------------------------------------|----------|
| of God, yet understand they              | <b>not</b> | that such as these things           | 1, 80/10 |
| commit are worthy death —                | <b>not</b> | only they that do such              | 1, 80/11 |
| should please men I were                 | <b>not</b> | Christ's servant." Let enter        | 1, 80/18 |
| is verily a great madness                | <b>not</b> | to believe the Gospel, whose        | 1, 80/29 |
| is it, if thou doubt                     | <b>not</b> | but that the Gospel is              | 1, 81/4  |
| then as though thou doubt                | <b>not</b> | but that it were false              | 1, 81/5  |
| for the glory and praise,                | <b>not</b> | that cometh of men, but             | 1, 81/9  |
| whether God like him or                  | <b>not</b> | ? And if we surely believe          | 1, 81/11 |
| help us if He be                         | <b>not</b> | called upon? But over that          | 1, 81/28 |
| over that, certainly He shall            | <b>not</b> | hear thee when thou callest         | 1, 82/1  |
| on Him, if thou hear                     | <b>not</b> | first the poor man when             | 1, 82/2  |
| to prayer, I stir thee                   | <b>not</b> | to the prayer that standeth         | 1, 82/7  |
| most lightsome darkness of contemplation | <b>not</b> | only presenteth the mind to         | 1, 82/11 |
| have essayed. Nor care I                 | <b>not</b> | how long or how short               | 1, 82/13 |
| humble affection of devout mind,         | <b>not</b> | from the extremity of thy           | 1, 82/22 |
| youth and mine ignorances remember       | <b>not</b> | , good Lord; but after Thy          | 1, 82/27 |
| than if thy hand cease                   | <b>not</b> | day nor night to turn               | 1, 83/4  |
| servile or at the leastwise              | <b>not</b> | princely to make the study          | 1, 84/6  |
| philosophy mercenary and useth it        | <b>not</b> | as cunning but as merchandise       | 1, 84/9  |
| as merchandise which studieth it         | <b>not</b> | for pleasure of itself, or          | 1, 84/10 |
| estates and princes either utterly       | <b>not</b> | to be touched, or at                | 1, 84/24 |
| be studied either never or               | <b>not</b> | long; but the sayings of            | 1, 85/1  |
| also. And I desire you                   | <b>not</b> | so to embrace Martha that           | 1, 85/7  |
| this point I gainsay you                 | <b>not</b> | ; they that so do I                 | 1, 85/10 |
| in nor I blame them                      | <b>not</b> | , but certainly it is not           | 1, 85/11 |
| not, but certainly it is                 | <b>not</b> | all one to say we                   | 1, 85/11 |
| still in the better and                  | <b>not</b> | decline. Shall a man then           | 1, 85/15 |
| servile, or at the leastwise             | <b>not</b> | princely, to make the study         | 1, 85/22 |
| to come either he might                  | <b>not</b> | or would not study therefor         | 1, 85/26 |
| he might not or would                    | <b>not</b> | study therefor. This man rather     | 1, 85/26 |
| that as yet ye have                      | <b>not</b> | known the opinion that philosophers | 1, 86/2  |
| common people, among them be             | <b>not</b> | held honourable. All that ever      | 1, 86/9  |
| favoured that they may live              | <b>not</b> | only well and plenteously but       | 1, 86/13 |
| which shall obey us and                  | <b>not</b> | master us. I therefore, abiding     | 1, 86/20 |
| the court. Nor I look                    | <b>not</b> | for this fruit of my                | 1, 86/25 |
| may some what savour if                  | <b>not</b> | of cunning yet at the               | 1, 87/1  |
| diligence. And because ye shall          | <b>not</b> | think that my travail and           | 1, 87/2  |
| son, when that our Lord                  | <b>not</b> | only giveth thee grace well         | 1, 87/24 |
| my son, I call thee                      | <b>not</b> | therefore happy because this false  | 1, 88/2  |
| Lord Jesus Christ (Which is              | <b>not</b> | only true but also truth            | 1, 88/4  |
| words, and if we be                      | <b>not</b> | so happy to suffer for              | 1, 88/22 |
| safe. If that you doubt                  | <b>not</b> | but that they be mad                | 1, 89/26 |
| to be taken away and                     | <b>not</b> | with imitation and following to     | 1, 90/2  |
| Dead be they that live                   | <b>not</b> | to God and in the                   | 1, 90/12 |
| in living when they may                  | <b>not</b> | , whom when they might have         | 1, 91/3  |
| vengeance upon them that have            | <b>not</b> | known God nor obeyed His            | 1, 91/10 |
| mittere in gehennam.? " Fear             | <b>not</b> | them," saith our Lord               | 1, 91/16 |

|  |            |   |           |
|--|------------|---|-----------|
| Thee I trust, I shall                      | <b>not</b> | be ashamed, an though mine              | 1, 92/1   |
| that trust in Thee shall                   | <b>not</b> | be ashamed. Let them be                 | 1, 92/3   |
| look for) we may see                       | <b>not</b> | only him that we covet                  | 1, 92/26  |
| from the beginning he got                  | <b>not</b> | that virtue by himself. He              | 1, 93/29  |
| that he attained his virtue                | <b>not</b> | by his own power but                    | 1, 93/30  |
| the power of God may                       | <b>not</b> | be proud thereof but rather             | 1, 94/1   |
| hast thou that thou hast                   | <b>not</b> | received?" And if thou                  | 1, 94/3   |
| thereof, as though thou hadst              | <b>not</b> | received it? Two words, then            | 1, 94/5   |
| asker, or else God heareth                 | <b>not</b> | our prayer because that though          | 1, 94/23  |
| good yet we ask it                         | <b>not</b> | well, for we ask it                     | 1, 94/24  |
| is in heaven, he would                     | <b>not</b> | once offend God to have                 | 1, 95/19  |
| these more imperfect creatures were        | <b>not</b> | , the other that are more               | 1, 96/1   |
| that are more perfect could                | <b>not</b> | be. For if any part                     | 1, 96/1   |
| every creature. Moreover, we should        | <b>not</b> | accept for God, that is                 | 1, 96/12  |
| all things?and that is                     | <b>not</b> | the goodness of any creature            | 1, 96/14  |
| heed that our meditations be               | <b>not</b> | unfruitful, but test of every           | 1, 97/1   |
| this virtue, that we should                | <b>not</b> | only strongly suffer death and          | 1, 97/4   |
| eorum - " I shall                          | <b>not</b> | gather the congregation of them         | 1, 97/31  |
| the blood, nor I shall                     | <b>not</b> | remember their names." He               | 1, 98/1   |
| the blood. The prophet saith               | <b>not</b> | only that he will not                   | 1, 98/6   |
| not only that he will                      | <b>not</b> | gather their congregation together from | 1, 98/6   |
| but also that he would                     | <b>not</b> | remember their names, that is           | 1, 98/8   |
| to say, that he would                      | <b>not</b> | talk nor speak of the                   | 1, 98/9   |
| a perfect man should abstain,              | <b>not</b> | only from unlawful pleasures, but       | 1, 98/12  |
| he would say ' Marvel                      | <b>not</b> | though I forsake all thing              | 1, 98/20  |
| a man perfect when that                    | <b>not</b> | his soul only but also                  | 1, 100/5  |
| the greatest inclination to concupiscence, | <b>not</b> | only now inclineth me not               | 1, 100/14 |
| not only now inclineth me                  | <b>not</b> | to sin but also chideth                 | 1, 100/14 |
| right hand that I be                       | <b>not</b> | moved or troubled." Then                | 1, 101/2  |
| say, that though it joy                    | <b>not</b> | by and by, as in                        | 1, 101/11 |
| inferno? " For Thou shalt                  | <b>not</b> | leave my soul in hell                   | 1, 101/18 |
| - " Nor Thou shalt                         | <b>not</b> | suffer Thy Saint to see                 | 1, 101/22 |
| to say, ' Thou shaft                       | <b>not</b> | suffer the flesh of a                   | 1, 101/23 |
| Rule. Think how that we                    | <b>not</b> | only should not grudge But              | 1, 103/15 |
| that we not only should                    | <b>not</b> | grudge But eke be glad                  | 1, 103/15 |
| long therefor although we could            | <b>not</b> | judge How that thereby redound          | 1, 103/17 |
| One sin vanquished, look thou              | <b>not</b> | tarry, But lie in await                 | 1, 105/7  |
| The Seventh Rule. Enforce thyself          | <b>not</b> | only for to stand Unvanquishèd          | 1, 105/15 |
| it be applied, Think it                    | <b>not</b> | thine but a gift of                     | 1, 105/27 |
| oft curse the dice: Jeopard                | <b>not</b> | too far therefore an ye                 | 1, 106/18 |
| for negligence For they compare            | <b>not</b> | the joy of the victory                  | 1, 107/10 |
| his way, thou must him                     | <b>not</b> | restrain: The evil then in              | 1, 109/11 |
| on the course and will                     | <b>not</b> | lin, But fast it runneth                | 1, 109/27 |
| shall us enterprise We wot                 | <b>not</b> | how soon nor in what                    | 1, 110/8  |
| case: For haply thou shouldst              | <b>not</b> | live an hour more Thy                   | 1, 110/12 |
| equal, For very shame be                   | <b>not</b> | the devil's thrall. The Peace           | 1, 111/5  |
| all was wrought: Let Him                   | <b>not</b> | lose thee that He so                    | 1, 112/2  |

|   |                   |  |           |
|---|-------------------|--|-----------|
| Saints, Sin to withstand say                | <b>not</b>        | thou lackest might: Such allegations   | 1, 112/4  |
| thee help if thou do                        | <b>not</b>        | refuse: If other have stand            | 1, 112/8  |
| think him unhappy that is                   | <b>not</b>        | with his love. To adorn                | 1, 112/13 |
| ever as he may, if                          | <b>not</b>        | in deed, yet in thought                | 1, 112/18 |
| praise of his love, and                     | <b>not</b>        | to suffer any dispraise. To            | 1, 112/20 |
| thee to devise: I mean                      | <b>not</b>        | hereby that thou shouldest arise       | 1, 114/15 |
| blessed sight. The Fifth Property.          | <b>Not</b>        | only a lover content is                | 1, 115/4  |
| thou ne shaft sustain (be                   | <b>not</b>        | adread) Half the dolour, grief         | 1, 115/15 |
| so befall that he May                       | <b>not</b>        | as he would, he will                   | 1, 115/22 |
| he may, If he may                           | <b>not</b>        | in such wise as he                     | 1, 115/28 |
| wine, nor ale; He mindeth                   | <b>not</b>        | what men about him talk                | 1, 117/17 |
| that nothing may thee let                   | <b>Not</b>        | for His service any wise               | 1, 118/24 |
| Serve God for love, then,                   | <b>not</b>        | for hope of meed: What                 | 1, 119/5  |
| our guilt That we be                        | <b>not</b>        | by Thy just anger spilt                | 1, 119/19 |
| aye, With such examination might            | <b>not</b>        | stand Space of a moment                | 1, 119/25 |
| Thine angry hand. Who is                    | <b>not</b>        | born in sin original? Who              | 1, 120/1  |
| in sin original? Who doth                   | <b>not</b>        | actual sin in sundry wise              | 1, 120/2  |
| of indulgence, In Thy lordship              | <b>not</b>        | as a lord, but rather                  | 1, 122/10 |
| dabis sanctum tuum videre corruptionem .    | <b>Notas</b>      | mihi fecisti vias vitae : adimplebis   | 1, 93/17  |
| body, therefore the prophet saith,          | <b>Notas</b>      | mihi fecisti vies vitae? "             | 1, 102/3  |
| gave out his money, and,                    | <b>notcontent</b> | only to give that he                   | 1, 63/12  |
| and virtue we need here                     | <b>nothing</b>    | to speak, forasmuch as hereafter       | 1, 51/2   |
| that the faculty leaned to                  | <b>nothing</b>    | but only mere traditions and           | 1, 55/2   |
| all his life hath done                      | <b>nothing</b>    | else but read them. Of                 | 1, 59/25  |
| it might appear there were                  | <b>nothing</b>    | in any of them that                    | 1, 59/27  |
| poison to charity. There was                | <b>nothing</b>    | passed him of those captious           | 1, 60/27  |
| sophistry, nor again there was              | <b>nothing</b>    | that he more hated and                 | 1, 61/1   |
| glory he reputed utterly for                | <b>nothing</b>    | . But in the renaying of               | 1, 65/15  |
| what he Loved. There was                    | <b>nothing</b>    | more odious nor more intolerable       | 1, 68/13  |
| of this world there is                      | <b>nothing</b>    | that I need to write                   | 1, 77/27  |
| I may dwelling with myself                  | <b>nothing</b>    | out of myself labour for               | 1, 78/6   |
| mind when a man hath                        | <b>nothing</b>    | that grudgeth his conscience nor       | 1, 78/22  |
| " There is to him                           | <b>nothing</b>    | sure, nothing peaceable, but all       | 1, 79/6   |
| is to him nothing sure,                     | <b>nothing</b>    | peaceable, but all things fearful      | 1, 79/7   |
| the world" ? why is there                   | <b>nothing</b>    | then that we less fear                 | 1, 81/15  |
| pray thee. Thou mayest do                   | <b>nothing</b>    | more pleasant to God, nothing          | 1, 83/3   |
| nothing more pleasant to God,               | <b>nothing</b>    | more profitable to thyself, than       | 1, 83/4   |
| themselves and more ; they seek             | <b>nothing</b>    | out of themselves; the things          | 1, 86/7   |
| And so, though it lose                      | <b>nothing</b>    | of the integrity of our                | 1, 89/11  |
| either they shall have utterly              | <b>nothing</b>    | to answer or they shall                | 1, 90/18  |
| on thee, account it for                     | <b>nothing</b>    | , but regard only the judgment         | 1, 91/6   |
| to wit, that we require                     | <b>nothing</b>    | but that which is good                 | 1, 94/14  |
| saviour, and therefore there is             | <b>nothing</b>    | asked in the name of                   | 1, 94/21  |
| biddeth us ask in faith,                    | <b>nothing</b>    | doubting. Dixi Domino: Deus meus       | 1, 94/26  |
| but He is the beginning,                    | <b>nothing</b>    | thereupon depending. For nothing truly | 1, 96/6   |
| beginning, nothing thereupon depending. For | <b>nothing</b>    | truly won He by the                    | 1, 96/7   |
| creation of this world, nor                 | <b>nothing</b>    | should He lose if the                  | 1, 96/7   |

|   |                        |   |           |
|---|------------------------|---|-----------|
| know well that I am                     | <b>nothing</b>         | in respect of Thee, I                       | 1, 99/4   |
| body was in His sepulchre               | <b>nothing</b>         | putrefied. Forasmuch, then, as the          | 1, 101/32 |
| thou be tempted, despair thee           | <b>nothing</b>         | : Remember the glorious apostle Saint       | 1, 107/24 |
| or this thou mayst eftsoon:             | <b>Nothing</b>         | impossible is that hath been                | 1, 112/10 |
| love. To serve his love,                | <b>nothing</b>         | thinking of any reward or                   | 1, 112/26 |
| thing been Appointed well and           | <b>nothing</b>         | set amiss But all well                      | 1, 114/6  |
| in his person, there be                 | <b>nothing</b>         | seen In speech, apparel, gesture            | 1, 114/8  |
| in that person men may                  | <b>nothing</b>         | find But honourable, worthy and             | 1, 117/1  |
| thyselves endeavour, So studiously that | <b>nothing</b>         | may thee let Not for                        | 1, 118/23 |
| piteous heart, Thy gracious indulgence  | <b>Nothing</b>         | so clearly sheweth as our                   | 1, 121/14 |
| erudition and learning?which questions  | <b>notwithstanding</b> | , before that, not a few                    | 1, 57/7   |
| business he fled almost alike.          | <b>Notwithstanding</b> | , when he was asked once                    | 1, 68/15  |
| should have had in heaven.              | <b>Notwithstanding</b> | , the most benign Judge hath                | 1, 73/11  |
| epistle evident and plain enough.       | <b>Notwithstanding</b> | , in the beginning of this                  | 1, 75/12  |
| them that are lion reprobable.          | <b>Notwithstanding</b> | , my son, I call thee                       | 1, 88/1   |
| to serve God, and, that                 | <b>notwithstanding</b> | , yet sensuality and the flesh              | 1, 100/4  |
| reward when we die Is                   | <b>nought</b>          | but fire and pain perpetually               | 1, 103/5  |
| comparison should he set at             | <b>nought</b>          | , And glad be if he                         | 1, 117/10 |
| of the Church (which are                | <b>nowadays</b>        | , alas the while, commonly bought           | 1, 65/3   |
| ask such thing as is                    | <b>noyous</b>          | unto us, for (as Christ                     | 1, 94/18  |
| and that were taken in                  | <b>number</b>          | of the most cunning) resorted               | 1, 58/27  |
| with a continual row and                | <b>number</b>          | of words. If thou love                      | 1, 82/16  |
| have that occasion of heaviness.        | <b>O</b>               | very happy mind, which none                 | 1, 64/16  |
| wise " But now behold,                  | <b>O</b>               | my well-beloved Angel, what madness         | 1, 66/19  |
| people in this wise: "                  | <b>O</b>               | thou city of Florence, I                    | 1, 72/12  |
| where all thing is great.               | <b>O</b>               | happy rebukes, which make sure              | 1, 89/14  |
| though he would say, '                  | <b>O</b>               | good Lord, my God, I                        | 1, 99/3   |
| utter despiteous enemies: mad merchant, | <b>O</b>               | foolish merchandise, To buy a               | 1, 109/19 |
| merchandise, To buy a trifle,           | <b>O</b>               | childish reckoning, And pay therefore       | 1, 109/20 |
| angel never would endure. Regard,       | <b>O</b>               | man, thine excellent nature; Thou           | 1, 111/3  |
| Thy love and pity, thus,                | <b>O</b>               | heavenly King, Our evil maketh              | 1, 121/22 |
| matter of Thy goodness, love,           | <b>O</b>               | pity, our wealth aye providing              | 1, 121/24 |
| Thy servants in distress, love,         | <b>O</b>               | pity, well nigh now thankless               | 1, 121/26 |
| presence, He may Thee find,             | <b>O</b>               | well of indulgence, In Thy                  | 1, 122/9  |
| Wherefore he purposed oftentimes to     | <b>obey</b>            | this inspiration and follow his             | 1, 72/26  |
| hands more easily, which shall          | <b>obey</b>            | us and not master us                        | 1, 86/20  |
| very lover will his love                | <b>obey</b>            | : His joy it is and                         | 1, 118/14 |
| have not known God nor                  | <b>obeyed</b>          | His Gospel, which (as the                   | 1, 91/10  |
| earth, and all the heaven               | <b>obeys</b>           | , Whose perfect lover ought by              | 1, 116/27 |
| drawn out of the old                    | <b>obscure</b>         | philosophy of Pythagoras, Trismegistus, and | 1, 56/5   |
| wander hither and thither, in           | <b>obscure</b>         | darkness, hath associated thee to           | 1, 90/8   |
| Love to God. Of outward                 | <b>observances</b>     | he gave no very great                       | 1, 69/2   |
| we speak not of those                   | <b>observances</b>     | which the Church commandeth to              | 1, 69/3   |
| shall speed. And if we                  | <b>observe</b>         | these two things in our                     | 1, 94/13  |
| the Church commandeth to be             | <b>observed</b>        | , for in those he was                       | 1, 69/4   |
| us in this life to                      | <b>obtain</b>          | . The same thing also in                    | 1, 66/15  |
| and panting we shall uneth              | <b>obtain</b>          | ; and look we then to                       | 1, 78/9   |

|  |                   |                                      |           |
|--|-------------------|--------------------------------------|-----------|
| is it that maketh us                       | <b>obtain</b>     | of God our petition, that            | 1, 94/12  |
| thou mayest once the triumph               | <b>obtain</b>     | Prepare thyself and trim thee        | 1, 106/6  |
| in this life may be                        | <b>obtained</b>   | or desired. What thing is            | 1, 78/25  |
| thee and daily teacheth. In                | <b>obtaining</b>  | the favour of the princes            | 1, 77/29  |
| that can do it better)                     | <b>occasion</b>   | to take it in hand                   | 1, 52/26  |
| trifles might be some evil                 | <b>occasion</b>   | afterwards) he burned. Of his        | 1, 59/15  |
| hear his virtue may have                   | <b>occasion</b>   | thereby to give especial laud        | 1, 62/18  |
| suffer him to have that                    | <b>occasion</b>   | of heaviness. O very happy           | 1, 64/16  |
| his body, not the great                    | <b>occasion</b>   | of sin, were able to                 | 1, 64/22  |
| by money gave his servants                 | <b>occasion</b>   | of deceit and robbery. Nevertheless  | 1, 67/5   |
| men, lest that if all                      | <b>occasion</b>   | of deserving be taken away           | 1, 88/27  |
| well considered, taketh away all           | <b>occasion</b>   | of pride. For he that                | 1, 93/25  |
| with sin contract, Thou takest             | <b>occasion</b>   | of some good virtuous act            | 1, 105/21 |
| him many impediments and divers            | <b>occasions</b>  | which withstood his intent, and      | 1, 75/8   |
| thou hast had many evil                    | <b>occasions</b>  | after thy departing which trouble    | 1, 76/24  |
| also that of these evil                    | <b>occasions</b>  | the holy apostle Saint James         | 1, 77/7   |
| wise, But evermore eschew the              | <b>occasions</b>  | of sin, For he that                  | 1, 106/19 |
| Nolite timere qui corpus possunt           | <b>occidere</b>   | , sed qui animam potest mittere      | 1, 91/15  |
| should be much more fruitfully             | <b>occupied</b>   | than always in the study             | 1, 84/2   |
| I would have you outwardly                 | <b>occupied</b>   | also. And I desire you               | 1, 85/6   |
| Or finally, in whatsoever delight          | <b>Occupied</b>   | is thy wretched appetite: Thou       | 1, 109/3  |
| charity, whose measure is eternity.        | <b>Occupy</b>     | thy mind with these meditations      | 1, 92/21  |
| Paris the xv. day of                       | <b>October</b>    | , the year of grace M                | 1, 87/9   |
| as well study as worldly                   | <b>occupation</b> | ." Truly, my well-beloved friend     | 1, 85/9   |
| He in sovereign dignity is                 | <b>odd</b>        | , So will He in love                 | 1, 113/12 |
| scitote quia priorem me vobis              | <b>odio</b>       | habuit " If the world                | 1, 88/16  |
| Loved. There was nothing more              | <b>odious</b>     | nor more intolerable to him          | 1, 68/13  |
| idolaters. For if he be                    | <b>odious</b>     | to God which turneth the             | 1, 76/18  |
| how much is he more                        | <b>odious</b>     | which turneth the image of           | 1, 76/19  |
| contention, guile, and malice, backbiters, | <b>odious</b>     | to God, contumelious, proud, stately | 1, 80/7   |
| for thee To the most                       | <b>odious</b>     | and vile death of a                  | 1, 104/7  |
| night with a marvellous fragrant           | <b>odour</b>      | , refreshing all his members that    | 1, 71/13  |
| then be feared to do                       | <b>offence</b>    | Impenitent lest we departen hence    | 1, 110/15 |
| Thy punishment far under our               | <b>offence</b>    | . More is Thy mercy far              | 1, 120/7  |
| hath no peer, Of our                       | <b>offence</b>    | surmounten all the preace, That      | 1, 121/6  |
| so clearly sheweth as our                  | <b>offence</b>    | . What but our sin hath              | 1, 121/14 |
| for cleansing of his old                   | <b>offences</b>   | . Of his Placability or Benign       | 1, 64/3   |
| bonitatem tuam Domine " The                | <b>offences</b>   | of my youth and mine                 | 1, 82/26  |
| no space to sin and                        | <b>offend</b>     | . He asked also all his              | 1, 71/6   |
| heaven, he would not once                  | <b>offend</b>     | God to have them all                 | 1, 95/19  |
| Departing. If thou shouldst God            | <b>offend</b>     | , think how therefore Thou were      | 1, 110/10 |
| look or pace That may                      | <b>offend</b>     | or minish any grace. So              | 1, 114/10 |
| had ever before that day                   | <b>offended</b>   | any of them; — for                   | 1, 71/7   |
| receive them when two kings                | <b>offered</b>    | them. When another man offered       | 1, 65/5   |
| offered them. When another man             | <b>offered</b>    | him great worldly promotion if       | 1, 65/6   |
| of our Saviour, when they                  | <b>offered</b>    | unto him the crucifix (that          | 1, 70/6   |
| prayers which he most instantly            | <b>offered</b>    | unto God, this favour he             | 1, 73/15  |

|  |                   |   |           |
|--|-------------------|---|-----------|
| so that if there were                  | <b>offered</b>    | him all the kingdoms of                   | 1, 95/17  |
| our old enemy is, which                | <b>offereth</b>   | us the kingdoms of this                   | 1, 92/9   |
| he fastened and set up,                | <b>offering</b>   | also himself to bear the                  | 1, 56/10  |
| to him and saluted him,                | <b>offering</b>   | their service, with very loving           | 1, 71/17  |
| of such humanity and courteous         | <b>offers</b>     | , as the benevolent mind of               | 1, 72/6   |
| pay it him again. This                 | <b>office</b>     | he committed to him that                  | 1, 63/18  |
| desire and busily purchase the         | <b>offices</b>    | and dignities of the Church               | 1, 65/3   |
| company, in ambitious labour for       | <b>offices</b>    | and honours, what an heap                 | 1, 78/1   |
| Cast in thy mind as                    | <b>oft</b>        | with good devotion How thou               | 1, 103/25 |
| thou mayst it apply. For               | <b>oft</b>        | thou shaft, resisting valiantly The       | 1, 104/19 |
| all honour and lowly reverence ;       | <b>Oft</b>        | should we require with all                | 1, 105/3  |
| distress endure, And great adventurers | <b>oft</b>        | curse the dice: Jeopard not               | 1, 106/17 |
| And yet alas he that                   | <b>oft</b>        | hath known What grief it                  | 1, 107/16 |
| be with him, or elsewhere,             | <b>Oft</b>        | from his eyes there falleth               | 1, 118/3  |
| digne to be read and                   | <b>often</b>      | to be had in memory                       | 1, 49/10  |
| we were last together I                | <b>often</b>      | talked with thee) that thou               | 1, 83/14  |
| blessed Lord and Saviour. As           | <b>often</b>      | as thou dost war and                      | 1, 103/22 |
| Though thou have moved Him             | <b>often</b>      | to be wroth Yet He                        | 1, 111/17 |
| think the same. To weep                | <b>often</b>      | with his love: in presence                | 1, 112/23 |
| people be hid. We have                 | <b>oftentimes</b> | read that such unknown and                | 1, 53/16  |
| are swift in taking be                 | <b>oftentimes</b> | slow in remembering, and they             | 1, 54/19  |
| servant. He said that fame             | <b>oftentimes</b> | did hurt to men while                     | 1, 65/17  |
| natural things as godly. And           | <b>oftentimes</b> | in communication he would admonish        | 1, 66/7   |
| freckle of negligence. His friends     | <b>oftentimes</b> | admonished him that he should             | 1, 67/2   |
| know well ye might have                | <b>oftentimes</b> | and yet may deceive me                    | 1, 67/14  |
| unto religion. Wherefore he purposed   | <b>oftentimes</b> | to obey this inspiration and              | 1, 72/25  |
| out to the show, but                   | <b>oftentimes</b> | as a fierce and a                         | 1, 86/15  |
| company and, returning to thyself,     | <b>oftentimes</b> | secretly pray unto the most               | 1, 91/23  |
| they set little thereby and            | <b>oftentimes</b> | change it for a small                     | 1, 99/17  |
| But insomuch as a man                  | <b>oftentimes</b> | intendeth after reason to serve           | 1, 100/3  |
| body. Affliction is in Scripture       | <b>oftentimes</b> | signified by the night, because           | 1, 100/18 |
| in everlasting fire be punished?       | <b>Oh</b>         | the dark minds of men                     | 1, 79/13  |
| the dark minds of men !                | <b>Oh</b>         | the blind hearts! Who seeth               | 1, 79/13  |
| things drawn out of the                | <b>old</b>        | Trismegistus                              | 1, 56/5   |
| what him liked. Of the                 | <b>old</b>        | Fathers of the Church so                  | 1, 59/23  |
| read the inventions of the             | <b>old</b>        | philosophers, but he hath not             | 1, 61/13  |
| somewhat yet retaining of the          | <b>old</b>        | plenty in dainty viands and               | 1, 63/9   |
| and for cleansing of his               | <b>old</b>        | offences. Of his Placability or           | 1, 64/3   |
| The little affection of an             | <b>old</b>        | man or an old woman                       | 1, 66/5   |
| an old man or an                       | <b>old</b>        | woman to Godward (were it                 | 1, 66/5   |
| virtue and truth as the                | <b>old</b>        | saints suffered beatings, binding, prison | 1, 88/23  |
| moment. Remember how cursed our        | <b>old</b>        | enemy is, which offereth us               | 1, 92/9   |
| and love God, Whom of                  | <b>old</b>        | thou hast begun to fear                   | 1, 92/28  |
| lots of inheritances were of           | <b>old</b>        | time meted out and divided                | 1, 99/12  |
| our consolation: Si mundus vos         | <b>olio</b>       | habet, scitote quia priorem me            | 1, 88/15  |
| the verses which he heard              | <b>once</b>       | read he would again both                  | 1, 54/15  |
| But after that he was                  | <b>once</b>       | with this variance wakened, he            | 1, 58/15  |

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| with anger, and he said                  | <b>once</b> | to his nephew that whatsoever       | 1, 64/6   |
| Notwithstanding, when he was asked       | <b>once</b> | in sport whether of those           | 1, 68/16  |
| if we surely believe that                | <b>once</b> | the time shall come in              | 1, 81/12  |
| day pass thee but thou                   | <b>once</b> | at the leastwise present thyself    | 1, 82/20  |
| business, but that I may                 | <b>once</b> | bring forth the children that       | 1, 86/27  |
| in heaven, he would not                  | <b>once</b> | offend God to have them             | 1, 95/19  |
| assail. But when thou mayest             | <b>once</b> | the triumph obtain Prepare thyself  | 1, 106/6  |
| enemy to be overthrown, Should           | <b>once</b> | at the leastwise do his             | 1, 107/19 |
| the time that he may                     | <b>once</b> | resort Unto that blessed, joyful    | 1, 113/28 |
| benignity Friendly look on us            | <b>once</b> | , Thine own, we be, Servants        | 1, 120/20 |
| were made in Latin by                    | <b>one</b>  | John Picus, Earl of Mirandula       | 1, 50/24  |
| and that yourself is such                | <b>one</b>  | as for your virtue and              | 1, 51/13  |
| that were present: which prognostication | <b>one</b>  | Paulinus making much of, expounded  | 1, 53/27  |
| which to be excellent in                 | <b>one</b>  | thing set all other aside           | 1, 61/19  |
| that he had taken that                   | <b>one</b>  | for his only study. And             | 1, 61/22  |
| ready, he wrote over to                  | <b>one</b>  | Jerome Benivenius, a Florentine, a  | 1, 63/13  |
| necessity be driven to that              | <b>one</b>  | , and at his election; which        | 1, 68/18  |
| forth (which three Persons be            | <b>one</b>  | God) was in the chaste              | 1, 70/16  |
| certainly knew it. When that             | <b>one</b>  | Albertus, his sister's son, a       | 1, 70/26  |
| his moveable goods he made               | <b>one</b>  | Antony, his brother. The heir       | 1, 71/19  |
| HIS NEPHEW, THE THIRD UNTO               | <b>ONE</b>  | ANDREW CORNEUS, A NOBLEMAN OF       | 1, 74/26  |
| not into the shape of                    | <b>one</b>  | but of many beasts, that            | 1, 76/13  |
| make an end with this                    | <b>one</b>  | thing, I warn thee (of              | 1, 83/13  |
| as with two spurs, that                  | <b>one</b>  | of fear, that other of              | 1, 83/17  |
| certainly it is not all                  | <b>one</b>  | to say we do well                   | 1, 85/11  |
| but also such a manner                   | <b>one</b>  | as we covet. Farewell, and          | 1, 92/27  |
| his own estate there is                  | <b>one</b>  | peril therein, that is to           | 1, 93/21  |
| have in our mouth that                   | <b>one</b>  | , Miserere mei Deus?" Have          | 1, 94/6   |
| trusted in Thee." This                   | <b>one</b>  | thing is it that maketh             | 1, 94/11  |
| whole were subverted. For certainly      | <b>one</b>  | part of that university perishing   | 1, 96/3   |
| meditation we should always purchase     | <b>one</b>  | virtue or other; as, for            | 1, 97/2   |
| as good folk have but                    | <b>one</b>  | God whom they worship, so           | 1, 97/13  |
| holy saints. The Sixth Rule.             | <b>One</b>  | sin vanquished, look thou not       | 1, 105/7  |
| cross: And peradventure death within     | <b>one</b>  | hour Shall us bereave wealth        | 1, 108/9  |
| OF A LOVER To love                       | <b>one</b>  | alone and condemn all other         | 1, 112/12 |
| condemn all other for that               | <b>one</b>  | . To think him unhappy that         | 1, 112/12 |
| point is to love but                     | <b>one</b>  | alone, And for that one             | 1, 113/3  |
| one alone, And for that                  | <b>one</b>  | all other to forsake: For           | 1, 113/4  |
| God of dreadful majesty, Verily          | <b>one</b>  | in three and three in               | 1, 119/14 |
| in three and three in                    | <b>one</b>  | , Whom angels serve, Whose work     | 1, 119/14 |
| creatures every hour All with            | <b>one</b>  | voice declare and testify, Thy      | 1, 121/11 |
| be such things as pertain                | <b>only</b> | unto the body, either to            | 1, 50/11  |
| in manner to the body                    | <b>only</b> | . But forasmuch as the love         | 1, 50/14  |
| faculty leaned to nothing but            | <b>only</b> | mere traditions and ordinances, his | 1, 55/3   |
| the universities and schools, not        | <b>only</b> | through Italy but also through      | 1, 55/16  |
| before that day not unknown              | <b>only</b> | but also unheard of. All            | 1, 56/8   |
| which it evidently appeareth, not        | <b>only</b> | that those conclusions were good    | 1, 57/14  |

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| taken that one for his                     | <b>only</b> | study. And all these things          | 1, 61/22  |
| out his money, and, notcontent             | <b>only</b> | to give that he had                  | 1, 63/12  |
| he considered that he laboured             | <b>only</b> | for the love of God                  | 1, 64/11  |
| they be dead. So much                      | <b>only</b> | set he by his learning               | 1, 65/18  |
| by any other books save                    | <b>only</b> | the Bible, in the only               | 1, 65/25  |
| only the Bible, in the                     | <b>only</b> | , study of which he had              | 1, 65/25  |
| and Contempt of Riches. Liberality         | <b>only</b> | in him passed measure: for           | 1, 66/27  |
| answered him that he not                   | <b>only</b> | believed it but also certainly       | 1, 70/24  |
| to be taken as that                        | <b>only</b> | thing which maketh an end            | 1, 70/29  |
| should make him not content                | <b>only</b> | but also glad to die                 | 1, 71/4   |
| time ; howbeit this I speak                | <b>only</b> | by conjecture. But for this          | 1, 73/3   |
| a wonder were this, if                     | <b>only</b> | to thee among mortal men             | 1, 76/28  |
| them whose life is not                     | <b>only</b> | on every side an allactive           | 1, 79/23  |
| are worthy death — not                     | <b>only</b> | they that do such things             | 1, 80/12  |
| lightsome darkness of contemplation not    | <b>only</b> | presenteth the mind to the           | 1, 82/11  |
| Him by unspeakable ways which              | <b>only</b> | they know that have essayed          | 1, 82/12  |
| sure and steadfast felicity standeth       | <b>only</b> | in the goodness of the               | 1, 85/3   |
| desireth and ensueth a virtue              | <b>only</b> | for itself, because he studieth      | 1, 85/17  |
| that they may live not                     | <b>only</b> | well and plenteously but also        | 1, 86/13  |
| when that our Lord not                     | <b>only</b> | giveth thee grace well to            | 1, 87/24  |
| Jesus Christ (Which is not                 | <b>only</b> | true but also truth itself           | 1, 88/4   |
| son, love these rebukes, and               | <b>only</b> | of the ignominy and reproof          | 1, 89/18  |
| it for nothing, but regard                 | <b>only</b> | the judgment of God,?Which           | 1, 91/7   |
| for) we may see not                        | <b>only</b> | him that we covet but                | 1, 92/26  |
| for his chief good, which                  | <b>only</b> | had, though all other things         | 1, 95/6   |
| thinketh himself happy, and which          | <b>only</b> | lacking, though he have all          | 1, 95/8   |
| God art Thou." For                         | <b>only</b> | he may truly say it                  | 1, 95/16  |
| the cause why he saith                     | <b>only</b> | to our Lord, Deus meus               | 1, 95/24  |
| The cause is for that                      | <b>only</b> | our Lord hath no need                | 1, 95/25  |
| turned to naught again. Then               | <b>only</b> | God is He which hath                 | 1, 96/9   |
| for the chief goodness, but                | <b>only</b> | that thing which is the              | 1, 96/13  |
| the goodness of any creature.              | <b>Only</b> | therefore to our Lord ought          | 1, 96/14  |
| virtue, that we should not                 | <b>only</b> | strongly suffer death and patiently  | 1, 97/4   |
| blood. The prophet saith not               | <b>only</b> | that he will not gather              | 1, 98/6   |
| perfect man should abstain, not            | <b>only</b> | from unlawful pleasures, but also    | 1, 98/12  |
| when that not his soul                     | <b>only</b> | but also his flesh draw              | 1, 100/6  |
| greatest inclination to concupiscence, not | <b>only</b> | now inclineth me not to              | 1, 100/14 |
| nor his own pleasure, but                  | <b>only</b> | the pleasure of God, he              | 1, 100/26 |
| the members of Christ, Which               | <b>only</b> | never saw corruption, for His        | 1, 101/30 |
| Think how that we not                      | <b>only</b> | should not grudge But eke            | 1, 103/15 |
| us might Any profit, but                   | <b>only</b> | for delight To be conformed          | 1, 103/19 |
| remedy put our trust, But                  | <b>only</b> | in the virtue of our                 | 1, 104/26 |
| Seventh Rule. Enforce thyself not          | <b>only</b> | for to stand Unvanquishèd against    | 1, 105/15 |
| sight. The Fifth Property. Not             | <b>only</b> | a lover content is in                | 1, 115/4  |
| profit do thee bind, But                   | <b>only</b> | faithful heart and loving mind       | 1, 118/27 |
| of. All which questions in                 | <b>open</b> | places (that they might be           | 1, 56/9   |
| enviers never durst openly with            | <b>open</b> | disputations attempt him, but rather | 1, 56/16  |



|   |                    |                                      |           |
|---|--------------------|--------------------------------------|-----------|
| of learned men than for                     | <b>open</b>        | hearing of common people, which      | 1, 57/26  |
| though he beheld the heavens                | <b>open</b>        | . And all that came to               | 1, 71/17  |
| mortal men the way lay                      | <b>open</b>        | to heaven without sweat, as          | 1, 77/1   |
| first which entered paradise and            | <b>opened</b>      | the life unto us, and                | 1, 101/25 |
| time his enviers never durst                | <b>openly</b>      | with open disputations attempt him   | 1, 56/16  |
| not against his cunning anything            | <b>openly</b>      | prevail, they brought forth the      | 1, 56/30  |
| great hurt that were held                   | <b>openly</b>      | to the ostentation of learning       | 1, 60/20  |
| Jerome, this servant of God,                | <b>openly</b>      | affirmed, and also said that         | 1, 73/24  |
| we have at length more                      | <b>openly</b>      | Expressed in Balade as it            | 1, 113/1  |
| their fame and diminish the                 | <b>opinion</b>     | of their cunning if so               | 1, 56/24  |
| hang upon the judgment and                  | <b>opinion</b>     | of men, and no man                   | 1, 81/10  |
| ye have not known the                       | <b>opinion</b>     | that philosophers have of themselves | 1, 86/2   |
| therefore, abiding firmly in this           | <b>opinion</b>     | , set more by my little              | 1, 86/21  |
| apostle be before thine eyes:               | <b>Oportet</b>     | magis Deo placere quam hominibus     | 1, 80/15  |
| mind, which none adversity might            | <b>oppress</b>     | , which no prosperity might enhance  | 1, 64/17  |
| of His virtue received the                  | <b>opprobrious</b> | death of the cross ; for             | 1, 89/2   |
| cause) accounted among the chief            | <b>orators</b>     | and poets of that time               | 1, 54/13  |
| Francis, his nephew, in an                  | <b>orchard</b>     | at Ferrara, in the talking           | 1, 69/12  |
| and so began he to                          | <b>order</b>       | his conditions that from thenceforth | 1, 58/20  |
| to profess himself in the                   | <b>order</b>       | of Friars Preachers. Of His          | 1, 69/20  |
| but only mere traditions and                | <b>ordinances</b>  | , his mind fell from it              | 1, 55/3   |
| is not born in sin                          | <b>original</b>    | ? Who doth not actual sin            | 1, 120/1  |
| philosophy of Pythagoras, Trismegistus, and | <b>Orpheus</b>     | , and many other things strange      | 1, 56/6   |
| were held openly to the                     | <b>ostentation</b> | of learning and to win               | 1, 60/21  |
| rather to the pomp and                      | <b>ostentation</b> | of their wit than to                 | 1, 84/26  |
| eternal felicity, since we neither          | <b>ought</b>       | nor may prefix ourselves any         | 1, 83/19  |
| need of our good. Well                      | <b>ought</b>       | we certainly to be ashamed           | 1, 96/10  |
| Only therefore to our Lord                  | <b>ought</b>       | we to say, " My                      | 1, 96/15  |
| is promised for an inheritance,             | <b>ought</b>       | to be ashamed to desire              | 1, 98/25  |
| pride might him depose: Well                | <b>ought</b>       | we then our heart's fence            | 1, 108/3  |
| thou lack the grace: Well                   | <b>ought</b>       | we then be feared to                 | 1, 110/15 |
| heaven obeys, Whose perfect lover           | <b>ought</b>       | by no manner ways To                 | 1, 116/28 |
| esteem and judge his lover                  | <b>ought</b>       | , So reverence, worship, honour and  | 1, 117/7  |
| mouth, and after that issuing               | <b>out</b>         | again and flying up on               | 1, 53/24  |
| pleasant writing, which should show         | <b>out</b>         | the celestial gifts of God           | 1, 54/1   |
| and Apollonius) he scrupulously sought      | <b>out</b>         | all the famous doctors of            | 1, 55/15  |
| great study picked and sought               | <b>out</b>         | as well of the Latin                 | 1, 56/3   |
| the Greek, and partly fetched               | <b>out</b>         | of the secret mysteries of           | 1, 56/3   |
| Arabians, and many things drawn             | <b>out</b>         | of the old obscure philosophy        | 1, 56/5   |
| such as would come thither                  | <b>out</b>         | of far countries to dispute          | 1, 56/11  |
| of false crime and cried                    | <b>out</b>         | that there were thirteen of          | 1, 57/1   |
| how far he had gone                         | <b>out</b>         | of the way of truth                  | 1, 58/7   |
| read them over and wrote                    | <b>out</b>         | what him liked. Of the               | 1, 59/23  |
| thousand ducats he had laid                 | <b>out</b>         | in the gathering together of         | 1, 62/8   |
| appear and his riches given                 | <b>out</b>         | to poor folk may be                  | 1, 62/16  |
| this bargain, partly he gave                | <b>out</b>         | to poor folk, partly he              | 1, 63/4   |
| any came, he plenteously gave               | <b>out</b>         | his money, and, notcontent only      | 1, 63/11  |

|  |                    |                                    |           |
|--|--------------------|------------------------------------|-----------|
| word what he had laid                      | <b>out</b>         | that he might pay it               | 1, 63/17  |
| forced whether his works went              | <b>out</b>         | under his own name or              | 1, 65/22  |
| as if they were given                      | <b>out</b>         | under his name. And now            | 1, 65/23  |
| love of Christ, he broke                   | <b>out</b>         | into these words, " Nephew         | 1, 69/13  |
| finished, I intend to give                 | <b>out</b>         | to poor folk, and fencing          | 1, 69/15  |
| cross willingly and gladly shed            | <b>out</b>         | His most precious blood:-          | 1, 70/22  |
| sorrow and heaviness his departing         | <b>out</b>         | of this world was, both            | 1, 71/24  |
| for his plenteous alms given               | <b>out</b>         | with a free and liberal            | 1, 73/13  |
| may dwelling with myself nothing           | <b>out</b>         | of myself labour for or            | 1, 78/6   |
| whereof the damned wretches cry            | <b>out</b>         | , Lassati sumus in via iniquitatis | 1, 78/17  |
| we would pluck our foot                    | <b>out</b>         | of the clay, but we                | 1, 79/16  |
| with two wings, thou shalt                 | <b>out</b>         | of this vale of misery             | 1, 81/26  |
| extremity of thy lips but                  | <b>out</b>         | of the inwardness of throe         | 1, 82/23  |
| do so. This is far                         | <b>out</b>         | of the way, to think               | 1, 85/12  |
| and more ; they seek nothing               | <b>out</b>         | of themselves; the things that     | 1, 86/7   |
| man high and set him                       | <b>out</b>         | to the show, but oftentimes        | 1, 86/15  |
| on; that I may give                        | <b>out</b>         | some books of mine own             | 1, 86/28  |
| of death, and translating thee             | <b>out</b>         | of the company of them             | 1, 90/7   |
| therefor, desiring to be departed          | <b>out</b>         | of this vale of wretchedness       | 1, 97/7   |
| were of old time meted                     | <b>out</b>         | and divided by cords or            | 1, 99/12  |
| vanquished and his prince cast             | <b>out</b>         | Which reigned before in all        | 1, 104/28 |
| is a jeopardous thing: Beat                | <b>out</b>         | their brains therefore at the      | 1, 106/25 |
| Think on His blood beat                    | <b>out</b>         | at every vein, Think on            | 1, 111/26 |
| inward gladness of pleasant contemplation, | <b>Out</b>         | break the tears for joy            | 1, 118/10 |
| eft to part him fro,                       | <b>Out</b>         | break the tears again for          | 1, 118/12 |
| Fervent Love to God. Of                    | <b>outward</b>     | observances he gave no very        | 1, 69/2   |
| of some profitable acts and                | <b>outward</b>     | Andrew                             | 1, 84/18  |
| the mind and that these                    | <b>outward</b>     | things of the body or              | 1, 85/4   |
| and rest, seeking none a                   | <b>outward</b>     | thing, despising all other thing   | 1, 85/20  |
| the conscience hath within Than            | <b>outward</b>     | the body of all his                | 1, 107/8  |
| but I would have you                       | <b>outwardly</b>   | occupied also. And I desire        | 1, 85/6   |
| it despised all medicines and              | <b>overcame</b>    | all remedy, and compelled him      | 1, 70/2   |
| of the flesh they be                       | <b>overcome</b>    | ; but he many days (and            | 1, 63/27  |
| which no man may be                        | <b>overcome</b>    | against his will, and in           | 1, 77/14  |
| have I set hand to                         | <b>overcome</b>    | the great difficulty of the        | 1, 87/6   |
| that by which He hath                      | <b>overcome</b>    | the wisdom of the world            | 1, 89/24  |
| Him let us trust to                        | <b>overcome</b>    | all evil, In Him let               | 1, 104/30 |
| itself to the consideration and            | <b>overseeing</b>  | of these base, abject, and         | 1, 67/9   |
| his cruel enemy to be                      | <b>overthrown</b>  | , Should once at the leastwise     | 1, 107/18 |
| so marvellous strength that might          | <b>overturn</b>    | the mind of him, which             | 1, 64/25  |
| if (virtue forsaken) thou were             | <b>overwhelmed</b> | with vice,?nor for that            | 1, 91/20  |
| speech, apparel, gesture, look or          | <b>pace</b>        | That may offend or minish          | 1, 114/9  |
| Seventh Property. There is no              | <b>page</b>        | or servant, most or least          | 1, 116/2  |
| while it beginneth to be                   | <b>paid</b>        | in the world where all             | 1, 89/13  |
| end of all the labour,                     | <b>pain</b>        | , trouble, and sorrow of this      | 1, 70/30  |
| other side deputed unto perpetual          | <b>pain</b>        | ; but he is adjudged for           | 1, 73/18  |
| of purgatory, there to suffer              | <b>pain</b>        | for a season, which I              | 1, 73/19  |

|  |                 |                                       |           |
|--|-----------------|---------------------------------------|-----------|
| we go from labour to                       | <b>pain</b>     | . I pass over how great               | 1, 78/21  |
| happy with few, nor thy                    | <b>pain</b>     | more easy if thou be                  | 1, 81/23  |
| shall suffer in death eternal              | <b>pain</b>     | , from the face of our                | 1, 91/11  |
| that willingly they afflict and            | <b>pain</b>     | my body. Affliction is in             | 1, 100/17 |
| Sorrow, adversity, labour, grief, and      | <b>pain</b>     | . The Second Rule. Think in           | 1, 102/27 |
| Is nought but fire and                     | <b>pain</b>     | perpetually. The Third Rule. Consider | 1, 103/5  |
| with sour potion If thou                   | <b>pain</b>     | thy taste : remember therewithal How  | 1, 103/27 |
| But patiently endured all the              | <b>pain</b>     | . Thus every snare and engine         | 1, 104/14 |
| departing. heaviness. Eternal joy, eternal | <b>pain</b>     | . The loss of a better                | 1, 108/18 |
| departen hence. Eternal Reward, Eternal    | <b>Pain</b>     | . Thou seest this world is            | 1, 110/17 |
| dissever: Be it joy or                     | <b>pain</b>     | , endure it shall for ever            | 1, 110/24 |
| Think on the very lamentable               | <b>pain</b>     | , Think on the piteous cross          | 1, 111/24 |
| Loss, adversity, trouble, grief, or        | <b>pain</b>     | : And of his sorrow joyful            | 1, 115/7  |
| For Him to suffer trouble,                 | <b>pain</b>     | and woe: For Whom if                  | 1, 115/13 |
| break the tears again for                  | <b>pain</b>     | and woe. The Twelfth Property         | 1, 118/12 |
| and all his appetite To                    | <b>pain</b>     | himself in all that ever              | 1, 118/16 |
| blindeth us, in the losing                 | <b>paineth</b>  | us? Doubtest thou, my son             | 1, 79/1   |
| evermore before our eyes the               | <b>painful</b>  | death of Christ which He              | 1, 68/4   |
| determineth the manifold incommodities and | <b>painful</b>  | wretchedness of this life; but        | 1, 71/2   |
| at our hand and The                        | <b>painful</b>  | cross of Christ. unaware. The         | 1, 108/22 |
| so loving unto thee? The                   | <b>Painful</b>  | Cross of Christ. When thou            | 1, 111/22 |
| Of the Voluntary Affliction and            | <b>Paining</b>  | of his own Body. Over                 | 1, 63/22  |
| figure, And for thee suffered              | <b>pains</b>    | intolerable That He for angel         | 1, 111/1  |
| as Horace saith) the proud                 | <b>palaces</b>  | of stately lords. Wedding and         | 1, 68/14  |
| than by all your kings'                    | <b>palaces</b>  | , all your common business, all       | 1, 86/23  |
| is of colour dead and                      | <b>pale</b>     | ; There will no sleep into            | 1, 117/14 |
| in the very twitches and                   | <b>pangs</b>    | of death he spake as                  | 1, 71/16  |
| and brute beasts, sweating and             | <b>panting</b>  | we shall uneath obtain ; and          | 1, 78/8   |
| was the first which entered                | <b>paradise</b> | and opened the life unto              | 1, 101/25 |
| Howbeit, worthy enough are they,           | <b>pardee</b>   | , Be they never so unworthy           | 1, 120/11 |
| far uncunningly written. Of his            | <b>Parents</b>  | and Time of his Birth                 | 1, 52/29  |
| Fare ye well. Written at                   | <b>Paris</b>    | the xv. day of October                | 1, 87/9   |
| eorum per labia mea. Dominos               | <b>pars</b>     | hereditatis meae et calicis mei       | 1, 93/8   |
| therefore the prophet addeth, Dominus      | <b>pars</b>     | hereditatis meae? Our Lord is         | 1, 98/18  |
| every good Christian man: Dominus          | <b>pars</b>     | hereditatis meae?" God is             | 1, 98/23  |
| speak of himself, rehearsing in            | <b>part</b>     | his learning and his virtue           | 1, 51/25  |
| is to say, the third                       | <b>part</b>     | of the earldom of Mirandula           | 1, 63/1   |
| present life and leave a                   | <b>part</b>     | of that noble crown that              | 1, 73/10  |
| not be. For if any                         | <b>part</b>     | of the whole university of            | 1, 96/2   |
| were subverted. For certainly one          | <b>part</b>     | of that university perishing, all     | 1, 96/4   |
| which university God is no                 | <b>part</b>     | , but He is the beginning             | 1, 96/6   |
| meae? Our Lord is the                      | <b>part</b>     | of mine inheritance," as              | 1, 98/19  |
| meae?" God is the                          | <b>part</b>     | of mine inheritance. " For            | 1, 98/23  |
| much to say, as the                        | <b>part</b>     | or lot of mine inheritance            | 1, 99/14  |
| Saviour Christ resemble in some            | <b>part</b>     | . The Fifth Rule. Remember well       | 1, 104/21 |
| many Uneath sufficeth that any             | <b>part</b>     | have any. So thou that                | 1, 113/9  |
| wit, cunning, mind and thought,            | <b>Part</b>     | will He none, but either              | 1, 113/16 |

|   |                  |                                      |           |
|---|------------------|--------------------------------------|-----------|
| his love list eft to                    | <b>part</b>      | him fro, Out break the               | 1, 118/11 |
| of that university perishing, all       | <b>parties</b>   | perish, and all creatures be         | 1, 96/4   |
| will He in love no                      | <b>parting</b>   | fellows have: Love Him therefore     | 1, 113/13 |
| authors as the Greek, and               | <b>partly</b>    | fetchd out of the secret             | 1, 56/3   |
| he received of this bargain,            | <b>partly</b>    | he gave out to poor                  | 1, 63/4   |
| gave out to poor folk,                  | <b>partly</b>    | he bestowed in the buying            | 1, 63/4   |
| JOHN PICUS EARL OF MIRANDULA,           | <b>PARTLY</b>    | EXCITING, PARTLY DIRECTING A MAN     | 1, 102/19 |
| EXCITING,                               | <b>PARTLY</b>    | DIRECTING A MAN IN SPIRITUAL         | 1, 102/20 |
| rather by his intercession be           | <b>partners</b>  | of that unspeakable joy which        | 1, 74/19  |
| forth crept into the interior           | <b>parts</b>     | of his body, that it                 | 1, 70/1   |
| perish, and all creatures be            | <b>parts</b>     | of that university ; of which        | 1, 96/5   |
| to me nobly." The                       | <b>parts</b>     | and lots of inheritances were        | 1, 99/11  |
| we shall let his ancestors              | <b>pass</b>      | , to whom (though they were          | 1, 51/22  |
| some great thing. But to                | <b>pass</b>      | over other, the great Saint          | 1, 53/22  |
| that this came thus to                  | <b>pass</b>      | by the especial provision and        | 1, 58/3   |
| Virtue. But now let us                  | <b>pass</b>      | over those powers of his             | 1, 62/12  |
| from labour to pain. I                  | <b>pass</b>      | over how great peace and             | 1, 78/21  |
| last - let no day                       | <b>pass</b>      | thee but thou once at                | 1, 82/20  |
| in detestation of his vice              | <b>passed</b>    | and lest these trifles might         | 1, 59/14  |
| to charity. There was nothing           | <b>passed</b>    | him of those captious subtleties     | 1, 60/27  |
| Riches. Liberality only in him          | <b>passed</b>    | measure: for so far was              | 1, 66/27  |
| lowly entreated. But I have             | <b>passed</b>    | now the bounds of a                  | 1, 83/9   |
| fast it runneth on and                  | <b>passen</b>    | shall As doth a dream                | 1, 109/28 |
| which represent unto us the             | <b>passion</b>   | and death that Christ suffered       | 1, 63/28  |
| the image of Christ's ineffable         | <b>passion</b>   | suffered for our sake, he            | 1, 70/7   |
| by manly fight And bitter               | <b>passion</b>   | ; then were it no right              | 1, 103/11 |
| love. The Eleventh Property. Diversely  | <b>passioned</b> | is the lover's heart: Now            | 1, 117/29 |
| wretched inclination to divers beastly  | <b>passions</b>  | changed in their soul not            | 1, 76/12  |
| Lord hath delivered into the            | <b>passions</b>  | of rebuke and to a                   | 1, 80/4   |
| many vain desires, many divers          | <b>passions</b>  | , which they serve. And wherefore    | 1, 97/15  |
| their idols:' after their               | <b>passions</b>  | and beastly desires they run         | 1, 97/21  |
| Little, simple, short and suddenly      | <b>past</b>      | . The Followers Grief and Heaviness  | 1, 109/5  |
| from the crooked and ragged             | <b>path</b>      | of voluptuous living. The Burning    | 1, 59/9   |
| he left these common trodden            | <b>paths</b>     | and gave himself wholly to           | 1, 55/12  |
| Lord, show me, and Thy                  | <b>paths</b>     | teach me. Direct me in               | 1, 92/5   |
| nor to the purchasing of                | <b>patience</b>  | in adversity, nor to the             | 1, 51/7   |
| only strongly suffer death and          | <b>patiently</b> | , when our time cometh, or           | 1, 97/5   |
| wrath or of disdain, But                | <b>patiently</b> | endured all the pain. Thus           | 1, 104/14 |
| wordly dignity cometh) all his          | <b>patrimony</b> | and dominions, that is to            | 1, 62/25  |
| as the glorious apostle Saint           | <b>Paul</b>      | saith) our Lord hath delivered       | 1, 80/3   |
| remember these words of Saint           | <b>Paul</b>      | also : Si hominibus placerem, servos | 1, 80/17  |
| " We," saith Saint                      | <b>Paul</b>      | , " preach Christ crucified, which   | 1, 89/21  |
| it I repute (as Saint                   | <b>Paul</b>      | saith) for dung. But forasmuch       | 1, 99/23  |
| Remember the glorious apostle Saint     | <b>Paul</b>      | When he had seen God                 | 1, 107/25 |
| were present: which prognostication one | <b>Paulinus</b>  | making much of, expounded it         | 1, 53/27  |
| laid out that he might                  | <b>pay</b>       | it him again. This office            | 1, 63/18  |
| in your debt I shall                    | <b>pay</b>       | you by and by; if                    | 1, 67/16  |

|                                     |                     |  |           |
|-------------------------------------|---------------------|--|-----------|
| if ye be in mine                    | <b>pay</b>          | me, either now if ye                   | 1, 67/17  |
| run and are glad to                 | <b>pay</b>          | some money to have a                   | 1, 76/8   |
| trifle, O childish reckoning, And   | <b>pay</b>          | therefore so dear a precious           | 1, 109/21 |
| his life in rest and                | <b>peace</b>        | , well considering what end this       | 1, 62/24  |
| I pass over how great               | <b>peace</b>        | and felicity it is to                  | 1, 78/22  |
| and body, in ever lasting           | <b>peace</b>        | . Farewell, and fear God. [            | 1, 83/21  |
| my books, the rest and              | <b>peace</b>        | of my mind, than by                    | 1, 86/22  |
| Enjoy for ever a perpetual          | <b>peace</b>        | : For God of His goodness              | 1, 106/1  |
| pleasure there is, what honour,     | <b>peace</b>        | and rest In glorious victory           | 1, 107/21 |
| a dream and a The                   | <b>peace</b>        | of a a good mind                       | 1, 108/20 |
| not the devil's thrall. The         | <b>Peace</b>        | of a Good Mind. Why                    | 1, 111/6  |
| as were exercised with a            | <b>peaceable</b>    | mind to the ensearching of             | 1, 60/18  |
| to him nothing sure, nothing        | <b>peaceable</b>    | , but all things fearful, all          | 1, 79/7   |
| Thy grace that hath no              | <b>peer</b>         | , Of our offence surmounten all        | 1, 121/5  |
| bodily, since that all faithful     | <b>people</b>       | are rather spiritual than carnal       | 1, 50/16  |
| from the eyes of mortal             | <b>people</b>       | be hid. We have oftentimes             | 1, 53/16  |
| they might be to all                | <b>people</b>       | the better known) he fastened          | 1, 56/9   |
| for open hearing of common          | <b>people</b>       | , which for lack of cunning            | 1, 57/26  |
| the favour of the common            | <b>people</b>       | and the commendation of fools          | 1, 60/22  |
| household he divided among poor     | <b>people</b>       | . He was content with mean             | 1, 63/8   |
| and misery of poor needy            | <b>people</b>       | such as himself haply could            | 1, 63/20  |
| Worldly Glory. All praise of        | <b>people</b>       | and all earthly glory he               | 1, 65/14  |
| lands he made the poor              | <b>people</b>       | of the hospital of Florence            | 1, 71/21  |
| well witnesseth the cities and      | <b>people</b>       | , well recordeth the great benignity   | 1, 71/26  |
| all Florence, said unto the         | <b>people</b>       | in this wise: " O                      | 1, 72/12  |
| and liberal hand unto poor          | <b>people</b>       | , and for the devout prayers           | 1, 73/14  |
| say " Go ye cursed                  | <b>people</b>       | into everlasting fire " ?and           | 1, 81/13  |
| in honour among the common          | <b>people</b>       | , among them be not held               | 1, 86/8   |
| bear evil words of evil             | <b>people</b>       | for thy living well. Certainly         | 1, 87/26  |
| world and favour of the             | <b>people</b>       | incline. And so, though it             | 1, 89/11  |
| God to make His believing           | <b>people</b>       | safe. If that you doubt                | 1, 89/25  |
| like the raving of Bedlam           | <b>people</b>       | . Nor they wot never themselves        | 1, 90/20  |
| and the land of living              | <b>people</b>       | . And verily if we inwardly            | 1, 96/25  |
| " For certainly we Christian        | <b>people</b>       | , to whom God is promised              | 1, 98/24  |
| felicity (as indeed all Christian   | <b>people</b>       | are) yet they set little               | 1, 99/16  |
| voluptuous delights which are evil  | <b>peoples'</b>     | gods, which we might yet               | 1, 98/10  |
| vanished away: which appearance was | <b>peradventure</b> | a token that he which                  | 1, 53/7   |
| forasmuch as some man would         | <b>peradventure</b> | think that it were folly               | 1, 98/15  |
| us unto the cross: And              | <b>peradventure</b> | death within one hour Shall            | 1, 108/9  |
| though thou haddest space, Yet      | <b>peradventure</b> | shouldst thou lack the grace           | 1, 110/14 |
| letter can we not fully             | <b>perceive</b>     | . Now after that he thus               | 1, 75/7   |
| beasts: those words, if ye          | <b>perceive</b>     | them not, be in this                   | 1, 75/15  |
| nearer home; for they should        | <b>perceive</b>     | themselves by the wretched inclination | 1, 76/11  |
| attained to. Now when they          | <b>perceived</b>    | that they could not against            | 1, 56/29  |
| his heart: in which I               | <b>perceived</b>    | that he was by privy                   | 1, 72/24  |
| us bold to sin, Thou                | <b>perceivest</b>   | well by experience, Since that         | 1, 109/25 |
| he had two years tasted,            | <b>perceiving</b>   | that the faculty leaned to             | 1, 55/2   |

|  |                     |                                    |           |
|--|---------------------|------------------------------------|-----------|
| understanding should be like the       | <b>perfect</b>      | figure of that round circle        | 1, 53/9   |
| thing to right cunning and             | <b>perfect</b>      | doctors. % Of his Study            | 1, 55/8   |
| and was indeed, both a                 | <b>perfect</b>      | philosopher and a perfect divine   | 1, 55/19  |
| a perfect philosopher and a            | <b>perfect</b>      | divine. Of his Mind, and           | 1, 55/19  |
| come to that prick of                  | <b>perfect</b>      | humility that he little forced     | 1, 65/21  |
| good Lord." If any                     | <b>perfect</b>      | man look upon his own              | 1, 93/20  |
| the other that are more                | <b>perfect</b>      | could not be. For if               | 1, 96/1   |
| us by that that a                      | <b>perfect</b>      | man should abstain, not only       | 1, 98/11  |
| repugneth, then is a man               | <b>perfect</b>      | when that not his soul             | 1, 100/5  |
| God, he should shortly be              | <b>perfect</b>      | . And forasmuch as he that         | 1, 100/26 |
| had seen God in His                    | <b>perfect</b>      | being, Lest such revelation should | 1, 107/26 |
| thereby He judgeth him in              | <b>perfect</b>      | joy and bliss: And whoso           | 1, 113/21 |
| glorious sight, Is void of             | <b>perfect</b>      | joy and sure delight. The          | 1, 114/2  |
| The third point of a                   | <b>perfect</b>      | lover is To make him               | 1, 114/4  |
| thee. The Sixth Property. The          | <b>perfect</b>      | lover longeth for to be            | 1, 115/19 |
| all the heaven obeys, Whose            | <b>perfect</b>      | lover ought by no manner           | 1, 116/28 |
| dread and grievous fear, Now           | <b>perfect</b>      | bliss, now bitter sorrow smart     | 1, 118/1  |
| men be born, in the                    | <b>perfection</b>   | of understanding should be like    | 1, 53/8   |
| of the integrity of our                | <b>perfection</b>   | , yet it loseth, of the            | 1, 89/12  |
| though they be of less                 | <b>perfection</b>   | than itself, as philosophers and   | 1, 95/27  |
| own estate there is one                | <b>peril</b>        | therein, that is to wit            | 1, 93/21  |
| sin, For he that loveth                | <b>peril</b>        | shall perish therein. The Tenth    | 1, 106/20 |
| heaven above, Yet stood in             | <b>peril</b>        | lest pride might him depose        | 1, 108/2  |
| brains therefore at the stone:         | <b>Perilous</b>     | is the canker that catcheth        | 1, 106/26 |
| that university perishing, all parties | <b>perish</b>       | , and all creatures be parts       | 1, 96/4   |
| he that loveth peril shall             | <b>perish</b>       | therein. The Tenth Rule. In        | 1, 106/20 |
| wrath, but if his chests               | <b>perished</b>     | in which his books lay             | 1, 64/9   |
| one part of that university            | <b>perishing</b>    | , all parties perish, and all      | 1, 96/4   |
| he thought to have gotten              | <b>perpetual</b>    | praise, there had he much          | 1, 57/30  |
| that he ran not in                     | <b>perpetual</b>    | infamy and slander. Of the         | 1, 57/32  |
| that other side deputed unto           | <b>perpetual</b>    | pain; but he is adjudged           | 1, 73/17  |
| good living bringeth us to             | <b>perpetual</b>    | life of soul and body              | 1, 102/1  |
| victory Enjoy for ever a               | <b>perpetual</b>    | peace: For God of His              | 1, 106/1  |
| nought but fire and pain               | <b>perpetually</b>  | . The Third Rule. Consider well    | 1, 103/5  |
| epistle and exhorteth him to           | <b>perseverance</b> | , by such means as are             | 1, 75/11  |
| may delight and please any             | <b>person</b>       | that hath any mean desire          | 1, 51/12  |
| earth into heaven. Of his              | <b>Person</b>       | . He was of feature and            | 1, 54/3   |
| therefore David, speaking in the       | <b>person</b>       | of a righteous man of              | 1, 93/22  |
| goodly, clean: That in his             | <b>person</b>       | , there be nothing seen In         | 1, 114/8  |
| The joyful presence of that            | <b>person</b>       | get On whom he hath                | 1, 114/24 |
| heart ybent, That in that              | <b>person</b>       | men may nothing find But           | 1, 117/1  |
| that ever he may, That                 | <b>person</b>       | in whom he set hath                | 1, 118/17 |
| coeternally going forth (which three   | <b>Persons</b>      | be one God) was in                 | 1, 70/16  |
| Albertus and many other credible       | <b>persons</b>      | that the Queen of heaven           | 1, 71/11  |
| shalt us then the same                 | <b>persons</b>      | find Which are to Thee             | 1, 120/26 |
| ways he [ was ]                        | <b>persuaded</b>    | that to a philosopher and          | 1, 65/10  |
| a very deadly and monstrous            | <b>persuasion</b>   | which hath entered the minds       | 1, 84/22  |

|   |                     |  |           |
|---|---------------------|--|-----------|
| sent, be such things as                   | <b>pertain</b>      | only unto the body, either               | 1, 50/11  |
| of fortune little or naught               | <b>pertain</b>      | unto us. But here ye                     | 1, 85/5   |
| image or picture That doth                | <b>pertain</b>      | to God's magnificence, The lover         | 1, 116/10 |
| all men, yet undoubtedly it               | <b>pertaineth</b>   | most properly to them whom               | 1, 86/12  |
| To love all thing that                    | <b>pertaineth</b>   | unto his love. To covet                  | 1, 112/19 |
| Speak, forasmuch as hereafter we          | <b>peruse</b>       | the course of his whole                  | 1, 51/2   |
| devil If thou this wise                   | <b>peruse</b>       | them by and by There                     | 1, 104/16 |
| all things the very deadly                | <b>pestilence</b>   | is this : to be conversant               | 1, 79/22  |
| virtue shall wither with the              | <b>pestilence</b>   | blast of vainglory, nor our              | 1, 89/16  |
| men thought) corrupt with a               | <b>pestilent</b>    | envy. This envy, as men                  | 1, 56/20  |
| understood of Christ, as Saint            | <b>Peter</b>        | , the apostle, hath declared ; and       | 1, 101/29 |
| us obtain of God our                      | <b>petition</b>     | , that is to wit, when                   | 1, 94/12  |
| miss the effect of our                    | <b>petition</b>     | , either it is for that                  | 1, 94/17  |
| was indeed, both a perfect                | <b>philosopher</b>  | and a perfect divine. Of                 | 1, 55/19  |
| and not meetly for a                      | <b>philosopher</b>  | . He said also that such                 | 1, 60/17  |
| of him that Epicurus the                  | <b>philosopher</b>  | said of himself, that he                 | 1, 61/26  |
| ] persuaded that to a                     | <b>philosopher</b>  | and him that seeketh for                 | 1, 65/11  |
| spring; for which many worthy             | <b>philosophers</b> | (and that were taken in                  | 1, 58/27  |
| the inventions of the old                 | <b>philosophers</b> | , but he hath not been                   | 1, 61/13  |
| not known the opinion that                | <b>philosophers</b> | have of themselves, which (as            | 1, 86/2   |
| less perfection than itself, as           | <b>philosophers</b> | and divines prove : for if               | 1, 95/28  |
| % Of his Study in                         | <b>Philosophy</b>   | and Divinity. After this, as             | 1, 55/10  |
| himself wholly to speculation and         | <b>philosophy</b>   | , as well human as divine                | 1, 55/13  |
| as well in logic and                      | <b>philosophy</b>   | as divinity, with great study            | 1, 56/2   |
| out of the old obscure                    | <b>philosophy</b>   | of Pythagoras, Trismegistus, and Orpheus | 1, 56/5   |
| wanted all the cognition of               | <b>philosophy</b>   | ; some man hath read the                 | 1, 61/12  |
| hath sought cunning, as well              | <b>philosophy</b>   | as divinity, for praise and              | 1, 61/14  |
| not the cunning of all                    | <b>philosophy</b>   | was able to make him                     | 1, 64/18  |
| affection and the study of                | <b>philosophy</b>   | inclined him ; and for that              | 1, 68/23  |
| to leave the study of                     | <b>philosophy</b>   | , as a thing in which                    | 1, 83/26  |
| the study and learning of                 | <b>philosophy</b>   | . To whom Picas answered, as             | 1, 84/3   |
| to make the study of                      | <b>philosophy</b>   | other than mercenary, thus he            | 1, 84/6   |
| or reward. Then he maketh                 | <b>philosophy</b>   | mercenary and useth it not               | 1, 84/8   |
| I so long studied in                      | <b>philosophy</b>   | , but if I would at                      | 1, 84/17  |
| believing that the studies of             | <b>philosophy</b>   | are of estates and princes               | 1, 84/24  |
| for a sure decree, that                   | <b>philosophy</b>   | is to be studied either                  | 1, 85/1   |
| him two of his own                        | <b>physicians</b>   | , as ambassadors both to visit           | 1, 72/3   |
| Argument of the Epistle of                | <b>Picas</b>        | to Andrew Corneas. This Andrew           | 1, 83/23  |
| and an especial friend of                 | <b>Picas</b>        | , had by his letters given               | 1, 83/25  |
| thing in which he thought                 | <b>Picas</b>        | to have spent time enough                | 1, 83/26  |
| and unprofitable; wherefore he counselled | <b>Picas</b>        | to surcease of study and                 | 1, 83/29  |
| learning of philosophy. To whom           | <b>Picas</b>        | answered, as in this present             | 1, 84/3   |
| lucre or worldly advantage. John          | <b>Picas</b>        | Earl of Mirandala to Andrew              | 1, 84/13  |
| hair yellow and not too                   | <b>picked</b>       | . Of his Setting Forth to                | 1, 54/8   |
| as divinity, with great study             | <b>picked</b>       | and sought out as well                   | 1, 56/2   |
| So every relic, image or                  | <b>picture</b>      | That doth pertain to God's               | 1, 116/9  |
| contained the life of John                | <b>Picus</b>        | , Earl of Mirandula, a great             | 1, 49/2   |

|  |                    |  |           |
|--|--------------------|--|-----------|
| works of the said John                 | <b>Picus</b>       | , full of great science, virtue        | 1, 49/7   |
| in Latin by one John                   | <b>Picus</b>       | , Earl of Mirandula, a lordship        | 1, 50/24  |
| you. THE LIFE OF JOHN                  | <b>PICUS</b>       | , EARL OF MIRANDULA JOHN PICUS         | 1, 51/17  |
| PICUS, EARL OF MIRANDULA JOHN          | <b>PICUS</b>       | of the father's side descended         | 1, 51/19  |
| of the said Emperor called             | <b>Picus</b>       | , by whom all the ancestors            | 1, 51/21  |
| the ancestors of this John             | <b>Picus</b>       | undoubtedlybear that name. But we      | 1, 51/21  |
| be the more marked. But                | <b>Picus</b>       | , of whom we speak, was                | 1, 52/14  |
| Holy Father the Pope approved          | <b>Picus</b>       | and tenderly favoured him, as          | 1, 57/20  |
| cunning might take hurt thereby),      | <b>Picus</b>       | desired himself that it should         | 1, 57/27  |
| forbidden. Lo, this end had            | <b>Picus</b>       | of his high mind and                   | 1, 57/29  |
| increase of Christ's Church. But       | <b>Picus</b>       | all these things with equal            | 1, 61/16  |
| forth his books of reckoning.          | <b>Picus</b>       | answered him in this wise              | 1, 67/12  |
| was with two words of                  | <b>Picus</b>       | so thoroughly pierced that forthwithal | 1, 68/1   |
| of folk in such case,                  | <b>Picus</b>       | answered him that he not               | 1, 70/24  |
| hearing of the sickness of             | <b>Picus</b>       | , in all convenient haste he           | 1, 72/2   |
| and the worthy virtues of              | <b>Picus</b>       | required. Of the State of              | 1, 72/7   |
| you but ye knew John                   | <b>Picus</b>       | , Earl of Mirandula, a man             | 1, 72/17  |
| time, but the words which              | <b>Picus</b>       | had said in his sickness               | 1, 73/27  |
| doubt and to fear lest                 | <b>Picus</b>       | had been deceived by some              | 1, 73/28  |
| But afterwards, he understood that     | <b>Picus</b>       | was deceived in the equivocation       | 1, 74/3   |
| showed to his acquaintance that        | <b>Picus</b>       | had after his death appeared           | 1, 74/6   |
| endeth the life of John                | <b>Picus</b>       | , Earl of Mirandula Finis HERE         | 1, 74/21  |
| THREE EPISTLES OF THE SAID             | <b>PICUS</b>       | ; OF WHICH THREE, TWO BE               | 1, 74/24  |
| of the First Epistle of                | <b>Picus</b>       | unto his Nephew John Francis           | 1, 75/1   |
| John Francis, the nephew of            | <b>Picus</b>       | , had broken his mind unto             | 1, 75/4   |
| had broken his mind unto               | <b>Picus</b>       | and had made him of                    | 1, 75/4   |
| and pulled him back, wherefore         | <b>Picus</b>       | comforteth him in this epistle         | 1, 75/10  |
| Let us then beware, as                 | <b>Picus</b>       | counseleth us, that we be              | 1, 76/14  |
| God into a beast? John                 | <b>Picus</b>       | , Earl of Mirandula, to John           | 1, 76/21  |
| John Francis, the nephew of            | <b>Picus</b>       | , had (as it appeareth in              | 1, 87/12  |
| in the first epistle of                | <b>Picus</b>       | to him begun a change                  | 1, 87/13  |
| he wrote unto this Earl                | <b>Picus</b>       | , his uncle, which in this             | 1, 87/20  |
| MCCCCIxxxii The Interpretation of John | <b>Picus</b>       | upon this Psalm, " Conserva            | 1, 93/1   |
| Amen. TWELVE RULES OF JOHN             | <b>PICUS</b>       | EXCITING                               | 1, 102/19 |
| precious blood? A PRAYER OF            | <b>PICUS</b>       | MIRANDULA UNTO GOD holy God            | 1, 119/12 |
| words of Picus so thoroughly           | <b>pierced</b>     | that forthwithal he forsook his        | 1, 68/1   |
| enforceth himself in a sure            | <b>pillar</b>      | of truth. He was very                  | 1, 60/3   |
| lamentable pain, Think on the          | <b>piteous</b>     | cross of woeful Christ, Think          | 1, 111/25 |
| He that sparest all, With              | <b>piteous</b>     | mercy tempering justice; For as        | 1, 120/4  |
| forget and our malignity: With         | <b>piteous</b>     | eyes of Thy benignity Friendly         | 1, 120/19 |
| yet, Thy singular mercy, Thy           | <b>piteous</b>     | heart, Thy gracious indulgence Nothing | 1, 121/13 |
| in the beholding of that               | <b>pitiful</b>     | figure as a strong defence             | 1, 70/9   |
| woundes wide ? Thy love and            | <b>pity</b>        | , thus, O heavenly King, Our           | 1, 121/22 |
| of Thy goodness, love, O               | <b>pity</b>        | , our wealth aye providing, goodness   | 1, 121/24 |
| servants in distress, love, O          | <b>pity</b>        | , well nigh now thankless, goodness    | 1, 121/26 |
| of our Lord God, 1463,                 | <b>Pius</b>        | Il being then the general              | 1, 52/30  |
| his old offences. Of his               | <b>Placability</b> | or Benign Nature. He was               | 1, 64/4   |



|                                    |                 |   |           |
|------------------------------------|-----------------|---|-----------|
| if he lied in that                 | <b>place</b>    | he were worthy eternal damnation          | 1, 73/25  |
| hope of victory; or what           | <b>place</b>    | is there for victory where                | 1, 77/12  |
| again." And in another             | <b>place</b>    | of the Gospel it is                       | 1, 82/5   |
| thine eyes: Oportet magis Deo      | <b>placere</b>  | quam hominibus?" We must                  | 1, 80/15  |
| Saint Paul also : Si hominibus     | <b>placerem</b> | , servos Christi non essem?"              | 1, 80/17  |
| All which questions in open        | <b>places</b>   | (that they might be to                    | 1, 56/9   |
| doubt it not (in these             | <b>places</b>   | namely where thou art conversant          | 1, 79/18  |
| in the epistle evident and         | <b>plain</b>    | enough. Notwithstanding, in the beginning | 1, 75/12  |
| Father, Pope Alexander VI, it      | <b>plainly</b>  | appeareth. But the book in                | 1, 57/22  |
| or, if I shall more                | <b>plainly</b>  | speak, the very madness. For              | 1, 80/28  |
| prayer, with tears, and lamentable | <b>plaints</b>  | The aid of His grace                      | 1, 105/4  |
| that, much silver vessel and       | <b>plate</b>    | with other precious and costly            | 1, 63/6   |
| whereof (after the manner of       | <b>Plato</b>    | and Apollonius) he scrupulously sought    | 1, 55/14  |
| our disport, revel, mirth and      | <b>play</b>     | , For pleasant melody and dainty          | 1, 110/4  |
| and meditation wake, While other   | <b>play</b>     | , revel, sing, and dance: None            | 1, 117/24 |
| the sweet honeycombs of his        | <b>pleasant</b> | writing, which should show out            | 1, 53/28  |
| He lay always with a               | <b>pleasant</b> | and a merry countenance, and              | 1, 71/15  |
| Thou mayest do nothing more        | <b>pleasant</b> | to God, nothing more profitable           | 1, 83/3   |
| because he useth continually this  | <b>pleasant</b> | ease and rest, seeking none               | 1, 85/19  |
| revel, mirth and play, For         | <b>pleasant</b> | melody and dainty fare, Death             | 1, 110/5  |
| the lover so glad and              | <b>pleasant</b> | is, That whoso bath the                   | 1, 113/19 |
| is the lover's heart: Now          | <b>pleasant</b> | hope, now dread and grievous              | 1, 117/30 |
| rest With inward gladness of       | <b>pleasant</b> | contemplation, Out break the tears        | 1, 118/9  |
| be translated may delight and      | <b>please</b>   | any person that hath any                  | 1, 51/11  |
| go thou never about to             | <b>please</b>   | them whom virtue displeaseth, but         | 1, 80/13  |
| hominibus?" We must rather         | <b>please</b>   | God than men." And                        | 1, 80/16  |
| essem?" If I should                | <b>please</b>   | men I were not Christ's                   | 1, 80/18  |
| should have God alone to           | <b>please</b>   | shall somewhat unto the blandishing       | 1, 89/10  |
| world, by which it hath            | <b>pleased</b>  | God to make His believing                 | 1, 89/25  |
| the vice of backbiting always      | <b>pleaseth</b> | them. Flee if thou love                   | 1, 91/22  |
| the crooked hills of delicious     | <b>pleasure</b> | . To the fastening of good                | 1, 59/5   |
| poor folk, but with the            | <b>pleasure</b> | of the flesh they be                      | 1, 63/27  |
| in the wine of voluptuous          | <b>pleasure</b> | or make the soul leave                    | 1, 75/24  |
| of any privy crime. This           | <b>pleasure</b> | undoubtedly far excelleth all the         | 1, 78/24  |
| which studieth it not for          | <b>pleasure</b> | of itself, or for the                     | 1, 84/10  |
| little house, my study, the        | <b>pleasure</b> | of my books, the rest                     | 1, 86/21  |
| his glory, nor his own             | <b>pleasure</b> | , but only the pleasure of                | 1, 100/26 |
| own pleasure, but only the         | <b>pleasure</b> | of God, he should shortly                 | 1, 100/26 |
| To look for heaven with            | <b>pleasure</b> | and delight. Since Christ our             | 1, 103/8  |
| Yet consider it is more            | <b>pleasure</b> | far Over the devil to                     | 1, 107/4  |
| the use of thy beastly             | <b>pleasure</b> | : Of virtue more joy the                  | 1, 107/6  |
| the victory To the sensual         | <b>pleasure</b> | of their concupiscence, But like          | 1, 107/11 |
| essay with manly defence What      | <b>pleasure</b> | there is, what honour, peace              | 1, 107/21 |
| HAVE AT HAND WHEN THE              | <b>PLEASURE</b> | OF A SINFUL TEMPTATION COMETH             | 1, 108/14 |
| TEMPTATION COMETH TO MIND The      | <b>pleasure</b> | little and short. The fear                | 1, 108/16 |
| length Declared as Followeth. The  | <b>Pleasure</b> | Little and Short. Consider well           | 1, 108/27 |
| and Short. Consider well the       | <b>pleasure</b> | that thou hast, Stand it                  | 1, 108/28 |

|                                   |                    |   |           |
|-----------------------------------|--------------------|---|-----------|
| If thou do evil with              | <b>pleasure</b>    | joined thereto, The pleasure which      | 1, 109/9  |
| with pleasure joined thereto, The | <b>pleasure</b>    | which thine evil work doth              | 1, 109/10 |
| Thing. When thou labourest thy    | <b>pleasure</b>    | for to buy Upon the                     | 1, 109/15 |
| on warrantise Thou shalt no       | <b>pleasure</b>    | comparable find To th' inward           | 1, 111/12 |
| To adorn himself for the          | <b>pleasure</b>    | of his love. To suffer                  | 1, 112/14 |
| that he Which all the             | <b>pleasure</b>    | bath, mirth and disport, That           | 1, 113/26 |
| undoubtedly far excelleth all the | <b>pleasures</b>   | that in this life may                   | 1, 78/25  |
| heaven; how false the fleshly     | <b>pleasures</b>   | which therefore embrace us that         | 1, 92/11  |
| for they have many voluptuous     | <b>pleasures</b>   | , many vain desires, many divers        | 1, 97/14  |
| wherefore seek they many sundry   | <b>pleasures</b>   | ? Certainly for because they can        | 1, 97/16  |
| abstain, not only from unlawful   | <b>pleasures</b>   | , but also from lawful, to              | 1, 98/12  |
| to deprive himself from all       | <b>pleasures</b>   | , therefore the prophet addeth, Dominus | 1, 98/17  |
| so honourable, for the great      | <b>plenteous</b>   | abundance of all such virtues           | 1, 52/15  |
| if so young a man,                | <b>plenteous</b>   | of substance and great doctrine         | 1, 56/25  |
| seem by heaps as a                | <b>plenteous</b>   | stream to have flowed into              | 1, 61/17  |
| with him: and for his             | <b>plenteous</b>   | alms given out with a                   | 1, 73/13  |
| that our reward shall be          | <b>plenteous</b>   | in heaven when men speak                | 1, 88/5   |
| always, if any came, he           | <b>plenteously</b> | gave out his money, and                 | 1, 63/11  |
| live not only well and            | <b>plenteously</b> | but also nobly. These great             | 1, 86/14  |
| yet retaining of the old          | <b>plenty</b>      | in dainty viands and silver             | 1, 63/9   |
| earthly joy, disport, or vain     | <b>plesance</b>    | Should him delight, or anything         | 1, 117/25 |
| done. In vain we would            | <b>pluck</b>       | our foot out of the                     | 1, 79/16  |
| among the chief orators and       | <b>poets</b>       | of that time, in learning               | 1, 54/14  |
| that thou wouldst now (setting    | <b>poets</b>       | , fables and trifles aside) take        | 1, 83/2   |
| must it needs be a                | <b>point</b>       | of extreme madness if we                | 1, 78/19  |
| my well-beloved friend, in this   | <b>point</b>       | I gainsay you not ; they                | 1, 85/9   |
| his filthy sin In this            | <b>point</b>       | many men err for negligence             | 1, 107/9  |
| as it Followetb. The first        | <b>point</b>       | is to love but one                      | 1, 113/3  |
| The Third Property. The third     | <b>point</b>       | of a perfect lover is                   | 1, 114/4  |
| trifle or conceit, Lace, girdle,  | <b>point</b>       | , or proper glove strait, But           | 1, 116/6  |
| they might behold in what         | <b>points</b>      | very honour standeth: whose marvellous  | 1, 52/19  |
| the soul and a mortal             | <b>poison</b>      | to charity. There was nothing           | 1, 60/27  |
| feed us the more they             | <b>poison</b>      | us; how short, how uncertain            | 1, 92/15  |
| conditions, as in a clear         | <b>polished</b>    | mirror, they might behold in            | 1, 52/18  |
| turning his words to Angelus      | <b>Politianus</b>  | (to whom he dedicateth that             | 1, 66/17  |
| sipped, and rather to the         | <b>pomp</b>        | and ostentation of their wit            | 1, 84/26  |
| of all mischief. Against this     | <b>pomp</b>        | and wretched worldès gloss Consider     | 1, 108/6  |
| If Thou shouldst our sin          | <b>ponder</b>      | and weigh, Who able were                | 1, 119/21 |
| his riches given out to           | <b>poor</b>        | folk may be understood, to              | 1, 62/16  |
| partly he gave out to             | <b>poor</b>        | folk, partly he bestowed in             | 1, 63/4   |
| of household he divided among     | <b>poor</b>        | people. He was content with             | 1, 63/8   |
| gave himself to prayer. To        | <b>poor</b>        | men always, if any came                 | 1, 63/11  |
| his own money ever help           | <b>poor</b>        | folk and give maidens money             | 1, 63/16  |
| the necessity and misery of       | <b>poor</b>        | needy people such as himself            | 1, 63/20  |
| put forth their hand to           | <b>poor</b>        | folk, but with the pleasure             | 1, 63/26  |
| intend to give out to             | <b>poor</b>        | folk, and fencing myself with           | 1, 69/16  |
| his lands he made the             | <b>poor</b>        | people of the hospital of               | 1, 71/20  |

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| was, both to rich and                          | <b>poor</b>        | , high and low, well testifieth        | 1, 71/25  |
| free and liberal hand unto                     | <b>poor</b>        | people, and for the devout             | 1, 73/14  |
| thou hear not first the                        | <b>poor</b>        | man when he calleth upon               | 1, 82/2   |
| And crucify God, that we,                      | <b>poor</b>        | wretches we, Should from our           | 1, 121/18 |
| examined, our Holy Father the                  | <b>Pope</b>        | approved Picus and tenderly favoured   | 1, 57/20  |
| Bull of our Holy Father,                       | <b>Pope</b>        | Alexander VI, it plainly appeareth     | 1, 57/21  |
| vain promotion of a little                     | <b>popular</b>     | fame! Let us, my son                   | 1, 89/18  |
| Unto that blessed, joyful, heavenly            | <b>port</b>        | Where he of God may                    | 1, 113/29 |
| all adversity and a sure                       | <b>portcullis</b>  | against wicked spirits) the priest     | 1, 70/10  |
| seek, than by love to                          | <b>possess</b>     | that thing which also, without         | 1, 66/24  |
| Come ye my blessed children,                   | <b>possess</b>     | ye the kingdom that bath               | 1, 81/14  |
| all other things also be                       | <b>possessed</b>   | . ' This should be the                 | 1, 98/22  |
| of all such virtues the                        | <b>possession</b>  | whereof very honour followeth (as      | 1, 52/16  |
| that I may have the                            | <b>possession</b>  | of God, in Whom all                    | 1, 98/21  |
| high to have Thee in                           | <b>possession</b>  | , but Thou art He that                 | 1, 99/5   |
| that shalt give Thyself in                     | <b>possession</b>  | unto me.' Let a                        | 1, 99/7   |
| had they never so great                        | <b>possessions</b> | : for honour is the reward             | 1, 51/30  |
| in which, as briefly as                        | <b>possible</b>    | was, he comprised the effect           | 1, 55/6   |
| him, for it were not                           | <b>possible</b>    | for a man to utter                     | 1, 60/14  |
| all the cunning that is                        | <b>possible</b>    | for us in this life                    | 1, 66/14  |
| That in this world is                          | <b>possible</b>    | to be, Yet till the                    | 1, 113/27 |
| in behaviour, As it is                         | <b>possible</b>    | for thee to devise: I                  | 1, 114/14 |
| written : Nolite timere qui corpus             | <b>possunt</b>     | occidere, sed qui animam potest        | 1, 91/15  |
| suas. Multiplicatae sunt infirmitates eorum    | <b>postea</b>      | conventicula eorum                     | 1, 93/6   |
| saints. Multiplicatae sent infirmitates eorum, | <b>postea</b>      | acceleraverunt? " Their infirmities be | 1, 97/9   |
| mare fervens quod quiescere non                | <b>potest</b>      | , — `` The wicked man's                | 1, 79/5   |
| possunt occidere, sed qui animam               | <b>potest</b>      | mittere in gehennam.? " Fear           | 1, 91/15  |
| resemblest Christ : as with sour               | <b>potion</b>      | If thou pain thy taste                 | 1, 103/26 |
| life, rather after our little                  | <b>power</b>       | slenderly, than after his merits       | 1, 51/3   |
| effectual, which with a marvellous             | <b>power</b>       | transformeth and changeth the reader's | 1, 83/7   |
| virtue not by his own                          | <b>power</b>       | but by the power of                    | 1, 93/30  |
| own power but by the                           | <b>power</b>       | of God may not be                      | 1, 94/1   |
| it is by Whose mighty                          | <b>power</b>       | The world was vanquished and           | 1, 104/27 |
| how Christ the Lord, sovereign                 | <b>power</b>       | , Humbled Himself for us unto          | 1, 108/7  |
| Thy wisdom, though Thy sovereign               | <b>power</b>       | , May otherwise appear sufficiently As | 1, 121/8  |
| let us pass over those                         | <b>powers</b>      | of his soul which appertain            | 1, 62/12  |
| in praeclaris : etenim hereditas mea           | <b>praeclara</b>   | est mihi. Benedicam Dominum qui        | 1, 93/10  |
| prophet saith seemingly, Hereditas mea         | <b>praeclara</b>   | est mihi - " Mine                      | 1, 99/19  |
| mihi. Funes ceciderunt mihi in                 | <b>praeclaris</b>  | : etenim hereditas mea praeclara est   | 1, 93/10  |
| psalm: Funes ceciderunt mihi in                | <b>praeclaris</b>  | ? " The cords have fallen              | 1, 99/10  |
| time to come worship and                       | <b>praise</b>      | almighty God with all his              | 1, 53/14  |
| desirous of glory and man's                    | <b>praise</b>      | (for yet was he not                    | 1, 55/23  |
| thought to have gotten perpetual               | <b>praise</b>      | , there had he much work               | 1, 57/30  |
| well philosophy as divinity, for               | <b>praise</b>      | and vainglory and not for              | 1, 61/15  |
| for wisdom it was no                           | <b>praise</b>      | to gather riches but to                | 1, 65/11  |
| despising of Worldly Glory. All                | <b>praise</b>      | of people and all earthly              | 1, 65/14  |
| seek for the glory and                         | <b>praise</b>      | , not that cometh of men               | 1, 81/9   |

|   |                  |   |           |
|---|------------------|---|-----------|
| well. Certainly, as great a               | <b>praise</b>    | as it is to be                          | 1, 87/27  |
| men for thy good living                   | <b>praise</b>    | thee, thy virtue certainly, in          | 1, 88/28  |
| his love. To covet the                    | <b>praise</b>    | of his love, and not                    | 1, 112/20 |
| His honour, worship, laud and             | <b>praise</b>    | , Whose sovereign goodness none heart   | 1, 116/25 |
| but in that it is                         | <b>praised</b>   | it maketh thee unlike Him               | 1, 89/1   |
| The honour, laud, commendation and        | <b>praising</b>  | , And everything that may the           | 1, 116/19 |
| of the sovereign Godhead so               | <b>pray</b>      | for us that we may                      | 1, 74/18  |
| or wish. Tell me, I                       | <b>pray</b>      | thee, my most dear son                  | 1, 77/19  |
| and also what thou shalt                  | <b>pray</b>      | for, thou shalt find matter             | 1, 82/31  |
| in thine hand, I heartily                 | <b>pray</b>      | thee. Thou mayest do nothing            | 1, 83/3   |
| returning to thyself, oftentimes secretly | <b>pray</b>      | unto the most benign Father             | 1, 91/24  |
| our vice. Grant, I Thee                   | <b>pray</b>      | , such heat into mine heart             | 1, 121/29 |
| his mind. And certainly I                 | <b>prayed</b>    | to God myself (I will                   | 1, 73/6   |
| unspeakable joy which we have             | <b>prayed</b>    | to bring him speedily to                | 1, 74/20  |
| hours he, gave himself to                 | <b>prayer</b>    | . To poor men always, if                | 1, 63/11  |
| is to say, almsdeeds and                  | <b>prayer</b>    | . What may we do without                | 1, 81/27  |
| When I stir thee to                       | <b>prayer</b>    | , I stir thee not to                    | 1, 82/7   |
| stir thee not to the                      | <b>prayer</b>    | that standeth in many words             | 1, 82/7   |
| many words, but to that                   | <b>prayer</b>    | which in the secret chamber             | 1, 82/8   |
| long or how short thy                     | <b>prayer</b>    | be, but how effectual, how              | 1, 82/14  |
| present thyself to God by                 | <b>prayer</b>    | , and falling down before Him           | 1, 82/21  |
| What thou shalt in thy                    | <b>prayer</b>    | ask of God, both the                    | 1, 82/29  |
| else God heareth not our                  | <b>prayer</b>    | because that though the thing           | 1, 94/23  |
| with all our diligence With               | <b>prayer</b>    | , with tears, and lamentable complaints | 1, 105/4  |
| in remembrance, With him in               | <b>prayer</b>    | and meditation wake, While other        | 1, 117/23 |
| breast Of God's lover in                  | <b>prayer</b>    | and meditation: When that his           | 1, 118/7  |
| with His precious blood? A                | <b>PRAYER</b>    | OF PICUS MIRANDULA UNTO GOD             | 1, 119/12 |
| people, and for the devout                | <b>prayers</b>   | which he most instantly offered         | 1, 73/14  |
| him, should now with their                | <b>prayers</b>   | , alms, and other suffrages, help       | 1, 73/22  |
| God shall hear us, our                    | <b>prayers</b>   | shall never be void. Wherefore          | 1, 94/16  |
| both the Holy Spirit which                | <b>prayeth</b>   | for us, and eke thine                   | 1, 82/29  |
| us That sitteth there and                 | <b>prayeth</b>   | for us. Amen. TWELVE RULES              | 1, 102/18 |
| reverence And specially give them         | <b>pre-</b>      | eminence Which daily done His           | 1, 116/13 |
| battle so put thyself in                  | <b>preace</b>    | As though thou shouldst after           | 1, 105/30 |
| our offence surmounten all the            | <b>preace</b>    | , That in our sin Thine                 | 1, 121/6  |
| and castle I purpose to                   | <b>preach</b>    | of Christ." Afterwards, I               | 1, 69/18  |
| " saith Saint Paul, "                     | <b>preach</b>    | Christ crucified, which is unto         | 1, 89/21  |
| long after) Jeronimus, a Friar            | <b>Preacher</b>  | of Ferrara, a man as                    | 1, 72/10  |
| the General Chapter of Friars             | <b>Preachers</b> | was held there, long it                 | 1, 60/9   |
| in the order of Friars                    | <b>Preachers</b> | . Of His Death. In the                  | 1, 69/20  |
| vessel and plate with other               | <b>precious</b>  | and costly utensils of household        | 1, 63/7   |
| gladly shed out His most                  | <b>precious</b>  | blood:- when the priest                 | 1, 70/22  |
| pay therefore so dear a                   | <b>precious</b>  | thing! This Life a Dream                | 1, 109/21 |
| every vein, Think on His                  | <b>precious</b>  | heart carvèd in twain, Think            | 1, 111/27 |
| near, The lover hath it                   | <b>precious</b>  | , lief and dear. So every               | 1, 116/8  |
| Eft thee redeemed with His                | <b>precious</b>  | blood? A PRAYER OF PICUS                | 1, 119/11 |
| we neither ought nor may                  | <b>prefix</b>    | ourselves any other end than            | 1, 83/19  |

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| mayest once the triumph obtain         | <b>Prepare</b>     | thyself and trim thee in                    | 1, 106/7  |
| the kingdom that bath been             | <b>prepared</b>    | for you from the forming                    | 1, 81/15  |
| great things be promised and           | <b>prepared</b>    | for them which, despising these             | 1, 92/18  |
| where he may in the                    | <b>presence</b>    | of the sovereign Godhead so                 | 1, 74/18  |
| often with his love: in                | <b>presence</b>    | for joy, in absence for                     | 1, 112/23 |
| he might therewithal The joyful        | <b>presence</b>    | of that person get On                       | 1, 114/24 |
| longeth for to be In                   | <b>presence</b>    | of his love both night                      | 1, 115/20 |
| Alone into his Lordés high             | <b>presence</b>    | , He may Thee find, O                       | 1, 122/8  |
| have sent you such a                   | <b>present</b>     | as may bear witness of                      | 1, 50/19  |
| of all them that were                  | <b>present</b>     | : which prognostication one Paulinus making | 1, 53/26  |
| that he should forsake this            | <b>present</b>     | life and leave a part                       | 1, 73/10  |
| thou once at the leastwise             | <b>present</b>     | thyself to God by prayer                    | 1, 82/20  |
| Picas answered, as in this             | <b>present</b>     | epistle appeareth; where he with            | 1, 84/4   |
| for them which, despising these        | <b>present</b>     | things, desire and long for                 | 1, 92/19  |
| wise as he would, Be                   | <b>present</b>     | with God and conversant alway               | 1, 115/29 |
| darkness of contemplation not only     | <b>presenteth</b>  | the mind to the Father                      | 1, 82/11  |
| Year, friends to send between          | <b>presents</b>    | or gifts, as the witnesses                  | 1, 50/6   |
| beginning. But commonly all those      | <b>presents</b>    | , that are used customably all              | 1, 50/9   |
| and laud of God,?Who                   | <b>preserve</b>    | you. THE LIFE OF JOHN                       | 1, 51/16  |
| of His goodness provide To             | <b>preserve</b>    | His servant from the danger                 | 1, 107/30 |
| repute it for a great                  | <b>presumption</b> | that a man should promise                   | 1, 98/27  |
| zeal to the faith and                  | <b>pretence</b>    | of religion impugn those questions          | 1, 57/3   |
| against his cunning anything openly    | <b>prevail</b>     | , they brought forth the serpentines        | 1, 56/30  |
| for to buy Upon the                    | <b>price</b>       | look thou well thee advise                  | 1, 109/16 |
| he was come to that                    | <b>prick</b>       | of perfect humility that he                 | 1, 65/21  |
| saving that the common profit          | <b>pricked</b>     | him when he considered so                   | 1, 65/27  |
| this side, and the devil               | <b>pricking</b>    | them forward on that side                   | 1, 90/24  |
| these studies when, full of            | <b>pride</b>       | and desirous of glory and                   | 1, 55/23  |
| into thine heart an holy               | <b>pride</b>       | and have disdain to take                    | 1, 80/19  |
| taketh away all occasion of            | <b>pride</b>       | . For he that is able                       | 1, 93/25  |
| warded and fenced himself against      | <b>pride</b>       | , he describeth in these words              | 1, 94/29  |
| If thou be tempt with                  | <b>pride</b>       | : think how that when He                    | 1, 104/4  |
| deed to stir thee to                   | <b>pride</b>       | , As vainglory maketh many a                | 1, 105/23 |
| servant from the danger of             | <b>pride</b>       | . And here take heed that                   | 1, 107/30 |
| Yet stood in peril lest                | <b>pride</b>       | might him depose: Well ought                | 1, 108/2  |
| very sore to have him                  | <b>priest</b>      | ) he departed to Bononie to                 | 1, 54/24  |
| portcullis against wicked spirits) the | <b>priest</b>      | demanded him whether he firmly              | 1, 70/11  |
| precious blood:- when the              | <b>priest</b>      | inquired of him these things                | 1, 70/22  |
| mind of such a noble                   | <b>prince</b>      | and the worthy virtues of                   | 1, 72/7   |
| do appertain to a noble                | <b>prince</b>      | , I have ever thought and                   | 1, 87/8   |
| world was vanquished and his           | <b>prince</b>      | cast out Which reigned before               | 1, 104/28 |
| or at the leastwise not                | <b>princely</b>    | to make the study of                        | 1, 84/6   |
| or at the leastwise not                | <b>princely</b>    | , to make the study of                      | 1, 85/23  |
| and low, well testifieth the           | <b>princes</b>     | of Italy, well witnesseth the               | 1, 71/26  |
| obtaining the favour of the            | <b>princes</b>     | , in purchasing the friendship of           | 1, 77/29  |
| with some of the great                 | <b>princes</b>     | of Italy, with whom (as                     | 1, 84/1   |
| philosophy are of estates and          | <b>princes</b>     | either utterly not to be                    | 1, 84/24  |

|  |                        |                                      |           |
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| with some of the great                 | <b>princes</b>         | of Italy, but I see                  | 1, 86/1   |
| spoken of the resurrection be          | <b>principally</b>     | understood of Christ, as Saint       | 1, 101/28 |
| vos olio habet, scitote quia           | <b>priorem</b>         | me vobis odio habuit "               | 1, 88/15  |
| old saints suffered beatings, binding, | <b>prison</b>          | , swords, and death, let us          | 1, 88/24  |
| is the root of this                    | <b>privation</b>       | or taking away of fleshly            | 1, 100/20 |
| of holy Scripture. There lieth         | <b>privily</b>         | in them a certain heavenly           | 1, 83/6   |
| and as it were with                    | <b>privy</b>           | trenches enforced to undermine him   | 1, 56/18  |
| perceived that he was by               | <b>privy</b>           | inspiration called of God unto       | 1, 72/24  |
| the secret touch of any                | <b>privy</b>           | crime. This pleasure undoubtedly far | 1, 78/24  |
| of the mind, in the                    | <b>privy</b>           | closet of the soul, with             | 1, 82/9   |
| his departing hence for to             | <b>procure</b>         | , After this valley dark, the        | 1, 114/30 |
| that purpose and appointed to          | <b>profess</b>         | himself in the order of              | 1, 69/20  |
| to seek the glory and                  | <b>profit</b>          | of Christ's Church, and so           | 1, 58/19  |
| vainglory and not for any              | <b>profit</b>          | or increase of Christ's Church       | 1, 61/15  |
| the love of God and                    | <b>profit</b>          | of His Church, without masters       | 1, 61/25  |
| the love of God and                    | <b>profit</b>          | of His Church, and that              | 1, 64/11  |
| that they might as much                | <b>profit</b>          | as if they were given                | 1, 65/23  |
| life, saving that the common           | <b>profit</b>          | pricked him when he considered       | 1, 65/27  |
| loving Him also we more                | <b>profit</b>          | ourselves, we labour less and        | 1, 66/22  |
| than to the culture and                | <b>profit</b>          | of their minds to be                 | 1, 84/27  |
| mine own to the common                 | <b>profit</b>          | which may some what savour           | 1, 86/28  |
| redound unto us might Any              | <b>profit</b>          | , but only for delight To            | 1, 103/19 |
| thinking of any reward or              | <b>profit</b>          | . The Twelve Properties we have      | 1, 112/26 |
| without any regard To any              | <b>profit</b>          | , guerdon or reward. So thou         | 1, 118/20 |
| never Trust of reward or               | <b>profit</b>          | do thee bind, But only               | 1, 118/26 |
| godly prosperous. These works, more    | <b>profitable</b>      | than large, were made in             | 1, 50/23  |
| none in your hand more                 | <b>profitable</b>      | , neither to the achieving of        | 1, 51/6   |
| he knew that it was                    | <b>profitable</b>      | to the Church and to                 | 1, 65/19  |
| pleasant to God, nothing more          | <b>profitable</b>      | to thyself, than if thy              | 1, 83/4   |
| in the entreating of some              | <b>profitable</b>      | acts and outward business. Certainly | 1, 84/18  |
| also that such disputations greatly    | <b>profited</b>        | as were exercised with a             | 1, 60/17  |
| he gave continual labour they          | <b>profited</b>        | little or naught. Of his             | 1, 61/5   |
| but he in all sciences                 | <b>profited</b>        | so excellently that which of         | 1, 61/20  |
| his ardent labour, and his             | <b>profound</b>        | erudition, of which books some       | 1, 59/20  |
| them that were present: which          | <b>prognostication</b> | one Paulinus making much of          | 1, 53/27  |
| prophet: Dirrumpamus vincula eorum et  | <b>projiciamus</b>     | a nobis jugum ipsorum —              | 1, 80/1   |
| the space of his life                  | <b>prolonged</b>       | he should have excelled (by          | 1, 72/20  |
| the devil, inasmuch as the             | <b>promise</b>         | of our Lady seemed to                | 1, 74/2   |
| presumption that a man should          | <b>promise</b>         | himself God for his inheritance      | 1, 98/27  |
| frushed with that fever, and           | <b>promised</b>        | him that he should not               | 1, 71/14  |
| again how great things be              | <b>promised</b>        | and prepared for them which          | 1, 92/18  |
| people, to whom God is                 | <b>promised</b>        | for an inheritance, ought to         | 1, 98/25  |
| man offered him great worldly          | <b>promotion</b>       | if he would go to                    | 1, 65/6   |
| be diminished for the vain             | <b>promotion</b>       | of a little popular fame             | 1, 89/17  |
| of the world make a                    | <b>proof</b>           | of his wit and his                   | 1, 56/26  |
| amiss But all well fashioned,          | <b>proper</b>          | , goodly, clean: That in his         | 1, 114/7  |
| conceit, Lace, girdle, point, or       | <b>proper</b>          | glove strait, But that if            | 1, 116/6  |

|   |                   |  |           |
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| which every man is more                 | <b>properly</b>   | to be commended than of                    | 1, 51/27  |
| they claim the reward that              | <b>properly</b>   | belongeth to virtue, if they               | 1, 52/2   |
| yet undoubtedly it pertaineth most      | <b>properly</b>   | to them whom fortune hath                  | 1, 86/12  |
| sensual affections and the brutish      | <b>properties</b> | of sundry beasts - as                      | 1, 75/29  |
| hath been done. THE TWELVE              | <b>PROPERTIES</b> | OR CONDITIONS OF A LOVER                   | 1, 112/11 |
| reward or profit. The Twelve            | <b>Properties</b> | we have at length more                     | 1, 113/1  |
| all or naught. The Second               | <b>Property</b>   | . Of his love, lo, the                     | 1, 113/17 |
| and sure delight. The Third             | <b>Property</b>   | . The third point of a                     | 1, 114/3  |
| adorn thy soul. The Fourth              | <b>Property</b>   | . If love be strong, hot                   | 1, 114/18 |
| glorious blessed sight. The Fifth       | <b>Property</b>   | . Not only a lover content                 | 1, 115/3  |
| hath for thee. The Sixth                | <b>Property</b>   | . The perfect lover longeth for            | 1, 115/18 |
| mind in heaven. The Seventh             | <b>Property</b>   | . There is no page or                      | 1, 116/1  |
| of His Church. The Eighth               | <b>Property</b>   | . A very lover above all                   | 1, 116/16 |
| of God unreverently. The Ninth          | <b>Property</b>   | . A very lover believeth in                | 1, 116/31 |
| in like wise. The Tenth                 | <b>Property</b>   | . The lover is of colour                   | 1, 117/13 |
| his heavenly love. The Eleventh         | <b>Property</b>   | . Diversely passioned is the lover's       | 1, 117/28 |
| pain and woe. The Twelfth               | <b>Property</b>   | . A very lover will his                    | 1, 118/13 |
| cry thou therefore with, the            | <b>prophet</b>    | : Dirrumpamus vincula eorum et projiciamus | 1, 79/27  |
| cry these words of the                  | <b>prophet</b>    | : Delicta juventutis meae et ignorantias   | 1, 82/24  |
| of heaven, crying with the              | <b>prophet</b>    | : Ad te Domine levavi animam               | 1, 91/25  |
| hasted." These words the                | <b>prophet</b>    | speaketh of wicked men. By                 | 1, 97/11  |
| and for that (as the                    | <b>prophet</b>    | saith) wicked men walk about               | 1, 97/18  |
| all in the blood. The                   | <b>prophet</b>    | saith not only that he                     | 1, 98/6   |
| from all pleasures, therefore the       | <b>prophet</b>    | addeth, Dominus pars hereditatis meae      | 1, 98/17  |
| for his inheritance, therefore the      | <b>prophet</b>    | putteth thereto, Tu es qui                 | 1, 98/28  |
| small simple delight, therefore the     | <b>prophet</b>    | saith seemingly, Hereditas mea praeclara   | 1, 99/18  |
| gift of God, therefor the               | <b>prophet</b>    | suingly saith, Benedicam Dominum qui       | 1, 99/26  |
| after those words of the                | <b>prophet</b>    | in another psalm : Cor meum                | 1, 100/7  |
| " And for this the                      | <b>prophet</b>    | saith here suingly, Et usque               | 1, 100/9  |
| discomfortable season. Then suingly the | <b>prophet</b>    | showeth what is the root                   | 1, 100/19 |
| or troubled." Then the                  | <b>prophet</b>    | declareth how great is the                 | 1, 101/3  |
| his soul. And also the                  | <b>prophet</b>    | more expressly declareth in the            | 1, 101/14 |
| hell." Also where the                   | <b>prophet</b>    | said that his flesh should                 | 1, 101/18 |
| soul and body, therefore the            | <b>prophet</b>    | saith, Notas mihi fecisti vies             | 1, 102/2  |
| catch, Thou must with the               | <b>prophet</b>    | stand and keep watch. The                  | 1, 105/13 |
| himself) nine hundred questions he      | <b>proposed</b>   | of divers and sundry matters               | 1, 56/1   |
| secundum misericordiam tuam memento mei | <b>propter</b>    | bonitatem tuam Domine " The                | 1, 82/26  |
| dextris est mihi ne commovear.          | <b>Propter</b>    | hoc laetatum est cor meum                  | 1, 93/14  |
| as he that so doth                      | <b>prospereth</b> | in all things, therefore it                | 1, 100/27 |
| the achieving of temperance in          | <b>prosperity</b> | , nor to the purchasing of                 | 1, 51/7   |
| adversity might oppress, which no       | <b>prosperity</b> | might enhance not the cunning              | 1, 64/17  |
| year a good continuance and             | <b>prosperous</b> | end of that lucky beginning                | 1, 50/8   |
| desire to have you godly                | <b>prosperous</b> | . These works, more profitable than        | 1, 50/23  |
| Live he in never so                     | <b>prosperous</b> | estate, He thinketh him wretched           | 1, 113/23 |
| of his high mind and                    | <b>proud</b>      | purpose, that where he thought             | 1, 57/29  |
| was able to make him                    | <b>proud</b>      | , not the knowledge of the                 | 1, 64/19  |
| than (as Horace saith) the              | <b>proud</b>      | palaces of stately lords. Wedding          | 1, 68/14  |

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| backbiters, odious to God, contumelious, | <b>proud</b>         | , stately, finders of evil things         | 1, 80/8   |
| liberty ; they cannot bear the           | <b>proud</b>         | manners of estates ; they cannot          | 1, 86/4   |
| with an holy ambition be                 | <b>proud</b>         | . " We," saith Saint                      | 1, 89/20  |
| to wit, lest he wax                      | <b>proud</b>         | of his virtue, and therefore              | 1, 93/21  |
| of God may not be                        | <b>proud</b>         | thereof but rather humbled before         | 1, 94/1   |
| received it, why art thou                | <b>proud</b>         | thereof, as though thou hadst             | 1, 94/4   |
| the gift, and eke thy                    | <b>proud</b>         | enemy, Confounded and rebukèd by          | 1, 106/3  |
| sundry beasts - as the                   | <b>proud-hearted</b> | man into a lion, the                      | 1, 75/29  |
| itself, as philosophers and divines      | <b>prove</b>         | : for if these more imperfect             | 1, 95/28  |
| leastwise do his diligence To            | <b>prove</b>         | and essay with manly defence              | 1, 107/20 |
| voice of apostles soundeth, miracles     | <b>proveth</b>       | , reason confirmeth, the world testifieth | 1, 81/1   |
| almighty God of His goodness             | <b>provide</b>       | To preserve His servant from              | 1, 107/29 |
| day, While that we busily                | <b>provide</b>       | and care For our disport                  | 1, 110/3  |
| noctem increpuerunt me renes mei.        | <b>Providebam</b>    | Dominum in conspectu meo semper           | 1, 93/12  |
| fleshly concupiscence in man, saying,    | <b>Providebam</b>    | Deum semper in conspectu meo              | 1, 100/22 |
| — for whom he had                        | <b>provided</b>      | by his testament eight years              | 1, 71/8   |
| in conspectu meo? " I                    | <b>provided</b>      | God always before my sight                | 1, 100/23 |
| O pity, our wealth aye                   | <b>providing</b>     | , goodness serving Thy servants in        | 1, 121/24 |
| to pass by the especial                  | <b>provision</b>     | and singular goodness of almighty         | 1, 58/3   |
| crown and triumph which is               | <b>provoked</b>      | to the conflict, and namely               | 1, 77/13  |
| the glass upon thy body                  | <b>prowl</b>         | , But with fair virtue to                 | 1, 114/16 |
| of John Pico upon this                   | <b>Psalm</b>         | , " Conserva Me Domine."                  | 1, 93/2   |
| ' It followeth in the                    | <b>psalm</b>         | : Funes ceciderunt mihi in praeclaris     | 1, 99/9   |
| of the prophet in another                | <b>psalm</b>         | : Cor meum et caro mea                    | 1, 100/7  |
| command me hath bid me                   | <b>publish</b>       | it. I suppose verily that                 | 1, 72/16  |
| of sin, were able to                     | <b>pull</b>          | him back into the voluptuous              | 1, 64/23  |
| in manner letted him and                 | <b>pulled</b>        | him back, wherefore Pico comforteth       | 1, 75/9   |
| together that he would be                | <b>punished</b>      | if he forsoothed that purpose             | 1, 73/4   |
| was such wise in purgatory               | <b>punished</b>      | for his negligence and his                | 1, 74/8   |
| wretchedly in everlasting fire be        | <b>punished</b>      | ? Oh the dark minds of                    | 1, 79/13  |
| able were to bear Thy                    | <b>punishment</b>    | ? The whole engine of all                 | 1, 119/22 |
| so dost Thou dispense Thy                | <b>punishment</b>    | far under our offence. More               | 1, 120/7  |
| and money desire and busily              | <b>purchase</b>      | the offices and dignities of              | 1, 65/3   |
| of this temporal death laboriously       | <b>purchase</b>      | themselves eternal death. Of whom         | 1, 90/13  |
| every meditation we should always        | <b>purchase</b>      | one virtue or other; as                   | 1, 97/2   |
| in prosperity, nor to the                | <b>purchasing</b>    | of patience in adversity, nor             | 1, 51/7   |
| human as divine. For the                 | <b>purchasing</b>    | whereof (after the manner of              | 1, 55/14  |
| favour of the princes, in                | <b>purchasing</b>    | the friendship of the company             | 1, 77/29  |
| heaven ward and the more                 | <b>purely</b>        | intend unto the contemplation of          | 1, 98/14  |
| while to the fire of                     | <b>purgatory</b>     | , there to suffer pain for                | 1, 73/18  |
| he was such wise in                      | <b>purgatory</b>     | punished for his negligence and           | 1, 74/8   |
| after the dark fire of                   | <b>purgatory</b>     | (in which venial sins be                  | 1, 74/15  |
| his high mind and proud                  | <b>purpose</b>       | , that where he thought to                | 1, 57/30  |
| every town and castle I                  | <b>purpose</b>       | to preach of Christ."                     | 1, 69/17  |
| of God, he changed that                  | <b>purpose</b>       | and appointed to profess himself          | 1, 69/19  |
| punished if he forsoothed that           | <b>purpose</b>       | which our Lord had put                    | 1, 73/5   |
| counsel in some secret godly             | <b>purpose</b>       | which he intended to take                 | 1, 75/5   |



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| upon him; but what this                | <b>purpose</b>    | should be, upon this letter            | 1, 75/6   |
| and stand against the virtuous         | <b>purpose</b>    | that thou hast taken, there            | 1, 76/25  |
| might fear thee from the               | <b>purpose</b>    | of good and virtuous living            | 1, 79/20  |
| the leaving of thy good                | <b>purpose</b>    | , shamefully begin to be a             | 1, 80/23  |
| knowledge of thy most holy             | <b>purpose</b>    | . Now to make an end                   | 1, 83/12  |
| God unto religion. Wherefore he        | <b>purposed</b>   | oftentimes to obey this inspiration    | 1, 72/25  |
| they might have ensued they            | <b>pursued</b>    | . Stop therefore thine ears, my        | 1, 91/4   |
| certes, whoso list, he may             | <b>purvey</b>     | , Though all the world would           | 1, 115/30 |
| by this false crime untruly            | <b>put</b>        | upon him by his evil                   | 1, 58/4   |
| which (as Saint Jerome saith)          | <b>put</b>        | forth their hand to poor               | 1, 63/26  |
| purpose which our Lord had             | <b>put</b>        | in his mind. And certainly             | 1, 73/5   |
| service as she list to                 | <b>put</b>        | unto them. In likewise, the            | 1, 75/22  |
| that the victory is both               | <b>put</b>        | in his own free will                   | 1, 77/17  |
| own necessity, shalt every hour        | <b>put</b>        | in thy mind; and also                  | 1, 82/30  |
| to surcease of study and               | <b>put</b>        | himself with some of the               | 1, 83/29  |
| time for me now to                     | <b>put</b>        | myself in household with some          | 1, 85/28  |
| cometh, or if it were                  | <b>put</b>        | unto us for the faith                  | 1, 97/5   |
| armour, Nor any other remedy           | <b>put</b>        | our trust, But only in                 | 1, 104/25 |
| evil, In Him let us                    | <b>put</b>        | our hope and confidence To             | 1, 104/31 |
| hand To vanquish him and               | <b>put</b>        | him unto flight: And that              | 1, 105/18 |
| In time of battle so                   | <b>put</b>        | thyself in preace As though            | 1, 105/30 |
| was in His sepulchre nothing           | <b>putrefied</b>  | . Forasmuch, then, as the way          | 1, 101/32 |
| his inheritance, therefore the prophet | <b>putteth</b>    | thereto, Tu es qui restitues           | 1, 98/28  |
| the old obscure philosophy of          | <b>Pythagoras</b> | , Trismegistus, and Orpheus, and many  | 1, 56/6   |
| eyes: Oportet magis Deo placere        | <b>quam</b>       | hominibus?" We must rather             | 1, 80/15  |
| in this wise : Gaudete, fraters,       | <b>quando</b>     | in tentationes varies incideritis,?"   | 1, 77/9   |
| sister, I suppose of the               | <b>quantity</b>   | there cometh none in your              | 1, 51/5   |
| nor be deceived : Cor impii            | <b>quasi</b>      | mare fervens quod quiescere non        | 1, 79/5   |
| other credible persons that the        | <b>Queen</b>      | of heaven came to him                  | 1, 71/12  |
| of all, The flame to                   | <b>quench</b>     | of all sinful desire And               | 1, 122/3  |
| merces, ut videamus Deum, et           | <b>quern</b>      | misisti Jesum Christum? " This         | 1, 102/15 |
| raise against himself) nine hundred    | <b>questions</b>  | he proposed of divers and              | 1, 55/26  |
| also unheard of. All which             | <b>questions</b>  | in open places (that they              | 1, 56/9   |
| thirteen of his nine hundred           | <b>questions</b>  | , suspect of heresy. Then joined       | 1, 57/1   |
| pretence of religion impugn those      | <b>questions</b>  | as new things and with                 | 1, 57/4   |
| they erudition and learning?which      | <b>questions</b>  | notwithstanding, before that, not a    | 1, 57/7   |
| a defence for those thirteen           | <b>questions</b>  | , a work of great erudition            | 1, 57/10  |
| defence received, and the thirteen     | <b>questions</b>  | duly by deliberation examined, our     | 1, 57/19  |
| which the whole nine hundred           | <b>questions</b>  | with their conclusions were contained  | 1, 57/23  |
| doctrine, some for to move             | <b>questions</b>  | and dispute, some (that were           | 1, 58/29  |
| It is written : Nolite timere          | <b>qui</b>        | corpus possunt occidere, sed qui       | 1, 91/14  |
| qui corpus possunt occidere, sed       | <b>qui</b>        | animam potest mittere in gehennam      | 1, 91/15  |
| me inimici mei. Etenim universi        | <b>qui</b>        | sperant in to non confundentur         | 1, 91/27  |
| bonorum meorum non eges. Sanctis       | <b>qui</b>        | Bunt in terra ejus mirificavit         | 1, 93/5   |
| et calicis mei: to es                  | <b>qui</b>        | restitues hereditatem meam mihi. Funes | 1, 93/9   |
| praeclara est mihi. Benedicam Dominum  | <b>qui</b>        | tribuit mihi intellectum : insuper et  | 1, 93/11  |
| God art Thou." Sanctis                 | <b>qui</b>        | sunt in terra ejus mirificavit         | 1, 96/16  |

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| prophet putteth thereto, Tu es           | <b>qui</b>       | restitues hereditatem meam mihi? "      | 1, 99/1   |
| prophet suingly saith, Benedicam Dominum | <b>qui</b>       | tribuit mihi intellectum - that         | 1, 100/1  |
| mundus vos olio habet, scitote           | <b>quia</b>      | priorem me vobis odio habuit            | 1, 88/15  |
| veritate tua, et doce me:                | <b>quia</b>      | to es Deus Salvator meus                | 1, 91/30  |
| reds, his eyes grey and                  | <b>quick</b>     | of look, his teeth white                | 1, 54/7   |
| of truth. He was very                    | <b>quick</b>     | , wise, and subtle in disputations      | 1, 60/3   |
| them a certain heavenly strength,        | <b>quick</b>     | and effectual, which with a             | 1, 83/6   |
| His blessed body wurchte, The            | <b>quick</b>     | relics, the ministers of His            | 1, 116/15 |
| those words of the apostle :             | <b>Quid</b>      | habes quod non accepisti?? "            | 1, 94/2   |
| impii quasi mare fervens quod            | <b>quiescere</b> | non potest,— `` The                     | 1, 79/5   |
| that he might the more                   | <b>quietly</b>   | give himself to study and               | 1, 65/9   |
| Cor impii quasi mare fervens             | <b>quod</b>      | quiescere non potest,— ``               | 1, 79/5   |
| of the apostle : Quid habes              | <b>quod</b>      | non accepisti?? " What hast             | 1, 94/3   |
| Domine." Conserva me Domine              | <b>quoniam</b>   | speravi in te. Dixi Domino              | 1, 93/3   |
| Domino: Deus meus es Tu,                 | <b>quoniam</b>   | bonorum meorum non eges. Sanctis        | 1, 93/4   |
| Dominum in conspectu meo semper,         | <b>quoniam</b>   | a dextris est mihi ne                   | 1, 93/13  |
| caro mea requiescet in spe.              | <b>Quoniam</b>   | non derelinques animam meam in          | 1, 93/15  |
| when we remember our virtue.             | <b>Quoniam</b>   | speravi in te? " For                    | 1, 94/10  |
| state of a righteous man.                | <b>Quoniam</b>   | bonorum meorum non eges? "              | 1, 95/22  |
| he addeth the cause, saying,             | <b>Quoniam</b>   | non derelinques animam meam in          | 1, 101/17 |
| justice from the crooked and             | <b>ragged</b>    | path of voluptuous living. The          | 1, 59/9   |
| how great envy he should                 | <b>raise</b>     | against himself) nine hundred questions | 1, 55/26  |
| as men deemed, was specially             | <b>raised</b>    | against him for this cause              | 1, 56/21  |
| keep himself upright, that he            | <b>ran</b>       | not in perpetual infamy and             | 1, 57/31  |
| glutton into a swine, the                | <b>ravenous</b>  | extortioner into a wolf, the            | 1, 76/2   |
| thine handes and forbear The             | <b>ravin</b>     | of anything : remember then How         | 1, 104/2  |
| each to other, like the                  | <b>raving</b>    | of Bedlam people. Nor they              | 1, 90/19  |
| His most especial vessel chose,          | <b>Ravished</b>  | into the third heaven above             | 1, 108/1  |
| worthy and digne to be                   | <b>read</b>      | and often to be had                     | 1, 49/10  |
| be hid. We have oftentimes               | <b>read</b>      | that such unknown and strange           | 1, 53/16  |
| verses which he heard once               | <b>read</b>      | he would again both forward             | 1, 54/15  |
| that it should not be                    | <b>read</b>      | . And so was the reading                | 1, 57/28  |
| with how marvellous celerity he          | <b>read</b>      | them over and wrote out                 | 1, 59/22  |
| hath done nothing else but               | <b>read</b>      | them. Of these newer divines            | 1, 59/26  |
| of philosophy; some man hath             | <b>read</b>      | the inventions of the old               | 1, 61/12  |
| nor night to turn and                    | <b>read</b>      | the volumes of holy Scripture           | 1, 83/5   |
| for His name. For we                     | <b>read</b>      | in the gospel of Luke                   | 1, 88/8   |
| because we will hold the                 | <b>reader</b>    | no longer in hand, we                   | 1, 61/7   |
| power transformeth and changeth the      | <b>reader's</b>  | mind into the love of                   | 1, 83/8   |
| read. And so was the                     | <b>reading</b>   | thereof forbidden. Lo, this end         | 1, 57/28  |
| find matter enough in the                | <b>reading</b>   | of holy Scripture, which that           | 1, 83/1   |
| marvellously swift and of so             | <b>ready</b>     | a wit that the verses                   | 1, 54/14  |
| give that he had himself                 | <b>ready</b>     | , he wrote over to one                  | 1, 63/12  |
| after death heaven is made               | <b>ready</b>     | for him. Et caro mea                    | 1, 101/7  |
| again, For if thou be                    | <b>ready</b>     | the devil will thee fear                | 1, 106/9  |
| in his voyage against the                | <b>realm</b>     | of Naples, hearing of the               | 1, 72/1   |
| against death and by natural             | <b>reason</b>    | to show him why it                      | 1, 70/28  |

|   |                   |                                       |           |
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| the noble use of his                    | <b>reason</b>     | and incline unto sensuality and       | 1, 75/25  |
| of apostles soundeth, miracles proveth, | <b>reason</b>     | confirmeth, the world testifieth, the | 1, 81/2   |
| of nature, what thing very              | <b>reason</b>     | , what thing our Lord Himself         | 1, 81/21  |
| life of evil men forsake                | <b>reason</b>     | , which standeth all in the           | 1, 98/4   |
| a man oftentimes intendeth after        | <b>reason</b>     | to serve God, and, that               | 1, 100/4  |
| and very, amiable: Thirdly, of          | <b>reason</b>     | be we serviceable Without the         | 1, 119/2  |
| us from the figure of                   | <b>reasonable</b> | men into the likeness of              | 1, 75/26  |
| how God hath made thee                  | <b>reasonable</b> | Like unto His image and               | 1, 110/26 |
| extol, His flesh was suffered           | <b>rebel</b>      | against his soul: This did            | 1, 107/28 |
| appetite of his confusion and           | <b>rebuke</b>     | whom they argue with : which          | 1, 60/25  |
| it was his dishonesty and               | <b>rebuke</b>     | when it was reported (were            | 1, 67/4   |
| delivered into the passions of          | <b>rebuke</b>     | and to a reprovable sense             | 1, 80/4   |
| and in manner to my                     | <b>rebuke</b>     | and shame, have I so                  | 1, 84/16  |
| manner) descanted thereof to his        | <b>rebuke</b>     | , as them thought, but, as            | 1, 87/16  |
| worship be showed in our                | <b>rebuke</b>     | . And if we suffer of                 | 1, 88/13  |
| two thievès threst With all             | <b>rebuke</b>     | and shame : yet from his              | 1, 104/12 |
| Shall a man then be                     | <b>rebuked</b>    | because that he desireth and          | 1, 85/16  |
| thing is great. O happy                 | <b>rebukes</b>    | , which make sure that neither        | 1, 89/15  |
| us, my son, love these                  | <b>rebukes</b>    | , and only of the ignominy            | 1, 89/18  |
| thy proud enemy, Confounded and         | <b>rebukèd</b>    | by thy battle, Shall thee             | 1, 106/4  |
| would require you gladly to             | <b>receive</b>    | , ne were it that they                | 1, 51/10  |
| to God cannot but joyously              | <b>receive</b>    | anything that meanly soundeth either  | 1, 51/14  |
| with more labour and difficulty         | <b>receive</b>    | it, more fast and surely              | 1, 54/20  |
| and sold) himself refused to            | <b>receive</b>    | them when two kings offered           | 1, 65/5   |
| him and desired him to                  | <b>receive</b>    | his account of such money             | 1, 67/10  |
| he gave up the ghost                    | <b>receive</b>    | his full draught of love              | 1, 70/8   |
| evil? Let us rather gladly              | <b>receive</b>    | these evil words, and if              | 1, 88/22  |
| as much honour as he                    | <b>received</b>   | , and we shall speak of               | 1, 51/24  |
| mother, holy Church. Which defence      | <b>received</b>   | , and the thirteen questions duly     | 1, 57/19  |
| with equal study hath so                | <b>received</b>   | that they might seem by               | 1, 61/17  |
| And all that ever he                    | <b>received</b>   | of this bargain, partly he            | 1, 63/4   |
| he had in many years                    | <b>received</b>   | of him: and brought forth             | 1, 67/11  |
| her the life which he                   | <b>received</b>   | of her. Of his Behaviour              | 1, 70/3   |
| Life. After that he had                 | <b>received</b>   | the holy Body of our                  | 1, 70/5   |
| with very loving words he               | <b>received</b>   | , thanked, and kissed. The executor   | 1, 71/18  |
| turn as many men as                     | <b>received</b>   | it into divers likeness and           | 1, 75/19  |
| the reward of His virtue                | <b>received</b>   | the opprobrious death of the          | 1, 89/2   |
| thou that thou hast not                 | <b>received</b>   | ?" And if thou hast                   | 1, 94/3   |
| " And if thou hast                      | <b>received</b>   | it, why art thou proud                | 1, 94/4   |
| as though thou hadst not                | <b>received</b>   | it? Two words, then, be               | 1, 94/5   |
| Many a benefit hast thou                | <b>received</b>   | of His: Though thou have              | 1, 111/16 |
| by and by, as in                        | <b>receiving</b>  | his glorious estate immediately after | 1, 101/11 |
| of men, and no man                      | <b>recketh</b>    | whether God like him or               | 1, 81/11  |
| brought forth his books of              | <b>reckoning</b>  | . Pico answered him in this           | 1, 67/12  |
| of their followers? By this             | <b>reckoning</b>  | it is a thing either                  | 1, 85/22  |
| buy a trifle, O childish                | <b>reckoning</b>  | , And pay therefore so dear           | 1, 109/20 |
| any servant, ye will yourself           | <b>record</b>     | , Should stand in better condition    | 1, 103/12 |

|                                       |                   |  |           |
|---------------------------------------|-------------------|--|-----------|
| the cities and people, well           | <b>recordeth</b>  | the great benignity and singular         | 1, 71/26  |
| on the rood Eft thee                  | <b>redeemèd</b>   | with His precious blood? A               | 1, 119/11 |
| In the year of our                    | <b>Redemption</b> | , 1494, when he had fulfilled            | 1, 69/22  |
| July, the year of our                 | <b>Redemption</b> | , MCCCCIxxxii The Interpretation of John | 1, 92/29  |
| twain, Think how for thy              | <b>redemption</b> | all was wrought: Let Him                 | 1, 112/1  |
| not judge How that thereby            | <b>redound</b>    | unto us might Any profit                 | 1, 103/18 |
| colour white intermingled with comely | <b>reds</b>       | , his eyes grey and quick                | 1, 54/6   |
| whereto they draw, whereto they       | <b>refer</b>      | their studies, their works, and          | 1, 90/15  |
| forsook his accustomed vice and       | <b>reformed</b>   | his conditions. The words that           | 1, 68/2   |
| with a marvellous fragrant odour,     | <b>refreshing</b> | all his members that were                | 1, 71/13  |
| to gather riches but to               | <b>refuse</b>     | them. Of the despising of                | 1, 65/12  |
| help if thou do not                   | <b>refuse</b>     | : If other have stand or                 | 1, 112/8  |
| commonly bought and sold) himself     | <b>refused</b>    | to receive them when two                 | 1, 65/5   |
| account it for nothing, but           | <b>regard</b>     | only the judgment of God                 | 1, 91/7   |
| for angel never would endure.         | <b>Regard</b>     | , O man, thine excellent nature          | 1, 111/3  |
| For very love, without any            | <b>regard</b>     | To any profit, guerdon or                | 1, 118/19 |
| therefore, as I can, briefly          | <b>rehearse</b>   | you his whole life: at                   | 1, 52/24  |
| great wonder of the hearers           | <b>rehearse</b>   | , and over that would hold               | 1, 54/17  |
| in a sermon which he                  | <b>rehearsed</b>  | in the chief church of                   | 1, 72/11  |
| we shall speak of himself,            | <b>rehearsing</b> | in part his learning and                 | 1, 51/25  |
| as though neither God might           | <b>reign</b>      | nor those heavenly citizens live         | 1, 78/12  |
| of wretchedness, that we may          | <b>reign</b>      | in that heavenly country with            | 1, 97/8   |
| his prince cast out Which             | <b>reigned</b>    | before in all the earth                  | 1, 104/29 |
| renes mei - " My                      | <b>reins</b>      | (or kidney) hath chidden me              | 1, 100/12 |
| that is to say, my                    | <b>reins</b>      | , in which is wont to                    | 1, 100/13 |
| behold how all the audience           | <b>rejoiced</b>   | to hear him, for it                      | 1, 60/13  |
| lief and dear. So every               | <b>relic</b>      | , image or picture That doth             | 1, 116/9  |
| blessed body wurch, The quick         | <b>relics</b>     | , the ministers of His Church            | 1, 116/15 |
| as by a faithful messenger            | <b>relieve</b>    | the necessity and misery of              | 1, 63/20  |
| the faith and pretence of             | <b>religion</b>   | impugn those questions as new            | 1, 57/3   |
| inspiration called of God unto        | <b>religion</b>   | . Wherefore he purposed oftentimes to    | 1, 72/25  |
| or thinking haply that the            | <b>religion</b>   | had no need of him                       | 1, 73/1   |
| labour goeth, the goodness doth       | <b>remain</b>     | : If thou do evil with                   | 1, 109/8  |
| shalt have two specially effectual    | <b>remedies</b>   | against the world and the                | 1, 81/24  |
| all medicines and overcame all        | <b>remedy</b>     | , and compelled him within three         | 1, 70/2   |
| espiritual armour, Nor any other      | <b>remedy</b>     | put our trust, But only                  | 1, 104/25 |
| of brutish and unreasonable beasts.   | <b>Remember</b>   | also that of these evil                  | 1, 77/6   |
| God than men." And                    | <b>remember</b>   | these words of Saint Paul                | 1, 80/16  |
| whether I shall say, to               | <b>remember</b>   | or to sorrow, to marvel                  | 1, 80/26  |
| my youth and mine ignorances          | <b>remember</b>   | not, good Lord; but after                | 1, 82/27  |
| mercy, Lord, for Thy goodness         | <b>remember</b>   | me." What thou shalt                     | 1, 82/28  |
| trust all the day."                   | <b>Remember</b>   | also, my son, that the                   | 1, 92/6   |
| the death lieth at hand.              | <b>Remember</b>   | that all the time of                     | 1, 92/7   |
| yet less than a moment.               | <b>Remember</b>   | how cursed our old enemy                 | 1, 92/9   |
| as we would wish them.                | <b>Remember</b>   | again how great things be                | 1, 92/17  |
| me, Lord," when we                    | <b>remember</b>   | our vice; that other, Conserva           | 1, 94/7   |
| good Lord," when we                   | <b>remember</b>   | our virtue. Quoniam speravi in           | 1, 94/9   |

|                                     |                    |                                      |           |
|-------------------------------------|--------------------|--------------------------------------|-----------|
| and such other when we              | <b>remember</b>    | , we should evermore take heed       | 1, 96/30  |
| blood, nor I shall not              | <b>remember</b>    | their names." He saith               | 1, 98/1   |
| also that he would not              | <b>remember</b>    | their names, that is to              | 1, 98/8   |
| bond and thrall, Let him            | <b>remember</b>    | that choose what may he              | 1, 102/25 |
| If thou pain thy taste :            | <b>remember</b>    | therewithal How Christ for thee      | 1, 103/27 |
| forbear The ravin of anything :     | <b>remember</b>    | then How His innocent handès         | 1, 104/2  |
| some part. The Fifth Rule.          | <b>Remember</b>    | well that we in no                   | 1, 104/23 |
| thou thee bear That thou            | <b>remember</b>    | and have ever in memory              | 1, 106/11 |
| be tempted, despair thee nothing:   | <b>Remember</b>    | the glorious apostle Saint Paul      | 1, 107/25 |
| Nature and Dignity of Man.          | <b>Remember</b>    | how God hath made thee               | 1, 110/26 |
| by himself. He, then, which         | <b>remembereth</b> | that he attained his virtue          | 1, 93/29  |
| taking be oftentimes slow in        | <b>remembering</b> | , and they that with more            | 1, 54/19  |
| would hold it in sure               | <b>remembrance</b> | ; which in other folks wont          | 1, 54/17  |
| his own flesh in the                | <b>remembrance</b> | of that great benefit and            | 1, 64/2   |
| set unto God In thy                 | <b>remembrance</b> | this imprint and grave: As           | 1, 113/11 |
| To have Him continually in          | <b>remembrance</b> | , With him in prayer and             | 1, 117/22 |
| diligence in study is anything      | <b>remitted</b>    | or slackened, I give you             | 1, 87/3   |
| Should him delight, or anything     | <b>remove</b>      | His ardent mind from God             | 1, 117/26 |
| for nothing. But in the             | <b>renaying</b>    | of this shadow of glory              | 1, 65/15  |
| usque ad noctem increpauerunt me    | <b>renes</b>       | mei. Providebam Dominum in conspectu | 1, 93/12  |
| usque ad noctem increpauerunt me    | <b>renes</b>       | mei - " My reins                     | 1, 100/11 |
| days to satisfy nature and          | <b>repay</b>       | her the life which he                | 1, 70/3   |
| and rebuke when it was              | <b>reported</b>    | (were it true or false               | 1, 67/4   |
| and namely those days which         | <b>represent</b>   | unto us the passion and              | 1, 63/28  |
| Against vainglory, the mother of    | <b>reprief</b>     | , The very crop and root             | 1, 108/4  |
| meanly soundeth either to the       | <b>reproach</b>    | of vice, commendation of virtue      | 1, 51/15  |
| therefore happy because this false  | <b>reproof</b>     | is worshipful and glorious unto      | 1, 88/2   |
| worthy to suffer wrong and          | <b>reproof</b>     | for His sake. Let us                 | 1, 88/11  |
| living well) all shame and          | <b>reproof</b>     | , if folk backbite us and            | 1, 88/20  |
| only of the ignominy and            | <b>reproof</b>     | of our Lord's cross let              | 1, 89/19  |
| of rebuke and to a                  | <b>reprovable</b>  | sense, to do those things            | 1, 80/5   |
| of them that are lion               | <b>reprovable</b>  | . Notwithstanding, my son, I call    | 1, 88/1   |
| folly and rudeness to be            | <b>reproved</b>    | . Which defence, and all other       | 1, 57/16  |
| commendation it is to be            | <b>reproved</b>    | of them that are lion                | 1, 87/28  |
| they shall bring forth words        | <b>repugnant</b>   | in themselves and contrary each      | 1, 90/18  |
| yet sensuality and the flesh        | <b>repugneth</b>   | , then is a man perfect              | 1, 100/5  |
| sayings of wise men they            | <b>repute</b>      | for japes and very fables            | 1, 85/2   |
| themselves, which (as Horace saith) | <b>repute</b>      | themselves kings of kings ; they     | 1, 86/3   |
| that some man might haply           | <b>repute</b>      | it for a great presumption           | 1, 98/26  |
| that is to say, I                   | <b>repute</b>      | it noble, and all other              | 1, 99/22  |
| in respect of it I                  | <b>repute</b>      | (as Saint Paul saith) for            | 1, 99/22  |
| and beardless, he was both          | <b>reputed</b>     | , and was indeed, both a             | 1, 55/19  |
| and all earthly glory he            | <b>reputed</b>     | utterly for nothing. But in          | 1, 65/14  |
| an apostle's dignity : to be        | <b>reputed</b>     | digne afore God, to be               | 1, 88/7   |
| living, that is very wisdom,        | <b>reputeth</b>    | for madness, consider then how       | 1, 89/27  |
| thereto; but at the instant         | <b>request</b>     | of the Duke, which very              | 1, 60/11  |
| these two things in our             | <b>requests</b>    | , that is to wit, that               | 1, 94/14  |

|  |                     |   |           |
|--|---------------------|---|-----------|
| mea, insuper et caro mea               | <b>requiescet</b>   | in spe. Quoniam non derelinques         | 1, 93/15  |
| for him. Et caro mea                   | <b>requiescet</b>   | in spe? " And my                        | 1, 101/9  |
| heavenly felicity : whichworks I would | <b>require</b>      | you gladly to receive, ne               | 1, 51/9   |
| is to wit, that we                     | <b>require</b>      | nothing but that which is               | 1, 94/14  |
| for us, and that we                    | <b>require</b>      | it ardently with a sure                 | 1, 94/15  |
| though the thing that we               | <b>require</b>      | be good yet we ask                      | 1, 94/24  |
| lowly reverence ; Oft should we        | <b>require</b>      | with all our diligence With             | 1, 105/3  |
| the worthy virtues of Picus            | <b>required</b>     | . Of the State of his                   | 1, 72/7   |
| fiery dart, Our Saviour Christ         | <b>resemble</b>     | in some part. The Fifth                 | 1, 104/21 |
| with good devotion How thou            | <b>resemblest</b>   | Christ : as with sour potion            | 1, 103/26 |
| appointed himself to spend the         | <b>residue</b>      | of his life, saving that                | 1, 65/26  |
| war and strive, By the                 | <b>resistance</b>   | of any sinful motion, Against           | 1, 103/23 |
| apply. For oft thou shaft,             | <b>resisting</b>    | valiantly The fiendès might and         | 1, 104/19 |
| of his Virtue and the                  | <b>Resort</b>       | unto him Therefore. Hereupon shortly    | 1, 58/23  |
| time that he may once                  | <b>resort</b>       | Unto that blessed, joyful, heavenly     | 1, 113/28 |
| number of the most cunning)            | <b>resorted</b>     | busily unto him as to                   | 1, 58/28  |
| that I am nothing in                   | <b>respect</b>      | of Thee, I wot well                     | 1, 99/4   |
| and all other things in                | <b>respect</b>      | of it I repute (as                      | 1, 99/22  |
| might lead his life in                 | <b>rest</b>         | and peace, well considering what        | 1, 62/23  |
| content with my books and              | <b>rest</b>         | , of a child have learned               | 1, 78/4   |
| stormy sea, that may not               | <b>rest</b>         | ." There is to him                      | 1, 79/6   |
| continually this pleasant ease and     | <b>rest</b>         | , seeking none a outward thing          | 1, 85/19  |
| pleasure of my books, the              | <b>rest</b>         | and peace of my mind                    | 1, 86/22  |
| can set their heart at                 | <b>rest</b>         | , and for that (as the                  | 1, 97/17  |
| " And my flesh shall                   | <b>rest</b>         | in hope," that is                       | 1, 101/10 |
| said that his flesh should             | <b>rest</b>         | in hope, he showeth the                 | 1, 101/19 |
| is, what honour, peace and             | <b>rest</b>         | In glorious victory, triumph and        | 1, 107/21 |
| his love liketh in him                 | <b>rest</b>         | With inward gladness of pleasant        | 1, 118/8  |
| after the death, yet it                | <b>resteth</b>      | in the sepulchre with this              | 1, 101/12 |
| calicis mei: to es qui                 | <b>restitues</b>    | hereditatem meam mihi. Funes ceciderunt | 1, 93/9   |
| putteth thereto, Tu es qui             | <b>restitues</b>    | hereditatem meam mihi? " Thou           | 1, 99/1   |
| Lord, art He that shall                | <b>restore</b>      | mine inheritance unto me,"              | 1, 99/2   |
| shape may we never be                  | <b>restored</b>     | to our own likeness again               | 1, 76/4   |
| way, thou must him not                 | <b>restrain</b>     | : The evil then in thy                  | 1, 109/11 |
| and the cause of our                   | <b>resurrection</b> | , therefore these words that we         | 1, 101/27 |
| we have spoken of the                  | <b>resurrection</b> | be principally understood of Christ     | 1, 101/28 |
| his table, howbeit somewhat yet        | <b>retaining</b>    | of the old plenty in                    | 1, 63/9   |
| thou mayest their company and,         | <b>returning</b>    | to thyself, oftentimes secretly pray    | 1, 91/23  |
| and care For our disport,              | <b>revel</b>        | , mirth and play, For pleasant          | 1, 110/4  |
| meditation wake, While other play,     | <b>revel</b>        | , sing, and dance: None earthly         | 1, 117/24 |
| His perfect being, Lest such           | <b>revelation</b>   | should his heart extol, His             | 1, 107/27 |
| be all honour and lowly                | <b>reverence</b>    | ; Oft should we require with            | 1, 105/2  |
| it in love, honour and                 | <b>reverence</b>    | And specially give them pre-            | 1, 116/12 |
| judge his lover ought, So              | <b>reverence</b>    | , worship, honour and magnify, That     | 1, 117/8  |
| possessions : for honour is the        | <b>reward</b>       | of virtue. And how may                  | 1, 52/1   |
| how may they claim the                 | <b>reward</b>       | that properly belongeth to virtue       | 1, 52/2   |
| lack the virtue that the               | <b>reward</b>       | belongeth to ? Then, if themselves      | 1, 52/3   |

|  |                  |                                       |           |
|--|------------------|---------------------------------------|-----------|
| own free will and the                  | <b>reward</b>    | of the victory shall be               | 1, 77/17  |
| we go from labour to                   | <b>reward</b>    | , than where we go from               | 1, 78/20  |
| this momentary life, to the            | <b>reward</b>    | of eternal felicity, since we         | 1, 83/18  |
| we do for hire or                      | <b>reward</b>    | . Then he maketh philosophy mercenary | 1, 84/8   |
| truth itself) affirmeth that our       | <b>reward</b>    | shall be plenteous in heaven          | 1, 88/5   |
| left us none hope of                   | <b>reward</b>    | . If men for thy good                 | 1, 88/28  |
| unlike Him, Which for the              | <b>reward</b>    | of His virtue received the            | 1, 89/1   |
| yet it loseth, of the                  | <b>reward</b>    | ; which reward while it beginneth     | 1, 89/12  |
| loseth, of the reward; which           | <b>reward</b>    | while it beginneth to be              | 1, 89/13  |
| of vainglory, nor our eternal          | <b>reward</b>    | be diminished for the vain            | 1, 89/17  |
| " This is all our                      | <b>reward</b>    | , that we may behold God              | 1, 102/16 |
| hast sent " : to which                 | <b>reward</b>    | He bring us That sitteth              | 1, 102/17 |
| Void of all virtue : the               | <b>reward</b>    | when we die Is nought                 | 1, 103/4  |
| lest we departen hence. Eternal        | <b>Reward</b>    | , Eternal Pain. Thou seest this       | 1, 110/17 |
| love, nothing thinking of any          | <b>reward</b>    | or profit. The Twelve Properties      | 1, 112/26 |
| To any profit, guerdon or              | <b>reward</b>    | . So thou likewise that hast          | 1, 118/20 |
| that thereto never Trust of            | <b>reward</b>    | or profit do thee bind                | 1, 118/26 |
| justice; For as Thou dost              | <b>rewardès</b>  | us devise Above our merit             | 1, 120/5  |
| this world was, both to                | <b>rich</b>      | and poor, high and low                | 1, 71/25  |
| is very hard for a                     | <b>rich</b>      | man to enter the kingdom              | 1, 81/6   |
| fame, his excellent learning, great    | <b>riches</b>    | and noble kindred, set many           | 1, 58/12  |
| ward may appear and his                | <b>riches</b>    | given out to poor folk                | 1, 62/16  |
| neither desired worship nor worldly    | <b>riches</b>    | , but rather set them at              | 1, 65/8   |
| was no praise to gather                | <b>riches</b>    | but to refuse them. Of                | 1, 65/12  |
| his Liberality and Contempt of         | <b>Riches</b>    | . Liberality only in him passed       | 1, 66/26  |
| should not all utterly despise         | <b>riches</b>    | , showing him that it was             | 1, 67/3   |
| after the heaping up of                | <b>riches</b>    | ? And if this be true                 | 1, 81/8   |
| us down; how deadly these              | <b>riches</b>    | which the more they feed              | 1, 92/14  |
| hour Shall us bereave wealth,          | <b>riches</b>    | and honour: And bring us              | 1, 108/10 |
| had in memory. Unto his                | <b>right</b>     | entirely beloved sister in Christ     | 1, 50/1   |
| to whom (though they were              | <b>right</b>     | excellent) he gave again as           | 1, 51/23  |
| book, no slender thing to              | <b>right</b>     | cunning and perfect doctors. %        | 1, 55/8   |
| and to all folk (except                | <b>right</b>     | few special excellent men) before     | 1, 56/7   |
| " He is on my                          | <b>right</b>     | hand that I be not                    | 1, 101/2  |
| joy shall be on Thy                    | <b>right</b>     | hand for ever " ;?he                  | 1, 102/11 |
| he saith ' on Thy                      | <b>right</b>     | hand ' because that our               | 1, 102/12 |
| sitteth in heaven on the               | <b>right</b>     | hand of His Father's majesty          | 1, 102/14 |
| passion ; then were it no              | <b>right</b>     | That any servant, ye will             | 1, 103/11 |
| in the person of a                     | <b>righteous</b> | man of his estate, beginneth          | 1, 93/22  |
| All the estate of a                    | <b>righteous</b> | man standeth in these words           | 1, 95/1   |
| all the state of a                     | <b>righteous</b> | man. Quoniam bonorum meorum non       | 1, 95/21  |
| unto me.' Let a                        | <b>righteous</b> | man then consider how great           | 1, 99/7   |
| spilt. In strait balance of            | <b>rigorous</b>  | judgment If Thou shouldst our         | 1, 119/20 |
| back his mind, flowing in              | <b>riot</b>      | , and turned it to Christ             | 1, 58/16  |
| him, but all things as                 | <b>ripe</b>      | as though he had all                  | 1, 59/28  |
| servants occasion of deceit and        | <b>robbery</b>   | . Nevertheless, that mind of his      | 1, 67/6   |
| Mind, and Vainglorious Disputations at | <b>Rome</b>      | . Now had he been seven               | 1, 55/21  |

|                                     |                  |  |           |
|-------------------------------------|------------------|--|-----------|
| of God) he went to                  | <b>Rome</b>      | , and there (coveting to make              | 1, 55/24  |
| this cause he tarried at            | <b>Rome</b>      | an whole year, in all                      | 1, 56/15  |
| Florence, intending from thence to  | <b>Rome</b>      | and so forth in his                        | 1, 72/1   |
| thee made, and on the               | <b>rood</b>      | Eft thee redeemed with His                 | 1, 119/10 |
| prophet showeth what is the         | <b>root</b>      | of this privation or taking                | 1, 100/20 |
| reprief, The very crop and          | <b>root</b>      | of all mischief. Against this              | 1, 108/5  |
| and divided by cords or             | <b>ropes</b>     | . These words, then, ‘ the                 | 1, 99/13  |
| These words, then, ‘ the            | <b>ropes</b>     | or cords have fallen to                    | 1, 99/13  |
| after again with great strength     | <b>rose</b>      | up into God. In the                        | 1, 69/10  |
| and was the first that              | <b>rose</b>      | again and the cause of                     | 1, 101/26 |
| the perfect figure of that          | <b>round</b>     | circle or garland ; and that               | 1, 53/10  |
| that his excellent name should      | <b>round</b>     | about the circle of this                   | 1, 53/11  |
| on length with a continual          | <b>row</b>       | and number of words. If                    | 1, 82/16  |
| and excellent virtue though my      | <b>rude</b>      | learning be far unable sufficiently        | 1, 52/20  |
| of their concupiscence, But like    | <b>rude</b>      | beasts unadvisedly Lacking discretion they | 1, 107/12 |
| them were of folly and              | <b>rudeness</b>  | to be reprovèd. Which defence              | 1, 57/16  |
| to astart, With whom me             | <b>rueth</b>     | so longe to have be                        | 1, 122/1  |
| Study in Humanity. Under the        | <b>rule</b>      | and governance of his mother               | 1, 54/10  |
| the charge and business of          | <b>rule</b>      | or lordship set aside, he                  | 1, 62/23  |
| grief, and pain. The Second         | <b>Rule</b>      | . Think in this wretched worldès           | 1, 102/28 |
| and pain perpetually. The Third     | <b>Rule</b>      | . Consider well that folly it              | 1, 103/6  |
| than his lord. The Fourth           | <b>Rule</b>      | . Think how that we not                    | 1, 103/14 |
| in some part. The Fifth             | <b>Rule</b>      | . Remember well that we in                 | 1, 104/22 |
| His holy saints. The Sixth          | <b>Rule</b>      | . One sin vanquished, look thou            | 1, 105/6  |
| and keep watch. The Seventh         | <b>Rule</b>      | . Enforce thyself not only for             | 1, 105/14 |
| all goodness is. The Eighth         | <b>Rule</b>      | . In time of battle so                     | 1, 105/29 |
| in battle victory. The Ninth        | <b>Rule</b>      | . If thou think thyself well               | 1, 106/13 |
| shall perish therein. The Tenth     | <b>Rule</b>      | . In all temptation withstand the          | 1, 106/21 |
| more and more. The Eleventh         | <b>Rule</b>      | . Though in the time of                    | 1, 107/1  |
| triumph and conquest. The Twelfth   | <b>Rule</b>      | . Though thou be tempted, despair          | 1, 107/23 |
| before his eyes as a                | <b>ruler</b>     | of all his works, and                      | 1, 100/24 |
| prayeth for us. Amen. TWELVE        | <b>RULES</b>     | OF JOHN PICUS EARL OF                      | 1, 102/19 |
| the Third of that name,             | <b>ruling</b>    | the Empire, this noble man                 | 1, 52/32  |
| tossed in the flood and             | <b>rumbling</b>  | of your worldly business, but              | 1, 86/26  |
| beast to the town, we               | <b>run</b>       | and are glad to pay                        | 1, 76/8   |
| forward on that side, they          | <b>run</b>       | forth headlong into all mischief           | 1, 90/24  |
| passions and beastly desires they   | <b>run</b>       | forth headlong unadvisedly, without any    | 1, 97/21  |
| that we should as speedily          | <b>run</b>       | to virtue as they run                      | 1, 97/23  |
| run to virtue as they               | <b>run</b>       | to vice, and that we                       | 1, 97/23  |
| lion, the fiend, our adversary,     | <b>Runneth</b>   | about seeking whom he may                  | 1, 105/10 |
| not lin, But fast it                | <b>runneth</b>   | on and passen shall As                     | 1, 109/28 |
| gather the blood of their           | <b>sacrifice</b> | together and thereabout to do              | 1, 98/2   |
| that he would do no                 | <b>sacrifice</b> | to those idols, but also                   | 1, 98/8   |
| to make His believing people        | <b>safe</b>      | . If that you doubt not                    | 1, 89/25  |
| pass over other, the great          | <b>Saint</b>     | Ambrose: a swarm of bees                   | 1, 53/22  |
| new doctors he specially commendeth | <b>Saint</b>     | Thomas, as him that enforceth              | 1, 60/2   |
| know many men which (as             | <b>Saint</b>     | Jerome saith) put forth their              | 1, 63/25  |



|  |               |  |           |
|--|---------------|--|-----------|
| true as the gospel of                    | <b>Saint</b>  | John. I would have kept                    | 1, 72/14  |
| evil occasions the holy apostle          | <b>Saint</b>  | James saith thou bast cause                | 1, 77/7   |
| whom (as the glorious apostle            | <b>Saint</b>  | Paul saith) our Lord hath                  | 1, 80/3   |
| And remember these words of              | <b>Saint</b>  | Paul also : Si hominibus placerem          | 1, 80/17  |
| proud. " We," saith                      | <b>Saint</b>  | Paul, " preach Christ crucified            | 1, 89/20  |
| doubtingly, asketh coldly. And therefore | <b>Saint</b>  | James biddeth us ask in                    | 1, 94/25  |
| of it I repute (as                       | <b>Saint</b>  | Paul saith) for dung. But                  | 1, 99/23  |
| Thou shalt not suffer Thy                | <b>Saint</b>  | to see corruption," that                   | 1, 101/22 |
| principally understood of Christ, as     | <b>Saint</b>  | Peter, the apostle, hath declared          | 1, 101/29 |
| majesty, after the words of              | <b>Saint</b>  | John, Haec est tote merces                 | 1, 102/14 |
| nothing: Remember the glorious apostle   | <b>Saint</b>  | Paul When he had seen                      | 1, 107/25 |
| and truth as the old                     | <b>saints</b> | suffered beatings, binding, prison, swords | 1, 88/23  |
| to be glorified of His                   | <b>saints</b> | and to be made marvellous                  | 1, 91/13  |
| voluntates suas? " To his                | <b>saints</b> | that are in the land                       | 1, 96/17  |
| the holy angels and blessed              | <b>saints</b> | that are in their country                  | 1, 96/20  |
| and His desires towards His              | <b>saints</b> | that are in the land                       | 1, 96/23  |
| with God and His holy                    | <b>saints</b> | postea                                     | 1, 97/8   |
| His grace and His holy                   | <b>saints</b> | . The Sixth Rule. One sin                  | 1, 105/5  |
| of martyrs and example of                | <b>saints</b> | . The Twelve Weapons have we               | 1, 108/24 |
| of Martyrs and Example of                | <b>Saints</b> | , Sin to withstand say not                 | 1, 112/3  |
| to use; The witness of                   | <b>saints</b> | , and martyrs ' constant fight             | 1, 112/6  |
| carnal ( for as the apostle              | <b>saith</b>  | : " We be not now                          | 1, 50/16  |
| men which (as Saint Jerome               | <b>saith</b>  | ) put forth their hand to                  | 1, 63/26  |
| him, which now (as Seneca                | <b>saith</b>  | ) was got above fortune??as                | 1, 64/25  |
| this wise, " My friend (                 | <b>saith</b>  | he), I know well ye                        | 1, 67/13  |
| of conditions is (as Appollonius         | <b>saith</b>  | ) an affinity. What he Hated               | 1, 68/11  |
| to him than (as Horace                   | <b>saith</b>  | ) the proud palaces of stately             | 1, 68/14  |
| aside, Which is (as Christ               | <b>saith</b>  | ) to be worshipped in spirit               | 1, 69/6   |
| of this letter, where he                 | <b>saith</b>  | that the flesh shall (but                  | 1, 75/13  |
| the holy apostle Saint James             | <b>saith</b>  | thou bast cause to be                      | 1, 77/7   |
| incideritis,?" Be glad,"                 | <b>saith</b>  | he, " my brethren, when                    | 1, 77/9   |
| the glorious apostle Saint Paul          | <b>saith</b>  | ) our Lord hath delivered into             | 1, 80/4   |
| of themselves, which (as Horace          | <b>saith</b>  | ) repute themselves kings of kings         | 1, 86/3   |
| " If the world,"                         | <b>saith</b>  | our Lord, " hate you                       | 1, 88/16  |
| for which, as the apostle                | <b>saith</b>  | , God bath exalted Him and                 | 1, 89/3   |
| be proud. " We,"                         | <b>saith</b>  | Saint Paul, " preach Christ                | 1, 89/20  |
| said unto them that Christ               | <b>saith</b>  | in the Gospel : " My                       | 1, 90/27  |
| Gospel, which (as the apostle            | <b>saith</b>  | ) shall suffer in death eternal            | 1, 91/11  |
| " Fear not them,"                        | <b>saith</b>  | our Lord, " that may                       | 1, 91/16  |
| unto us, for (as Christ                  | <b>saith</b>  | ) we wot never what we                     | 1, 94/18  |
| himself unhappy. The niggard, then,      | <b>saith</b>  | to his money, Deus meus                    | 1, 95/9   |
| thinketh himself unhappy. The glutton    | <b>saith</b>  | unto his fleshly lust, the                 | 1, 95/13  |
| fleshly lust, the ambitious man          | <b>saith</b>  | to his vainglory: " My                     | 1, 95/14  |
| showeth the cause why he                 | <b>saith</b>  | only to our Lord, Deus                     | 1, 95/24  |
| for that (as the prophet                 | <b>saith</b>  | ) wicked men walk about in                 | 1, 97/18  |
| follow them; and therefore he            | <b>saith</b>  | : Non congregabo conventicula eorum de     | 1, 97/28  |
| remember their names." He                | <b>saith</b>  | ' from the blood '                         | 1, 98/1   |

|                                       |                    |  |           |
|---------------------------------------|--------------------|--|-----------|
| in the blood. The prophet             | <b>saith</b>       | not only that he will                  | 1, 98/6   |
| simple delight, therefore the prophet | <b>saith</b>       | seemingly, Hereditas mea praeclara est | 1, 99/18  |
| I repute (as Saint Paul               | <b>saith</b>       | ) for dung. But forasmuch as           | 1, 99/23  |
| God, therefor the prophet suingly     | <b>saith</b>       | , Benedicam Dominum qui tribuit mihi   | 1, 99/26  |
| And for this the prophet              | <b>saith</b>       | here suingly, Et usque ad              | 1, 100/9  |
| in soul ; and therefore he            | <b>saith</b>       | , Laetatum est cor meum? "             | 1, 101/5  |
| and body, therefore the prophet       | <b>saith</b>       | , Notas mihi fecisti vies vitae        | 1, 102/2  |
| hand for ever " ;?he                  | <b>saith</b>       | ' on Thy right hand                    | 1, 102/11 |
| that Christ suffered for our          | <b>sake</b>        | ) beat and scourged his own            | 1, 64/1   |
| ineffable passion suffered for our    | <b>sake</b>        | , he might ere he gave                 | 1, 70/7   |
| wrong and reproof for His             | <b>sake</b>        | . Let us therefore joy and             | 1, 88/11  |
| Some misadventure for his lover's     | <b>sake</b>        | . Thus shouldest thou, that lovest     | 1, 115/10 |
| virtue cometh. % Of the               | <b>Sale</b>        | of his Lordships and Alms              | 1, 62/21  |
| rather a gift than a                  | <b>sale</b>        | . And all that ever he                 | 1, 63/3   |
| that came to him and                  | <b>saluted</b>     | him, offering their service, with      | 1, 71/17  |
| wholesome and helping to the          | <b>salvation</b>   | of the asker, or else                  | 1, 94/22  |
| me: quia to es Deus                   | <b>Salvator</b>    | meus, et in te sperabo                 | 1, 91/30  |
| this life to obtain. The              | <b>same</b>        | thing also in his book                 | 1, 66/15  |
| temporal. And after this the          | <b>same</b>        | Jerome showed to his acquaintance      | 1, 74/6   |
| children of light. Let that           | <b>same</b>        | sweet voice of our Lord                | 1, 90/10  |
| virtuously, they shall do the         | <b>same</b>        | nevertheless if (virtue forsaken) thou | 1, 91/19  |
| is able of himself that               | <b>same</b>        | thing to keep. He that                 | 1, 93/27  |
| that is when of the                   | <b>same</b>        | deed, thought or sight By              | 1, 105/19 |
| all folk should think the             | <b>same</b>        | . To weep often with his               | 1, 112/22 |
| every man should think the            | <b>same</b>        | . Of God likewise so wonderful         | 1, 117/5  |
| Thou shalt us then the                | <b>same</b>        | persons find Which are to              | 1, 120/26 |
| quoniam bonorum meorum non eges.      | <b>Sanctis</b>     | qui Bunt in terra ejus                 | 1, 93/4   |
| My God art Thou."                     | <b>Sanctis</b>     | qui sunt in terra ejus                 | 1, 96/16  |
| meam in inferno : nec dabis           | <b>sanctum</b>     | tuum videre corruptionem . Notas mihi  | 1, 93/16  |
| the cause, saying, Nec dabis          | <b>sanctum</b>     | tuum videre corruptionem - "           | 1, 101/21 |
| Non congregabo conventicula eorum de  | <b>sanguinibus</b> | : nec memor ero nominum eorum          | 1, 93/7   |
| Non congregabo conventicula eorum de  | <b>sanguinibus</b> | nec memor ero nominum eorum            | 1, 97/29  |
| be equal; Grant me from               | <b>Satan's</b>     | service to astart, With whom           | 1, 121/31 |
| him within three days to              | <b>satisfy</b>     | nature and repay her the               | 1, 70/3   |
| things are able sufficiently to       | <b>satisfy</b>     | the desire of their followers          | 1, 85/21  |
| little by any other books             | <b>save</b>        | only the Bible, in the                 | 1, 65/24  |
| the residue of his life,              | <b>saving</b>      | that the common profit pricked         | 1, 65/26  |
| the holy Body of our                  | <b>Saviour</b>     | , when they offered unto him           | 1, 70/5   |
| into the hands of our                 | <b>Saviour</b>     | he gave up his spirit                  | 1, 71/22  |
| for Thou art God, my                  | <b>Saviour</b>     | ; in Thee shall I trust                | 1, 92/6   |
| This name Jesus signifieth a          | <b>saviour</b>     | , and therefore there is nothing       | 1, 94/20  |
| Christ our blessed Lord and           | <b>Saviour</b>     | . As often as thou dost                | 1, 103/21 |
| and subtle fiery dart, Our            | <b>Saviour</b>     | Christ resemble in some part           | 1, 104/21 |
| in the virtue of our                  | <b>Saviour</b>     | : For He it is by                      | 1, 104/26 |
| profit which may some what            | <b>savour</b>      | if not of cunning yet                  | 1, 87/1   |
| his doings, and since he              | <b>saw</b>         | that, since God is almighty            | 1, 64/13  |
| he eschewed Dignities. When he        | <b>saw</b>         | many men with great labour             | 1, 65/2   |

|                                  |               |                                       |           |
|----------------------------------|---------------|---------------------------------------|-----------|
| of Christ, Which only never      | <b>saw</b>    | corruption, for His holy body         | 1, 101/31 |
| masters; so that we may          | <b>say</b>    | of him that Epicurus the              | 1, 61/26  |
| and dominions, that is to        | <b>say</b>    | , the third part of the               | 1, 63/1   |
| many beasts, that is to          | <b>say</b>    | , of all them whose brutish           | 1, 76/13  |
| of Circe, that is to             | <b>say</b>    | , in the sensual affections of        | 1, 76/15  |
| earthly minds. Is there, I       | <b>say</b>    | , any of those trifles in             | 1, 77/21  |
| these things be (as they         | <b>say</b>    | ) truer than truth itself ? And       | 1, 79/15  |
| wot never whether I shall        | <b>say</b>    | , to remember or to sorrow            | 1, 80/26  |
| in which our Lord shall          | <b>say</b>    | " Go ye cursed people                 | 1, 81/13  |
| of God? What shall we            | <b>say</b>    | else, but that there be               | 1, 81/17  |
| into heaven; that is to          | <b>say</b>    | , almsdeeds and prayer. What may      | 1, 81/26  |
| us. But here ye will             | <b>say</b>    | to me thus: " I                       | 1, 85/5   |
| is not all one to                | <b>say</b>    | we do well if we                      | 1, 85/11  |
| we do so, and to                 | <b>say</b>    | we do evil but if                     | 1, 85/12  |
| active living?that is to         | <b>say</b>    | , from the better to the              | 1, 85/13  |
| if folk backbite us and          | <b>say</b>    | evil of us, shall we                  | 1, 88/20  |
| that lest they should [          | <b>say</b>    | evil we should ] begin                | 1, 88/21  |
| dear son, and whatsoever men     | <b>say</b>    | of thee, whatsoever men think         | 1, 91/5   |
| die,- that is to                 | <b>say</b>    | , " To Thee, Lord, I                  | 1, 92/1   |
| me Domine, that is to            | <b>say</b>    | , " Keep me, good Lord                | 1, 93/24  |
| there very few that may          | <b>say</b>    | them truly. That thing a              | 1, 95/4   |
| then how few may truly           | <b>say</b>    | these words, " I have                 | 1, 95/15  |
| For only he may truly            | <b>say</b>    | it which is content with              | 1, 95/17  |
| for God, that is to              | <b>say</b>    | , for the chief goodness, but         | 1, 96/12  |
| our Lord ought we to             | <b>say</b>    | , " My God art Thou                   | 1, 96/15  |
| His wills, that is to            | <b>say</b>    | , He hath made marvellous His         | 1, 96/22  |
| hasted," that is to              | <b>say</b>    | , ' after their idols:'               | 1, 97/20  |
| the blood, that is to            | <b>say</b>    | , that he would do no                 | 1, 98/7   |
| their names, that is to          | <b>say</b>    | , that he would not talk              | 1, 98/9   |
| " as though he would             | <b>say</b>    | ' Marvel not though I                 | 1, 98/20  |
| " as though he would             | <b>say</b>    | , ' O good Lord, my                   | 1, 99/3   |
| ' be as much to                  | <b>say</b>    | , as the part or lot                  | 1, 99/14  |
| me, as though he would           | <b>say</b>    | , that as it is noble                 | 1, 99/20  |
| to me, that is to                | <b>say</b>    | , I repute it noble, and              | 1, 99/21  |
| intellectum - that is to         | <b>say</b>    | , " I shall bless our                 | 1, 100/2  |
| Deum vivum?that is to            | <b>say</b>    | , " My mind and my                    | 1, 100/8  |
| night," that is to               | <b>say</b>    | , my reins, in which is               | 1, 100/13 |
| chideth me, that is to           | <b>say</b>    | , withdraw me from sin unto           | 1, 100/15 |
| the night, that is to            | <b>say</b>    | , they so far forth withdraw          | 1, 100/16 |
| hope," that is to                | <b>say</b>    | , that though it joy not              | 1, 101/10 |
| corruption," that is to          | <b>say</b>    | , ' Thou shaft not suffer             | 1, 101/23 |
| of Saints, Sin to withstand      | <b>say</b>    | not thou lackest might: Such          | 1, 112/4  |
| his love, that is to             | <b>say</b>    | , Where his heavy body nil            | 1, 115/23 |
| of all this world, I             | <b>say</b>    | , The engine that endure shall        | 1, 119/23 |
| But it was a common              | <b>saying</b> | with him that such altercations       | 1, 60/15  |
| the civil and active life,       | <b>saying</b> | that in vain, and in                  | 1, 84/15  |
| of fleshly concupiscence in man, | <b>saying</b> | , Providebam Deum semper in conspectu | 1, 100/21 |

|                                       |                     |                                       |           |
|---------------------------------------|---------------------|---------------------------------------|-----------|
| " he addeth the cause,                | <b>saying</b>       | , Quoniam non derelinques animam meam | 1, 101/16 |
| hope, he showeth the cause,           | <b>saying</b>       | , Nec dabis sanctum tuum videre       | 1, 101/20 |
| or not long; but the                  | <b>sayings</b>      | of wise men they repute               | 1, 85/2   |
| Of his Setting Forth to               | <b>School</b>       | and Study in Humanity. Under          | 1, 54/9   |
| studiously all the universities and   | <b>schools</b>      | , not only through Italy but          | 1, 55/16  |
| been exercised in the new             | <b>schools</b>      | ; some man hath sought cunning        | 1, 61/14  |
| John Picus, full of great             | <b>science</b>      | , virtue, and wisdom: whose life      | 1, 49/8   |
| folk as were in very                  | <b>science</b>      | much better learned and in            | 1, 61/3   |
| excellent cunning man in all          | <b>sciences</b>     | , and virtuous of living; with        | 1, 49/4   |
| aside) but he in all                  | <b>sciences</b>     | profited so excellently that which    | 1, 61/20  |
| Si mundus vos olio habet,             | <b>scitote</b>      | quia priorem me vobis odio            | 1, 88/15  |
| some called it hypocrisy, some        | <b>scorned</b>      | him, some slandered him; all          | 1, 87/18  |
| men the best, Seeing Himself          | <b>scorned</b>      | and scourged both, And as             | 1, 104/10 |
| But I desired not this                | <b>scourge</b>      | upon him that he was                  | 1, 73/8   |
| for our sake) beat and                | <b>scourged</b>     | his own flesh in the                  | 1, 64/1   |
| best, Seeing Himself scorned and      | <b>scourged</b>     | both, And as a thief                  | 1, 104/10 |
| Study and Diligence in Holy           | <b>Scripture</b>    | . From thenceforth he gave himself    | 1, 59/16  |
| fervently to the studies of           | <b>Scripture</b>    | , in which he wrote many              | 1, 59/18  |
| in the reading of holy                | <b>Scripture</b>    | , which that thou wouldst now         | 1, 83/1   |
| read the volumes of holy              | <b>Scripture</b>    | . There lieth privily in them         | 1, 83/5   |
| my body. Affliction is in             | <b>Scripture</b>    | oftentimes signified by the night     | 1, 100/18 |
| of Plato and Apollonius) he           | <b>scrupulously</b> | sought out all the famous             | 1, 55/15  |
| heart is like a stormy                | <b>sea</b>          | , that may not rest."                 | 1, 79/6   |
| to suffer pain for a                  | <b>season</b>       | , which I am the gladder              | 1, 73/19  |
| it is the most uncomfortable          | <b>season</b>       | . Then suingly the prophet showeth    | 1, 100/19 |
| had fulfilled the thirty -            | <b>second</b>       | year of his age and                   | 1, 69/23  |
| while she spake of the                | <b>second</b>       | death and everlasting, and he         | 1, 74/4   |
| to fear. At Ferrara, the              | <b>second</b>       | day of July, the year                 | 1, 92/28  |
| labour, grief, and pain. The          | <b>Second</b>       | Rule. Think in this wretched          | 1, 102/28 |
| either all or naught. The             | <b>Second</b>       | Property. Of his love, lo             | 1, 113/17 |
| the service self be desirable:        | <b>Second</b>       | , if they whom that we                | 1, 118/30 |
| the apostle, hath declared ; and      | <b>secondarily</b>  | , they may be understood of           | 1, 101/29 |
| together : first, an incredible wit ; | <b>secondly</b>     | , a marvellous fast memory; thirdly   | 1, 62/5   |
| partly fetched out of the             | <b>secret</b>       | mysteries of the Hebrews, Chaldees    | 1, 56/4   |
| and were more meet for                | <b>secret</b>       | communication of learned men than     | 1, 57/25  |
| ensearching of the truth in           | <b>secret</b>       | company without great audience. But   | 1, 60/19  |
| is not to be kept                     | <b>secret</b>       | ) he gave alms of his                 | 1, 63/24  |
| whom he used in all                   | <b>secret</b>       | communing virtuously to exhort to     | 1, 67/22  |
| I warn thee keep it                   | <b>secret</b>       | ; the substance that I have           | 1, 69/14  |
| of Florence, I have a                 | <b>secret</b>       | thing to show thee which              | 1, 72/13  |
| I would have kept it                  | <b>secret</b>       | but I am compelled to                 | 1, 72/14  |
| him of counsel in some                | <b>secret</b>       | godly purpose which he intended       | 1, 75/5   |
| is not appalled with the              | <b>secret</b>       | touch of any privy crime              | 1, 78/23  |
| that prayer which in the              | <b>secret</b>       | chamber of the mind, in               | 1, 82/9   |
| and, returning to thyself, oftentimes | <b>secretly</b>     | pray unto the most benign             | 1, 91/24  |
| good virtuous act. Sometime he        | <b>secretly</b>     | casteth in thy mind Some              | 1, 105/22 |
| a desirous ensearcher, of the         | <b>secrets</b>      | of nature, he left these              | 1, 55/11  |

|                                       |                  |  |           |
|---------------------------------------|------------------|--|-----------|
| to break to me the                    | <b>secrets</b>   | of his heart: in which                 | 1, 72/23  |
| ignorantias meas ne memineris, sed    | <b>secundum</b>  | misericordiam tuam memento mei propter | 1, 82/25  |
| et ignorantias meas ne memineris,     | <b>sed</b>       | mei                                    | 1, 82/25  |
| timere qui corpus possunt occidere,   | <b>sed</b>       | qui animam potest mittere in           | 1, 91/15  |
| shall haply grieve him to             | <b>see</b>       | the life of such an                    | 1, 52/27  |
| upon themselves advisedly they should | <b>see</b>       | a more monstrous beast nearer          | 1, 76/10  |
| mercy; which when they daily          | <b>see</b>       | the justice of God, yet                | 1, 80/10  |
| princes of Italy, but I               | <b>see</b>       | well that as yet ye                    | 1, 86/1   |
| we look for) we may                   | <b>see</b>       | not only him that we                   | 1, 92/26  |
| My god art Thou."                     | <b>See</b>       | then how few may truly                 | 1, 95/15  |
| not suffer Thy Saint to               | <b>see</b>       | corruption," that is to                | 1, 101/22 |
| world is but a thoroughfare,          | <b>See</b>       | thou behave thee wisely with           | 1, 110/19 |
| To make him fresh to                  | <b>see</b>       | that all thing been Appointed          | 1, 114/5  |
| of all men the best,                  | <b>Seeing</b>    | Himself scorned and scourged both      | 1, 104/10 |
| his mind he began to                  | <b>seek</b>      | the glory and profit of                | 1, 58/19  |
| find that thing that we               | <b>seek</b>      | , than by love to possess              | 1, 66/24  |
| be true, that we should               | <b>seek</b>      | for the glory and praise               | 1, 81/8   |
| suffice themselves and more ; they    | <b>seek</b>      | nothing out of themselves; the         | 1, 86/7   |
| which they serve. And wherefore       | <b>seek</b>      | they many sundry pleasures ? Certainly | 1, 97/16  |
| all his works should neither          | <b>seek</b>      | his own lucre, his glory               | 1, 100/25 |
| a philosopher and him that            | <b>seeketh</b>   | for wisdom it was no                   | 1, 65/11  |
| men thirsteth for, or ambition        | <b>seeketh</b>   | for, they set at naught                | 1, 86/10  |
| this world, which in the              | <b>seeking</b>   | weary us, in the having                | 1, 79/1   |
| this pleasant ease and rest,          | <b>seeking</b>   | none a outward thing, despising        | 1, 85/19  |
| fiend, our adversary, Runneth about   | <b>seeking</b>   | whom he may devour ; Wherefore         | 1, 105/10 |
| of the hearers, those things          | <b>seem</b>      | to be of great effect                  | 1, 59/7   |
| so received that they might           | <b>seem</b>      | by heaps as a plenteous                | 1, 61/17  |
| " Which words though they             | <b>seem</b>      | common To all folk, yet                | 1, 95/3   |
| battle and war The conflict           | <b>seem</b>      | bitter, sharp and sour, Yet            | 1, 107/3  |
| so good chepe that it                 | <b>seemed</b>    | rather a gift than a                   | 1, 63/3   |
| to earthly things that he             | <b>seemed</b>    | somewhat besprent with the freckle     | 1, 66/28  |
| whether of those two burdens          | <b>seemed</b>    | lighter and which he would             | 1, 68/17  |
| the promise of our Lady               | <b>seemed</b>    | to have been frustrated by             | 1, 74/2   |
| wise delighted : by which it          | <b>seemeth</b>   | that their friendship is but           | 1, 50/12  |
| change in his living, it              | <b>seemeth</b>   | by this letter that the                | 1, 87/14  |
| theirs. It were far more              | <b>seeming</b>   | that they should with thee             | 1, 80/21  |
| delight, therefore the prophet saith  | <b>seemingly</b> | , Hereditas mea praeclara est mihi     | 1, 99/18  |
| was of feature and shape              | <b>seemly</b>    | and beauteous, of stature goodly       | 1, 54/4   |
| A marvellous sight was there          | <b>seen</b>      | before his birth. There appeared       | 1, 53/4   |
| godly (which neither eye hath         | <b>seen</b>      | nor ear hath heard nor                 | 1, 78/10  |
| Saint Paul When he had                | <b>seen</b>      | God in His perfect being               | 1, 107/26 |
| his person, there be nothing          | <b>seen</b>      | In speech, apparel, gesture, look      | 1, 114/8  |
| Eternal Reward, Eternal Pain. Thou    | <b>seest</b>     | this world is but a                    | 1, 110/18 |
| Oh the blind hearts! Who              | <b>seeth</b>     | not more clear than light              | 1, 79/14  |
| move: First, if the service           | <b>self</b>      | be desirable: Second, if they          | 1, 118/29 |
| thou well thee advise, Thou           | <b>sellest</b>   | thy soul therefor even by              | 1, 109/17 |
| tuas Domine demonstra mihi, et        | <b>semitas</b>   | tuas edoce me. Dirige me               | 1, 91/29  |

|  |                   |   |           |
|--|-------------------|---|-----------|
| Providebam Dominum in conspectu meo    | <b>semper</b>     | , quoniam a dextris est mihi                | 1, 93/13  |
| in man, saying, Providebam Deum        | <b>semper</b>     | in conspectu meo? " I                       | 1, 100/22 |
| the New Year, friends to               | <b>send</b>       | between presents or gifts, as               | 1, 50/5   |
| to their marriage, and always          | <b>send</b>       | him word what he had                        | 1, 63/17  |
| of him, which now (as                  | <b>Seneca</b>     | saith) was got above fortune                | 1, 64/25  |
| rebuke and to a reprovable             | <b>sense</b>      | , to do those things that                   | 1, 80/5   |
| convenience and similitude between our | <b>sensual</b>    | affections and the brutish properties       | 1, 75/28  |
| is to say, in the                      | <b>sensual</b>    | affections of the flesh, lest               | 1, 76/15  |
| motion, Against any of thy             | <b>sensual</b>    | wittès five, Cast in thy                    | 1, 103/24 |
| of the victory To the                  | <b>sensual</b>    | pleasure of their concupiscence, But        | 1, 107/11 |
| his reason and incline unto            | <b>sensuality</b> | and affections of the body                  | 1, 75/25  |
| in the soul, and follow                | <b>sensuality</b> | , that standeth all in the                  | 1, 98/5   |
| God, and, that notwithstanding, yet    | <b>sensuality</b> | and the flesh repugneth, then               | 1, 100/4  |
| manner between friends to be           | <b>sent</b>       | , be such things as pertain                 | 1, 50/10  |
| of this New Year have                  | <b>sent</b>       | you such a present as                       | 1, 50/19  |
| in all convenient haste he             | <b>sent</b>       | him two of his own                          | 1, 72/3   |
| they might. And over that              | <b>sent</b>       | unto him letters subscribed with            | 1, 72/4   |
| and His holy saints. Multiplicatae     | <b>sent</b>       | infirmities eorum, postea acceleraverunt? " | 1, 97/9   |
| Jesus Christ Whom Thou hast            | <b>sent</b>       | " : to which reward He                      | 1, 102/17 |
| in thine ears : Siue mortuos           | <b>sepelire</b>   | mortuous suos, tu me sequere                | 1, 90/11  |
| yet it resteth in the                  | <b>sepulchre</b>  | with this hope, that it                     | 1, 101/12 |
| holy body was in His                   | <b>sepulchre</b>  | nothing putrefied. Forasmuch, then, as      | 1, 101/31 |
| sepelire mortuous suos, tu me          | <b>sequere</b>    | ,?" Let dead men alone                      | 1, 90/11  |
| living most famous, in a               | <b>sermon</b>     | which he rehearsed in the                   | 1, 72/11  |
| prevail, they brought forth the        | <b>serpentine</b> | of false crime and cried                    | 1, 56/30  |
| followeth virtue as an inseparable     | <b>servant</b>    | . He said that fame oftentimes              | 1, 65/17  |
| this holy man Jerome, this             | <b>servant</b>    | of God, openly affirmed, and                | 1, 73/24  |
| men I were not Christ's                | <b>servant</b>    | ." Let enter into thine                     | 1, 80/18  |
| it no right That any                   | <b>servant</b>    | , ye will yourself record, Should           | 1, 103/12 |
| goodness provide To preserve His       | <b>servant</b>    | from the danger of pride                    | 1, 107/30 |
| There is no page or                    | <b>servant</b>    | , most or least, That doth                  | 1, 116/2  |
| naught by money gave his               | <b>servants</b>   | occasion of deceit and robbery              | 1, 67/5   |
| He asked also all his                  | <b>servants</b>   | ' forgiveness if he had                     | 1, 71/7   |
| cross let us like faithful             | <b>servants</b>   | with an holy ambition be                    | 1, 89/20  |
| once, Thine own, we be,                | <b>Servants</b>   | or sinners whether it liketh                | 1, 120/21 |
| and have be long space                 | <b>Servants</b>   | by nature, children by Thy                  | 1, 120/28 |
| aye providing, goodness serving Thy    | <b>servants</b>   | in distress, love, O pity                   | 1, 121/25 |
| ourselves, we labour less and          | <b>serve</b>      | Him more ; and yet had                      | 1, 66/22  |
| from labour rather choose to           | <b>serve</b>      | the world than God. But                     | 1, 78/15  |
| manners of estates ; they cannot       | <b>serve</b>      | . They dwell with themselves and            | 1, 86/5   |
| many divers passions, which they       | <b>serve</b>      | . And wherefore seek they many              | 1, 97/15  |
| should with no less diligence          | <b>serve</b>      | our Lord God than they                      | 1, 97/24  |
| our Lord God than they                 | <b>serve</b>      | their lord the devil. The                   | 1, 97/25  |
| oftentimes intendeth after reason to   | <b>serve</b>      | God, and, that notwithstanding, yet         | 1, 100/4  |
| desire of his love. To                 | <b>serve</b>      | his love, nothing thinking of               | 1, 112/26 |
| hath his delight Diligently to         | <b>serve</b>      | both day and night For                      | 1, 118/18 |
| dissever: Freely look eke thou         | <b>serve</b>      | that thereto never Trust of                 | 1, 118/25 |

|                                     |                    |                                      |           |
|-------------------------------------|--------------------|--------------------------------------|-----------|
| and loving mind. Wageless to        | <b>serve</b>       | , three things may us move           | 1, 118/28 |
| if they whom that we                | <b>serve</b>       | and love Be very good                | 1, 118/30 |
| done much for us before.            | <b>Serve</b>       | God for love, then, not              | 1, 119/5  |
| three in one, Whom angels           | <b>serve</b>       | , Whose work all creatures be        | 1, 119/15 |
| and abhorred, considering that they | <b>served</b>      | of naught but to the                 | 1, 61/2   |
| The merchant thinketh himself well  | <b>served</b>      | if after ten years failing           | 1, 77/24  |
| the leastwise we be well            | <b>served</b>      | if we have the grace                 | 1, 88/25  |
| himself to study and the            | <b>service</b>     | of God. This ways he                 | 1, 65/10  |
| bring up, setting the very          | <b>service</b>     | of God aside, Which is               | 1, 69/5   |
| and saluted him, offering their     | <b>service</b>     | , with very loving words he          | 1, 71/18  |
| her in such use or                  | <b>service</b>     | as she list to put                   | 1, 75/22  |
| together. Of the court and          | <b>service</b>     | of this world there is               | 1, 77/26  |
| thee let Not for His                | <b>service</b>     | any wise disserve: Freely look       | 1, 118/24 |
| us move: First, if the              | <b>service</b>     | self be desirable: Second, if        | 1, 118/29 |
| for hope of meed: What              | <b>service</b>     | may so desirable be As               | 1, 119/6  |
| equal; Grant me from Satan's        | <b>service</b>     | to astart, With whom me              | 1, 121/31 |
| Thirdly, of reason be we            | <b>serviceable</b> | Without the gaping after any         | 1, 119/2  |
| follow that it were either          | <b>servile</b>     | or at the leastwise not              | 1, 84/5   |
| it is a thing either                | <b>servile</b>     | , or at the leastwise not            | 1, 85/22  |
| our wealth aye providing, goodness  | <b>serving</b>     | Thy servants in distress, love       | 1, 121/25 |
| thing in which was less             | <b>servitude</b>   | and not so much jeopardy             | 1, 68/21  |
| Paul also : Si hominibus placerem,  | <b>servos</b>      | Christi non essem?" If               | 1, 80/17  |
| of his mother he was                | <b>set</b>         | to masters and to learning           | 1, 54/10  |
| better known) he fastened and       | <b>set</b>         | up, offering also himself to         | 1, 56/10  |
| great riches and noble kindred,     | <b>set</b>         | many, women afire on him             | 1, 58/12  |
| abhorring (the way of life          | <b>set</b>         | aside) was somewhat fallen into      | 1, 58/14  |
| were so much the more               | <b>set</b>         | by in how much they                  | 1, 59/3   |
| be excellent in one thing           | <b>set</b>         | all other aside) but he              | 1, 61/19  |
| business of rule or lordship        | <b>set</b>         | aside, he might lead his             | 1, 62/23  |
| favour as her malice hath           | <b>set</b>         | at naught, that he might             | 1, 64/27  |
| nor worldly riches, but rather      | <b>set</b>         | them at naught that he               | 1, 65/9   |
| be dead. So much only               | <b>set</b>         | he by his learning, in               | 1, 65/19  |
| under his name. And now             | <b>set</b>         | he little by any other               | 1, 65/24  |
| looked after. How much he           | <b>set</b>         | more by Devotion than Cunning        | 1, 66/3   |
| it never so small) he               | <b>set</b>         | more by than by all                  | 1, 66/6   |
| sin, but over that all              | <b>set</b>         | in the expugnation of virtue         | 1, 79/24  |
| or ambition seeketh for, they       | <b>set</b>         | at naught and despise. Which         | 1, 86/11  |
| up a man high and                   | <b>set</b>         | him out to the show                  | 1, 86/15  |
| abiding firmly in this opinion,     | <b>set</b>         | more by my little house              | 1, 86/21  |
| Chaldee, and now have I             | <b>set</b>         | hand to overcome the great           | 1, 87/6   |
| blind men, till that death          | <b>set</b>         | on them unawares, and till           | 1, 90/26  |
| can find none that can              | <b>set</b>         | their heart at rest, and             | 1, 97/17  |
| Christian people are) yet they      | <b>set</b>         | little thereby and oftentimes change | 1, 99/17  |
| thou that hast thy love             | <b>set</b>         | unto God In thy remembrance          | 1, 113/10 |
| been Appointed well and nothing     | <b>set</b>         | amiss But all well fashioned         | 1, 114/6  |
| ywrought In comparison should he    | <b>set</b>         | at naught, And glad be               | 1, 117/10 |
| That person in whom he              | <b>set</b>         | hath his delight Diligently to       | 1, 118/17 |

|                                    |                   |   |           |
|------------------------------------|-------------------|---|-----------|
| desire And in Thy love             | <b>set</b>        | all mine heart afire; That              | 1, 122/4  |
| not too picked. Of his             | <b>Setting</b>    | Forth to School and Study               | 1, 54/9   |
| false that his negligence and      | <b>setting</b>    | naught by money gave his                | 1, 67/5   |
| ceremonies which folk bring up,    | <b>setting</b>    | the very service of God                 | 1, 69/5   |
| which that thou wouldst now (      | <b>setting</b>    | poets, fables and trifles aside         | 1, 83/2   |
| Rome. Now had he been              | <b>seven</b>      | years conversant in these studies       | 1, 55/22  |
| tongues, he was especially helped. | <b>Seven</b>      | thousand ducats he had laid             | 1, 62/7   |
| stand and keep watch. The          | <b>Seventh</b>    | Rule. Enforce thyself not only          | 1, 105/14 |
| his mind in heaven. The            | <b>Seventh</b>    | Property. There is no page              | 1, 116/1  |
| were and by God's commandment)     | <b>severing</b>   | the cradles of such special             | 1, 53/19  |
| very honour followeth (as a        | <b>shadow</b>     | followeth a body) that he               | 1, 52/17  |
| in the renaying of this            | <b>shadow</b>     | of glory he labored for                 | 1, 65/15  |
| illuminated thee sitting in the    | <b>shadow</b>     | of death, and translating thee          | 1, 90/6   |
| how short, how uncertain, how      | <b>shadow</b>     | - like, false, imaginary it             | 1, 92/15  |
| of a good mind.                    | <b>shadow</b>     | . The great benefits of God             | 1, 108/21 |
| Life a Dream and a                 | <b>Shadow</b>     | . This wretched life, the trust         | 1, 109/22 |
| As doth a dream or                 | <b>shadow</b>     | on the wall. Death at                   | 1, 109/29 |
| is to say, ' Thou                  | <b>shaft</b>      | not suffer the flesh of                 | 1, 101/23 |
| it apply. For oft thou             | <b>shaft</b>      | , resisting valiantly The fiend's might | 1, 104/19 |
| woe bestead, Yet thou ne           | <b>shaft</b>      | sustain (be not adread) Half            | 1, 115/15 |
| be wretched with many. Thou        | <b>shalt</b>      | have two specially effectual remedies   | 1, 81/24  |
| as with two wings, thou            | <b>shalt</b>      | out of this vale of                     | 1, 81/26  |
| remember me." What thou            | <b>shalt</b>      | in thy prayer ask of                    | 1, 82/29  |
| and eke thine own necessity,       | <b>shalt</b>      | every hour put in thy                   | 1, 82/30  |
| mind; and also what thou           | <b>shalt</b>      | pray for, thou shalt find               | 1, 82/31  |
| thou shalt pray for, thou          | <b>shalt</b>      | find matter enough in the               | 1, 82/31  |
| for thee, and that thou            | <b>shalt</b>      | also thyself die shortly, live          | 1, 83/15  |
| but Thou art He that               | <b>shalt</b>      | draw me to Thee by                      | 1, 99/6   |
| grace, Thou art He that            | <b>shalt</b>      | give Thyself in possession unto         | 1, 99/7   |
| in inferno? " For Thou             | <b>shalt</b>      | not leave my soul in                    | 1, 101/18 |
| corruptionem - " Nor Thou          | <b>shalt</b>      | not suffer Thy Saint to                 | 1, 101/22 |
| cum vultu tuo? " Thou              | <b>shalt</b>      | fill me full of gladness                | 1, 102/8  |
| is thy wretched appetite: Thou     | <b>shalt</b>      | it find, when thou hast                 | 1, 109/4  |
| them all on warrantise Thou        | <b>shalt</b>      | no pleasure comparable find To          | 1, 111/12 |
| noble, wonderful and kind, Thou    | <b>shalt</b>      | us then the same persons                | 1, 120/26 |
| manner to my rebuke and            | <b>shame</b>      | , have I so long studied                | 1, 84/16  |
| to think that it were              | <b>shame</b>      | to abide still in the                   | 1, 85/15  |
| our wretched living well) all      | <b>shame</b>      | and reproof, if folk backbite           | 1, 88/19  |
| threst With all rebuke and         | <b>shame</b>      | : yet from his breast Came              | 1, 104/12 |
| no more haply for very             | <b>shame</b>      | assail. But when thou mayest            | 1, 106/5  |
| to be equal, For very              | <b>shame</b>      | be not the devil's thrall               | 1, 111/5  |
| were, the more vile and            | <b>shameful</b>   | be we, if we decline                    | 1, 52/11  |
| leaving of thy good purpose,       | <b>shamefully</b> | begin to be a beast                     | 1, 80/23  |
| of naught but to the               | <b>shaming</b>    | of such other folk as                   | 1, 61/2   |
| He was of feature and              | <b>shape</b>      | seemly and beauteous, of stature        | 1, 54/4   |
| an ape. From which beastly         | <b>shape</b>      | may we never be restored                | 1, 76/4   |
| their soul not into the            | <b>shape</b>      | of one but of many                      | 1, 76/12  |



|   |                  |                                       |           |
|---|------------------|---------------------------------------|-----------|
| a bondman He took the                   | <b>shape</b>     | and humbled Himself for thee          | 1, 104/6  |
| so deform us into monstrous             | <b>shapes</b>    | of brutish and unreasonable beasts    | 1, 77/6   |
| busy woe The battle more                | <b>sharp</b>     | and longer is I wis                   | 1, 102/30 |
| war The conflict seem bitter,           | <b>sharp</b>     | and sour, Yet consider it             | 1, 107/3  |
| the cross willingly and gladly          | <b>shed</b>      | out His most precious blood           | 1, 70/22  |
| gracious indulgence Nothing so clearly  | <b>sheweth</b>   | as our offence. What but              | 1, 121/14 |
| wandering in darkness) as a             | <b>shining</b>   | light in which he might               | 1, 58/6   |
| Day of judgment immortal and            | <b>shining</b>   | with his soul. And also               | 1, 101/13 |
| twain generally. Some man hath          | <b>shone</b>     | in eloquence, but ignorance of        | 1, 61/9   |
| but at the last he                      | <b>shook</b>     | his head and a little                 | 1, 68/19  |
| studies of humanity that within         | <b>short</b>     | while he was (and not                 | 1, 54/12  |
| Five Causes that in so                  | <b>Short</b>     | Time brought him to so                | 1, 62/1   |
| trouble, and sorrow of this             | <b>short</b>     | , miserable, deadly life, he answered | 1, 70/31  |
| not how long or how                     | <b>short</b>     | thy prayer be, but how                | 1, 82/13  |
| forth throe horse through the           | <b>short</b>     | way of this momentary life            | 1, 83/18  |
| more they poison us; how                | <b>short</b>     | , how uncertain, how shadow -         | 1, 92/15  |
| MIND The pleasure little and            | <b>short</b>     | . The fear of impenitent The          | 1, 108/16 |
| Followetb. The Pleasure Little and      | <b>Short</b>     | . Consider well the pleasure that     | 1, 108/27 |
| hast all cast, Little, simple,          | <b>short</b>     | and suddenly past. The Followers      | 1, 109/5  |
| be first, and maybe the                 | <b>shorter</b>   | time for our intercessions, let       | 1, 74/11  |
| Resort unto him Therefore. Hereupon     | <b>shortly</b>   | the fame of his noble                 | 1, 58/25  |
| sins be cleansed he may                 | <b>shortly</b>   | (if he be not already                 | 1, 74/16  |
| thou shalt also thyself die             | <b>shortly</b>   | , live thou never so long             | 1, 83/16  |
| pleasure of God, he should              | <b>shortly</b>   | be perfect. And forasmuch as          | 1, 100/26 |
| inasmuch as he trusted the              | <b>shortness</b> | of his life should leave              | 1, 71/5   |
| in preace As though thou                | <b>shouldest</b> | after that victory Enjoy for          | 1, 105/31 |
| mean not hereby that thou               | <b>shouldest</b> | arise And in the glass                | 1, 114/15 |
| for his lover's sake. Thus              | <b>shouldest</b> | thou, that lovest God also            | 1, 115/11 |
| cause, my son, why thou                 | <b>shouldst</b>  | either marvel thereof, be sorry       | 1, 76/26  |
| to be men than thou                     | <b>shouldst</b>  | with them, by the leaving             | 1, 80/23  |
| were thy madness if thou                | <b>shouldst</b>  | for the judgment of mad               | 1, 89/29  |
| of Impenitent Departing. If thou        | <b>shouldst</b>  | God offend, think how therefore       | 1, 110/10 |
| jeopardous case: For haply thou         | <b>shouldst</b>  | not live an hour more                 | 1, 110/12 |
| thou haddest space, Yet peradventure    | <b>shouldst</b>  | thou lack the grace: Well             | 1, 110/14 |
| of rigorous judgment If Thou            | <b>shouldst</b>  | our sin ponder and weigh              | 1, 119/21 |
| in thy gear As thou                     | <b>shouldst</b>  | incontinent fight again, For if       | 1, 106/8  |
| his pleasant writing, which should      | <b>show</b>      | out the celestial gifts of            | 1, 54/1   |
| there (coveting to make a               | <b>show</b>      | of his cunning and little             | 1, 55/25  |
| he, " this will I                       | <b>show</b>      | thee, I warn thee keep                | 1, 69/14  |
| and by natural reason to                | <b>show</b>      | him why it was not                    | 1, 70/28  |
| have a secret thing to                  | <b>show</b>      | thee which is as true                 | 1, 72/13  |
| but I am compelled to                   | <b>show</b>      | it, for he that hath                  | 1, 72/15  |
| I am the gladder to                     | <b>show</b>      | you in this behalf, to                | 1, 73/19  |
| intercessions, let every Christian body | <b>show</b>      | their charity upon him to             | 1, 74/12  |
| set him out to the                      | <b>show</b>      | , but oftentimes as a fierce          | 1, 86/15  |
| own works when He shall                 | <b>show</b>      | Himself from heaven with the          | 1, 91/8   |
| vain. Thy ways, good Lord,              | <b>show</b>      | me, and Thy paths teach               | 1, 92/4   |

|                                       |                   |  |           |
|---------------------------------------|-------------------|--|-----------|
| Marvellous benignity and courtesy he  | <b>showed</b>     | unto them, not whom strength           | 1, 68/7   |
| them after their deserving. He        | <b>showed</b>     | also to the above -                    | 1, 71/10  |
| which God had from above              | <b>showed</b>     | him. But I desired not                 | 1, 73/8   |
| after this the same Jerome            | <b>showed</b>     | to his acquaintance that Picus         | 1, 74/6   |
| all compassed in fire, and            | <b>showed</b>     | unto him that he was                   | 1, 74/7   |
| God that His worship be               | <b>showed</b>     | in our rebuke. And if                  | 1, 88/13  |
| What but our sin hath                 | <b>showed</b>     | that mighty love Which able            | 1, 121/15 |
| what thing our Lord Himself           | <b>showeth</b>    | thee to be done. For                   | 1, 81/22  |
| " In these words he                   | <b>showeth</b>    | the cause why he saith                 | 1, 95/23  |
| season. Then suingly the prophet      | <b>showeth</b>    | what is the root of                    | 1, 100/19 |
| should rest in hope, he               | <b>showeth</b>    | the cause, saying, Nec dabis           | 1, 101/19 |
| of the common sort, and               | <b>showing</b>    | that they be born to                   | 1, 53/21  |
| not all utterly despise riches,       | <b>showing</b>    | him that it was his                    | 1, 67/3   |
| we might yet lawfully do :            | <b>showing</b>    | us by that that a                      | 1, 98/11  |
| man of delicate complexion) he        | <b>shrank</b>     | from the labour, or thinking           | 1, 73/1   |
| then might some man that              | <b>shrinketh</b>  | from labour rather choose to           | 1, 78/14  |
| words of Saint Paul also :            | <b>Si</b>         | hominibus placerem, servos Christi non | 1, 80/17  |
| our Lord be our consolation:          | <b>Si</b>         | mundus vos olio habet, scitote         | 1, 88/15  |
| te confido, non erubescam, etiam      | <b>si</b>         | irrideant me inimici mei. Etenim       | 1, 91/26  |
| of Naples, hearing of the             | <b>sickness</b>   | of Picus, in all convenient            | 1, 72/2   |
| Picus had said in his                 | <b>sickness</b>   | of the appearing of our                | 1, 73/27  |
| JOHN PICUS of the father's            | <b>side</b>       | descended of the worthy lineage        | 1, 51/19  |
| not themselves? On the other          | <b>side</b>       | , if they be virtuous and              | 1, 52/5   |
| it not on that other                  | <b>side</b>       | deputed unto perpetual pain; but       | 1, 73/17  |
| is not only on every                  | <b>side</b>       | an allective to sin, but               | 1, 79/23  |
| wickedness blinding them on this      | <b>side</b>       | , and the devil pricking them          | 1, 90/23  |
| pricking them forward on that         | <b>side</b>       | , they run forth headlong into         | 1, 90/24  |
| and water of Thine own                | <b>side</b>       | , That streamed from Thy blessed       | 1, 121/20 |
| interrupted and broken between with   | <b>sighs</b>      | than drawn on length with              | 1, 82/15  |
| before his Birth. A marvellous        | <b>sight</b>      | was there seen before his              | 1, 53/4   |
| the clouds, escaped both the          | <b>sight</b>      | of his father and of                   | 1, 53/26  |
| some money to have a                  | <b>sight</b>      | thereof; but I fear if                 | 1, 76/9   |
| provided God always before my         | <b>sight</b>      | ." For if a man                        | 1, 100/23 |
| the same deed, thought or             | <b>sight</b>      | By which he would have                 | 1, 105/19 |
| in touching or in wanton              | <b>sight</b>      | , In vain smell or in                  | 1, 108/29 |
| Of his love, lo, the                  | <b>sight</b>      | and company To the lover               | 1, 113/18 |
| God may have the glorious             | <b>sight</b>      | , Is void of perfect joy               | 1, 114/1  |
| his love the glorious blessed         | <b>sight</b>      | . The Fifth Property. Not only         | 1, 115/2  |
| that he hath known by                 | <b>sight</b>      | or name: And would that                | 1, 117/4  |
| from his breast Came never            | <b>sign</b>       | of wrath or of disdain                 | 1, 104/13 |
| Affliction is in Scripture oftentimes | <b>signified</b>  | by the night, because it               | 1, 100/18 |
| in the state of virtue                | <b>signifieth</b> | in that asking that from               | 1, 93/28  |
| you." This name Jesus                 | <b>signifieth</b> | a saviour, and therefore there         | 1, 94/20  |
| much of, expounded it to              | <b>signify</b>    | to us the sweet honeycombs             | 1, 53/28  |
| love and friendship, and also         | <b>signifying</b> | that they desire each to               | 1, 50/7   |
| grace and sovereign dignity We        | <b>silly</b>      | wretches cry with humble heart         | 1, 120/17 |
| of this deadly life My                | <b>silly</b>      | ghost hath finishèd, and thence        | 1, 122/6  |

|                                      |                   |                                       |           |
|--------------------------------------|-------------------|---------------------------------------|-----------|
| household. And over that, much       | <b>silver</b>     | vessel and plate with other           | 1, 63/6   |
| plenty in dainty viands and          | <b>silver</b>     | vessels. Every day at certain         | 1, 63/10  |
| bound him to favour. For             | <b>similitude</b> | of manners is a cause                 | 1, 68/9   |
| diversely, after the convenience and | <b>similitude</b> | between our sensual affections and    | 1, 75/28  |
| they to them some good               | <b>simple</b>     | folk that should of zeal              | 1, 57/3   |
| made, we most vile and               | <b>simple</b>     | men, and worthy (if we                | 1, 88/18  |
| change it for a small                | <b>simple</b>     | delight, therefore the prophet saith  | 1, 99/18  |
| thou hast all cast, Little,          | <b>simple</b>     | , short and suddenly past. The        | 1, 109/5  |
| is no little worm, no                | <b>simple</b>     | beast, Ne none so small               | 1, 116/4  |
| not the great occasion of            | <b>sin</b>        | , were able to pull him               | 1, 64/22  |
| we should well beware of             | <b>sin</b>        | . " Marvellous benignity and courtesy | 1, 68/6   |
| for washing of our spotty            | <b>sin</b>        | contracted and drawn unto us          | 1, 70/19  |
| drawn unto us in the                 | <b>sin</b>        | of Adam, for the sovereign            | 1, 70/20  |
| death maketh an end of               | <b>sin</b>        | , inasmuch as he trusted the          | 1, 71/5   |
| leave him no space to                | <b>sin</b>        | and offend. He asked also             | 1, 71/6   |
| laboured in the way of               | <b>sin</b>        | as much as in the                     | 1, 78/16  |
| every side an allective to           | <b>sin</b>        | , but over that all set               | 1, 79/24  |
| now inclineth me not to              | <b>sin</b>        | but also chideth me, that             | 1, 100/14 |
| to say, withdraw me from             | <b>sin</b>        | unto the night, that is               | 1, 100/15 |
| far forth withdraw me from           | <b>sin</b>        | that willingly they afflict and       | 1, 100/16 |
| saints. The Sixth Rule. One          | <b>sin</b>        | vanquished, look thou not tarry       | 1, 105/7  |
| he would have thee with              | <b>sin</b>        | contract, Thou takest occasion of     | 1, 105/20 |
| evermore eschew the occasions of     | <b>sin</b>        | , For he that loveth peril            | 1, 106/19 |
| body of all his filthy               | <b>sin</b>        | In this point many men                | 1, 107/8  |
| and apply Of their foul              | <b>sin</b>        | the voluptuous delight To the         | 1, 107/14 |
| continuance maketh us bold to        | <b>sin</b>        | , Thou perceivest well by experience  | 1, 109/24 |
| live an hour more Thy                | <b>sin</b>        | to cleanse, and though thou           | 1, 110/13 |
| Martyrs and Example of Saints,       | <b>Sin</b>        | to withstand say not thou             | 1, 112/4  |
| judgment If Thou shouldst our        | <b>sin</b>        | ponder and weigh, Who able            | 1, 119/21 |
| Who is not born in                   | <b>sin</b>        | original? Who doth not actual         | 1, 120/1  |
| original? Who doth not actual        | <b>sin</b>        | in sundry wise? But thou              | 1, 120/2  |
| mercy far than all our               | <b>sin</b>        | : To give them also that              | 1, 120/8  |
| guilty folk by our trespass;         | <b>Sin</b>        | hath us guilty made this              | 1, 121/4  |
| the preace, That in our              | <b>sin</b>        | Thine honour may increase. For        | 1, 121/7  |
| our offence. What but our            | <b>sin</b>        | hath showed that mighty love          | 1, 121/15 |
| we, Should from our filthy           | <b>sin</b>        | ycleansèd be With blood and           | 1, 121/19 |
| By the resistance of any             | <b>sinful</b>     | motion, Against any of thy            | 1, 103/23 |
| WHEN THE PLEASURE OF A               | <b>SINFUL</b>     | TEMPTATION COMETH TO MIND The         | 1, 108/14 |
| flame to quench of all               | <b>sinful</b>     | desire And in Thy love                | 1, 122/3  |
| wake, While other play, revel,       | <b>sing</b>       | , and dance: None earthly joy         | 1, 117/24 |
| by the especial provision and        | <b>singular</b>   | goodness of almighty God, that        | 1, 58/3   |
| recordeth the great benignity and    | <b>singular</b>   | courtesy of Charles, King of          | 1, 71/27  |
| heaped many great gifts and          | <b>singular</b>   | graces: the Church had of             | 1, 72/18  |
| testify, Thy goodness yet, Thy       | <b>singular</b>   | mercy, Thy piteous heart, Thy         | 1, 121/12 |
| of the Duke, which very              | <b>singularly</b> | loved him, he came thither            | 1, 60/11  |
| integrity of his conditions he       | <b>singularly</b> | favoured) that he should with         | 1, 63/15  |
| for his manifold benefices are       | <b>singularly</b> | beholden unto him, should now         | 1, 73/21  |

|                                      |                   |                                       |           |
|--------------------------------------|-------------------|---------------------------------------|-----------|
| own, we be, Servants or              | <b>sinners</b>    | whether it liketh Thee. Sinners       | 1, 120/21 |
| sinners whether it liketh Thee.      | <b>Sinners</b>    | , if Thou our crime behold            | 1, 120/22 |
| of purgatory (in which venial        | <b>sins</b>       | be cleansed he may shortly            | 1, 74/16  |
| cry with humble heart: Our           | <b>sins</b>       | forget and our malignity: With        | 1, 120/18 |
| with extreme lips to be              | <b>sipped</b>     | , and rather to the pomp              | 1, 84/25  |
| Unto his right entirely beloved      | <b>sister</b>     | in Christ, Joyeuce Leigh, Thomas      | 1, 50/1   |
| hath been, my well beloved           | <b>sister</b>     | , a custom in the beginning           | 1, 50/4   |
| I therefore, mine heartily beloved   | <b>sister</b>     | , in good luck of this                | 1, 50/18  |
| are such that truly, good            | <b>sister</b>     | , I suppose of the quantity           | 1, 51/5   |
| When that one Albertus, his          | <b>sister's</b>   | son, a young man both                 | 1, 70/26  |
| But eat he, drink he,                | <b>sit</b>        | , lie down or walk, He                | 1, 117/18 |
| the humanity of Christ, Which        | <b>sitteth</b>    | in heaven on the right                | 1, 102/13 |
| reward He bring us That              | <b>sitteth</b>    | there and prayeth for us              | 1, 102/18 |
| God, Which hath illumined thee       | <b>sitting</b>    | in the shadow of death                | 1, 90/6   |
| always sound in thine ears :         | <b>Siue</b>       | mortuos sepe lere mortuous suos, tu   | 1, 90/10  |
| and His holy saints. The             | <b>Sixth</b>      | Rule. One sin vanquished, look        | 1, 105/6  |
| suffered hath for thee. The          | <b>Sixth</b>      | Property. The perfect lover longeth   | 1, 115/18 |
| as a fierce and a                    | <b>skittish</b>   | horse they cast off their             | 1, 86/16  |
| study is anything remitted or        | <b>slackened</b>  | , I give you knowledge that           | 1, 87/3   |
| not in perpetual infamy and          | <b>slander</b>    | . Of the Change of his                | 1, 57/32  |
| hypocrisy, some scorned him, some    | <b>slandered</b>  | him; all of which demeanour           | 1, 87/18  |
| our Lord, " that may                 | <b>slay</b>       | the body: but fear Him                | 1, 91/16  |
| and pale; There will no              | <b>sleep</b>      | into his eyes stalk; He               | 1, 117/15 |
| to be drawn slumbering and           | <b>sleeping</b>   | maugre our teeth, as though           | 1, 78/11  |
| but rather with craft and            | <b>sleight</b>    | and as it were with                   | 1, 56/17  |
| and made a book, no                  | <b>slender</b>    | thing to right cunning and            | 1, 55/7   |
| rather after our little power        | <b>slenderly</b>  | , than after his merits sufficiently  | 1, 51/3   |
| draw to an end; how                  | <b>slipper</b>    | and how falling it is                 | 1, 66/10  |
| Now then, these earthly things       | <b>slipper</b>    | , uncertain, vile, and common also    | 1, 78/7   |
| constant fight Shall thee of         | <b>slothful</b>   | cowardice accuse: God will thee       | 1, 112/7  |
| swift in taking be oftentimes        | <b>slow</b>       | in remembering, and they that         | 1, 54/19  |
| hath thought) to be drawn            | <b>slumbering</b> | and sleeping maugre our teeth         | 1, 78/11  |
| fare, Death stealeth on full         | <b>slyly</b>      | and unaware: He lieth at              | 1, 110/6  |
| so wonderful effects in so           | <b>small</b>      | time, I consider five causes          | 1, 62/3   |
| Godward (were it never so            | <b>small</b>      | ) he set more by than                 | 1, 66/6   |
| oftentimes change it for a           | <b>small</b>      | simple delight, therefore the prophet | 1, 99/17  |
| us down full low both                | <b>small</b>      | and great To vile carrion             | 1, 108/11 |
| and think it eke too                 | <b>small</b>      | , Though it were death, so            | 1, 114/22 |
| simple beast, Ne none so             | <b>small</b>      | a trifle or conceit, Lace             | 1, 116/5  |
| sustain Some labour, incommodity, or | <b>smart</b>      | , Loss, adversity, trouble, grief, or | 1, 115/6  |
| perfect bliss, now bitter sorrow     | <b>smart</b>      | ; And whether his love be             | 1, 118/1  |
| in wanton sight, In vain             | <b>smell</b>      | or in thy licorous taste              | 1, 109/1  |
| his head and a little                | <b>smiling</b>    | he answered that he had               | 1, 68/19  |
| all the pain. Thus every             | <b>snare</b>      | and engine of the devil               | 1, 104/15 |
| excellently that which of them       | <b>soever</b>     | ye had considered in him              | 1, 61/21  |
| high, of flesh tender and            | <b>soft</b>       | , his visage lovely and fair          | 1, 54/5   |
| John Francis, his nephew, he         | <b>sold</b>       | , and that so good chepe              | 1, 63/2   |

|  |                  |  |           |
|--|------------------|--|-----------|
| the while, commonly bought and           | <b>sold</b>      | ) himself refused to receive them      | 1, 65/4   |
| this wise understood. There was          | <b>sometime</b>  | in [ Aeaea ] a                         | 1, 75/16  |
| of some good virtuous act.               | <b>Sometime</b>  | he secretly casteth in thy             | 1, 105/22 |
| very fervent love and devotion.          | <b>Sometimes</b> | that marvelous alacrity languished and | 1, 69/8   |
| figures enchanted. When there cometh,    | <b>sometimes</b> | , a monstrous beast to the             | 1, 76/7   |
| a beast. There holdeth me                | <b>sometimes</b> | , by almighty God, as it               | 1, 80/24  |
| of life set aside) was                   | <b>somewhat</b>  | fallen into wantonness. But after      | 1, 58/14  |
| fare at his table, howbeit               | <b>somewhat</b>  | yet retaining of the old               | 1, 63/9   |
| earthly things that he seemed            | <b>somewhat</b>  | besprent with the freckle of           | 1, 67/1   |
| therefor) that he might be               | <b>somewhat</b>  | beaten to compel him to                | 1, 73/7   |
| God alone to please shall                | <b>somewhat</b>  | unto the blandishing of the            | 1, 89/10  |
| that one Albertus, his sister's          | <b>son</b>       | , a young man both of                  | 1, 70/26  |
| there is no cause, my                    | <b>son</b>       | , why thou shouldst either marvel      | 1, 76/26  |
| pray thee, my most dear                  | <b>son</b>       | , if there be aught in                 | 1, 77/19  |
| paineth us? Doubtest thou, my            | <b>son</b>       | , whether the minds of wicked          | 1, 79/2   |
| shall come to thee, my                   | <b>son</b>       | , doubt it not (in these               | 1, 79/17  |
| in deed. But thou, my                    | <b>son</b>       | , enforce thyself to enter by          | 1, 81/18  |
| two things: that both the                | <b>Son</b>       | of God died for thee                   | 1, 83/15  |
| Lord. Happy art thou, my                 | <b>son</b>       | , when that our Lord not               | 1, 87/24  |
| are lion reprobable. Notwithstanding, my | <b>son</b>       | , I call thee not therefore            | 1, 88/1   |
| popular fame! Let us, my                 | <b>son</b>       | , love these rebukes, and only         | 1, 89/18  |
| thine ears, my most dear                 | <b>son</b>       | , and whatsoever men say of            | 1, 91/5   |
| day." Remember also, my                  | <b>son</b>       | , that the death lieth at              | 1, 92/7   |
| vanished, so should this fire            | <b>soon</b>      | from the eyes of mortal                | 1, 53/15  |
| enterprise We wot not how                | <b>soon</b>      | nor in what manner wise                | 1, 110/8  |
| captious subtleties and cavillations of  | <b>sophistry</b> | , nor again there was nothing          | 1, 60/28  |
| his mother (which longed very            | <b>sore</b>      | to have him priest) he                 | 1, 54/24  |
| medicine if thou let the                 | <b>sore</b>      | By long continuance increase more      | 1, 106/27 |
| the labour, pain, trouble, and           | <b>sorrow</b>    | of this short, miserable, deadly       | 1, 70/30  |
| his Death was taken. What                | <b>sorrow</b>    | and heaviness his departing out        | 1, 71/24  |
| say, to remember or to                   | <b>sorrow</b>    | , to marvel or to bewail               | 1, 80/27  |
| yet must he need sustain                 | <b>Sorrow</b>    | , adversity, labour, grief, and pain   | 1, 102/27 |
| for joy, in absence for                  | <b>sorrow</b>    | . To languish ever, and ever           | 1, 112/24 |
| may no trouble, grief, or                | <b>sorrow</b>    | fall, But that the lover               | 1, 114/20 |
| be content Any distress or               | <b>sorrow</b>    | to endure, Rather than to              | 1, 114/27 |
| or pain: And of his                      | <b>sorrow</b>    | joyful is and fain, And                | 1, 115/8  |
| Now perfect bliss, now bitter            | <b>sorrow</b>    | smart; And whether his love            | 1, 118/1  |
| all things fearful, all things           | <b>sorrowful</b> | , all things deadly. Shall we          | 1, 79/8   |
| shouldst either marvel thereof, be       | <b>sorry</b>     | therefor, or dread it. But             | 1, 76/27  |
| of other of the common                   | <b>sort</b>      | , and showing that they be             | 1, 53/21  |
| Plato and Apollonius) he scrupulously    | <b>sought</b>    | out all the famous doctors             | 1, 55/15  |
| with great study picked and              | <b>sought</b>    | out as well of the                     | 1, 56/2   |
| new schools; some man hath               | <b>sought</b>    | cunning, as well philosophy as         | 1, 61/14  |
| increase of virtue in your               | <b>soul</b>      | ; and whereas the gifts of             | 1, 50/21  |
| a deadly wound to the                    | <b>soul</b>      | and a mortal poison to                 | 1, 60/27  |
| over those powers of his                 | <b>soul</b>      | which appertain to understanding and   | 1, 62/12  |
| Of the State of his                      | <b>Soul</b>      | . After his death (and not             | 1, 72/8   |

|                                       |                  |  |           |
|---------------------------------------|------------------|--|-----------|
| favour he hath: though his            | <b>soul</b>      | be not yet in the                          | 1, 73/16  |
| voluptuous pleasure or make the       | <b>soul</b>      | leave the noble use of                     | 1, 75/24  |
| beastly passions changed in their     | <b>soul</b>      | not into the shape of                      | 1, 76/12  |
| the privy closet of the               | <b>soul</b>      | , with very affection speaketh to          | 1, 82/9   |
| the infinite goodness, both to        | <b>soul</b>      | and body, in ever lasting                  | 1, 83/21  |
| the devils shall take thy             | <b>soul</b>      | from thee." These goods                    | 1, 90/28  |
| Him that may cast the                 | <b>soul</b>      | into hell." How much                       | 1, 91/17  |
| feared that may neither hurt          | <b>soul</b>      | nor body ? Which if they                   | 1, 91/18  |
| Lord, I lift up my                    | <b>soul</b>      | : in Thee I trust, I                       | 1, 92/1   |
| which standeth all in the             | <b>soul</b>      | , and follow sensuality, that standeth     | 1, 98/5   |
| perfect when that not his             | <b>soul</b>      | only but also his flesh                    | 1, 100/6  |
| both in body and in                   | <b>soul</b>      | ; and therefore he saith, Laetatum         | 1, 101/4  |
| est cor meum? " My                    | <b>soul</b>      | is glad," knowing that                     | 1, 101/7  |
| immortal and shining with his         | <b>soul</b>      | . And also the prophet more                | 1, 101/14 |
| he said thus, " My                    | <b>soul</b>      | is glad," he addeth                        | 1, 101/15 |
| Thou shalt not leave my               | <b>soul</b>      | in hell." Also where                       | 1, 101/18 |
| us to perpetual life of               | <b>soul</b>      | and body, therefore the prophet            | 1, 102/1  |
| was suffered rebel against his        | <b>soul</b>      | : This did almighty God of                 | 1, 107/28 |
| thee advise, Thou sellest thy         | <b>soul</b>      | therefor even by and by                    | 1, 109/17 |
| He thee gave: For body,               | <b>soul</b>      | , wit, cunning, mind and thought           | 1, 113/15 |
| fair virtue to adorn thy              | <b>soul</b>      | . The Fourth Property. If love             | 1, 114/17 |
| image of God in our                   | <b>souls</b>     | , after Whose image we be                  | 1, 76/17  |
| voice of our Lord always              | <b>sound</b>     | in thine ears : Siue mortuos               | 1, 90/10  |
| therefrom mighten vary Or anything    | <b>sound</b>     | into the contrary. The lover               | 1, 116/23 |
| joyously receive anything that meanly | <b>soundeth</b>  | either to the reproach of                  | 1, 51/14  |
| crieth, the voice of apostles         | <b>soundeth</b>  | , miracles proveth, reason confirmeth, the | 1, 81/1   |
| thou resemblest Christ : as with      | <b>sour</b>      | potion If thou pain thy                    | 1, 103/26 |
| conflict seem bitter, sharp and       | <b>sour</b>      | , Yet consider it is more                  | 1, 107/3  |
| sin of Adam, for the                  | <b>sovereign</b> | love that He had to                        | 1, 70/20  |
| in the presence of the                | <b>sovereign</b> | Godhead so pray for us                     | 1, 74/18  |
| thing which is the most               | <b>sovereign</b> | goodness of all things?and                 | 1, 96/13  |
| Since Christ our Lord and             | <b>sovereign</b> | captain Ascended never but by              | 1, 103/9  |
| Consider how Christ the Lord,         | <b>sovereign</b> | power, Humbled Himself for us              | 1, 108/7  |
| and grave: As He in                   | <b>sovereign</b> | dignity is odd, So will                    | 1, 113/12 |
| worship, laud and praise, Whose       | <b>sovereign</b> | goodness none heart may comprise           | 1, 116/26 |
| art, Unto Thy grace and               | <b>sovereign</b> | dignity We silly wretches cry              | 1, 120/16 |
| though Thy wisdom, though Thy         | <b>sovereign</b> | power, May otherwise appear sufficiently   | 1, 121/8  |
| life should leave him no              | <b>space</b>     | to sin and offend. He                      | 1, 71/6   |
| he might have had the                 | <b>space</b>     | of his life prolonged he                   | 1, 72/20  |
| to God and in the                     | <b>space</b>     | of this temporal death laboriously         | 1, 90/13  |
| cleanse, and though thou haddest      | <b>space</b>     | , Yet peradventure shouldst thou lack      | 1, 110/13 |
| such examination might not stand      | <b>Space</b>     | of a moment in Thine                       | 1, 119/26 |
| Thee, and have be long                | <b>space</b>     | Servants by nature, children by            | 1, 120/27 |
| and pangs of death he                 | <b>spake</b>     | as though he beheld the                    | 1, 71/16  |
| of the word, while she                | <b>spake</b>     | of the second death and                    | 1, 74/4   |
| good Lord, with woeful moan,          | <b>Spare</b>     | us wretches and wash away                  | 1, 119/18 |
| good Lord, art He that                | <b>sparest</b>   | all, With piteous mercy tempering          | 1, 120/3  |

|                                    |                    |                                       |           |
|------------------------------------|--------------------|---------------------------------------|-----------|
| et caro mea requiescet in          | <b>spe</b>         | . Quoniam non derelinques animam meam | 1, 93/15  |
| Et caro mea requiescet in          | <b>spe</b>         | ? " And my flesh shall                | 1, 101/9  |
| we need here nothing to            | <b>speak</b>       | , forasmuch as hereafter we peruse    | 1, 51/2   |
| he received, and we shall          | <b>speak</b>       | of himself, rehearsing in part        | 1, 51/24  |
| But Picus, of whom we              | <b>speak</b>       | , was himself so honourable, for      | 1, 52/14  |
| longer in hand, we will            | <b>speak</b>       | of his learning but a                 | 1, 61/8   |
| and knowledge, and let us          | <b>speak</b>       | of them that belong to                | 1, 62/13  |
| no very great force: we            | <b>speak</b>       | not of those observances which        | 1, 69/3   |
| he was diligent : but we           | <b>speak</b>       | of those ceremonies which folk        | 1, 69/4   |
| a time ; howbeit this I            | <b>speak</b>       | only by conjecture. But for           | 1, 73/3   |
| if I shall more plainly            | <b>speak</b>       | , the very madness. For it            | 1, 80/28  |
| plenteous in heaven when men       | <b>speak</b>       | , evil to us and speak                | 1, 88/5   |
| speak, evil to us and              | <b>speak</b>       | all evil against us lying             | 1, 88/6   |
| he would not talk nor              | <b>speak</b>       | of the voluptuous delights which      | 1, 98/9   |
| the world testifieth, the elements | <b>speaketh</b>    | , devils confesseth. But a far        | 1, 81/3   |
| the soul, with very affection      | <b>speaketh</b>    | to God, and in the                    | 1, 82/10  |
| " These words the prophet          | <b>speaketh</b>    | of wicked men. By infirmities         | 1, 97/11  |
| his virtue, and therefore David,   | <b>speaking</b>    | in the person of a                    | 1, 93/22  |
| severing the cradles of such       | <b>special</b>     | children from the company of          | 1, 53/20  |
| all folk (except right few         | <b>special</b>     | excellent men) before that day        | 1, 56/7   |
| envy, as men deemed, was           | <b>specially</b>   | raised against him for this           | 1, 56/21  |
| all these new doctors he           | <b>specially</b>   | commendeth Saint Thomas, as him       | 1, 60/2   |
| many. Thou shalt have two          | <b>specially</b>   | effectual remedies against the world  | 1, 81/24  |
| thee, both ever before and         | <b>specially</b>   | since that hour in which              | 1, 83/11  |
| " After God should we              | <b>specially</b>   | love them which are nearest           | 1, 96/18  |
| love, honour and reverence And     | <b>specially</b>   | give them pre- eminence Which         | 1, 116/13 |
| aspire to honour a very            | <b>spectacle</b>   | , in whose conditions, as in          | 1, 52/18  |
| and gave himself wholly to         | <b>speculation</b> | and philosophy, as well human         | 1, 55/13  |
| either know Him or by              | <b>speech</b>      | utter Him. In loving Him              | 1, 66/21  |
| there be nothing seen In           | <b>speech</b>      | , apparel, gesture, look or pace      | 1, 114/9  |
| upon him to help to                | <b>speed</b>       | him thither where, after the          | 1, 74/13  |
| and trust that we shall            | <b>speed</b>       | . And if we observe these             | 1, 94/13  |
| all turneth to thine own           | <b>speed</b>       | ? Who is so good, so                  | 1, 119/7  |
| have prayed to bring him           | <b>speedily</b>    | to. Amen. Here endeth the             | 1, 74/20  |
| taught that we should as           | <b>speedily</b>    | run to virtue as they                 | 1, 97/23  |
| he had appointed himself to        | <b>spend</b>       | the residue of his life               | 1, 65/26  |
| he thought Picas to have           | <b>spent</b>       | time enough and which, but            | 1, 83/27  |
| Salvator meus, et in te            | <b>sperabo</b>     | tota die, - that is                   | 1, 91/30  |
| inimici mei. Etenim universi qui   | <b>sperant</b>     | in to non confundentur. Confundantur  | 1, 91/27  |
| " Conserva me Domine quoniam       | <b>speravi</b>     | in te. Dixi Domino: Deus              | 1, 93/3   |
| we remember our virtue. Quoniam    | <b>speravi</b>     | in te? " For I                        | 1, 94/10  |
| not by Thy just anger              | <b>spilt</b>       | . In strait balance of rigorous       | 1, 119/19 |
| now in flesh, but in               | <b>spirit</b>      | , if Christ abide in us               | 1, 50/17  |
| saith) to be worshipped in         | <b>spirit</b>      | and in truth. But in                  | 1, 69/6   |
| Saviour he gave up his             | <b>spirit</b>      | . How his Death was taken             | 1, 71/22  |
| flesh, which coveteth against the  | <b>spirit</b>      | ; and which false flesh (but          | 1, 77/3   |
| of God, both the Holy              | <b>Spirit</b>      | which prayeth for us, and             | 1, 82/29  |

|                                     |                  |  |           |
|-------------------------------------|------------------|--|-----------|
| a sure portcullis against wicked    | <b>spirits</b>   | ) the priest demanded him whether        | 1, 70/10  |
| all faithful people are rather      | <b>spiritual</b> | than carnal ( for as the                 | 1, 50/16  |
| might be coupled with a             | <b>spiritual</b> | knot unto Christ and His                 | 1, 64/27  |
| PARTLY DIRECTING A MAN IN           | <b>SPIRITUAL</b> | BATTLE Whoso to virtue esteemeth         | 1, 102/20 |
| meat THE TWELVE WEAPONS OF          | <b>SPIRITUAL</b> | BATTLE, WHICH EVERY MAN SHOULD           | 1, 108/13 |
| nature good and also be             | <b>spoken</b>    | of such a master as                      | 1, 59/8   |
| those things that we have           | <b>spoken</b>    | of, if money fail, he                    | 1, 95/12  |
| these words that we have            | <b>spoken</b>    | of the resurrection be principally       | 1, 101/27 |
| words of blasphemy, Or anything     | <b>spoken</b>    | of God unreverently. The Ninth           | 1, 116/30 |
| he was asked once in                | <b>sport</b>     | whether of those two burdens             | 1, 68/16  |
| every wanton toy, Take every        | <b>sport</b>     | that men can thee devise                 | 1, 111/10 |
| whose virtue maketh the dark        | <b>spot</b>      | of our vice the more                     | 1, 52/13  |
| last for washing of our             | <b>spotty</b>    | sin contracted and drawn unto            | 1, 70/19  |
| and nigh began gloriously to        | <b>spring</b>    | ; for which many worthy philosophers     | 1, 58/26  |
| fear, that other of love,           | <b>spur</b>      | forth throe horse through the            | 1, 83/17  |
| these twain, as with two            | <b>spurs</b>     | , that one of fear, that                 | 1, 83/17  |
| in now; how firm, how               | <b>stable</b>    | it shall be that we                      | 1, 66/11  |
| no sleep into his eyes              | <b>stalk</b>     | ; He favourèth neither meat, wine        | 1, 117/15 |
| departing which trouble thee and    | <b>stand</b>     | against the virtuous purpose that        | 1, 76/25  |
| ye will yourself record, Should     | <b>stand</b>     | in better condition than his             | 1, 103/13 |
| Thou must with the prophet          | <b>stand</b>     | and keep watch. The Seventh              | 1, 105/13 |
| thyself not only for to             | <b>stand</b>     | Unvanquishèd against the devil's might   | 1, 105/15 |
| the pleasure that thou hast,        | <b>Stand</b>     | it in touching or in                     | 1, 108/29 |
| not refuse: If other have           | <b>stand</b>     | or this thou mayst eftsoon               | 1, 112/9  |
| With such examination might not     | <b>stand</b>     | Space of a moment in                     | 1, 119/25 |
| in what points very honour          | <b>standeth</b>  | : whose marvellous cunning and excellent | 1, 52/19  |
| not to the prayer that              | <b>standeth</b>  | in many words, but to                    | 1, 82/8   |
| that sure and steadfast felicity    | <b>standeth</b>  | only in the goodness of                  | 1, 85/3   |
| estate of a righteous man           | <b>standeth</b>  | in these words, Dixi Domino              | 1, 95/1   |
| my God art Thou, "                  | <b>standeth</b>  | all the state of a                       | 1, 95/21  |
| evil men forsake reason, which      | <b>standeth</b>  | all in the soul, and                     | 1, 98/4   |
| soul, and follow sensuality, that   | <b>standeth</b>  | all in the blood. The                    | 1, 98/5   |
| all the felicity of that            | <b>standeth</b>  | in the clear beholding and               | 1, 102/5  |
| There appeared a fiery garland      | <b>standing</b>  | over the chamber of his                  | 1, 53/5   |
| those conclusions were good and     | <b>standing</b>  | with the Faith, but also                 | 1, 57/14  |
| of Picus required. Of the           | <b>State</b>     | of his Soul. After his                   | 1, 72/8   |
| to be kept in the                   | <b>state</b>     | of virtue signifieth in that             | 1, 93/28  |
| Thou, " standeth all the            | <b>state</b>     | of a righteous man. Quoniam              | 1, 95/21  |
| saith) the proud palaces of         | <b>stately</b>   | lords. Wedding and worldly business      | 1, 68/14  |
| odious to God, contumelious, proud, | <b>stately</b>   | , finders of evil things, foolish        | 1, 80/8   |
| shape seemly and beauteous, of      | <b>stature</b>   | goodly and high, of flesh                | 1, 54/4   |
| very fables, that sure and          | <b>steadfast</b> | felicity standeth only in the            | 1, 85/3   |
| melody and dainty fare, Death       | <b>stealeth</b>  | on full slyly and unaware                | 1, 110/6  |
| may waken thee when thou            | <b>steepest</b>  | , kindle thee when thou waxest           | 1, 92/22  |
| if we decline from the              | <b>steps</b>     | of their worshipful living, the          | 1, 52/11  |
| vile earthly trifles. His high      | <b>steward</b>   | came on a time to                        | 1, 67/10  |
| of the clay, but we                 | <b>stick</b>     | still. There shall come to               | 1, 79/17  |



|                                 |                   |                                      |           |
|---------------------------------|-------------------|--------------------------------------|-----------|
| at his election; which he       | <b>sticked</b>    | thereat a while, but at              | 1, 68/18  |
| the clay, but we stick          | <b>still</b>      | . There shall come to thee           | 1, 79/17  |
| it were shame to abide          | <b>still</b>      | in the better and not                | 1, 85/15  |
| banner of death, under the      | <b>stipend</b>    | of hell, fighting against heaven     | 1, 79/26  |
| get mercy." When I              | <b>stir</b>       | thee to prayer, I stir               | 1, 82/7   |
| stir thee to prayer, I          | <b>stir</b>       | thee not to the prayer               | 1, 82/7   |
| mind Some laudable deed to      | <b>stir</b>       | thee to pride, As vainglory          | 1, 105/23 |
| woman come of a noble           | <b>stock</b>      | , his father bight John Francis      | 1, 53/1   |
| while he had that high          | <b>stomach</b>    | . But now a great while              | 1, 60/4   |
| their brains therefore at the   | <b>stone</b>      | : Perilous is the canker that        | 1, 106/25 |
| the third heaven above, Yet     | <b>stood</b>      | in peril lest pride might            | 1, 108/2  |
| might have ensued they pursued. | <b>Stop</b>       | therefore thine ears, my most        | 1, 91/4   |
| of the devil, from the          | <b>storms</b>     | of this world, from the              | 1, 82/18  |
| man's heart is like a           | <b>stormy</b>     | sea, that may not rest               | 1, 79/6   |
| thyself to enter by the         | <b>strait</b>     | gate that leadeth to heaven          | 1, 81/19  |
| girdle, point, or proper glove  | <b>strait</b>     | , But that if to his                 | 1, 116/6  |
| Thy just anger spilt. In        | <b>strait</b>     | balance of rigorous judgment If      | 1, 119/20 |
| read that such unknown and      | <b>strange</b>    | tokens hath gone before or           | 1, 53/17  |
| Orpheus, and many other things  | <b>strange</b>    | and to all folk (except              | 1, 56/7   |
| were in them many things        | <b>strange</b>    | and not fully declared and           | 1, 57/24  |
| in the knowledge of diver       | <b>strange</b>    | languages, but he hath wanted        | 1, 61/11  |
| embrace us that they might      | <b>strangle</b>   | us; how deceitful these worldly      | 1, 92/12  |
| by heaps as a plenteous         | <b>stream</b>     | to have flowed into him              | 1, 61/18  |
| the boisterous course of the    | <b>stream</b>     | . And their wickedness blinding them | 1, 90/23  |
| of Thine own side, That         | <b>streamed</b>   | from Thy blessed woundès wide        | 1, 121/21 |
| each of them shall feeble       | <b>streamès</b>   | make: The love that is               | 1, 113/7  |
| almighty God with all his       | <b>strength</b>   | : and as that flame suddenly         | 1, 53/14  |
| thereto by himself with the     | <b>strength</b>   | of his own wit, for                  | 1, 61/24  |
| was there of so marvellous      | <b>strength</b>   | that might overturn the mind         | 1, 64/24  |
| showed unto them, not whom      | <b>strength</b>   | of body or goods of                  | 1, 68/7   |
| and after again with great      | <b>strength</b>   | rose up into God. In                 | 1, 69/10  |
| which we need none other        | <b>strength</b>   | to vanquish but that we              | 1, 77/15  |
| in them a certain heavenly      | <b>strength</b>   | , quick and effectual, which with    | 1, 83/6   |
| honour fail, and health and     | <b>strength</b>   | and friends, so he have              | 1, 95/11  |
| to ascend by mine own           | <b>strength</b>   | so high to have Thee                 | 1, 99/5   |
| friendship is but fleshly and   | <b>stretcheth</b> | in manner to the body                | 1, 50/13  |
| as thou dost war and            | <b>strive</b>     | , By the resistance of any           | 1, 103/22 |
| that pitiful figure as a        | <b>strong</b>     | defence against all adversity and    | 1, 70/9   |
| Fourth Property. If love be     | <b>strong</b>     | , hot, mighty and fervent, There     | 1, 114/19 |
| not to be feared but            | <b>strongly</b>   | to be taken as that                  | 1, 70/29  |
| that we should not only         | <b>strongly</b>   | suffer death and patiently, when     | 1, 97/4   |
| shame, have I so long           | <b>studied</b>    | in philosophy, but if I              | 1, 84/17  |
| that philosophy is to be        | <b>studied</b>    | either never or not long             | 1, 85/1   |
| suffer it ? Certainly he never  | <b>studied</b>    | for wisdom which so studied          | 1, 85/25  |
| studied for wisdom which so     | <b>studied</b>    | therefor that in time to             | 1, 85/25  |
| ardent mind he laboured the     | <b>studies</b>    | of humanity that within short        | 1, 54/12  |
| labour gave he to those         | <b>studies</b>    | that, yet a child and                | 1, 55/18  |

|  |                   |                                     |           |
|--|-------------------|-------------------------------------|-----------|
| seven years conversant in these        | <b>studies</b>    | when, full of pride and             | 1, 55/22  |
| night most fervently to the            | <b>studies</b>    | of Scripture, in which he           | 1, 59/18  |
| Him all his works, his                 | <b>studies</b>    | and his doings, and since           | 1, 64/12  |
| of men, believing that the             | <b>studies</b>    | of philosophy are of estates        | 1, 84/23  |
| draw, whereto they refer their         | <b>studies</b>    | , their works, and their business   | 1, 90/15  |
| cunning but as merchandise which       | <b>studieth</b>   | it not for pleasure of              | 1, 84/10  |
| only for itself, because he            | <b>studieth</b>   | the mysteries of God, because       | 1, 85/17  |
| doctors of his time, visiting          | <b>studiously</b> | all the universities and schools    | 1, 55/16  |
| so well thyself endeavour, So          | <b>studiously</b> | that nothing may thee let           | 1, 118/23 |
| Setting Forth to School and            | <b>Study</b>      | in Humanity. Under the rule         | 1, 54/9   |
| surely hold it. Of his                 | <b>Study</b>      | in Canon. In the fourteenth         | 1, 54/22  |
| he departed to Bononie to              | <b>study</b>      | in the laws of the                  | 1, 55/1   |
| perfect doctors. % Of his              | <b>Study</b>      | in Philosophy and Divinity. After   | 1, 55/10  |
| philosophy as divinity, with great     | <b>study</b>      | picked and sought out as            | 1, 56/2   |
| afterwards) he burned. Of his          | <b>Study</b>      | and Diligence in Holy Scripture     | 1, 59/16  |
| all these things with equal            | <b>study</b>      | hath so received that they          | 1, 61/17  |
| that one for his only                  | <b>study</b>      | . And all these things were         | 1, 61/22  |
| was his busy and indefatigable         | <b>study</b>      | . The fifth was the contempt        | 1, 62/9   |
| more quietly give himself to           | <b>study</b>      | and the service of God              | 1, 65/10  |
| the Bible, in the only,                | <b>study</b>      | of which he had appointed           | 1, 65/25  |
| own natural affection and the          | <b>study</b>      | of philosophy inclined him ; and    | 1, 68/23  |
| him counsel to leave the               | <b>study</b>      | of philosophy, as a thing           | 1, 83/25  |
| counselled Picas to surcease of        | <b>study</b>      | and put himself with some           | 1, 83/29  |
| occupied than always in the            | <b>study</b>      | and learning of philosophy. To      | 1, 84/3   |
| not princely to make the               | <b>study</b>      | of philosophy other than mercenary  | 1, 84/6   |
| cost and labour of my                  | <b>study</b>      | if I were so minded                 | 1, 84/20  |
| " I am content ye                      | <b>study</b>      | , but I would have you              | 1, 85/6   |
| use them both, as well                 | <b>study</b>      | as worldly occupation." Truly       | 1, 85/8   |
| not princely, to make the              | <b>study</b>      | of wisdom other than mercenary      | 1, 85/23  |
| might not or would not                 | <b>study</b>      | therefor. This man rather exercised | 1, 85/26  |
| This man rather exercised the          | <b>study</b>      | of merchandise than of wisdom       | 1, 85/27  |
| by my little house, my                 | <b>study</b>      | , the pleasure of my books          | 1, 86/21  |
| for this fruit of my                   | <b>study</b>      | , that I may thereby hereafter      | 1, 86/25  |
| my travail and diligence in            | <b>study</b>      | is anything remitted or slackened   | 1, 87/3   |
| great erudition and elegant and        | <b>stuffed</b>    | with the cognition of many          | 1, 57/11  |
| in terra ejus mirificavit voluntates   | <b>suas</b>       | postea                              | 1, 93/5   |
| in terra ejus mirificavit voluntates   | <b>suas</b>       | ? " To his saints that              | 1, 96/16  |
| our hope and confidence To             | <b>subdue</b>     | the flesh and master the            | 1, 105/1  |
| as good and clean, and                 | <b>subscribed</b> | their names under them. But         | 1, 57/9   |
| that sent unto him letters             | <b>subscribed</b> | with his own hand full              | 1, 72/5   |
| young a man, plenteous of              | <b>substance</b>  | and great doctrine, durst in        | 1, 56/25  |
| marvellous fast memory; thirdly, great | <b>substance</b>  | , by the which, to the              | 1, 62/6   |
| him vainglorious; not his great        | <b>substance</b>  | , not his noble blood could         | 1, 64/21  |
| thee keep it secret ; the              | <b>substance</b>  | that I have left, after             | 1, 69/14  |
| was very quick, wise, and              | <b>subtle</b>     | in disputations and had great       | 1, 60/3   |
| valiantly The fiendès might and        | <b>subtle</b>     | fiery dart, Our Saviour Christ      | 1, 104/20 |
| fenced and sure Against every          | <b>subtle</b>     | suggestion of vice, Consider frail  | 1, 106/15 |

|                                       |                     |  |           |
|---------------------------------------|---------------------|--|-----------|
| passed him of those captious          | <b>subtleties</b>   | and cavillations of sophistry, nor     | 1, 60/28  |
| naught, all the whole were            | <b>subverted</b>    | . For certainly one part of            | 1, 96/3   |
| mother while she travailed, and       | <b>suddenly</b>     | vanished away: which appearance was    | 1, 53/6   |
| strength : and as that flame          | <b>suddenly</b>     | vanished, so should this fire          | 1, 53/15  |
| abode at Florence, he was             | <b>suddenly</b>     | taken with a fervent access            | 1, 69/24  |
| cast, Little, simple, short and       | <b>suddenly</b>     | past. The Followers Grief and          | 1, 109/5  |
| good, that He would not               | <b>suffer</b>       | him to have that occasion              | 1, 64/15  |
| fire of purgatory, there to           | <b>suffer</b>       | pain for a season, which               | 1, 73/19  |
| which a man must not                  | <b>suffer</b>       | many labours, many displeasures, and   | 1, 77/22  |
| well hear this, who may               | <b>suffer</b>       | it ? Certainly he never studied        | 1, 85/24  |
| accepted them as worthy to            | <b>suffer</b>       | wrong and reproof for His              | 1, 88/11  |
| our rebuke. And if we                 | <b>suffer</b>       | of the world anything that             | 1, 88/13  |
| be not so happy to                    | <b>suffer</b>       | for virtue and truth as                | 1, 88/23  |
| we have the grace to                  | <b>suffer</b>       | chiding, detraction, and hatred of     | 1, 88/25  |
| as the apostle saith) shall           | <b>suffer</b>       | in death eternal pain, from            | 1, 91/11  |
| we should not only strongly           | <b>suffer</b>       | death and patiently, when our          | 1, 97/4   |
| " Nor Thou shalt not                  | <b>suffer</b>       | Thy Saint to see corruption            | 1, 101/22 |
| say, ' Thou shaft not                 | <b>suffer</b>       | the flesh of a good                    | 1, 101/23 |
| infants of wretched Babylon To        | <b>suffer</b>       | them wax is a jeoparous                | 1, 106/24 |
| pleasure of his love. To              | <b>suffer</b>       | all thing, though it were              | 1, 112/15 |
| love. To desire also to               | <b>suffer</b>       | harm for his love, and                 | 1, 112/16 |
| his love, and not to                  | <b>suffer</b>       | any dispraise. To believe of           | 1, 112/20 |
| be glad For Him to                    | <b>suffer</b>       | trouble, pain and woe: For             | 1, 115/13 |
| by no manner ways To                  | <b>suffer</b>       | the cursed words of blasphemy          | 1, 116/29 |
| His commandment or by His             | <b>suffereance</b>  | , he verily trusted, since God         | 1, 64/14  |
| passion and death that Christ         | <b>suffered</b>     | for our sake) beat and                 | 1, 64/1   |
| death of Christ which He              | <b>suffered</b>     | for the love of us                     | 1, 68/4   |
| image of Christ's ineffable passion   | <b>suffered</b>     | for our sake, he might                 | 1, 70/7   |
| virgin, conceived in time; Which      | <b>suffered</b>     | hunger, thirst. heat. cold. labour     | 1, 70/17  |
| truth as the old saints               | <b>suffered</b>     | beatings, binding, prison, swords, and | 1, 88/23  |
| heart extol, His flesh was            | <b>suffered</b>     | rebel against his soul: This           | 1, 107/28 |
| and figure, And for thee              | <b>suffered</b>     | pains intolerable That He for          | 1, 111/1  |
| and adversity That He already         | <b>suffered</b>     | hath for thee. The Sixth               | 1, 115/17 |
| of their own mind; they               | <b>suffice</b>      | themselves and more ; they seek        | 1, 86/6   |
| is divided among many Uneath          | <b>sufficeth</b>    | that any part have any                 | 1, 113/9  |
| slenderly, than after his merits      | <b>sufficiently</b> | . The works are such that              | 1, 51/4   |
| rude learning be far unable           | <b>sufficiently</b> | to express, yet forasmuch as           | 1, 52/21  |
| it but he that might                  | <b>sufficiently</b> | do it, no man should                   | 1, 52/22  |
| since those things are able           | <b>sufficiently</b> | to satisfy the desire of               | 1, 85/21  |
| sovereign power, May otherwise appear | <b>sufficiently</b> | As thinges which Thy creatures         | 1, 121/9  |
| their prayers, alms, and other        | <b>suffrages</b>    | , help him." These things              | 1, 73/22  |
| and sure Against every subtle         | <b>suggestion</b>   | of vice, Consider frail glass          | 1, 106/15 |
| of God, therefor the prophet          | <b>suingly</b>      | saith, Benedicam Dominum qui tribuit   | 1, 99/26  |
| this the prophet saith here           | <b>suingly</b>      | , Et usque ad noctem increpuerunt      | 1, 100/10 |
| the most discomfortable season. Then  | <b>suingly</b>      | the prophet showeth what is            | 1, 100/19 |
| compiled a breviary or a              | <b>sum</b>          | upon all the decretals, in             | 1, 55/5   |
| damned wretches cry out, Lassati      | <b>sumus</b>        | in via iniquitatis — "                 | 1, 78/18  |

|   |                    |   |           |
|---|--------------------|---|-----------|
| together be; When they be                       | <b>sundered</b>    | , for adversity. Like affections feebleth | 1, 118/5  |
| he proposed of divers and                       | <b>sundry</b>      | matters, as well in logic                 | 1, 56/1   |
| divers likeness and figures of                  | <b>sundry</b>      | beasts, some into lions, some             | 1, 75/19  |
| and the brutish properties of                   | <b>sundry</b>      | beasts - as the proud-hearted             | 1, 75/29  |
| And wherefore seek they many                    | <b>sundry</b>      | pleasures ? Certainly for because they    | 1, 97/16  |
| doth not actual sin in                          | <b>sundry</b>      | wise? But thou, good Lord                 | 1, 120/2  |
| ejus mirificavit voluntates suas. Multiplicatae | <b>sunt</b>        | Non                                       | 1, 93/5   |
| art Thou." Sanctis qui                          | <b>sunt</b>        | in terra ejus mirificavit voluntates      | 1, 96/16  |
| ears : Siue mortuos sepelire mortuous           | <b>suos</b>        | , tu me sequere,?" Let                    | 1, 90/11  |
| non confundentur. Confundantur iniqua agentes   | <b>supervacue</b>  | . Vias tuas Domine demonstra mihi         | 1, 91/28  |
| that truly, good sister, I                      | <b>suppose</b>     | of the quantity there cometh              | 1, 51/5   |
| bid me publish it. I                            | <b>suppose</b>     | verily that there be none                 | 1, 72/16  |
| an inestimable loss, for I                      | <b>suppose</b>     | if he might have had                      | 1, 72/19  |
| wherefore he counselled Picas to                | <b>surcease</b>    | of study and put himself                  | 1, 83/29  |
| that would hold it in                           | <b>sure</b>        | remembrance; which in other folks         | 1, 54/17  |
| that enforceth himself in a                     | <b>sure</b>        | pillar of truth. He was                   | 1, 60/3   |
| against all adversity and a                     | <b>sure</b>        | portcullis against wicked spirits) the    | 1, 70/10  |
| glory, and no man is                            | <b>sure</b>        | how long it shall be                      | 1, 74/10  |
| There is to him nothing                         | <b>sure</b>        | , nothing peaceable, but all things       | 1, 79/7   |
| if thou desire to be                            | <b>sure</b>        | from the grins of the                     | 1, 82/17  |
| they hold utterly for a                         | <b>sure</b>        | decree, that philosophy is to             | 1, 84/28  |
| japes and very fables, that                     | <b>sure</b>        | and steadfast felicity standeth only      | 1, 85/3   |
| O happy rebukes, which make                     | <b>sure</b>        | that neither the flower of                | 1, 89/15  |
| require it ardently with a                      | <b>sure</b>        | hope that God shall hear                  | 1, 94/15  |
| But let humility be thy                         | <b>sure</b>        | guide, Thy good work to                   | 1, 105/25 |
| think thyself well fenced and                   | <b>sure</b>        | Against every subtle suggestion of        | 1, 106/14 |
| void of perfect joy and                         | <b>sure</b>        | delight. The Third Property. The          | 1, 114/2  |
| so that he may be                               | <b>sure</b>        | By his departing hence for                | 1, 114/29 |
| receive it, more fast and                       | <b>surely</b>      | hold it. Of his Study                     | 1, 54/21  |
| or not? And if we                               | <b>surely</b>      | believe that once the time                | 1, 81/12  |
| no peer, Of our offence                         | <b>surmounten</b>  | all the preace, That in                   | 1, 121/6  |
| worthy and excellent, And eke                   | <b>surmounting</b> | far in his entent All                     | 1, 117/3  |
| of his nine hundred questions,                  | <b>suspect</b>     | of heresy. Then joined they               | 1, 57/2   |
| world, yet must he need                         | <b>sustain</b>     | Sorrow, adversity, labour, grief, and     | 1, 102/26 |
| coveteth eke and longeth to                     | <b>sustain</b>     | Some labour, incommodity, or smart        | 1, 115/5  |
| bestead, Yet thou ne shaft                      | <b>sustain</b>     | (be not adread) Half the                  | 1, 115/15 |
| the great Saint Ambrose: a                      | <b>swarm</b>       | of bees flew about his                    | 1, 53/23  |
| lay open to heaven without                      | <b>sweat</b>       | , as though that now at                   | 1, 77/1   |
| to us and brute beasts,                         | <b>sweating</b>    | and panting we shall uneath               | 1, 78/8   |
| to signify to us the                            | <b>sweet</b>       | honeycombs of his pleasant writing        | 1, 53/28  |
| grievous or bitter, let this                    | <b>sweet</b>       | voice of our Lord be                      | 1, 88/14  |
| of light. Let that same                         | <b>sweet</b>       | voice of our Lord always                  | 1, 90/10  |
| and to think that hurt                          | <b>sweet</b>       | . To be with his love                     | 1, 112/17 |
| the judgment of mad men                         | <b>swerve</b>      | from the good institution of              | 1, 89/29  |
| that time, in learning marvellously             | <b>swift</b>       | and of so ready a                         | 1, 54/14  |
| contrary, for they that are                     | <b>swift</b>       | in taking be oftentimes slow              | 1, 54/19  |
| like them that swim in                          | <b>swift</b>       | floods, they be borne forth               | 1, 90/21  |

|  |               |                                       |           |
|--|---------------|---------------------------------------|-----------|
| do, but like them that                     | <b>swim</b>   | in swift floods, they be              | 1, 90/21  |
| some into bears, some into                 | <b>swine</b>  | , some into wolves, which afterwards  | 1, 75/20  |
| the drunken glutton into a                 | <b>swine</b>  | , the ravenous extortioner into a     | 1, 76/2   |
| as it were even a                          | <b>swoon</b>  | and an insensibility for wonder       | 1, 80/25  |
| saints suffered beatings, binding, prison, | <b>swords</b> | , and death, let us think             | 1, 88/24  |
| with mean fare at his                      | <b>table</b>  | , howbeit somewhat yet retaining of   | 1, 63/8   |
| do it better) occasion to                  | <b>take</b>   | it in hand when it                    | 1, 52/26  |
| for lack of cunning might                  | <b>take</b>   | hurt thereby), Pico desired himself   | 1, 57/27  |
| mind) to hear and to                       | <b>take</b>   | the wholesome lessons and instruction | 1, 59/1   |
| answered that he had liefer                | <b>take</b>   | him to marriage, as that              | 1, 68/20  |
| and flitting and would never               | <b>take</b>   | himself to any certain dwelling       | 1, 68/24  |
| beaten to compel him to                    | <b>take</b>   | that way which God had                | 1, 73/7   |
| purpose which he intended to               | <b>take</b>   | upon him; but what this               | 1, 75/6   |
| flesh shall (but if we                     | <b>take</b>   | good heed make us drunk               | 1, 75/13  |
| pride and have disdain to                  | <b>take</b>   | them for masters of thy               | 1, 80/20  |
| which have more need to                    | <b>take</b>   | thee for a master of                  | 1, 80/21  |
| that leadeth to heaven and                 | <b>take</b>   | no heed what thing may                | 1, 81/19  |
| poets, fables and trifles aside)           | <b>take</b>   | ever in thine hand, I                 | 1, 83/2   |
| us, shall we so grievously                 | <b>take</b>   | it that lest they should              | 1, 88/21  |
| this night the devils shall                | <b>take</b>   | thy soul from thee."                  | 1, 90/28  |
| certainly to be ashamed to                 | <b>take</b>   | such thing for God as                 | 1, 96/10  |
| we remember, we should evermore            | <b>take</b>   | heed that our meditations be          | 1, 96/30  |
| devil's might, But over that               | <b>take</b>   | valiantly on hand To vanquish         | 1, 105/17 |
| danger of pride. And here                  | <b>take</b>   | heed that he whom God                 | 1, 107/31 |
| so this brittle world's joy?               | <b>Take</b>   | all the mirth, take all               | 1, 111/8  |
| joy? Take all the mirth,                   | <b>take</b>   | all the fantasies, Take every         | 1, 111/8  |
| mirth, take all the fantasies,             | <b>Take</b>   | every game, take every wanton         | 1, 111/9  |
| the fantasies, Take every game,            | <b>take</b>   | every wanton toy, Take every          | 1, 111/9  |
| game, take every wanton toy,               | <b>Take</b>   | every sport that men can              | 1, 111/10 |
| that is in many channels                   | <b>take</b>   | In each of them shall                 | 1, 113/6  |
| thinketh himself that he may               | <b>take</b>   | Some misadventure for his lover's     | 1, 115/9  |
| the lover of God ensample                  | <b>take</b>   | To have Him continually in            | 1, 117/21 |
| worthy philosophers (and that were         | <b>taken</b>  | in number of the most                 | 1, 58/27  |
| have thought that he had                   | <b>taken</b>  | that one for his only                 | 1, 61/22  |
| at Florence, he was suddenly               | <b>taken</b>  | with a fervent access which           | 1, 69/24  |
| feared but strongly to be                  | <b>taken</b>  | as that only thing which              | 1, 70/29  |
| spirit. How his Death was                  | <b>taken</b>  | . What sorrow and heaviness his       | 1, 71/23  |
| virtuous purpose that thou hast            | <b>taken</b>  | , there is no cause, my               | 1, 76/26  |
| all occasion of deserving be               | <b>taken</b>  | away, there be left us                | 1, 88/27  |
| is with amendment to be                    | <b>taken</b>  | away and not with imitation           | 1, 90/2   |
| thee with sin contract, Thou               | <b>takest</b> | occasion of some good virtuous        | 1, 105/21 |
| if it be well considered,                  | <b>taketh</b> | away all occasion of pride            | 1, 93/25  |
| truly. That thing a man                    | <b>taketh</b> | for his god that he                   | 1, 95/5   |
| for his god that he                        | <b>taketh</b> | for his chief good; and               | 1, 95/5   |
| chief good; and that thing                 | <b>taketh</b> | he for his chief good                 | 1, 95/6   |
| to accept: which wheresoever He            | <b>taketh</b> | Whom He unworthy findeth worthy       | 1, 120/13 |
| they that are swift in                     | <b>taking</b> | be oftentimes slow in remembering     | 1, 54/19  |

|                                       |                    |                                       |           |
|---------------------------------------|--------------------|---------------------------------------|-----------|
| root of this privation or             | <b>taking</b>      | away of fleshly concupiscence in      | 1, 100/20 |
| say, that he would not                | <b>talk</b>        | nor speak of the voluptuous           | 1, 98/9   |
| not what men about him                | <b>talk</b>        | ; But eat he, drink he                | 1, 117/17 |
| were last together I often            | <b>talked</b>      | with thee) that thou never            | 1, 83/14  |
| him, as they fell in                  | <b>talking</b>     | of virtue he was with                 | 1, 67/26  |
| orchard at Ferrara, in the            | <b>talking</b>     | of the love of Christ                 | 1, 69/12  |
| wolves, which afterwards walked ever  | <b>tame</b>        | about her house and waited            | 1, 75/21  |
| appointed. For this cause he          | <b>tarried</b>     | at Rome an whole year                 | 1, 56/15  |
| sin vanquished, look thou not         | <b>tarry</b>       | , But lie in await for                | 1, 105/7  |
| potion If thou pain thy               | <b>taste</b>       | : remember therewithal How Christ for | 1, 103/27 |
| smell or in thy licorous              | <b>taste</b>       | , Or finally, in whatsoever delight   | 1, 109/1  |
| when he had two years                 | <b>tasted</b>      | , perceiving that the faculty leaned  | 1, 55/2   |
| to be little and easily               | <b>tasted</b>      | . The words of Neoptolemus they       | 1, 84/27  |
| therewithal How Christ for thee       | <b>tasted</b>      | eysell and gall. If thou              | 1, 103/28 |
| whereof the experience itself hath    | <b>taught</b>      | thee and daily teacheth. In           | 1, 77/28  |
| And in this be we                     | <b>taught</b>      | that we should as speedily            | 1, 97/23  |
| crying with the prophet : Ad          | <b>te</b>          | Domine levavi animam meam : Deus      | 1, 91/25  |
| animam meam : Deus meus in            | <b>te</b>          | confido, non erubescam, etiam si      | 1, 91/26  |
| Deus Salvator meus, et in             | <b>te</b>          | sperabo tota die, - that              | 1, 91/30  |
| me Domine quoniam speravi in          | <b>te</b>          | . Dixi Domino: Deus meus es           | 1, 93/3   |
| our virtue. Quoniam speravi in        | <b>te</b>          | ? " For I have trusted                | 1, 94/10  |
| rather learn of thee than             | <b>teach</b>       | thee, which holding myself content    | 1, 78/3   |
| show me, and Thy paths                | <b>teach</b>       | me. Direct me in Thy                  | 1, 92/5   |
| me in Thy truth, and                  | <b>teach</b>       | me: for Thou art God                  | 1, 92/5   |
| hath taught thee and daily            | <b>teacheth</b>    | . In obtaining the favour of          | 1, 77/28  |
| and vex him and rather                | <b>tear</b>        | him than bear him. The                | 1, 86/17  |
| eyes there falleth many a             | <b>tear</b>        | , - - For very joy                    | 1, 118/3  |
| our diligence With prayer, with       | <b>tears</b>       | , and lamentable complaints The aid   | 1, 105/4  |
| pleasant contemplation, Out break the | <b>tears</b>       | for joy and delectation; And          | 1, 118/10 |
| him fro, Out break the                | <b>tears</b>       | again for pain and woe                | 1, 118/12 |
| and quick of look, his                | <b>teeth</b>       | white and even, his hair              | 1, 54/7   |
| slumbering and sleeping maugre our    | <b>teeth</b>       | , as though neither God might         | 1, 78/11  |
| can either hope or wish.              | <b>Tell</b>        | me, I pray thee, my                   | 1, 77/19  |
| neither to the achieving of           | <b>temperance</b>  | in prosperity, nor to the             | 1, 51/6   |
| sparest all, With piteous mercy       | <b>tempering</b>   | justice; For as Thou dost             | 1, 120/4  |
| of the first death and                | <b>temporal</b>    | . And after this the same             | 1, 74/5   |
| in the space of this                  | <b>temporal</b>    | eternal                               | 1, 90/13  |
| nailed were. If thou be               | <b>tempt</b>       | with pride : think how that           | 1, 104/4  |
| The Tenth Rule. In all                | <b>temptation</b>  | withstand the beginning : The cursèd  | 1, 106/22 |
| THE PLEASURE OF A SINFUL              | <b>TEMPTATION</b>  | COMETH TO MIND The pleasure           | 1, 108/15 |
| thou in flame of the                  | <b>temptation</b>  | friest Think on the very              | 1, 111/23 |
| when ye fall in divers                | <b>temptations</b> | " and not causeless. For              | 1, 77/10  |
| Twelfth Rule. Though thou be          | <b>tempted</b>     | , despair thee nothing: Remember the  | 1, 107/24 |
| himself well served if after          | <b>ten</b>         | years failing, after a thousand       | 1, 77/24  |
| may bear witness of my                | <b>tender</b>      | love and zeal to the                  | 1, 50/19  |
| goodly and high, of flesh             | <b>tender</b>      | and soft, his visage lovely           | 1, 54/5   |
| but rather As a very                  | <b>tender</b>      | loving father. Amen.                  | 1, 122/11 |

|                                       |                    |   |           |
|---------------------------------------|--------------------|---|-----------|
| the Pope approved Picus and           | <b>tenderly</b>    | favoured him, as by a                           | 1, 57/20  |
| or called back by the                 | <b>tenderness</b>  | of his flesh (as he                             | 1, 72/28  |
| wise : Gaudete, fraters, quando in    | <b>tentationes</b> | varies incideritis?" Be glad                    | 1, 77/9   |
| peril shall perish therein. The       | <b>Tenth</b>       | Rule. In all temptation withstand               | 1, 106/21 |
| thinken in like wise. The             | <b>Tenth</b>       | Property. The lover is of                       | 1, 117/13 |
| eges. Sanctis qui Bunt in             | <b>terra</b>       | ejus mirificavit voluntates suas. Multiplicatae | 1, 93/5   |
| " Sanctis qui sunt in                 | <b>terra</b>       | ejus mirificavit voluntates suas? "             | 1, 96/16  |
| meditations be not unfruitful, but    | <b>test</b>        | of every meditation we should                   | 1, 97/1   |
| he had provided by his                | <b>testament</b>   | eight years before: for some                    | 1, 71/8   |
| to be worldly fortunate, mine         | <b>testifieth</b>  | that I desire to have                           | 1, 50/22  |
| poor, high and low, well              | <b>testifieth</b>  | the princes of Italy, well                      | 1, 71/25  |
| proveth, reason confirmeth, the world | <b>testifieth</b>  | , the elements speaketh, devils confesseth      | 1, 81/2   |
| many noble books which well           | <b>testify</b>     | both his angelic wit, his                       | 1, 59/19  |
| with one voice declare and            | <b>testify</b>     | , Thy goodness yet, Thy singular                | 1, 121/11 |
| it is in the Hebrew                   | <b>text</b>        | . For as good folk have                         | 1, 97/12  |
| no pleasure comparable find To        | <b>th'</b>         | inward gladness of a virtuous                   | 1, 111/13 |
| very loving words he received,        | <b>thanked</b>     | , and kissed. The executor of                   | 1, 71/18  |
| O pity, well nigh now                 | <b>thankless</b>   | , goodness, mighty, gracious and wise           | 1, 121/26 |
| to give especial laud and             | <b>thanks</b>      | therefor to almighty God, of                    | 1, 62/18  |
| " this will I show                    | <b>thee</b>        | , I warn thee keep it                           | 1, 69/14  |
| I show thee, I warn                   | <b>thee</b>        | keep it secret ; the substance                  | 1, 69/14  |
| a secret thing to show                | <b>thee</b>        | which is as true as                             | 1, 72/13  |
| after thy departing which trouble     | <b>thee</b>        | and stand against the virtuous                  | 1, 76/25  |
| were this, if only to                 | <b>thee</b>        | among mortal men the way                        | 1, 76/28  |
| wish. Tell me, I pray                 | <b>thee</b>        | , my most dear son, if                          | 1, 77/19  |
| I need to write unto                  | <b>thee</b>        | , the wretchedness whereof the experience       | 1, 77/27  |
| the experience itself hath taught     | <b>thee</b>        | and daily teacheth. In obtaining                | 1, 77/28  |
| I may rather learn of                 | <b>thee</b>        | than teach thee, which holding                  | 1, 78/3   |
| learn of thee than teach              | <b>thee</b>        | , which holding myself content with             | 1, 78/3   |
| still. There shall come to            | <b>thee</b>        | , my son, doubt it not                          | 1, 79/17  |
| every hour which might fear           | <b>thee</b>        | from the purpose of good                        | 1, 79/19  |
| if thou beware shall throw            | <b>thee</b>        | down headlong. But among all                    | 1, 79/21  |
| have more need to take                | <b>thee</b>        | for a master of theirs                          | 1, 80/21  |
| seeming that they should with         | <b>thee</b>        | by good living begin to                         | 1, 80/22  |
| thing our Lord Himself showeth        | <b>thee</b>        | to be done. For neither                         | 1, 81/22  |
| certainly He shall not hear           | <b>thee</b>        | when thou callest on Him                        | 1, 82/1   |
| man when he calleth upon              | <b>thee</b>        | . And verily it is according                    | 1, 82/2   |
| according that God should despise     | <b>thee</b>        | , being a man, when thou                        | 1, 82/3   |
| mercy." When I stir                   | <b>thee</b>        | to prayer, I stir thee                          | 1, 82/7   |
| thee to prayer, I stir                | <b>thee</b>        | not to the prayer that                          | 1, 82/7   |
| - let no day pass                     | <b>thee</b>        | but thou once at the                            | 1, 82/20  |
| thine hand, I heartily pray           | <b>thee</b>        | . Thou mayest do nothing more                   | 1, 83/3   |
| that I have had to                    | <b>thee</b>        | , both ever before and specially                | 1, 83/10  |
| this one thing, I warn                | <b>thee</b>        | (of which when we were                          | 1, 83/13  |
| together I often talked with          | <b>thee</b>        | ) that thou never forget these                  | 1, 83/14  |
| Son of God died for                   | <b>thee</b>        | , and that thou shalt also                      | 1, 83/15  |
| our Lord not only giveth              | <b>thee</b>        | grace well to live, but                         | 1, 87/25  |

|                                      |             |  |           |
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| thou livest well He giveth           | <b>thee</b> | grace to bear evil words               | 1, 87/26  |
| Notwithstanding, my son, I call      | <b>thee</b> | not therefore happy because this       | 1, 88/2   |
| is worshipful and glorious unto      | <b>thee</b> | , but for because that our             | 1, 88/3   |
| for thy good living praise           | <b>thee</b> | , thy virtue certainly, in that        | 1, 88/28  |
| that it is virtue, maketh            | <b>thee</b> | like unto Christ ; but in              | 1, 88/29  |
| it is praised it maketh              | <b>thee</b> | unlike Him, Which for the              | 1, 89/1   |
| if the world fawn upon               | <b>thee</b> | , uneath it may be but                 | 1, 89/8   |
| to God, Which hath illumined         | <b>thee</b> | sitting in the shadow of               | 1, 90/6   |
| shadow of death, and translating     | <b>thee</b> | out of the company of                  | 1, 90/7   |
| in obscure darkness, hath associated | <b>thee</b> | to the children of light               | 1, 90/9   |
| shall take thy soul from             | <b>thee</b> | ." These goods then that               | 1, 90/28  |
| and whatsoever men say of            | <b>thee</b> | , whatsoever men think on thee         | 1, 91/5   |
| thee, whatsoever men think on        | <b>thee</b> | , account it for nothing, but          | 1, 91/6   |
| Which if they now backbite           | <b>thee</b> | living virtuously, they shall do       | 1, 91/19  |
| is to say, " To                      | <b>Thee</b> | , Lord, I lift up my                   | 1, 92/1   |
| lift up my soul : in                 | <b>Thee</b> | I trust, I shall not                   | 1, 92/1   |
| all they that trust in               | <b>Thee</b> | shall not be ashamed. Let              | 1, 92/3   |
| art God, my Saviour ; in             | <b>Thee</b> | shall I trust all the                  | 1, 92/6   |
| such other that may waken            | <b>thee</b> | when thou steepest, kindle thee        | 1, 92/22  |
| thee when thou steepest, kindle      | <b>thee</b> | when thou waxest cold, confirm         | 1, 92/23  |
| when thou waxest cold, confirm       | <b>thee</b> | when thou waverest, and exhibit        | 1, 92/23  |
| For I have trusted in                | <b>Thee</b> | ." This one thing is                   | 1, 94/11  |
| am nothing in respect of             | <b>Thee</b> | , I wot well I am                      | 1, 99/4   |
| strength so high to have             | <b>Thee</b> | in possession, but Thou art            | 1, 99/5   |
| that shalt draw me to                | <b>Thee</b> | by Thy grace, Thou art                 | 1, 99/6   |
| remember therewithal How Christ for  | <b>thee</b> | tasted eyesell and gall. If            | 1, 103/28 |
| shape and humbled Himself for        | <b>thee</b> | To the most odious and                 | 1, 104/6  |
| upon thy tower, Lest he              | <b>thee</b> | unpurveyed and unready catch, Thou     | 1, 105/12 |
| By which he would have               | <b>thee</b> | with sin contract, Thou takest         | 1, 105/20 |
| Some laudable deed to stir           | <b>thee</b> | to pride, As vainglory maketh          | 1, 105/23 |
| rebukèd by thy battle, Shall         | <b>thee</b> | no more haply for very                 | 1, 106/5  |
| obtain Prepare thyself and trim      | <b>thee</b> | in thy gear As thou                    | 1, 106/7  |
| be ready the devil will              | <b>thee</b> | fear: Wherefore in any wise            | 1, 106/9  |
| any wise so even thou                | <b>thee</b> | bear That thou remember and            | 1, 106/10 |
| Though thou be tempted, despair      | <b>thee</b> | nothing: Remember the glorious apostle | 1, 107/24 |
| the price look thou well             | <b>thee</b> | advise, Thou sellest thy soul          | 1, 109/16 |
| a thoroughfare, See thou behave      | <b>thee</b> | wisely with thine host ; Hence         | 1, 110/19 |
| Remember how God hath made           | <b>thee</b> | reasonable Like unto His image         | 1, 110/26 |
| image and figure, And for            | <b>thee</b> | suffered pains intolerable That He     | 1, 111/1  |
| every sport that men can             | <b>thee</b> | devise: And among them all             | 1, 111/10 |
| of God. Beside that God              | <b>thee</b> | bought and formèd both Many            | 1, 111/15 |
| to be wroth Yet He                   | <b>thee</b> | kept hath and brought thee             | 1, 111/18 |
| thee kept hath and brought           | <b>thee</b> | up to this, And daily                  | 1, 111/18 |
| this, And daily calleth upon         | <b>thee</b> | to His bliss: How mayst                | 1, 111/19 |
| bath been so loving unto             | <b>thee</b> | ? The Painful Cross of Christ          | 1, 111/21 |
| wrought: Let Him not lose            | <b>thee</b> | that He so dear hath                   | 1, 112/2  |
| martyrs ' constant fight Shall       | <b>thee</b> | of slothful cowardice accuse: God      | 1, 112/7  |



|  |                    |                                      |           |
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| slothful cowardice accuse: God will        | <b>thee</b>        | help if thou do not                  | 1, 112/8  |
| therefore with all that He                 | <b>thee</b>        | gave: For body, soul, wit            | 1, 113/14 |
| As it is possible for                      | <b>thee</b>        | to devise: I mean not                | 1, 114/14 |
| He already suffered hath for               | <b>thee</b>        | . The Sixth Property. The perfect    | 1, 115/17 |
| So studiously that nothing may             | <b>thee</b>        | let Not for His service              | 1, 118/23 |
| of reward or profit do                     | <b>thee</b>        | bind, But only faithful heart        | 1, 118/26 |
| already done so much for                   | <b>thee</b>        | , As He that first thee              | 1, 119/9  |
| thee, As He that first                     | <b>thee</b>        | made, and on the rood                | 1, 119/10 |
| and on the rood Eft                        | <b>thee</b>        | redeemèd with His precious blood     | 1, 119/11 |
| earth directest all alone: We              | <b>Thee</b>        | beseech, good Lord, with woeful      | 1, 119/17 |
| or sinners whether it liketh               | <b>Thee</b>        | . Sinners, if Thou our crime         | 1, 120/21 |
| persons find Which are to                  | <b>Thee</b>        | , and have be long space             | 1, 120/27 |
| with our vice. Grant, I                    | <b>Thee</b>        | pray, such heat into mine            | 1, 121/29 |
| Lordés high presence, He may               | <b>Thee</b>        | find, O well of indulgence           | 1, 122/9  |
| the devil, that aye Enforce                | <b>themselves</b>  | to make us bond and                  | 1, 102/24 |
| order his conditions that from             | <b>thenceforth</b> | he might have been approved          | 1, 58/20  |
| Diligence in Holy Scripture. From          | <b>thenceforth</b> | he gave himself day and              | 1, 59/17  |
| of their sacrifice together and            | <b>thereabout</b>  | to do their ceremonies ; and         | 1, 98/3   |
| his election; which he stuck               | <b>thereat</b>     | a while, but at the                  | 1, 68/19  |
| of cunning might take hurt                 | <b>thereby</b>     | ), Picus desired himself that it     | 1, 57/27  |
| his virtue may have occasion               | <b>thereby</b>     | to give especial laud and            | 1, 62/18  |
| my study, that I may                       | <b>thereby</b>     | hereafter be tossed in the           | 1, 86/25  |
| are) yet they set little                   | <b>thereby</b>     | and oftentimes change it for         | 1, 99/17  |
| could not judge How that                   | <b>thereby</b>     | redound unto us might Any            | 1, 103/18 |
| bath the grace to come                     | <b>thereby</b>     | He judgeth him in perfect            | 1, 113/20 |
| give especial laud and thanks              | <b>therefor</b>    | to almighty God, of Whose            | 1, 62/18  |
| myself (I will not lie                     | <b>therefor</b>    | ) that he might be somewhat          | 1, 73/6   |
| either marvel thereof, be sorry            | <b>therefor</b>    | , or dread it. But rather            | 1, 76/27  |
| for wisdom which so studied                | <b>therefor</b>    | that in time to come                 | 1, 85/25  |
| not or would not study                     | <b>therefor</b>    | . This man rather exercised the      | 1, 85/26  |
| should willingly and gladly long           | <b>therefor</b>    | , desiring to be departed out        | 1, 97/6   |
| be the gift of God,                        | <b>therefor</b>    | the prophet suingly saith, Benedicam | 1, 99/25  |
| of this fight, And long                    | <b>therefor</b>    | although we could not judge          | 1, 103/17 |
| advise, Thou sellest thy soul              | <b>therefor</b>    | even by and by To                    | 1, 109/17 |
| all the world would him                    | <b>therefrom</b>   | bereaven To bear his body            | 1, 115/31 |
| manner Endure to hear that                 | <b>therefrom</b>   | mighten vary Or anything sound       | 1, 116/22 |
| ere he could be brought                    | <b>thereto</b>     | ; but at the instant request         | 1, 60/10  |
| marvelous in that he came                  | <b>thereto</b>     | by himself with the strength         | 1, 61/24  |
| inheritance, therefore the prophet putteth | <b>thereto</b>     | , Tu es qui restitues hereditatem    | 1, 98/28  |
| do evil with pleasure joined               | <b>thereto</b>     | , The pleasure which thine evil      | 1, 109/9  |
| look eke thou serve that                   | <b>thereto</b>     | never Trust of reward or             | 1, 118/25 |
| scourgèd both, And as a                    | <b>thief</b>       | between two thieves threst With      | 1, 104/11 |
| as a thief between two                     | <b>thievès</b>     | threst With all rebuke and           | 1, 104/11 |
| of the apostle be before                   | <b>thine</b>       | eyes: Oportet magis Deo placere      | 1, 80/15  |
| servant." Let enter into                   | <b>thine</b>       | heart an holy pride and              | 1, 80/19  |
| of words. If thou love                     | <b>thine</b>       | health, if thou desire to            | 1, 82/16  |
| prayeth for us, and eke                    | <b>thine</b>       | own necessity, shalt every hour      | 1, 82/30  |

|                                     |              |                                       |           |
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| trifles aside) take ever in         | <b>thine</b> | hand, I heartily pray thee            | 1, 83/2   |
| our Lord always sound in            | <b>thine</b> | ears : Siue mortuos sepelire mortuous | 1, 90/10  |
| ensued they pursued. Stop therefore | <b>thine</b> | ears, my most dear son                | 1, 91/5   |
| them. Flee if thou love             | <b>thine</b> | health, flee as far as                | 1, 91/22  |
| and gall. If thou withdraw          | <b>thine</b> | handès and forbear The ravin          | 1, 104/1  |
| be applied, Think it not            | <b>thine</b> | but a gift of His                     | 1, 105/27 |
| joined thereto, The pleasure which  | <b>thine</b> | evil work doth contain Glideth        | 1, 109/10 |
| thou behave thee wisely with        | <b>thine</b> | host ; Hence must thou needs          | 1, 110/19 |
| would endure. Regard, O man,        | <b>thine</b> | excellent nature; Thou that with      | 1, 111/3  |
| that lovest God also, In            | <b>thine</b> | heart wish, covet and be              | 1, 115/12 |
| So thou likewise that hast          | <b>thine</b> | heart yset Upward to God              | 1, 118/21 |
| As where all turneth to             | <b>thine</b> | own speed? Who is so                  | 1, 119/7  |
| Space of a moment in                | <b>Thine</b> | angry hand. Who is not                | 1, 119/26 |
| Friendly look on us once,           | <b>Thine</b> | own, we be, Servants or               | 1, 120/20 |
| preace, That in our sin             | <b>Thine</b> | honour may increase. For though       | 1, 121/7  |
| With blood and water of             | <b>Thine</b> | own side, That streamed from          | 1, 121/20 |
| That to this love of                | <b>Thine</b> | may be equal; Grant me                | 1, 121/30 |
| leave to their heirs that           | <b>thing</b> | which they had not themselves         | 1, 52/4   |
| the achieving of some great         | <b>thing</b> | . But to pass over other              | 1, 53/22  |
| made a book, no slender             | <b>thing</b> | to right cunning and perfect          | 1, 55/8   |
| to be excellent in one              | <b>thing</b> | set all other aside) but              | 1, 61/19  |
| that leadeth to hell. What          | <b>thing</b> | was there of so marvellous            | 1, 64/24  |
| love God, which was a               | <b>thing</b> | far excelling all the cunning         | 1, 66/14  |
| life to obtain. The same            | <b>thing</b> | also in his book which                | 1, 66/15  |
| by knowledge never find that        | <b>thing</b> | that we seek, than by                 | 1, 66/23  |
| by love to possess that             | <b>thing</b> | which also, without love, were        | 1, 66/24  |
| him to marriage, as that            | <b>thing</b> | in which was less servitude           | 1, 68/20  |
| be taken as that only               | <b>thing</b> | which maketh an end of                | 1, 70/29  |
| this was not the chief              | <b>thing</b> | that should make him content          | 1, 71/1   |
| Florence, I have a secret           | <b>thing</b> | to show thee which is                 | 1, 72/13  |
| be obtained or desired. What        | <b>thing</b> | is there to be desired                | 1, 78/25  |
| and take no heed what               | <b>thing</b> | may men do, but what                  | 1, 81/20  |
| may men do, but what                | <b>thing</b> | the very law of nature                | 1, 81/20  |
| very law of nature, what            | <b>thing</b> | very reason, what thing our           | 1, 81/21  |
| what thing very reason, what        | <b>thing</b> | our Lord Himself showeth thee         | 1, 81/21  |
| an end with this one                | <b>thing</b> | , I warn thee (of which               | 1, 83/13  |
| study of philosophy, as a           | <b>thing</b> | in which he thought Picas             | 1, 83/26  |
| actual business, he judged a        | <b>thing</b> | vain and unprofitable; wherefore he   | 1, 83/28  |
| rest, seeking none a outward        | <b>thing</b> | , despising all other thing, since    | 1, 85/20  |
| outward thing, despising all other  | <b>thing</b> | , since those things are able         | 1, 85/20  |
| this reckoning it is a              | <b>thing</b> | either servile, or at the             | 1, 85/22  |
| in the world where all              | <b>thing</b> | is little, it shall be                | 1, 89/14  |
| less in heaven, where all           | <b>thing</b> | is great. O happy rebukes             | 1, 89/14  |
| able of himself that same           | <b>thing</b> | to keep. He that asketh               | 1, 93/27  |
| in Thee." This one                  | <b>thing</b> | is it that maketh us                  | 1, 94/11  |
| for that we ask such                | <b>thing</b> | as is noyous unto us                  | 1, 94/18  |
| prayer because that though the      | <b>thing</b> | that we require be good               | 1, 94/23  |

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| may say them truly. That            | <b>thing</b>  | a man taketh for his                 | 1, 95/5   |
| his chief good; and that            | <b>thing</b>  | taketh he for his chief              | 1, 95/6   |
| be ashamed to take such             | <b>thing</b>  | for God as hath need                 | 1, 96/10  |
| chief goodness, but only that       | <b>thing</b>  | which is the most sovereign          | 1, 96/13  |
| not though I forsake all            | <b>thing</b>  | to the intent that I                 | 1, 98/20  |
| them wax is a jeopardous            | <b>thing</b>  | : Beat out their brains therefore    | 1, 106/24 |
| The loss of a better                | <b>thing</b>  | . The nature and dignity of          | 1, 108/19 |
| The Loss of a Better                | <b>Thing</b>  | . When thou labourest thy pleasure   | 1, 109/14 |
| therefore so dear a precious        | <b>thing</b>  | ! This Life a Dream and              | 1, 109/21 |
| his love. To suffer all             | <b>thing</b>  | , though it were death, to           | 1, 112/15 |
| in thought. To love all             | <b>thing</b>  | that pertaineth unto his love        | 1, 112/19 |
| fresh to see that all               | <b>thing</b>  | been Appointed well and nothing      | 1, 114/5  |
| very lover above all earthly        | <b>thing</b>  | Coveteth and longeth evermore to     | 1, 116/17 |
| so wonderful and high All           | <b>thing</b>  | esteem and judge his lover           | 1, 117/7  |
| to be sent, be such                 | <b>things</b> | as pertain only unto the             | 1, 50/11  |
| virtue. For these be the            | <b>things</b> | which we may account for             | 1, 51/26  |
| nobleness, if ourselves lack those  | <b>things</b> | for which they were noble            | 1, 52/9   |
| fire aspire upward to heavenly      | <b>things</b> | , and whose fiery eloquence should   | 1, 53/12  |
| Chaldees and Arabians, and many     | <b>things</b> | drawn out of the old                 | 1, 56/5   |
| and Orpheus, and many other         | <b>things</b> | strange and to all folk              | 1, 56/6   |
| his learning, as well in            | <b>things</b> | natural as in divinity and           | 1, 56/27  |
| divinity and in many such           | <b>things</b> | as men many years never              | 1, 56/28  |
| impugn those questions as new       | <b>things</b> | and with which their ears            | 1, 57/4   |
| with the cognition of many          | <b>things</b> | worthy to be learned. Which          | 1, 57/12  |
| Which defence, and all other        | <b>things</b> | that he should write, he             | 1, 57/17  |
| there were in them many             | <b>things</b> | strange and not fully declared       | 1, 57/24  |
| minds of the hearers, those         | <b>things</b> | seem to be of great                  | 1, 59/7   |
| unknown to him, but all             | <b>things</b> | as ripe as though he                 | 1, 59/28  |
| eloquence, but ignorance of natural | <b>things</b> | bath dishonested him; some man       | 1, 61/9   |
| Church. But Pico all these          | <b>things</b> | with equal study hath so             | 1, 61/16  |
| only study. And all these           | <b>things</b> | were in him so much                  | 1, 61/23  |
| or despising of all earthly         | <b>things</b> | . Of his Conditions and his          | 1, 62/10  |
| knowledge as well of natural        | <b>things</b> | as godly. And oftentimes in          | 1, 66/7   |
| friends how greatly these mortal    | <b>things</b> | bow and draw to an                   | 1, 66/9   |
| of any diligence to earthly         | <b>things</b> | that he seemed somewhat besprent     | 1, 66/28  |
| much jeopardy. Liberty above all    | <b>things</b> | he loved, to which both              | 1, 68/22  |
| is also equal in all                | <b>things</b> | , and Which of the Holy              | 1, 70/14  |
| priest inquired of him these        | <b>things</b> | and such other as they               | 1, 70/23  |
| suffrages, help him." These         | <b>things</b> | this holy man Jerome, this           | 1, 73/23  |
| he had known all those              | <b>things</b> | within a certain time, but           | 1, 73/26  |
| this life of all those              | <b>things</b> | the delight whereof so vexeth        | 1, 77/20  |
| for. Now then, these earthly        | <b>things</b> | slipper, uncertain, vile, and common | 1, 78/7   |
| look we then to heavenly            | <b>things</b> | and godly (which neither eye         | 1, 78/9   |
| sure, nothing peaceable, but all    | <b>things</b> | fearful, all things sorrowful, all   | 1, 79/7   |
| but all things fearful, all         | <b>things</b> | sorrowful, all things deadly. Shall  | 1, 79/7   |
| fearful, all things sorrowful, all  | <b>things</b> | deadly. Shall we then envy           | 1, 79/8   |
| than light that all these           | <b>things</b> | be (as they say) truer               | 1, 79/14  |

|                                      |               |                                    |           |
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| down headlong. But among all         | <b>things</b> | the very deadly pestilence is      | 1, 79/21  |
| reprovable sense, to do those        | <b>things</b> | that are not convenient, full      | 1, 80/5   |
| proud, stately, finders of evil      | <b>things</b> | without                            | 1, 80/8   |
| not that such as these               | <b>things</b> | commit are worthy death —          | 1, 80/11  |
| only they that do such               | <b>things</b> | but also they which consent        | 1, 80/12  |
| thou never forget these two          | <b>things</b> | : that both the Son of             | 1, 83/15  |
| mercenary, we call all those         | <b>things</b> | which we do for hire               | 1, 84/8   |
| to apply it to such                  | <b>things</b> | where he may get some              | 1, 84/12  |
| mind and that these outward          | <b>things</b> | of the body or of                  | 1, 85/4   |
| all other thing, since those         | <b>things</b> | are able sufficiently to satisfy   | 1, 85/21  |
| nothing out of themselves; the       | <b>things</b> | that are had in honour             | 1, 86/8   |
| These, my dear friend, be            | <b>things</b> | which do appertain to a            | 1, 87/8   |
| it is that all these                 | <b>things</b> | together may bring us, an          | 1, 92/16  |
| them. Remember again how great       | <b>things</b> | be promised and prepared for       | 1, 92/18  |
| them which, despising these present  | <b>things</b> | , desire and long for that         | 1, 92/19  |
| if we observe these two              | <b>things</b> | in our requests, that is           | 1, 94/13  |
| only had, though all other           | <b>things</b> | lack, he thinketh himself happy    | 1, 95/7   |
| though he have all other             | <b>things</b> | , he thinketh himself unhappy. The | 1, 95/8   |
| if he have all those                 | <b>things</b> | that we have spoken of             | 1, 95/12  |
| most sovereign goodness of all       | <b>things</b> | ?and that is not the               | 1, 96/14  |
| that we were there. These            | <b>things</b> | and such other when we             | 1, 96/29  |
| unto the contemplation of heavenly   | <b>things</b> | . And forasmuch as some man        | 1, 98/15  |
| God, in Whom all other               | <b>things</b> | also be possessed.' This           | 1, 98/21  |
| it noble, and all other              | <b>things</b> | in respect of it I                 | 1, 99/22  |
| so doth prospereth in all            | <b>things</b> | , therefore it followeth, Ipse a   | 1, 100/27 |
| believe of his love all              | <b>things</b> | excellent, and to desire that      | 1, 112/21 |
| mind. Wageless to serve, three       | <b>things</b> | may us move: First, if             | 1, 118/28 |
| May otherwise appear sufficiently As | <b>things</b> | which Thy creatures every hour     | 1, 121/10 |
| then if we would again               | <b>think</b>  | upon our death, we should          | 1, 68/5   |
| out of the way, to                   | <b>think</b>  | that from contemplation to the     | 1, 85/13  |
| error to decline, and to             | <b>think</b>  | that it were shame to              | 1, 85/15  |
| And because ye shall not             | <b>think</b>  | that my travail and diligence      | 1, 87/2   |
| have ever thought and yet            | <b>think</b>  | . Fare ye well. Written at         | 1, 87/9   |
| swords, and death, let us            | <b>think</b>  | at the leastwise we be             | 1, 88/24  |
| say of thee, whatsoever men          | <b>think</b>  | on thee, account it for            | 1, 91/6   |
| as some man would peradventure       | <b>think</b>  | that it were folly for             | 1, 98/16  |
| and pain. The Second Rule.           | <b>Think</b>  | in this wretched world's busy      | 1, 102/29 |
| his lord. The Fourth Rule.           | <b>Think</b>  | how that we not only               | 1, 103/15 |
| thou be tempt with pride :           | <b>think</b>  | how that when He was               | 1, 104/4  |
| God let it be applied,               | <b>Think</b>  | it not thine but a                 | 1, 105/27 |
| The Ninth Rule. If thou              | <b>think</b>  | thyself well fenced and sure       | 1, 106/14 |
| If thou shouldst God offend,         | <b>think</b>  | how therefore Thou were forthwith  | 1, 110/10 |
| flame of the temptation friest       | <b>Think</b>  | on the very lamentable pain        | 1, 111/24 |
| on the very lamentable pain,         | <b>Think</b>  | on the piteous cross of            | 1, 111/25 |
| piteous cross of woeful Christ,      | <b>Think</b>  | on His blood beat out              | 1, 111/26 |
| beat out at every vein,              | <b>Think</b>  | on His precious heart carved       | 1, 111/27 |
| precious heart carved in twain,      | <b>Think</b>  | how for thy redemption all         | 1, 112/1  |

|                                       |                     |  |           |
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| other for that one. To                | <b>think</b>        | him unhappy that is not                  | 1, 112/13 |
| for his love, and to                  | <b>think</b>        | that hurt sweet. To be                   | 1, 112/16 |
| desire that all folk should           | <b>think</b>        | the same. To weep often                  | 1, 112/22 |
| content All to endure and             | <b>think</b>        | it eke too small, Though                 | 1, 114/22 |
| would that every man should           | <b>think</b>        | the same. Of God likewise                | 1, 117/5  |
| That all the world would              | <b>thinken</b>      | in like wise. The Tenth                  | 1, 117/12 |
| he get it? The merchant               | <b>thinketh</b>     | himself well served if after             | 1, 77/23  |
| all other things lack, he             | <b>thinketh</b>     | himself happy, and which only            | 1, 95/7   |
| have all other things, he             | <b>thinketh</b>     | himself unhappy. The niggard, then       | 1, 95/8   |
| so he have money he                   | <b>thinketh</b>     | himself well. And if he                  | 1, 95/11  |
| of, if money fail, he                 | <b>thinketh</b>     | himself unhappy. The glutton saith       | 1, 95/13  |
| never so prosperous estate, He        | <b>thinketh</b>     | him wretched and infortunate. So         | 1, 113/24 |
| is and fain, And happy                | <b>thinketh</b>     | himself that he may take                 | 1, 115/9  |
| shrank from the labour, or            | <b>thinking</b>     | haply that the religion had              | 1, 73/1   |
| To serve his love, nothing            | <b>thinking</b>     | of any reward or profit                  | 1, 112/26 |
| His Church, and Frederick, the        | <b>Third</b>        | of that name, ruling the                 | 1, 52/32  |
| that is to say, the                   | <b>third</b>        | part of the earldom of                   | 1, 63/1   |
| JOHN FRANCIS, HIS NEPHEW, THE         | <b>THIRD</b>        | UNTO ONE ANDREW CORNEUS, A               | 1, 74/26  |
| fire and pain perpetually. The        | <b>Third</b>        | Rule. Consider well that folly           | 1, 103/6  |
| vessel chose, Ravished into the       | <b>third</b>        | heaven above, Yet stood in               | 1, 108/1  |
| joy and sure delight. The             | <b>Third</b>        | Property. The third point of             | 1, 114/3  |
| delight. The Third Property. The      | <b>third</b>        | point of a perfect lover                 | 1, 114/4  |
| secondly, a marvellous fast memory;   | <b>thirdly</b>      | , great substance, by the which          | 1, 62/5   |
| very good and very, amiable:          | <b>Thirdly</b>      | , of reason be we serviceable            | 1, 119/2  |
| in time; Which suffered hunger,       | <b>thirst</b>       | . heat. cold. labour, travail, and       | 1, 70/18  |
| the voluptuous desire of men          | <b>thirsteth</b>    | for, or ambition seeketh for             | 1, 86/10  |
| cried out that there were             | <b>thirteen</b>     | of his nine hundred questions            | 1, 57/1   |
| made a defence for those              | <b>thirteen</b>     | questions, a work of great               | 1, 57/10  |
| Which defence received, and the       | <b>thirteen</b>     | questions duly by deliberation examined  | 1, 57/19  |
| when he had fulfilled the             | <b>thirty</b>       | - second year of his                     | 1, 69/23  |
| all such as would come                | <b>thither</b>      | out of far countries to                  | 1, 56/11  |
| singularly loved him, he came         | <b>thither</b>      | , where he so behaved himself            | 1, 60/12  |
| to help to speed him                  | <b>thither</b>      | where, after the long habitation         | 1, 74/13  |
| a guide wander hither and             | <b>thither</b>      | , in obscure darkness, hath associated   | 1, 90/8   |
| sister in Christ, Joyeuce Leigh,      | <b>Thomas</b>       | More greeting in our Lord                | 1, 50/2   |
| doctors he specially commendeth Saint | <b>Thomas</b>       | , as him that enforceth himself          | 1, 60/2   |
| this world is but a                   | <b>thoroughfare</b> | , See thou behave thee wisely            | 1, 110/18 |
| in this wise: " O                     | <b>thou</b>         | city of Florence, I have                 | 1, 72/13  |
| that is very Health. That             | <b>thou</b>         | hast had many evil occasions             | 1, 76/24  |
| against the virtuous purpose that     | <b>thou</b>         | hast taken, there is no                  | 1, 76/26  |
| no cause, my son, why                 | <b>thou</b>         | shouldst either marvel thereof, be       | 1, 76/26  |
| devil failed, and as though           | <b>thou</b>         | were not yet in the                      | 1, 77/2   |
| holy apostle Saint James saith        | <b>thou</b>         | bast cause to be glad                    | 1, 77/8   |
| the losing paineth us? Doubtest       | <b>thou</b>         | , my son, whether the minds              | 1, 79/2   |
| in these places namely where          | <b>thou</b>         | every                                    | 1, 79/18  |
| virtuous living and (but if           | <b>thou</b>         | beware shall throw thee down             | 1, 79/20  |
| against His Christ. But cry           | <b>thou</b>         | therefore with, the prophet: Dirrumpamus | 1, 79/27  |

|  |             |                                     |          |
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| doing. Wherefore, my child, go         | <b>thou</b> | never about to please them          | 1, 80/13 |
| begin to be men than                   | <b>thou</b> | shouldst with them, by the          | 1, 80/22 |
| greater madness is it, if              | <b>thou</b> | doubt not but that the              | 1, 81/4  |
| to live then as though                 | <b>thou</b> | doubt not but that it               | 1, 81/5  |
| but few in deed. But                   | <b>thou</b> | , my son, enforce thyself to        | 1, 81/18 |
| glory shall be less if                 | <b>thou</b> | be happy with few, nor              | 1, 81/22 |
| thy pain more easy if                  | <b>thou</b> | be wretched with many. Thou         | 1, 81/23 |
| thou be wretched with many.            | <b>Thou</b> | shalt have two specially effectual  | 1, 81/24 |
| two, as with two wings,                | <b>thou</b> | shalt out of this vale              | 1, 81/25 |
| shall not hear thee when               | <b>thou</b> | callest on Him, if thou             | 1, 82/1  |
| thou callest on Him, if                | <b>thou</b> | hear not first the poor             | 1, 82/1  |
| thee, being a man, when                | <b>thou</b> | , being a man, despisest a          | 1, 82/3  |
| and number of words. If                | <b>thou</b> | love thine health, if thou          | 1, 82/16 |
| thou love thine health, if             | <b>thou</b> | desire to be sure from              | 1, 82/17 |
| await of throe enemies; if             | <b>thou</b> | long to be acceptable to            | 1, 82/18 |
| be acceptable to God, if               | <b>thou</b> | covet to be happy at                | 1, 82/19 |
| no day pass thee but                   | <b>thou</b> | once at the leastwise present       | 1, 82/20 |
| goodness remember me." What            | <b>thou</b> | shalt in thy prayer ask             | 1, 82/28 |
| thy mind; and also what                | <b>thou</b> | shalt pray for, thou shalt          | 1, 82/31 |
| what thou shalt pray for,              | <b>thou</b> | shalt find matter enough in         | 1, 82/31 |
| of holy Scripture, which that          | <b>thou</b> | wouldst now (setting poets, fables  | 1, 83/1  |
| hand, I heartily pray thee.            | <b>Thou</b> | mayest do nothing more pleasant     | 1, 83/3  |
| often talked with thee) that           | <b>thou</b> | never forget these two things       | 1, 83/14 |
| died for thee, and that                | <b>thou</b> | shalt also thyself die shortly      | 1, 83/15 |
| also thyself die shortly, live         | <b>thou</b> | never so long. With these           | 1, 83/16 |
| in the Lord. Happy art                 | <b>thou</b> | , my son, when that our             | 1, 87/24 |
| live, but also that while              | <b>thou</b> | livest well He giveth thee          | 1, 87/25 |
| much were thy madness if               | <b>thou</b> | shouldst for the judgment of        | 1, 89/28 |
| bawl, let them bark, go                | <b>thou</b> | boldly forth thy journey as         | 1, 90/4  |
| boldly forth thy journey as            | <b>thou</b> | hast begun, and of their            | 1, 90/4  |
| alone with dead men, follow            | <b>thou</b> | me." Dead be they                   | 1, 90/12 |
| eternal death. Of whom if              | <b>thou</b> | ask whereto they draw, whereto      | 1, 90/14 |
| " These goods then that                | <b>thou</b> | hast gathered, whose shall they     | 1, 90/28 |
| same nevertheless if (virtue forsaken) | <b>thou</b> | were overwhelmed with vice,?nor     | 1, 91/20 |
| always pleaseth them. Flee if          | <b>thou</b> | love thine health, flee as          | 1, 91/22 |
| health, flee as far as                 | <b>thou</b> | mayest their company and, returning | 1, 91/22 |
| truth, and teach me: for               | <b>Thou</b> | art God, my Saviour ; in            | 1, 92/6  |
| that may waken thee when               | <b>thou</b> | steepest, kindle thee when thou     | 1, 92/22 |
| thou steepest, kindle thee when        | <b>thou</b> | waxest cold, confirm thee when      | 1, 92/23 |
| waxest cold, confirm thee when         | <b>thou</b> | waverest, and exhibit the wings     | 1, 92/23 |
| the love of God while                  | <b>thou</b> | labourest to heavenward, that when  | 1, 92/24 |
| labourest to heavenward, that when     | <b>thou</b> | comest home to us (which            | 1, 92/25 |
| love God, Whom of old                  | <b>thou</b> | hast begun to fear. At              | 1, 92/28 |
| non accepisti?? " What hast            | <b>thou</b> | that thou hast not received         | 1, 94/3  |
| " What hast thou that                  | <b>thou</b> | hast not received?" And             | 1, 94/3  |
| not received?" And if                  | <b>thou</b> | hast received it, why art           | 1, 94/4  |
| hast received it, why art              | <b>thou</b> | proud thereof, as though thou       | 1, 94/4  |

|                                    |             |  |           |
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| thou proud thereof, as though      | <b>thou</b> | hadst not received it? Two             | 1, 94/5   |
| our Lord: my God art               | <b>Thou</b> | ." After that he hath                  | 1, 94/28  |
| our Lord, my God art               | <b>Thou</b> | ." Which words though they             | 1, 95/3   |
| tu? " My god art                   | <b>Thou</b> | ." For though honour fail              | 1, 95/10  |
| vainglory: " My god art            | <b>Thou</b> | ." See then how few                    | 1, 95/15  |
| our Lord, my God art               | <b>Thou</b> | ." For only he may                     | 1, 95/16  |
| our Lord, my God art               | <b>Thou</b> | , " standeth all the state             | 1, 95/21  |
| meorum non eges? " For             | <b>Thou</b> | hast no need of my                     | 1, 95/23  |
| tu?" My God art                    | <b>Thou</b> | ." The cause is for                    | 1, 95/25  |
| say, " My God art                  | <b>Thou</b> | ." Sanctis qui sunt in                 | 1, 96/15  |
| Lord, " My God art                 | <b>Thou</b> | ," he addeth thereunto that            | 1, 96/21  |
| restitues hereditatem meam mihi? " | <b>Thou</b> | , good Lord, art He that               | 1, 99/2   |
| have Thee in possession, but       | <b>Thou</b> | art He that shalt draw                 | 1, 99/6   |
| to Thee by Thy grace,              | <b>Thou</b> | art He that shalt give                 | 1, 99/6   |
| meam in inferno? " For             | <b>Thou</b> | shalt not leave my soul                | 1, 101/18 |
| videre corruptionem - " Nor        | <b>Thou</b> | shalt not suffer Thy Saint             | 1, 101/22 |
| that is to say, ‘                  | <b>Thou</b> | shaft not suffer the flesh             | 1, 101/23 |
| mihi fecisti vies vitae? "         | <b>Thou</b> | hast made the ways of                  | 1, 102/4  |
| laetitia cum vultu tuo? "          | <b>Thou</b> | shalt fill me full of                  | 1, 102/8  |
| God, and Jesus Christ Whom         | <b>Thou</b> | hast sent " : to which                 | 1, 102/17 |
| and Saviour. As often as           | <b>thou</b> | dost war and strive, By                | 1, 103/22 |
| oft with good devotion How         | <b>thou</b> | resemblest Christ : as with sour       | 1, 103/26 |
| as with sour potion If             | <b>thou</b> | pain thy taste : remember therewithal  | 1, 103/27 |
| tasted eysell and gall. If         | <b>thou</b> | withdraw thine handès and forbear      | 1, 104/1  |
| innocent handès nailèd were. If    | <b>thou</b> | be tempt with pride : think            | 1, 104/4  |
| of a tree. Consider when           | <b>thou</b> | art movèd to be wroth                  | 1, 104/8  |
| engine of the devil If             | <b>thou</b> | this wise peruse them by               | 1, 104/16 |
| evil But to some virtue            | <b>thou</b> | mayst it apply. For oft                | 1, 104/18 |
| mayst it apply. For oft            | <b>thou</b> | shaft, resisting valiantly The fiendès | 1, 104/19 |
| Rule. One sin vanquished, look     | <b>thou</b> | not tarry, But lie in                  | 1, 105/7  |
| thee unpurveyed and unready catch, | <b>Thou</b> | must with the prophet stand            | 1, 105/13 |
| have thee with sin contract,       | <b>Thou</b> | takest occasion of some good           | 1, 105/21 |
| thyself in preace As though        | <b>thou</b> | shouldest after that victory Enjoy     | 1, 105/31 |
| very shame assail. But when        | <b>thou</b> | mayèst once the triumph obtain         | 1, 106/6  |
| thee in thy gear As                | <b>thou</b> | shouldest incontinent fight again, For | 1, 106/8  |
| incontinent fight again, For if    | <b>thou</b> | be ready the devil will                | 1, 106/9  |
| in any wise so even                | <b>thou</b> | thee bear That thou remember           | 1, 106/10 |
| even thou thee bear That           | <b>thou</b> | remember and have ever in              | 1, 106/11 |
| victory. The Ninth Rule. If        | <b>thou</b> | think thyself well fenced and          | 1, 106/14 |
| late cometh the medicine if        | <b>thou</b> | let the sore By long                   | 1, 106/27 |
| conquest. The Twelfth Rule. Though | <b>thou</b> | be tempted, despair thee nothing       | 1, 107/24 |
| Consider well the pleasure that    | <b>thou</b> | hast, Stand it in touching             | 1, 108/28 |
| Occupied is thy wretched appetite: | <b>Thou</b> | shalt it find, when thou               | 1, 109/4  |
| Thou shalt it find, when           | <b>thou</b> | hast all cast, Little, simple          | 1, 109/4  |
| Heaviness. Any good work if        | <b>thou</b> | with labour do, The labour             | 1, 109/7  |
| the goodness doth remain: If       | <b>thou</b> | do evil with pleasure joined           | 1, 109/9  |
| doth contain Glideth his way,      | <b>thou</b> | must him not restrain: The             | 1, 109/11 |

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| of a Better Thing. When                  | <b>thou</b>    | labourest thy pleasure for to            | 1, 109/15 |
| buy Upon the price look                  | <b>thou</b>    | well thee advise, Thou sellest           | 1, 109/16 |
| look thou well thee advise,              | <b>Thou</b>    | sellest thy soul therefor even           | 1, 109/17 |
| maketh us bold to sin,                   | <b>Thou</b>    | perceivest well by experience, Since     | 1, 109/25 |
| Fear of Impenitent Departing. If         | <b>thou</b>    | shouldst God offend, think how           | 1, 110/10 |
| God offend, think how therefore          | <b>Thou</b>    | were forthwith in very jeopardous        | 1, 110/11 |
| very jeopardous case: For haply          | <b>thou</b>    | shouldst not live an hour                | 1, 110/12 |
| sin to cleanse, and though               | <b>thou</b>    | haddest space, Yet peradventure shouldst | 1, 110/13 |
| haddest space, Yet peradventure shouldst | <b>thou</b>    | lack the grace: Well ought               | 1, 110/14 |
| hence. Eternal Reward, Eternal Pain.     | <b>Thou</b>    | seest this world is but                  | 1, 110/18 |
| is but a thoroughfare, See               | <b>thou</b>    | behave thee wisely with thine            | 1, 110/19 |
| with thine host ; Hence must             | <b>thou</b>    | needs depart naked and bare              | 1, 110/20 |
| desert look to what cost                 | <b>Thou</b>    | art conveyed at such time                | 1, 110/22 |
| O man, thine excellent nature;           | <b>Thou</b>    | that with angel art made                 | 1, 111/4  |
| a Good Mind. Why lovest                  | <b>thou</b>    | so this brittle world's joy              | 1, 111/7  |
| among them all on warrantise             | <b>Thou</b>    | shalt no pleasure comparable find        | 1, 111/12 |
| both Many a benefit hast                 | <b>thou</b>    | received of His: Though thou             | 1, 111/16 |
| thou received of His: Though             | <b>thou</b>    | have moved Him often to                  | 1, 111/17 |
| to His bliss: How mayst                  | <b>thou</b>    | then to Him unloving be                  | 1, 111/20 |
| Painful Cross of Christ. When            | <b>thou</b>    | in flame of the temptation               | 1, 111/23 |
| Sin to withstand say not                 | <b>thou</b>    | lackest might: Such allegations folly    | 1, 112/4  |
| God will thee help if                    | <b>thou</b>    | do not refuse: If other                  | 1, 112/8  |
| other have stand or this                 | <b>thou</b>    | mayst eftsoon: Nothing impossible is     | 1, 112/9  |
| any part have any. So                    | <b>thou</b>    | that hast thy love set                   | 1, 113/10 |
| or minish any grace. So                  | <b>thou</b>    | that wilt with God get                   | 1, 114/11 |
| I mean not hereby that                   | <b>thou</b>    | shouldest arise And in the               | 1, 114/15 |
| his lover's sake. Thus shouldest         | <b>thou</b>    | , that lovest God also, In               | 1, 115/11 |
| and woe: For Whom if                     | <b>thou</b>    | be never so woe bestead                  | 1, 115/14 |
| never so woe bestead, Yet                | <b>thou</b>    | ne shaft sustain (be not                 | 1, 115/15 |
| profit, guerdon or reward. So            | <b>thou</b>    | likewise that hast thine heart           | 1, 118/21 |
| wise disserve: Freely look eke           | <b>thou</b>    | serve that thereto never Trust           | 1, 118/25 |
| balance of rigorous judgment If          | <b>Thou</b>    | shouldst our sin ponder and              | 1, 119/21 |
| sin in sundry wise? But                  | <b>thou</b>    | , good Lord, art He that                 | 1, 120/3  |
| mercy tempering justice; For as          | <b>Thou</b>    | dost reward's us devise Above            | 1, 120/5  |
| Above our merit, so dost                 | <b>Thou</b>    | dispense Thy punishment far under        | 1, 120/6  |
| it liketh Thee. Sinners, if              | <b>Thou</b>    | our crime behold, certain, Our           | 1, 120/22 |
| mind, But if Thy gifts                   | <b>Thou</b>    | behold again, Thy gifts noble            | 1, 120/24 |
| gifts noble, wonderful and kind,         | <b>Thou</b>    | shalt us then the same                   | 1, 120/26 |
| they were (as many men                   | <b>thought</b> | ) corrupt with a pestilent envy          | 1, 56/19  |
| given themselves to learning, they       | <b>thought</b> | that it should haply deface              | 1, 56/23  |
| proud purpose, that where he             | <b>thought</b> | to have gotten perpetual praise          | 1, 57/30  |
| the commendation of fools. He            | <b>thought</b> | that utterly it could uneath             | 1, 60/22  |
| in him, ye would have                    | <b>thought</b> | that he had taken that                   | 1, 61/22  |
| he could never, as him                   | <b>thought</b> | , be moved to wrath, but                 | 1, 64/8   |
| bath heard nor heart hath                | <b>thought</b> | ) to be drawn slumbering and             | 1, 78/11  |
| vexed or not with continual              | <b>thought</b> | and torment? — it is                     | 1, 79/3   |
| a thing in which he                      | <b>thought</b> | Picas to have spent time                 | 1, 83/26  |



|                                       |                   |  |           |
|---------------------------------------|-------------------|--|-----------|
| noble prince, I have ever             | <b>thought</b>    | and yet think. Fare ye                     | 1, 87/8   |
| to his rebuke, as them                | <b>thought</b>    | , but, as truth was, unto                  | 1, 87/16  |
| when of the same deed,                | <b>thought</b>    | or sight By which he                       | 1, 105/19 |
| not in deed, yet in                   | <b>thought</b>    | . To love all thing that                   | 1, 112/18 |
| soul, wit, cunning, mind and          | <b>thought</b>    | , Part will He none, but                   | 1, 113/15 |
| be conversant in mind and             | <b>thought</b>    | . Lo in like manner the                    | 1, 115/25 |
| he was especially helped. Seven       | <b>thousand</b>   | ducats he had laid out                     | 1, 62/7   |
| ten years failing, after a            | <b>thousand</b>   | incommodities, after a thousand jeopardies | 1, 77/24  |
| a thousand incommodities, after a     | <b>thousand</b>   | jeopardies of his life, he                 | 1, 77/25  |
| to make us bond and                   | <b>thrall</b>     | , Let him remember that choose             | 1, 102/24 |
| shame be not the devil's              | <b>thrall</b>     | . The Peace of a Good                      | 1, 111/5  |
| so longe to have be                   | <b>thrall</b>     | ; Grant me, good Lord and                  | 1, 122/1  |
| But for this delay I                  | <b>threatened</b> | him two years together that                | 1, 73/3   |
| of his Lordships and Alms.            | <b>Three</b>      | years before his death (to                 | 1, 62/22  |
| remedy, and compelled him within      | <b>three</b>      | days to satisfy nature and                 | 1, 70/2   |
| Father coeternally going forth (which | <b>three</b>      | Persons be one God) was                    | 1, 70/15  |
| of Mirandula Finis HERE FOLLOWETH     | <b>THREE</b>      | EPISTLES OF THE SAID PICUS                 | 1, 74/23  |
| THE SAID PICUS; OF WHICH              | <b>THREE</b>      | , TWO BE WRITTEN UNTO JOHN                 | 1, 74/24  |
| loving mind. Wageless to serve,       | <b>three</b>      | things may us move: First                  | 1, 118/28 |
| dreadful majesty, Verily one in       | <b>three</b>      | and three in one, Whom                     | 1, 119/14 |
| Verily one in three and               | <b>three</b>      | in one, Whom angels serve                  | 1, 119/14 |
| a thief between two thievès           | <b>threst</b>     | With all rebuke and shame                  | 1, 104/11 |
| world, from the await of              | <b>throe</b>      | enemies; if thou long to                   | 1, 82/18  |
| out of the inwardness of              | <b>throe</b>      | heart cry these words of                   | 1, 82/23  |
| other of love, spur forth             | <b>throe</b>      | horse through the short way                | 1, 83/17  |
| two words of Pico so                  | <b>thoroughly</b> | pierced that forthwithal he forsook        | 1, 68/1   |
| but if thou beware shall              | <b>throw</b>      | thee down headlong. But among              | 1, 79/21  |
| us up that they might                 | <b>throw</b>      | us down; how deadly these                  | 1, 92/13  |
| live in, whether we be                | <b>thrown</b>     | down into hell or lifted                   | 1, 66/12  |
| he judged that this came              | <b>thus</b>       | to pass by the especial                    | 1, 58/2   |
| perceive. Now after that he           | <b>thus</b>       | intended, there fell unto him              | 1, 75/7   |
| of philosophy other than mercenary,   | <b>thus</b>       | he meaneth: mercenary, we call             | 1, 84/7   |
| ye will say to me                     | <b>thus</b>       | : " I am content ye                        | 1, 85/5   |
| following, for where he said          | <b>thus</b>       | , " My soul is glad                        | 1, 101/15 |
| patiently endured all the pain.       | <b>Thus</b>       | every snare and engine of                  | 1, 104/15 |
| his heart and love yset.              | <b>Thus</b>       | should of God the lover                    | 1, 114/26 |
| misadventure for his lover's sake.    | <b>Thus</b>       | shouldest thou, that lovest God            | 1, 115/11 |
| wide ? Thy love and pity,             | <b>thus</b>       | , O heavenly King, Our evil                | 1, 121/22 |
| had many evil occasions after         | <b>thy</b>        | departing which trouble thee and           | 1, 76/24  |
| take them for masters of              | <b>thy</b>        | living which have more need                | 1, 80/20  |
| them, by the leaving of               | <b>thy</b>        | good purpose, shamefully begin to          | 1, 80/23  |
| to be done. For neither               | <b>thy</b>        | glory shall be less if                     | 1, 81/22  |
| be happy with few, nor                | <b>thy</b>        | pain more easy if thou                     | 1, 81/23  |
| how long or how short                 | <b>thy</b>        | prayer be, but how effectual               | 1, 82/14  |
| not from the extremity of             | <b>thy</b>        | lips but out of the                        | 1, 82/23  |
| not, good Lord; but after             | <b>Thy</b>        | mercy, Lord, for Thy goodness              | 1, 82/28  |
| after Thy mercy, Lord, for            | <b>Thy</b>        | goodness remember me." What                | 1, 82/28  |

|   |     |   |           |
|---|-----|---|-----------|
| " What thou shalt in                    | thy | prayer ask of God, both                 | 1, 82/29  |
| shalt every hour put in                 | thy | mind; and also what thou                | 1, 82/30  |
| profitable to thyself, than if          | thy | hand cease not day nor                  | 1, 83/4   |
| have had first knowledge of             | thy | most holy purpose. Now to               | 1, 83/12  |
| words of evil people for                | thy | living well. Certainly, as great        | 1, 87/26  |
| of reward. If men for                   | thy | good living praise thee, thy            | 1, 88/28  |
| thy good living praise thee,            | thy | virtue certainly, in that it            | 1, 88/28  |
| it may be but that                      | thy | virtue (which all lifted upward         | 1, 89/9   |
| they be mad which backbite              | thy | virtue, which the Christian living      | 1, 89/26  |
| consider then how much were             | thy | madness if thou shouldst for            | 1, 89/28  |
| from the good institution of            | thy | life, namely since all error            | 1, 90/1   |
| bark, go thou boldly forth              | thy | journey as thou hast begun              | 1, 90/4   |
| night the devils shall take             | thy | soul from thee." These                  | 1, 90/28  |
| that work wickedness in vain.           | Thy | ways, good Lord, show me                | 1, 92/4   |
| good Lord, show me, and                 | Thy | paths teach me. Direct me               | 1, 92/5   |
| teach me. Direct me in                  | Thy | truth, and teach me: for                | 1, 92/5   |
| whose measure is eternity. Occupy       | thy | mind with these meditations and         | 1, 92/21  |
| draw me to Thee by                      | Thy | grace, Thou art He that                 | 1, 99/6   |
| Nor Thou shalt not suffer               | Thy | Saint to see corruption,"               | 1, 101/22 |
| me full of gladness with                | Thy | cheer." And for that                    | 1, 102/8  |
| and joy shall be on                     | Thy | right hand for ever "                   | 1, 102/11 |
| " ;?he saith ' on                       | Thy | right hand ' because that               | 1, 102/12 |
| sinful motion, Against any of           | thy | sensual wittès five, Cast in            | 1, 103/24 |
| sensual wittès five, Cast in            | thy | mind as oft with good                   | 1, 103/25 |
| sour potion If thou pain                | thy | taste : remember therewithal How Christ | 1, 103/27 |
| may devour ; Wherefore continually upon | thy | tower, Lest he thee unpurveyed          | 1, 105/11 |
| Sometime he secretly casteth in         | thy | mind Some laudable deed to              | 1, 105/22 |
| blind. But let humility be              | thy | sure guide, Thy good work               | 1, 105/25 |
| humility be thy sure guide,             | Thy | good work to God let                    | 1, 105/26 |
| grant the gift, and eke                 | thy | proud enemy, Confounded and rebukèd     | 1, 106/3  |
| enemy, Confounded and rebukèd by        | thy | battle, Shall thee no more              | 1, 106/4  |
| thyself and trim thee in                | thy | gear As thou shouldèst incontinent      | 1, 106/7  |
| is in the use of                        | thy | bestly pleasure : Of virtue more        | 1, 107/6  |
| In vain smell or in                     | thy | licorous taste, Or finally, in          | 1, 109/1  |
| in whatsoever delight Occupied is       | thy | wretched appetite: Thou shalt it        | 1, 109/3  |
| restrain: The evil then in              | thy | breast cleaveth behind With grudge      | 1, 109/12 |
| Better Thing. When thou labourest       | thy | pleasure for to buy Upon                | 1, 109/15 |
| well thee advise, Thou sellest          | thy | soul therefor even by and               | 1, 109/17 |
| even by and by To                       | thy | most utter despitous enemies: mad       | 1, 109/18 |
| not live an hour more                   | Thy | sin to cleanse, and though              | 1, 110/13 |
| naked and bare, And after               | thy | desert look to what cost                | 1, 110/21 |
| conveyed at such time as                | thy | ghost From this wretched carcase        | 1, 110/22 |
| in twain, Think how for                 | thy | redemption all was wrought: Let         | 1, 112/1  |
| any. So thou that hast                  | thy | love set unto God In                    | 1, 113/10 |
| love set unto God In                    | thy | remembrance this imprint and grave      | 1, 113/11 |
| And in the glass upon                   | thy | body prowle, But with fair              | 1, 114/16 |
| with fair virtue to adorn               | thy | soul. The Fourth Property. If           | 1, 114/17 |

|  |                |  |           |
|--|----------------|--|-----------|
| That we be not by                      | <b>Thy</b>     | just anger spilt. In strait                | 1, 119/19 |
| Who able were to bear                  | <b>Thy</b>     | punishment? The whole engine of            | 1, 119/22 |
| merit, so dost Thou dispense           | <b>Thy</b>     | punishment far under our offence           | 1, 120/7  |
| under our offence. More is             | <b>Thy</b>     | mercy far than all our                     | 1, 120/8  |
| that aye merciful art, Unto            | <b>Thy</b>     | grace and sovereign dignity We             | 1, 120/16 |
| malignity: With piteous eyes of        | <b>Thy</b>     | benignity Friendly look on us              | 1, 120/19 |
| our uncourteous mind, But if           | <b>Thy</b>     | gifts Thou behold again, Thy               | 1, 120/24 |
| Thy gifts Thou behold again,           | <b>Thy</b>     | gifts noble, wonderful and kind            | 1, 120/25 |
| Servants by nature, children by        | <b>Thy</b>     | grace. But this Thy goodness               | 1, 120/28 |
| by Thy grace. But this                 | <b>Thy</b>     | goodness, wringeth us, alas, For           | 1, 121/1  |
| we whom grace had made                 | <b>Thy</b>     | children dear, Are made Thy                | 1, 121/2  |
| Thy children dear, Are made            | <b>Thy</b>     | guilty folk by our trespass                | 1, 121/3  |
| many a year. But let                   | <b>Thy</b>     | grace, Thy grace that hath                 | 1, 121/5  |
| year. But let Thy grace,               | <b>Thy</b>     | grace that hath no peer                    | 1, 121/5  |
| honour may increase. For though        | <b>Thy</b>     | wisdom, though Thy sovereign power         | 1, 121/8  |
| For though Thy wisdom, though          | <b>Thy</b>     | sovereign power, May otherwise appear      | 1, 121/8  |
| appear sufficiently As thingès which   | <b>Thy</b>     | creatures every hour All with              | 1, 121/10 |
| one voice declare and testify,         | <b>Thy</b>     | goodness yet, Thy singular mercy           | 1, 121/12 |
| and testify, Thy goodness yet,         | <b>Thy</b>     | singular mercy, Thy piteous heart          | 1, 121/12 |
| goodness yet, Thy singular mercy,      | <b>Thy</b>     | piteous heart, Thy gracious indulgence     | 1, 121/13 |
| singular mercy, Thy piteous heart,     | <b>Thy</b>     | gracious indulgence Nothing so clearly     | 1, 121/13 |
| mighty love Which able was             | <b>Thy</b>     | dreadful majesty To draw down              | 1, 121/16 |
| own side, That streamed from           | <b>Thy</b>     | blessed woundès wide ? Thy love            | 1, 121/21 |
| from Thy blessed woundès wide ?        | <b>Thy</b>     | love and pity, thus, O                     | 1, 121/22 |
| Our evil maketh matter of              | <b>Thy</b>     | goodness, love, O pity, our                | 1, 121/23 |
| wealth aye providing, goodness serving | <b>Thy</b>     | servants in distress, love, O              | 1, 121/25 |
| all sinful desire And in               | <b>Thy</b>     | love set all mine heart                    | 1, 122/4  |
| O well of indulgence, In               | <b>Thy</b>     | lordship not as a lord                     | 1, 122/10 |
| But thou, my son, enforce              | <b>thyself</b> | to enter by the strait                     | 1, 81/19  |
| once at the leastwise present          | <b>thyself</b> | to God by prayer, and                      | 1, 82/20  |
| God, nothing more profitable to        | <b>thyself</b> | , than if thy hand cease                   | 1, 83/4   |
| and that thou shalt also               | <b>thyself</b> | die shortly, live thou never               | 1, 83/15  |
| and misery consider how much           | <b>thyself</b> | art beholden to God, Which                 | 1, 90/5   |
| their company and, returning to        | <b>thyself</b> | , oftentimes secretly pray unto the        | 1, 91/23  |
| art He that shalt give                 | <b>Thyself</b> | in possession unto me.'                    | 1, 99/7   |
| watch. The Seventh Rule. Enforce       | <b>thyself</b> | not only for to stand                      | 1, 105/15 |
| time of battle so put                  | <b>thyself</b> | in preace As though thou                   | 1, 105/30 |
| once the triumph obtain Prepare        | <b>thyself</b> | and trim thee in thy                       | 1, 106/7  |
| Ninth Rule. If thou think              | <b>thyself</b> | well fenced and sure Against               | 1, 106/14 |
| God get into favour Garnish            | <b>thyself</b> | up in as goodly wise                       | 1, 114/12 |
| Upward to God, so well                 | <b>thyself</b> | endeavour, So studiously that nothing      | 1, 118/22 |
| It is, and of long                     | <b>time</b>    | hath been, my well beloved                 | 1, 50/4   |
| written. Of his Parents and            | <b>Time</b>    | of his Birth. In the                       | 1, 52/29  |
| with an ardent heart, in               | <b>time</b>    | to come worship and praise                 | 1, 53/13  |
| orators and poets of that              | <b>time</b>    | , in learning marvellously swift and       | 1, 54/14  |
| Yet lost he not his                    | <b>time</b>    | therein, for in that two                   | 1, 55/4   |
| the famous doctors of his              | <b>time</b>    | , visiting studiously all the universities | 1, 55/15  |

|                                     |                 |                                       |           |
|-------------------------------------|-----------------|---------------------------------------|-----------|
| whole year, in all which            | <b>time</b>     | his enviers never durst openly        | 1, 56/16  |
| also which had himself some         | <b>time</b>     | followed the crooked hills of         | 1, 59/5   |
| Causes that in so Short             | <b>Time</b>     | brought him to so Marvellous          | 1, 62/1   |
| wonderful effects in so small       | <b>time</b>     | , I consider five causes to           | 1, 62/4   |
| high steward came on a              | <b>time</b>     | to him and desired him                | 1, 67/10  |
| fervently burned that on a          | <b>time</b>     | as he walked with John                | 1, 69/11  |
| His Godhead was before all          | <b>time</b>     | begotten of His Father, to            | 1, 70/13  |
| Lady, a virgin, conceived in        | <b>time</b>     | ; Which suffered hunger, thirst. heat | 1, 70/17  |
| him, deferred it for a              | <b>time</b>     | ; howbeit this I speak only           | 1, 73/2   |
| those things within a certain       | <b>time</b>     | , but the words which Picas           | 1, 73/27  |
| first, and maybe the shorter        | <b>time</b>     | for our intercessions, let every      | 1, 74/11  |
| own likeness again unto the         | <b>time</b>     | we have cast up again                 | 1, 76/5   |
| surely believe that once the        | <b>time</b>     | shall come in which our               | 1, 81/12  |
| thought Picas to have spent         | <b>time</b>     | enough and which, but if              | 1, 83/27  |
| so studied therefor that in         | <b>time</b>     | to come either he might               | 1, 85/26  |
| unto me that it is                  | <b>time</b>     | for me now to put                     | 1, 85/28  |
| hand. Remember that all the         | <b>time</b>     | of our life is but                    | 1, 92/8   |
| death and patiently, when our       | <b>time</b>     | cometh, or if it were                 | 1, 97/5   |
| of inheritances were of old         | <b>time</b>     | meted out and divided by              | 1, 99/12  |
| is. The Eighth Rule. In             | <b>time</b>     | of battle so put thyself              | 1, 105/30 |
| Eleventh Rule. Though in the        | <b>time</b>     | of the battle and war                 | 1, 107/2  |
| Thou art conveyed at such           | <b>time</b>     | as thy ghost From this                | 1, 110/22 |
| to be, Yet till the                 | <b>time</b>     | that he may once resort               | 1, 113/28 |
| believed. It is written : Nolite    | <b>timere</b>   | qui corpus possunt occidere, sed      | 1, 91/14  |
| Body. Over all this, many           | <b>times</b>    | (which is not to be                   | 1, 63/24  |
| five causes to have come            | <b>together</b> | : first, an incredible wit ; secondly | 1, 62/4   |
| laid out in the gathering           | <b>together</b> | of volumes of all manner              | 1, 62/8   |
| I threatened him two years          | <b>together</b> | that he would be punished             | 1, 73/4   |
| a little the more gathered          | <b>together</b> | . Of the court and service            | 1, 77/26  |
| which when we were last             | <b>together</b> | I often talked with thee              | 1, 83/14  |
| is that all these things            | <b>together</b> | may bring us, an though               | 1, 92/16  |
| the blood of their sacrifice        | <b>together</b> | and thereabout to do their            | 1, 98/3   |
| will not gather their congregation  | <b>together</b> | from the blood, that is               | 1, 98/7   |
| For very joy, when they             | <b>together</b> | be; When they be sundered             | 1, 118/4  |
| which appearance was peradventure a | <b>token</b>    | that he which should that             | 1, 53/7   |
| that such unknown and strange       | <b>tokens</b>   | hath gone before or followeth         | 1, 53/17  |
| his Life. But, as himself           | <b>told</b>     | his nephew, he judged that            | 1, 58/2   |
| had made in his vulgar              | <b>tongue</b>   | altogether (in detestation of his     | 1, 59/13  |
| great difficulty of the Arabic      | <b>tongue</b>   | . These, my dear friend, be           | 1, 87/7   |
| Latin as Greek and other            | <b>tongues</b>  | , he was especially helped. Seven     | 1, 62/7   |
| yet of a bondman He                 | <b>took</b>     | the shape and humbled Himself         | 1, 104/6  |
| not with continual thought and      | <b>torment</b>  | ? — it is the word                    | 1, 79/3   |
| I may thereby hereafter be          | <b>tossed</b>   | in the flood and rumbling             | 1, 86/26  |
| delight whereof so vexeth and       | <b>tosseth</b>  | these earthly minds. Is there         | 1, 77/20  |
| meus, et in te sperabo              | <b>tota</b>     | die, - that is to                     | 1, 91/30  |
| of Saint John, Haec est             | <b>tote</b>     | merces, ut videamus Deum, et          | 1, 102/15 |
| not appalled with the secret        | <b>touch</b>    | of any privy crime. This              | 1, 78/23  |

|   |                     |                                     |           |
|---|---------------------|-------------------------------------|-----------|
| either utterly not to be                | <b>touched</b>      | , or at leastwise with extreme      | 1, 84/25  |
| thou hast, Stand it in                  | <b>touching</b>     | or in wanton sight, In              | 1, 108/29 |
| devour ; Wherefore continually upon thy | <b>tower</b>        | , Lest he thee unpurveyed and       | 1, 105/11 |
| about the world in every                | <b>town</b>         | and castle I purpose to             | 1, 69/17  |
| a monstrous beast to the                | <b>town</b>         | , we run and are glad               | 1, 76/8   |
| every game, take every wanton           | <b>toy</b>          | , Take every sport that men         | 1, 111/9  |
| to nothing but only mere                | <b>traditions</b>   | and ordinances, his mind fell       | 1, 55/3   |
| and be content with the                 | <b>tranquillity</b> | of their own mind; they             | 1, 86/6   |
| which with a marvellous power           | <b>transformeth</b> | and changeth the reader's mind      | 1, 83/7   |
| goodly matter (howsoever they be        | <b>translated</b>   | may delight and please any          | 1, 51/11  |
| the shadow of death, and                | <b>translating</b>  | thee out of the company             | 1, 90/7   |
| that he had with great                  | <b>travail</b>      | and watch compiled. But forasmuch   | 1, 64/10  |
| hunger, thirst. heat. cold. labour,     | <b>travail</b>      | , and watch; and Which at           | 1, 70/18  |
| forth the children that I               | <b>travail</b>      | on; that I may give                 | 1, 86/27  |
| shall not think that my                 | <b>travail</b>      | and diligence in study is           | 1, 87/3   |
| with much watch and indefatigable       | <b>travail</b>      | I have learned both the             | 1, 87/5   |
| voluptuous delight To the labourous     | <b>travail</b>      | of the conflict and fight           | 1, 107/15 |
| of his mother while she                 | <b>travailed</b>    | , and suddenly vanished away: which | 1, 53/6   |
| he had conceived and long               | <b>travailed</b>    | upon, how they were of              | 1, 66/1   |
| and some (as an inestimable             | <b>treasure</b>     | ) we have lost. Great libraries     | 1, 59/21  |
| Ente et Uno lightsomely he              | <b>treateth</b>     | , where he interrupteth the course  | 1, 66/16  |
| and vile death of a                     | <b>tree</b>         | . Consider when thou art movèd      | 1, 104/7  |
| as it were with privy                   | <b>trenches</b>     | enforced to undermine him, for      | 1, 56/18  |
| Thy guilty folk by our                  | <b>trespass</b>     | ; Sin hath us guilty made           | 1, 121/3  |
| est mihi. Benedicam Dominum qui         | <b>tribuit</b>      | mihi intellectum : insuper et usque | 1, 93/11  |
| suingly saith, Benedicam Dominum qui    | <b>tribuit</b>      | mihi intellectum - that is          | 1, 100/1  |
| foolish merchandise, To buy a           | <b>trifle</b>       | , O childish reckoning, And pay     | 1, 109/20 |
| Ne none so small a                      | <b>trifle</b>       | or conceit, Lace, girdle, point     | 1, 116/5  |
| vice passed and lest these              | <b>trifles</b>      | might be some evil occasion         | 1, 59/14  |
| better learned and in those             | <b>trifles</b>      | ignorant, and that unto the         | 1, 61/3   |
| base, object, and vile earthly          | <b>trifles</b>      | . His high steward came on          | 1, 67/9   |
| I say, any of those                     | <b>trifles</b>      | in the getting of which             | 1, 77/21  |
| now (setting poets, fables and          | <b>trifles</b>      | aside) take ever in thine           | 1, 83/2   |
| triumph obtain Prepare thyself and      | <b>trim</b>         | thee in thy gear As                 | 1, 106/7  |
| old obscure philosophy of Pythagoras,   | <b>Trismegistus</b> | , and Orpheus, and many other       | 1, 56/6   |
| called to the crown and                 | <b>triumph</b>      | which is provoked to the            | 1, 77/13  |
| when thou mayest once the               | <b>triumph</b>      | obtain Prepare thyself and trim     | 1, 106/6  |
| and rest In glorious victory,           | <b>triumph</b>      | and conquest. The Twelfth Rule      | 1, 107/22 |
| nature, he left these common            | <b>trodden</b>      | paths and gave himself wholly       | 1, 55/12  |
| of all the labour, pain,                | <b>trouble</b>      | , and sorrow of this short          | 1, 70/30  |
| occasions after thy departing which     | <b>trouble</b>      | thee and stand against the          | 1, 76/25  |
| anguish, how much business and          | <b>trouble</b>      | , I may rather learn of             | 1, 78/3   |
| and fervent, There may no               | <b>trouble</b>      | , grief, or sorrow fall, But        | 1, 114/20 |
| incommodity, or smart, Loss, adversity, | <b>trouble</b>      | , grief, or pain: And of            | 1, 115/7  |
| glad For Him to suffer                  | <b>trouble</b>      | , pain and woe: For Whom            | 1, 115/13 |
| nature that he was never                | <b>troubled</b>     | with anger, and he said             | 1, 64/6   |
| I be not moved or                       | <b>troubled</b>     | ." Then the prophet declareth       | 1, 101/2  |

|  |                |                                     |           |
|--|----------------|-------------------------------------|-----------|
| it was reported (were it                 | <b>TRUE</b>    | or false that his negligence        | 1, 67/4   |
| show thee which is as                    | <b>TRUE</b>    | as the gospel of Saint              | 1, 72/14  |
| but that the Gospel is                   | <b>TRUE</b>    | , to live then as though            | 1, 81/4   |
| words of the Gospel be                   | <b>TRUE</b>    | , that it is very hard              | 1, 81/6   |
| riches? And if this be                   | <b>TRUE</b>    | , that we should seek for           | 1, 81/8   |
| Christ (Which is not only                | <b>TRUE</b>    | but also truth itself) affirmeth    | 1, 88/4   |
| things be (as they say)                  | <b>truer</b>   | than truth itself ? And yet         | 1, 79/15  |
| The works are such that                  | <b>truly</b>   | , good sister, I suppose of         | 1, 51/5   |
| study as worldly occupation."            | <b>Truly</b>   | , my well-beloved friend, in this   | 1, 85/9   |
| few that may say them                    | <b>truly</b>   | . That thing a man taketh           | 1, 95/4   |
| See then how few may                     | <b>truly</b>   | say these words, " I                | 1, 95/15  |
| " For only he may                        | <b>truly</b>   | say it which is content             | 1, 95/16  |
| nothing thereupon depending. For nothing | <b>truly</b>   | won He by the creation              | 1, 96/7   |
| my soul : in Thee I                      | <b>trust</b>   | , I shall not be ashamed            | 1, 92/1   |
| me. Certainly all they that              | <b>trust</b>   | in Thee shall not be                | 1, 92/3   |
| Saviour ; in Thee shall I                | <b>trust</b>   | all the day." Remember              | 1, 92/6   |
| have a full hope and                     | <b>trust</b>   | that we shall speed. And            | 1, 94/13  |
| any other remedy put our                 | <b>trust</b>   | , But only in the virtue            | 1, 104/25 |
| about. In Him let us                     | <b>trust</b>   | to overcome all evil, In            | 1, 104/30 |
| Shadow. This wretched life, the          | <b>trust</b>   | and confidence Of whose continuance | 1, 109/23 |
| thou serve that thereto never            | <b>Trust</b>   | of reward or profit do              | 1, 118/26 |
| by His suffereance, he verily            | <b>trusted</b> | , since God is all good             | 1, 64/15  |
| of sin, inasmuch as he                   | <b>trusted</b> | the shortness of his life           | 1, 71/5   |
| te? " For I have                         | <b>trusted</b> | in Thee." This one                  | 1, 94/11  |
| out of the way of                        | <b>truth</b>   | . For before this he had            | 1, 58/8   |
| in a sure pillar of                      | <b>truth</b>   | . He was very quick, wise           | 1, 60/3   |
| to the ensearching of the                | <b>truth</b>   | in secret company without great     | 1, 60/19  |
| unto the ensearching of the              | <b>truth</b>   | (to which he gave continual         | 1, 61/4   |
| worshipped in spirit and in              | <b>truth</b>   | . But in the inward affections      | 1, 69/7   |
| as they say) truer than                  | <b>truth</b>   | itself ? And yet do we              | 1, 79/15  |
| to believe the Gospel, whose             | <b>truth</b>   | the blood of martyrs crieth         | 1, 80/29  |
| as them thought, but, as                 | <b>truth</b>   | was, unto their own. Some           | 1, 87/16  |
| not only true but also                   | <b>truth</b>   | itself) affirmeth that our reward   | 1, 88/4   |
| to suffer for virtue and                 | <b>truth</b>   | as the old saints suffered          | 1, 88/23  |
| me. Direct me in Thy                     | <b>truth</b>   | , and teach me: for Thou            | 1, 92/5   |
| Siue mortuos sepelire mortuos suos,      | <b>tu</b>      | me sequare,?" Let dead              | 1, 90/11  |
| Dixi Domino: Deus meus es                | <b>Tu</b>      | , quoniam bonorum meorum non eges   | 1, 93/4   |
| Dixi Domino: Deus meus es                | <b>tu</b>      | ? " I have said to                  | 1, 94/27  |
| Dixi Domino, Deus meus es                | <b>tu</b>      | ? " I have said to                  | 1, 95/2   |
| his money, Deus meus es                  | <b>tu</b>      | ? " My god art Thou                 | 1, 95/10  |
| our Lord, Deus meus es                   | <b>tu</b>      | ? " My God art Thou                 | 1, 95/24  |
| therefore the prophet putteth thereto,   | <b>Tu</b>      | es qui restitues hereditatem meam   | 1, 99/1   |
| me. Dirige me in veritate                | <b>tua</b>     | , et doce me: quia to               | 1, 91/29  |
| vultu tuo. Delectationes in dextera      | <b>tua</b>     | usque in finem. Conserva me         | 1, 93/18  |
| he with, Delectationes in dextera        | <b>tua</b>     | isque in finem? " Delectation       | 1, 102/10 |
| ne memineris, sed secundum misericordiam | <b>tuam</b>    | memento mei propter bonitatem tuam  | 1, 82/25  |
| tuam memento mei propter bonitatem       | <b>tuam</b>    | Domine " The offences of            | 1, 82/26  |

|  |                    |  |           |
|--|--------------------|--|-----------|
| Confundantur iniqua agentes supervacue. Vias | <b>tuas</b>        | Domine demonstra mihi, et semitas        | 1, 91/28  |
| Domine demonstra mihi, et semitas            | <b>tuas</b>        | edoce me. Dirige me in                   | 1, 91/29  |
| adimplebis me laetitia cum vultu             | <b>tuo</b>         | . Delectationes in dextera tua usque     | 1, 93/18  |
| Adimplebis me laetitia cum vultu             | <b>tuo</b>         | ? " Thou shalt fill me                   | 1, 102/7  |
| Wherefore he exhorted them to                | <b>turn</b>        | up their minds to love                   | 1, 66/13  |
| used with a drink to                         | <b>turn</b>        | as many men as received                  | 1, 75/18  |
| not day nor night to                         | <b>turn</b>        | and read the volumes of                  | 1, 83/5   |
| mind, flowing in riot, and                   | <b>turned</b>      | it to Christ. Women's blandishments      | 1, 58/16  |
| the world were annihilated and               | <b>turned</b>      | to naught again. Then only               | 1, 96/8   |
| be odious to God which                       | <b>turneth</b>     | the image of a beast                     | 1, 76/18  |
| is he more odious which                      | <b>turneth</b>     | the image of God into                    | 1, 76/20  |
| desirable be As where all                    | <b>turneth</b>     | to thine own speed? Who                  | 1, 119/7  |
| course of his disputation and                | <b>turning</b>     | his words to Angelus Politianus          | 1, 66/17  |
| in inferno : nec dabis sanctum               | <b>tuum</b>        | videre corruptionem . Notas mihi fecisti | 1, 93/16  |
| cause, saying, Nec dabis sanctum             | <b>tuum</b>        | videre corruptionem - " Nor              | 1, 101/21 |
| learning but a word or                       | <b>twain</b>       | generally. Some man hath shone           | 1, 61/8   |
| never so long. With these                    | <b>twain</b>       | , as with two spurs, that                | 1, 83/16  |
| His precious heart carved in                 | <b>twain</b>       | , Think how for thy redemption           | 1, 111/27 |
| victory, triumph and conquest. The           | <b>Twelfth</b>     | Rule. Though thou be tempted             | 1, 107/23 |
| for pain and woe. The                        | <b>Twelfth</b>     | Property. A very lover will              | 1, 118/13 |
| and prayeth for us. Amen.                    | <b>TWELVE</b>      | RULES OF JOHN PICUS EARL                 | 1, 102/19 |
| and wretched wormès meat THE                 | <b>TWELVE</b>      | WHICH                                    | 1, 108/13 |
| and example of saints. The                   | <b>Twelve</b>      | Weapons have we more at                  | 1, 108/25 |
| that hath been done. THE                     | <b>TWELVE</b>      | PROPERTIES OR CONDITIONS OF A            | 1, 112/11 |
| any reward or profit. The                    | <b>Twelve</b>      | Properties we have at length             | 1, 113/1  |
| Which work he compiled in                    | <b>twenty</b>      | nights ; in which it evidently           | 1, 57/13  |
| countenance, and in the very                 | <b>twitches</b>    | and pangs of death he                    | 1, 71/16  |
| Church, which when he had                    | <b>two</b>         | years tasted, perceiving that the        | 1, 55/2   |
| time therein, for in that                    | <b>two</b>         | years, yet being a child                 | 1, 55/4   |
| refused to receive them when                 | <b>two</b>         | kings offered them. When another         | 1, 65/5   |
| of virtue he was with                        | <b>two</b>         | words of Pico so thoroughly              | 1, 68/1   |
| in sport whether of those                    | <b>two</b>         | burdens seemed lighter and which         | 1, 68/16  |
| convenient haste he sent him                 | <b>two</b>         | of his own physicians, as                | 1, 72/3   |
| this delay I threatened him                  | <b>two</b>         | years together that he would             | 1, 73/4   |
| SAID PICUS; OF WHICH THREE,                  | <b>TWO</b>         | BE WRITTEN UNTO JOHN FRANCIS             | 1, 74/24  |
| with many. Thou shalt have                   | <b>two</b>         | specially effectual remedies against the | 1, 81/24  |
| and the devil, with which                    | <b>two</b>         | , as with two wings, thou                | 1, 81/25  |
| with which two, as with                      | <b>two</b>         | wings, thou shalt out of                 | 1, 81/25  |
| that thou never forget these                 | <b>two</b>         | things: that both the Son                | 1, 83/14  |
| With these twain, as with                    | <b>two</b>         | spurs, that one of fear                  | 1, 83/17  |
| thou hadst not received it?                  | <b>Two</b>         | words, then, be there which              | 1, 94/5   |
| And if we observe these                      | <b>two</b>         | things in our requests, that             | 1, 94/13  |
| And as a thief between                       | <b>two</b>         | thievès threst With all rebuke           | 1, 104/11 |
| my rude learning be far                      | <b>unable</b>      | sufficiently to express, yet forasmuch   | 1, 52/21  |
| I wot well I am                              | <b>unable</b>      | to ascend by mine own                    | 1, 99/4   |
| desires they run forth headlong              | <b>unadvisedly</b> | , without any consideration. And in      | 1, 97/22  |
| concupiscence, But like rude beasts          | <b>unadvisedly</b> | Lacking discretion they compare and      | 1, 107/12 |

|                                     |                      |                                    |           |
|-------------------------------------|----------------------|------------------------------------|-----------|
| The painful cross of Christ.        | <b>unaware</b>       | . The witness of martyrs and       | 1, 108/23 |
| Death at our Hand and               | <b>Unaware</b>       | . Consider well that ever night    | 1, 110/1  |
| stealeth on full slyly and          | <b>unaware</b>       | : He lieth at hand and             | 1, 110/6  |
| that death set on them              | <b>unawares</b>      | , and till that it be              | 1, 90/26  |
| then, these earthly things slipper, | <b>uncertain</b>     | , vile, and common also to         | 1, 78/7   |
| poison us; how short, how           | <b>uncertain</b>     | , how shadow - like, false         | 1, 92/15  |
| unto this Earl Picus, his           | <b>uncle</b>         | , which in this letter comforteth  | 1, 87/20  |
| crime the work of our               | <b>uncourteous</b>   | mind, But if Thy gifts             | 1, 120/23 |
| excellent cunning man so far        | <b>uncunningly</b>   | written. Of his Parents and        | 1, 52/28  |
| with privy trenches enforced to     | <b>undermine</b>     | him, for none other cause          | 1, 56/18  |
| of Christ." Afterwards, I           | <b>understand</b>    | , by the especial commandment of   | 1, 69/18  |
| the justice of God, yet             | <b>understand</b>    | they not that such as              | 1, 80/10  |
| wicked men. By infirmities he       | <b>understandeth</b> | idols, and so it is                | 1, 97/12  |
| born, in the perfection of          | <b>understanding</b> | should be like the perfect         | 1, 53/9   |
| his soul which appertain to         | <b>understanding</b> | and knowledge, and let us          | 1, 62/13  |
| to have this light of               | <b>understanding</b> | whereby a man may know             | 1, 99/24  |
| Lord, Which hath given me           | <b>understanding</b> | ." But insomuch as a               | 1, 100/3  |
| to poor folk may be                 | <b>understood</b>    | , to the intent that they          | 1, 62/16  |
| his death. But afterwards, he       | <b>understood</b>    | that Picus was deceived in         | 1, 74/3   |
| not, be in this wise                | <b>understood</b>    | . There was sometime in [          | 1, 75/16  |
| of the resurrection be principally  | <b>understood</b>    | of Christ, as Saint Peter          | 1, 101/28 |
| and secondarily, they may be        | <b>understood</b>    | of us, in that we                  | 1, 101/30 |
| death and everlasting, and he       | <b>undertook</b>     | her of the first death             | 1, 74/5   |
| be unsufficiently done than utterly | <b>undone</b>        | . I shall therefore, as I          | 1, 52/24  |
| fire from which he shall            | <b>undoubtedly</b>   | depart unto glory, and no          | 1, 74/10  |
| any privy crime. This pleasure      | <b>undoubtedly</b>   | far excelleth all the pleasures    | 1, 78/24  |
| belongeth to all men, yet           | <b>undoubtedly</b>   | it pertaineth most properly to     | 1, 86/12  |
| of His Of Whose grace               | <b>undoubtedly</b>   | all goodness is. The Eighth        | 1, 105/28 |
| ancestors of this John Picus        | <b>undoubtedly</b>   | bear that name. But we shall       | 1, 51/22  |
| thought that utterly it could       | <b>uneath</b>        | be but that with the               | 1, 60/23  |
| sweating and panting we shall       | <b>uneath</b>        | obtain ; and look we then          | 1, 78/9   |
| the world fawn upon thee,           | <b>uneath</b>        | it may be but that                 | 1, 89/9   |
| that is divided among many          | <b>Uneath</b>        | sufficeth that any part have       | 1, 113/9  |
| that our meditations be not         | <b>unfruitful</b>    | , but test of every meditation     | 1, 97/1   |
| other things, he thinketh himself   | <b>unhappy</b>       | . The niggard, then, saith to      | 1, 95/9   |
| money fail, he thinketh himself     | <b>unhappy</b>       | . The glutton saith unto his       | 1, 95/13  |
| that one. To think him              | <b>unhappy</b>       | that is not with his               | 1, 112/13 |
| not unknown only but also           | <b>unheard</b>       | of. All which questions in         | 1, 56/8   |
| to the Father but also              | <b>uniteth</b>       | it with Him by unspeakable         | 1, 82/12  |
| or naught. Of his Learning          | <b>Universally</b>   | . But because we will hold         | 1, 61/6   |
| irrideant me inimici mei. Etenim    | <b>universi</b>      | qui sperant in to non              | 1, 91/27  |
| time, visiting studiously all the   | <b>universities</b>  | and schools, not only through      | 1, 55/16  |
| any part of the whole               | <b>university</b>    | of creatures were destroyed and    | 1, 96/2   |
| certainly one part of that          | <b>university</b>    | perishing, all parties perish, and | 1, 96/4   |
| creatures be parts of that          | <b>university</b>    | ; of which university God is       | 1, 96/5   |
| of that university ; of which       | <b>university</b>    | God is no part, but                | 1, 96/5   |
| for his negligence and his          | <b>unkindness</b>    | .2 Now since it is                 | 1, 74/9   |



|                                       |                       |  |           |
|---------------------------------------|-----------------------|--|-----------|
| have oftentimes read that such        | <b>unknown</b>        | and strange tokens hath gone           | 1, 53/17  |
| men) before that day not              | <b>unknown</b>        | only but also unheard of               | 1, 56/8   |
| any of them that were                 | <b>unknown</b>        | to him, but all things                 | 1, 59/28  |
| should abstain, not only from         | <b>unlawful</b>       | pleasures, but also from lawful        | 1, 98/12  |
| mayst thou then to Him                | <b>unloving</b>       | be That ever bath been                 | 1, 111/20 |
| diversely (as it is their             | <b>unmannerly</b>     | manner) descanted thereof to his       | 1, 87/15  |
| he entitled De Ente et                | <b>Uno</b>            | lightsomely he treateth, where he      | 1, 66/16  |
| judged a thing vain and               | <b>unprofitable</b>   | ; wherefore he counselled Picas to     | 1, 83/28  |
| thy tower, Lest he thee               | <b>unpurveyed</b>     | and unready catch, Thou must           | 1, 105/12 |
| Lest he thee unpurveyed and           | <b>unready</b>        | catch, Thou must with the              | 1, 105/12 |
| men into the likeness of              | <b>unreasonable</b>   | beasts, and that diversely, after      | 1, 75/27  |
| monstrous shapes of brutish and       | <b>unreasonable</b>   | beasts. Remember also that of          | 1, 77/6   |
| Or anything spoken of God             | <b>unreverently</b>   | . The Ninth Property. A very           | 1, 116/30 |
| intercession be partners of that      | <b>unspeakable</b>    | joy which we have prayed               | 1, 74/19  |
| uniteth it with Him by                | <b>unspeakable</b>    | ways which only they know              | 1, 82/12  |
| better it were to be                  | <b>unsufficiently</b> | done than utterly undone. I            | 1, 52/23  |
| that by this false crime              | <b>untruly</b>        | put upon him by his                    | 1, 58/4   |
| not only for to stand                 | <b>Unvanquishèd</b>   | against the devil's might, But         | 1, 105/16 |
| To give them also that                | <b>unworthy</b>       | be More godly is, and                  | 1, 120/9  |
| pardee, Be they never so              | <b>unworthy</b>       | , whom that He List to                 | 1, 120/12 |
| wheresoever He taketh Whom He         | <b>unworthy</b>       | findeth worthy maketh. Wherefore, good | 1, 120/14 |
| much work to keep himself             | <b>upright</b>        | , that he ran not in                   | 1, 57/31  |
| always as the fire aspire             | <b>upward</b>         | to heavenly things, and whose          | 1, 53/12  |
| thy virtue (which all lifted          | <b>upward</b>         | should have God alone to               | 1, 89/9   |
| that hast thine heart yset            | <b>Upward</b>         | to God, so well thyself                | 1, 118/22 |
| ears had not been in                  | <b>use</b>            | . In which impugnacion, though some    | 1, 57/5   |
| love and holden in voluptuous         | <b>use</b>            | of women. The comeliness of            | 1, 58/9   |
| waited upon her in such               | <b>use</b>            | or service as she list                 | 1, 75/22  |
| the soul leave the noble              | <b>use</b>            | of his reason and incline              | 1, 75/24  |
| it were applied to the                | <b>use</b>            | of some actual business, he            | 1, 83/27  |
| forsake Mary. Love them and           | <b>use</b>            | them both, as well study               | 1, 85/8   |
| conqueror Than is in the              | <b>use</b>            | of thy beastly pleasure : Of           | 1, 107/6  |
| allegations folly it is to            | <b>use</b>            | ; The witness of saints, and           | 1, 112/5  |
| all those presents, that are          | <b>used</b>           | customably all in this manner          | 1, 50/9   |
| courtesy he entreated, whom he        | <b>used</b>           | in all secret communing virtuously     | 1, 67/22  |
| enchantment as Virgil maketh mention  | <b>used</b>           | with a drink to turn                   | 1, 75/18  |
| he maketh philosophy mercenary and    | <b>useth</b>          | it not as cunning but                  | 1, 84/9   |
| counsel of nature, because he         | <b>useth</b>          | continually this pleasant ease and     | 1, 85/19  |
| tribuit mihi intellectum : insuper et | <b>usque</b>          | ad noctem increpuerunt me renes        | 1, 93/11  |
| tuo. Delectationes in dextera tua     | <b>usque</b>          | in finem. Conserva me Domine           | 1, 93/18  |
| prophet saith here suingly, Et        | <b>usque</b>          | ad noctem increpuerunt me renes        | 1, 100/11 |
| John, Haec est tote merces,           | <b>ut</b>             | videamus Deum, et quern misisti        | 1, 102/15 |
| with other precious and costly        | <b>utensils</b>       | of household he divided among          | 1, 63/7   |
| possible for a man to                 | <b>utter</b>          | neither more cunning nor more          | 1, 60/14  |
| know Him or by speech                 | <b>utter</b>          | Him. In loving Him also                | 1, 66/21  |
| and by To thy most                    | <b>utter</b>          | despiteous enemies: mad merchant, O    | 1, 109/18 |
| to be unsufficiently done than        | <b>utterly</b>        | undone. I shall therefore, as          | 1, 52/24  |

|   |                     |   |           |
|---|---------------------|---|-----------|
| of fools. He thought that               | <b>utterly</b>      | it could uneath be but                    | 1, 60/22  |
| all earthly glory he reputed            | <b>utterly</b>      | for nothing. But in the                   | 1, 65/14  |
| that he should not all                  | <b>utterly</b>      | despise riches, showing him that          | 1, 67/2   |
| him that he should not                  | <b>utterly</b>      | die. He lay always with                   | 1, 71/14  |
| of estates and princes either           | <b>utterly</b>      | not to be touched, or                     | 1, 84/24  |
| words of Neoptolemus they hold          | <b>utterly</b>      | for a sure decree, that                   | 1, 84/28  |
| embrace Martha that ye should           | <b>utterly</b>      | forsake Mary. Love them and               | 1, 85/7   |
| happy, either they shall have           | <b>utterly</b>      | nothing to answer or they                 | 1, 90/18  |
| as we should also) that                 | <b>utterly</b>      | he will in no wise                        | 1, 97/27  |
| were folly for a man                    | <b>utterly</b>      | to deprive himself from all               | 1, 98/16  |
| of glory and kindled in                 | <b>vain</b>         | love and holden in voluptuous             | 1, 58/9   |
| also, without love, were in             | <b>vain</b>         | found." Of his Liberality                 | 1, 66/25  |
| is to be done. In                       | <b>vain</b>         | we would pluck our foot                   | 1, 79/16  |
| business, he judged a thing             | <b>vain</b>         | and unprofitable; wherefore he counselled | 1, 83/28  |
| active life, saying that in             | <b>vain</b>         | , and in manner to my                     | 1, 84/16  |
| reward be diminished for the            | <b>vain</b>         | promotion of a little popular             | 1, 89/17  |
| ashamed that work wickedness in         | <b>vain</b>         | . Thy ways, good Lord, show               | 1, 92/4   |
| have many voluptuous pleasures, many    | <b>vain</b>         | desires, many divers passions, which      | 1, 97/15  |
| that folly it is and                    | <b>vain</b>         | To look for heaven with                   | 1, 103/7  |
| or in wanton sight, In                  | <b>vain</b>         | smell or in thy licorous                  | 1, 109/1  |
| None earthly joy, disport, or           | <b>vain</b>         | plesance Should him delight, or           | 1, 117/25 |
| divine. Of his Mind, and                | <b>Vainglorious</b> | Disputations at Rome. Now had             | 1, 55/21  |
| and Latin, could make him               | <b>vainglorious</b> | ; not his great substance, not            | 1, 64/20  |
| and despising the blast of              | <b>vainglory</b>    | which he before desired, now              | 1, 58/18  |
| as divinity, for praise and             | <b>vainglory</b>    | and not for any profit                    | 1, 61/15  |
| with the pestilence blast of            | <b>vainglory</b>    | , nor our eternal reward be               | 1, 89/16  |
| ambitious man saith to his              | <b>vainglory</b>    | : " My god art Thou                       | 1, 95/14  |
| stir thee to pride, As                  | <b>vainglory</b>    | maketh many a man blind                   | 1, 105/24 |
| heartès fence and close Against         | <b>vainglory</b>    | , the mother of reprief, The              | 1, 108/4  |
| thou shalt out of this                  | <b>vale</b>         | of misery be lifted up                    | 1, 81/26  |
| be departed out of this                 | <b>vale</b>         | of wretchedness, that we may              | 1, 97/7   |
| For oft thou shaft, resisting           | <b>valiantly</b>    | The fiendès might and subtle              | 1, 104/19 |
| might, But over that take               | <b>valiantly</b>    | on hand To vanquish him                   | 1, 105/17 |
| for to procure, After this              | <b>valley</b>       | dark, the heavenly light, And             | 1, 115/1  |
| while she travailed, and suddenly       | <b>vanished</b>     | away: which appearance was peradventure   | 1, 53/6   |
| and as that flame suddenly              | <b>vanished</b>     | , so should this fire soon                | 1, 53/15  |
| to the despising of wordly              | <b>vanity</b>       | , nor to the desiring of                  | 1, 51/8   |
| need none other strength to             | <b>vanquish</b>     | but that we list ourselves                | 1, 77/15  |
| that we list ourselves to               | <b>vanquish</b>     | . Very happy is a Christian               | 1, 77/16  |
| take valiantly on hand To               | <b>vanquish</b>     | him and put him unto                      | 1, 105/18 |
| mighty power The world was              | <b>vanquished</b>   | and his prince cast out                   | 1, 104/28 |
| The Sixth Rule. One sin                 | <b>vanquished</b>   | , look thou not tarry, But                | 1, 105/7  |
| and wise, And yet almost                | <b>vanquished</b>   | with our vice. Grant, I                   | 1, 121/28 |
| he was once with this                   | <b>variance</b>     | wakened, he drew back his                 | 1, 58/15  |
| Gaudete, fraters, quando in tentationes | <b>varies</b>       | incideritis,?" Be glad,"                  | 1, 77/9   |
| to hear that therefrom mighten          | <b>vary</b>         | Or anything sound into the                | 1, 116/22 |
| blood beat out at every                 | <b>vein</b>         | , Think on His precious heart             | 1, 111/26 |

|                                     |                  |   |           |
|-------------------------------------|------------------|---|-----------|
| in flame of fire, doing             | <b>vengeance</b> | upon them that have not                   | 1, 91/9   |
| fire of purgatory (in which         | <b>venial</b>    | sins be cleansed he may                   | 1, 74/16  |
| or by His suffereance, he           | <b>verily</b>    | trusted, since God is all                 | 1, 64/15  |
| me publish it. I suppose            | <b>verily</b>    | that there be none of                     | 1, 72/16  |
| very madness. For it is             | <b>verily</b>    | a great madness not to                    | 1, 80/28  |
| he calleth upon thee. And           | <b>verily</b>    | it is according that God                  | 1, 82/2   |
| land of living people. And          | <b>verily</b>    | if we inwardly consider how               | 1, 96/25  |
| holy God of dreadful majesty,       | <b>Verily</b>    | one in three and three                    | 1, 119/14 |
| edoce me. Dirige me in              | <b>veritate</b>  | tua, et doce me: quia                     | 1, 91/29  |
| more expressly declareth in the     | <b>verse</b>     | . following, for where he said            | 1, 101/15 |
| ready a wit that the                | <b>verses</b>    | which he heard once read                  | 1, 54/15  |
| in his youth of wanton              | <b>verses</b>    | of love with other like                   | 1, 59/12  |
| such virtues the possession whereof | <b>very</b>      | honour followeth (as a shadow             | 1, 52/16  |
| that aspire to honour a             | <b>very</b>      | spectacle, in whose conditions, as        | 1, 52/18  |
| might behold in what points         | <b>very</b>      | honour standeth: whose marvellous cunning | 1, 52/19  |
| of his mother (which longed         | <b>very</b>      | sore to have him priest                   | 1, 54/24  |
| willers, he should correct his      | <b>very</b>      | errors, and that this should              | 1, 58/5   |
| pillar of truth. He was             | <b>very</b>      | quick, wise, and subtle in                | 1, 60/3   |
| request of the Duke, which          | <b>very</b>      | singularly loved him, he came             | 1, 60/11  |
| other folk as were in               | <b>very</b>      | science much better learned and           | 1, 61/3   |
| that occasion of heaviness. O       | <b>very</b>      | happy mind, which none adversity          | 1, 64/16  |
| glory he labored for but            | <b>very</b>      | glory, which evermore followeth virtue    | 1, 65/16  |
| outward observances he gave no      | <b>very</b>      | great force: we speak not                 | 1, 69/2   |
| folk bring up, setting the          | <b>very</b>      | service of God aside, Which               | 1, 69/5   |
| he cleaved to God with              | <b>very</b>      | fervent love and devotion. Sometimes      | 1, 69/8   |
| image of Him that was               | <b>very</b>      | God and very man: which                   | 1, 70/12  |
| that was very God and               | <b>very</b>      | man: which in His Godhead                 | 1, 70/12  |
| merry countenance, and in the       | <b>very</b>      | twitches and pangs of death               | 1, 71/16  |
| him, offering their service, with   | <b>very</b>      | loving words he received, thanked         | 1, 71/18  |
| Health in him that is               | <b>very</b>      | Health. That thou hast had                | 1, 76/23  |
| we list ourselves to vanquish.      | <b>Very</b>      | happy is a Christian man                  | 1, 77/16  |
| But among all things the            | <b>very</b>      | deadly pestilence is this : to            | 1, 79/22  |
| shall more plainly speak, the       | <b>very</b>      | madness. For it is verily                 | 1, 80/28  |
| be true, that it is                 | <b>very</b>      | hard for a rich man                       | 1, 81/6   |
| do, but what thing the              | <b>very</b>      | law of nature, what thing                 | 1, 81/20  |
| law of nature, what thing           | <b>very</b>      | reason, what thing our Lord               | 1, 81/21  |
| closet of the soul, with            | <b>very</b>      | affection speaketh to God, and            | 1, 82/10  |
| your counsel. This is a             | <b>very</b>      | deadly and monstrous persuasion which     | 1, 84/22  |
| they repute for japes and           | <b>very</b>      | fables, that sure and steadfast           | 1, 85/2   |
| the Christian living, that is       | <b>very</b>      | wisdom, reputeth for madness, consider    | 1, 89/27  |
| all folk, yet are there             | <b>very</b>      | few that may say them                     | 1, 95/4   |
| lie in await for another            | <b>very</b>      | hour, For as a wood                       | 1, 105/8  |
| thee no more haply for              | <b>very</b>      | shame assail. But when thou               | 1, 106/5  |
| the mother of reproof, The          | <b>very</b>      | crop and root of all                      | 1, 108/5  |
| therefore Thou were forthwith in    | <b>very</b>      | jeopardous case: For haply thou           | 1, 110/11 |
| made to be equal, For               | <b>very</b>      | shame be not the devil's                  | 1, 111/5  |
| temptation friest Think on the      | <b>very</b>      | lamentable pain, Think on the             | 1, 111/24 |

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| Church. The Eighth Property. A           | <b>very</b>     | lover above all earthly thing          | 1, 116/17 |
| unreverently. The Ninth Property. A      | <b>very</b>     | lover believeth in his mind            | 1, 116/32 |
| a tear,- - For                           | <b>very</b>     | joy, when they together be             | 1, 118/4  |
| woe. The Twelfth Property. A             | <b>very</b>     | lover will his love obey               | 1, 118/14 |
| both day and night For                   | <b>very</b>     | love, without any regard To            | 1, 118/19 |
| we serve and love Be                     | <b>very</b>     | good and very, amiable: Thirdly        | 1, 119/1  |
| love Be very good and                    | <b>very</b>     | , amiable: Thirdly, of reason be       | 1, 119/1  |
| lord, but rather As a                    | <b>very</b>     | tender loving father. Amen.            | 1, 122/11 |
| And over that, much silver               | <b>vessel</b>   | and plate with other precious          | 1, 63/6   |
| And for His most especial                | <b>vessel</b>   | chose, Ravished into the third         | 1, 107/32 |
| in dainty viands and silver              | <b>vessels</b>  | . Every day at certain hours           | 1, 63/10  |
| Certainly always they grieve and         | <b>vex</b>      | him and rather tear him                | 1, 86/17  |
| minds of wicked men be                   | <b>vexed</b>    | or not with continual thought          | 1, 79/3   |
| things the delight whereof so            | <b>vexeth</b>   | and tosseth these earthly minds        | 1, 77/20  |
| our Holy Father, Pope Alexander          | <b>VI</b>       | , it plainly appeareth. But the        | 1, 57/22  |
| the old plenty in dainty                 | <b>viands</b>   | and silver vessels. Every day          | 1, 63/9   |
| supervacue.                              | <b>Vias</b>     | tuas Domine demonstra mihi, et         | 1, 91/28  |
| videre corruptionem . Notas mihi fecisti | <b>vias</b>     | vitae : adimplebis me laetitia cum     | 1, 93/17  |
| II being then the general                | <b>Vicar</b>    | of Christ in His Church                | 1, 52/31  |
| either to the reproach of                | <b>vice</b>     | , commendation of virtue, or honour    | 1, 51/15  |
| the dark spot of our                     | <b>vice</b>     | the more evidently to appear           | 1, 52/13  |
| altogether (in detestation of his        | <b>vice</b>     | passed and lest these trifles          | 1, 59/14  |
| forthwithal he forsook his accustomed    | <b>vice</b>     | and reformed his conditions. The       | 1, 68/2   |
| forsaken) thou were overwhelmed with     | <b>vice</b>     | ,?nor for that vice displeaseth        | 1, 91/20  |
| with vice,?nor for that                  | <b>vice</b>     | displeaseth them but for that          | 1, 91/21  |
| them but for that the                    | <b>vice</b>     | of backbiting always pleaseth them     | 1, 91/21  |
| " when we remember our                   | <b>vice</b>     | ; that other, Conserva me Deus         | 1, 94/7   |
| virtue as they run to                    | <b>vice</b>     | , and that we should with              | 1, 97/24  |
| Against every subtle suggestion of       | <b>vice</b>     | , Consider frail glass may no          | 1, 106/15 |
| yet almost vanquished with our           | <b>vice</b>     | . Grant, I Thee pray, such             | 1, 121/28 |
| there be none hope of                    | <b>victory</b>  | ; or what place is there               | 1, 77/11  |
| what place is there for                  | <b>victory</b>  | where there is no battle               | 1, 77/12  |
| Christian man, since that the            | <b>victory</b>  | is both put in his                     | 1, 77/17  |
| and the reward of the                    | <b>victory</b>  | shall be far greater than              | 1, 77/18  |
| though thou shouldest after that         | <b>victory</b>  | Enjoy for ever a perpetual             | 1, 105/31 |
| have ever in memory In                   | <b>victory</b>  | battle, in battle victory. The         | 1, 106/12 |
| In victory battle, in battle             | <b>victory</b>  | . The Ninth Rule. If thou              | 1, 106/12 |
| not the joy of the                       | <b>victory</b>  | To the sensual pleasure of             | 1, 107/10 |
| peace and rest In glorious               | <b>victory</b>  | , triumph and conquest. The Twelfth    | 1, 107/22 |
| Haec est tote merces, ut                 | <b>videamus</b> | Deum, et quern misisti Jesum           | 1, 102/15 |
| inferno : nec dabis sanctum tuum         | <b>videre</b>   | corruptionem . Notas mihi fecisti vias | 1, 93/16  |
| saying, Nec dabis sanctum tuum           | <b>videre</b>   | corruptionem - " Nor Thou              | 1, 101/21 |
| prophet saith, Notas mihi fecisti        | <b>vies</b>     | vitae? " Thou hast made                | 1, 102/3  |
| our ancestors were, the more             | <b>vile</b>     | and shameful be we, if                 | 1, 52/10  |
| of these base, abject, and               | <b>vile</b>     | earthly trifles. His high steward      | 1, 67/9   |
| these earthly things slipper, uncertain, | <b>vile</b>     | , and common also to us                | 1, 78/8   |
| world was made, we most                  | <b>vile</b>     | and simple men, and worthy             | 1, 88/18  |

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| To the most odious and                   | <b>vile</b>     | death of a tree. Consider            | 1, 104/7  |
| both small and great To                  | <b>vile</b>     | carriion and wretched wormès meat    | 1, 108/12 |
| therefore with, the prophet: Dirrumpamus | <b>vincula</b>  | eorum et projiciamus a nobis         | 1, 80/1   |
| be borne forth with the                  | <b>violence</b> | of evil custom as it                 | 1, 90/22  |
| Circe which by enchantment as            | <b>Virgil</b>   | maketh mention used with a           | 1, 75/18  |
| womb of our Lady, a                      | <b>virgin</b>   | , conceived in time; Which suffered  | 1, 70/17  |
| Picus, full of great science,            | <b>virtue</b>   | , and wisdom: whose life and         | 1, 49/8   |
| continuance and gracious increase of     | <b>virtue</b>   | in your soul; and whereas            | 1, 50/20  |
| Italy, of whose cunning and              | <b>virtue</b>   | we need here nothing to              | 1, 51/1   |
| such one as for your                     | <b>virtue</b>   | and fervent zeal to God              | 1, 51/13  |
| reproach of vice, commendation of        | <b>virtue</b>   | , or honour and laud of              | 1, 51/15  |
| part his learning and his                | <b>virtue</b>   | . For these be the things            | 1, 51/25  |
| honour is the reward of                  | <b>virtue</b>   | . And how may they claim             | 1, 52/1   |
| reward that properly belongeth to        | <b>virtue</b>   | , if they lack the virtue            | 1, 52/2   |
| virtue, if they lack the                 | <b>virtue</b>   | that the reward belongeth to         | 1, 52/2   |
| inheritants no more than the             | <b>virtue</b>   | that themselves were honourable for  | 1, 52/7   |
| the clear beauty of whose                | <b>virtue</b>   | maketh the dark spot of              | 1, 52/12  |
| whose marvellous cunning and excellent   | <b>virtue</b>   | though my rude learning be           | 1, 52/20  |
| Of the Fame of his                       | <b>Virtue</b>   | and the Resort unto him              | 1, 58/23  |
| his noble cunning and excellent          | <b>virtue</b>   | both far and nigh began              | 1, 58/26  |
| Of his Conditions and his                | <b>Virtue</b>   | . But now let us pass                | 1, 62/11  |
| they which shall hear his                | <b>virtue</b>   | may have occasion thereby to         | 1, 62/17  |
| infinite goodness all grace and          | <b>virtue</b>   | cometh. % Of the Sale                | 1, 62/19  |
| very glory, which evermore followeth     | <b>virtue</b>   | as an inseparable servant. He        | 1, 65/16  |
| they fell in talking of                  | <b>virtue</b>   | he was with two words                | 1, 67/26  |
| set in the expugnation of                | <b>virtue</b>   | , under their captain the devil      | 1, 79/24  |
| about to please them whom                | <b>virtue</b>   | displeaseth, but evermore let these  | 1, 80/14  |
| of his mind in moral                     | <b>virtue</b>   | , but to apply it to                 | 1, 84/11  |
| he desireth and ensueth a                | <b>virtue</b>   | only for itself, because he          | 1, 85/17  |
| so happy to suffer for                   | <b>virtue</b>   | and truth as the old                 | 1, 88/23  |
| good living praise thee, thy             | <b>virtue</b>   | certainly, in that it is             | 1, 88/28  |
| certainly, in that it is                 | <b>virtue</b>   | , maketh thee like unto Christ       | 1, 88/29  |
| for the reward of His                    | <b>virtue</b>   | received the opprobrious death of    | 1, 89/2   |
| may be but that thy                      | <b>virtue</b>   | (which all lifted upward should      | 1, 89/9   |
| neither the flower of our                | <b>virtue</b>   | shall wither with the pestilence     | 1, 89/16  |
| Gentiles folly, unto us the              | <b>virtue</b>   | and wisdom of God."                  | 1, 89/22  |
| be mad which backbite thy                | <b>virtue</b>   | , which the Christian living, that   | 1, 89/26  |
| with the angels of His                   | <b>virtue</b>   | , in flame of fire, doing            | 1, 91/9   |
| from the glory of His                    | <b>virtue</b>   | , when He shall come to              | 1, 91/12  |
| do the same nevertheless if (            | <b>virtue</b>   | forsaken) thou were overwhelmed with | 1, 91/20  |
| he wax proud of his                      | <b>virtue</b>   | , and therefore David, speaking in   | 1, 93/22  |
| kept in the state of                     | <b>virtue</b>   | signifieth in that asking that       | 1, 93/28  |
| beginning he got not that                | <b>virtue</b>   | by himself. He, then, which          | 1, 93/29  |
| remembereth that he attained his         | <b>virtue</b>   | not by his own power                 | 1, 93/30  |
| " when we remember our                   | <b>virtue</b>   | . Quoniam speravi in te? "           | 1, 94/9   |
| we should always purchase one            | <b>virtue</b>   | or other; as, for example            | 1, 97/2   |
| country we should win this               | <b>virtue</b>   | , that we should not only            | 1, 97/4   |

|  |                   |   |           |
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| should as speedily run to              | <b>virtue</b>     | as they run to vice                         | 1, 97/23  |
| IN SPIRITUAL BATTLE Whoso to           | <b>virtue</b>     | esteemeth hard the way Because              | 1, 102/21 |
| after this Void of all                 | <b>virtue</b>     | : the reward when we die                    | 1, 103/4  |
| so evil But to some                    | <b>virtue</b>     | thou mayst it apply. For                    | 1, 104/18 |
| trust, But only in the                 | <b>virtue</b>     | of our Saviour: For He                      | 1, 104/26 |
| of thy beastly pleasure : Of           | <b>virtue</b>     | more joy the conscience hath                | 1, 107/7  |
| body prowle, But with fair             | <b>virtue</b>     | to adorn thy soul. The                      | 1, 114/17 |
| plenteous abundance of all such        | <b>virtues</b>    | the possession whereof very honour          | 1, 52/16  |
| noble prince and the worthy            | <b>virtues</b>    | of Picus required. Of the                   | 1, 72/7   |
| man in all sciences, and               | <b>virtuous</b>   | of living; with divers epistles             | 1, 49/5   |
| For either they were themselves        | <b>virtuous</b>   | or not ; if not, then                       | 1, 51/29  |
| other side, if they be                 | <b>virtuous</b>   | and so, consequently, honourable, yet       | 1, 52/5   |
| nativity of excellent, wise, and       | <b>virtuous</b>   | men, departing (as it were                  | 1, 53/18  |
| Of his Loving Mind and                 | <b>Virtuous</b>   | Behaviour to his Friends. His               | 1, 67/19  |
| thee and stand against the             | <b>virtuous</b>   | purpose that thou hast taken                | 1, 76/25  |
| the purpose of good and                | <b>virtuous</b>   | living and (but if thou                     | 1, 79/20  |
| takest occasion of some good           | <b>virtuous</b>   | act. Sometime he secretly casteth           | 1, 105/21 |
| th' inward gladness of a               | <b>virtuous</b>   | mind. The Great Benefits of                 | 1, 111/13 |
| used in all secret communing           | <b>virtuously</b> | to exhort to Godward whose                  | 1, 67/22  |
| they now backbite thee living          | <b>virtuously</b> | , they shall do the same                    | 1, 91/19  |
| flesh tender and soft, his             | <b>visage</b>     | lovely and fair, his colour                 | 1, 54/5   |
| the lovely favour of his               | <b>visage</b>     | , and therewithal his marvellous fame       | 1, 58/11  |
| felicity is fulfilled in the           | <b>vision</b>     | and fruition of the humanity                | 1, 102/12 |
| physicians, as ambassadors both to     | <b>visit</b>      | him and to do him                           | 1, 72/3   |
| famous doctors of his time,            | <b>visiting</b>   | studiously all the universities and         | 1, 55/16  |
| corruptionem . Notas mihi fecisti vias | <b>vitae</b>      | : adimplebis me laetitia cum vultu          | 1, 93/17  |
| saith, Notas mihi fecisti vies         | <b>vitae</b>      | ? " Thou hast made the                      | 1, 102/3  |
| caro mea exultaverunt in Deum          | <b>vivum</b>      | ?that is to say, "                          | 1, 100/8  |
| habet, scitote quia priorem me         | <b>vobis</b>      | odio habuit " If the                        | 1, 88/16  |
| blood of martyrs crieth, the           | <b>voice</b>      | of apostles soundeth, miracles proveth      | 1, 81/1   |
| or bitter, let this sweet              | <b>voice</b>      | of our Lord be our                          | 1, 88/14  |
| light. Let that same sweet             | <b>voice</b>      | of our Lord always sound                    | 1, 90/10  |
| ' This should be the                   | <b>voice</b>      | of every good Christian man                 | 1, 98/22  |
| every hour All with one                | <b>voice</b>      | declare and testify, Thy goodness           | 1, 121/11 |
| our prayers shall never be             | <b>void</b>       | . Wherefore, when we miss the               | 1, 94/16  |
| hath left us after this                | <b>Void</b>       | of all virtue : the reward                  | 1, 103/4  |
| have the glorious sight, Is            | <b>void</b>       | of perfect joy and sure                     | 1, 114/2  |
| of all that whole great                | <b>volume</b>     | and made a book, no                         | 1, 55/7   |
| in the gathering together of           | <b>volumes</b>    | of all manner of worldly                    | 1, 62/8   |
| to turn and read the                   | <b>volumes</b>    | of holy Scripture. There lieth              | 1, 83/5   |
| the knowledge of. Of the               | <b>Voluntary</b>  | Affliction and Paining of his               | 1, 63/22  |
| Bunt in terra ejus mirificavit         | <b>voluntates</b> | suas. Multiplicatae sunt infirmitates eorum | 1, 93/5   |
| sunt in terra ejus mirificavit         | <b>voluntates</b> | suas? " To his saints                       | 1, 96/16  |
| vain love and holden in                | <b>voluptuous</b> | use of women. The comeliness                | 1, 58/9   |
| crooked and ragged path of             | <b>voluptuous</b> | living. The Burning of Wanton               | 1, 59/10  |
| pull him back into the                 | <b>voluptuous</b> | broad way that leadeth to                   | 1, 64/23  |
| drunk in the wine of                   | <b>voluptuous</b> | pleasure or make the soul                   | 1, 75/24  |

|                                       |                   |                                      |           |
|---------------------------------------|-------------------|--------------------------------------|-----------|
| honourable. All that ever the         | <b>voluptuous</b> | desire of men thirsteth for          | 1, 86/9   |
| idols, for they have many             | <b>voluptuous</b> | pleasures, many vain desires, many   | 1, 97/14  |
| talk nor speak of the                 | <b>voluptuous</b> | delights which are evil peoples'     | 1, 98/10  |
| Of their foul sin the                 | <b>voluptuous</b> | delight To the labourous travail     | 1, 107/14 |
| be our consolation: Si mundus         | <b>vos</b>        | olio habet, scitote quia priorem     | 1, 88/15  |
| and so forth in his                   | <b>voyage</b>     | against the realm of Naples          | 1, 72/1   |
| he had made in his                    | <b>vulgar</b>     | tongue altogether (in detestation of | 1, 59/13  |
| vitae : adimplebis me laetitia cum    | <b>vultu</b>      | tuo. Delectationes in dextera tua    | 1, 93/18  |
| followeth, Adimplebis me laetitia cum | <b>vultu</b>      | tuo? " Thou shalt fill               | 1, 102/7  |
| faithful heart and loving mind.       | <b>Wageless</b>   | to serve, three things may           | 1, 118/28 |
| upon his love attend and              | <b>wait</b>       | , There is no little worm            | 1, 116/3  |
| tame about her house and              | <b>waited</b>     | upon her in such use                 | 1, 75/22  |
| him in prayer and meditation          | <b>wake</b>       | , While other play, revel, sing      | 1, 117/23 |
| and such other that may               | <b>waken</b>      | thee when thou steepest, kindle      | 1, 92/22  |
| was once with this variance           | <b>wakened</b>    | , he drew back his mind              | 1, 58/15  |
| the prophet saith) wicked men         | <b>walk</b>       | about in a circuit or                | 1, 97/18  |
| he, sit, lie down or                  | <b>walk</b>       | , He burneth ever as it              | 1, 117/18 |
| on a time as he                       | <b>walked</b>     | with John Francis, his nephew        | 1, 69/11  |
| some into wolves, which afterwards    | <b>walked</b>     | ever tame about her house            | 1, 75/21  |
| myself with the crucifix, barefoot    | <b>walking</b>    | about the world in every             | 1, 69/16  |
| dream or shadow on the                | <b>wall</b>       | . Death at our Hand and              | 1, 109/29 |
| drunken men without a guide           | <b>wander</b>     | hither and thither, in obscure       | 1, 90/8   |
| this should be to him (               | <b>wandering</b>  | in darkness) as a shining            | 1, 58/6   |
| for that he was always                | <b>wandering</b>  | and flitting and would never         | 1, 68/24  |
| strange languages, but he hath        | <b>wanted</b>     | all the cognition of philosophy      | 1, 61/11  |
| voluptuous living. The Burning of     | <b>Wanton</b>     | Books. Five books that in            | 1, 59/11  |
| that in his youth of                  | <b>wanton</b>     | verses of love with other            | 1, 59/12  |
| it in touching or in                  | <b>wanton</b>     | sight, In vain smell or              | 1, 108/29 |
| Take every game, take every           | <b>wanton</b>     | toy, Take every sport that           | 1, 111/9  |
| aside) was somewhat fallen into       | <b>wantonness</b> | . But after that he was              | 1, 58/14  |
| way Because we must have              | <b>war</b>        | continual Against the world, the     | 1, 102/22 |
| As often as thou dost                 | <b>war</b>        | and strive, By the resistance        | 1, 103/22 |
| time of the battle and                | <b>war</b>        | The conflict seem bitter, sharp      | 1, 107/2  |
| his mind inflamed to God              | <b>ward</b>       | may appear and his riches            | 1, 62/15  |
| have his mind into heaven             | <b>ward</b>       | and the more purely intend           | 1, 98/14  |
| " After that he hath                  | <b>warded</b>     | and fenced himself against pride     | 1, 94/29  |
| will I show thee, I                   | <b>warn</b>       | thee keep it secret ; the            | 1, 69/14  |
| with this one thing, I                | <b>warn</b>       | thee (of which when we               | 1, 83/13  |
| And among them all on                 | <b>warrantise</b> | Thou shalt no pleasure comparable    | 1, 111/11 |
| moan, Spare us wretches and           | <b>wash</b>       | away our guilt That we               | 1, 119/18 |
| Which at the last for                 | <b>washing</b>    | of our spotty sin contracted         | 1, 70/19  |
| had with great travail and            | <b>watch</b>      | compiled. But forasmuch as he        | 1, 64/10  |
| heat. cold. labour, travail, and      | <b>watch</b>      | ; and Which at the last              | 1, 70/18  |
| false flesh (but if we                | <b>watch</b>      | and look well to ourselves           | 1, 77/4   |
| great fervent labour with much        | <b>watch</b>      | and indefatigable travail I have     | 1, 87/5   |
| the prophet stand and keep            | <b>watch</b>      | . The Seventh Rule. Enforce thyself  | 1, 105/13 |
| ycleansèd be With blood and           | <b>water</b>      | of Thine own side, That              | 1, 121/20 |

|                                    |                 |                                     |           |
|------------------------------------|-----------------|-------------------------------------|-----------|
| cold, confirm thee when thou       | <b>waverest</b> | , and exhibit the wings of          | 1, 92/23  |
| is to wit, lest he                 | <b>wax</b>      | proud of his virtue, and            | 1, 93/21  |
| wretched Babylon To suffer them    | <b>wax</b>      | is a jeopardous thing: Beat         | 1, 106/24 |
| steepest, kindle thee when thou    | <b>waxest</b>   | cold, confirm thee when thou        | 1, 92/23  |
| had gone out of the                | <b>way</b>      | of truth. For before this           | 1, 58/7   |
| whom he not abhorring (the         | <b>way</b>      | of life set aside) was              | 1, 58/14  |
| as is converted to the             | <b>way</b>      | of justice from the crooked         | 1, 59/9   |
| back into the voluptuous broad     | <b>way</b>      | that leadeth to hell. What          | 1, 64/23  |
| compel him to take that            | <b>way</b>      | which God had from above            | 1, 73/7   |
| thee among mortal men the          | <b>way</b>      | lay open to heaven without          | 1, 76/28  |
| be for laboured in the             | <b>way</b>      | of sin as much as                   | 1, 78/16  |
| as much as in the                  | <b>way</b>      | of God, and much more               | 1, 78/16  |
| We be wearied in the               | <b>way</b>      | of wickedness " ) then must         | 1, 78/18  |
| throe horse through the short      | <b>way</b>      | of this momentary life, to          | 1, 83/18  |
| is far out of the                  | <b>way</b>      | , to think that from contemplation  | 1, 85/12  |
| putrefied. Forasmuch, then, as the | <b>way</b>      | of good living bringeth us          | 1, 101/32 |
| to virtue esteemeth hard the       | <b>way</b>      | Because we must have war            | 1, 102/21 |
| work doth contain Glideth his      | <b>way</b>      | , thou must him not restrain        | 1, 109/11 |
| the service of God. This           | <b>ways</b>     | he [ was ] persuaded                | 1, 65/10  |
| it with Him by unspeakable         | <b>ways</b>     | which only they know that           | 1, 82/12  |
| work wickedness in vain. Thy       | <b>ways</b>     | , good Lord, show me, and           | 1, 92/4   |
| " Thou hast made the               | <b>ways</b>     | of life known unto me               | 1, 102/4  |
| lover ought by no manner           | <b>ways</b>     | To suffer the cursed words          | 1, 116/28 |
| one hour Shall us bereave          | <b>wealth</b>   | , riches and honour: And bring      | 1, 108/10 |
| goodness, love, O pity, our        | <b>wealth</b>   | aye providing, goodness serving Thy | 1, 121/24 |
| wretched wormès meat THE TWELVE    | <b>WEAPONS</b>  | OF SPIRITUAL BATTLE, WHICH EVERY    | 1, 108/13 |
| example of saints. The Twelve      | <b>Weapons</b>  | have we more at length              | 1, 108/25 |
| inquitatis — " We be               | <b>wearied</b>  | in the way of wickedness            | 1, 78/18  |
| world, which in the seeking        | <b>weary</b>    | us, in the having blindeth          | 1, 79/1   |
| proud palaces of stately lords.    | <b>Wedding</b>  | and worldly business he fled        | 1, 68/14  |
| should think the same. To          | <b>weep</b>     | often with his love: in             | 1, 112/23 |
| shouldst our sin ponder and        | <b>weigh</b>    | , Who able were to bear             | 1, 119/21 |
| long time hath been, my            | <b>well</b>     | beloved sister, a custom in         | 1, 50/4   |
| to speculation and philosophy, as  | <b>well</b>     | human as divine. For the            | 1, 55/13  |
| divers and sundry matters, as      | <b>well</b>     | in logic and philosophy as          | 1, 56/1   |
| picked and sought out as           | <b>well</b>     | of the Latin authors as             | 1, 56/3   |
| wit and his learning, as           | <b>well</b>     | in things natural as in             | 1, 56/27  |
| wrote many noble books which       | <b>well</b>     | testify both his angelic wit        | 1, 59/19  |
| man hath sought cunning, as        | <b>well</b>     | philosophy as divinity, for praise  | 1, 61/14  |
| buying of his books as             | <b>well</b>     | Latin as Greek and other            | 1, 62/6   |
| life in rest and peace,            | <b>well</b>     | considering what end this earthly   | 1, 62/24  |
| Jerome Benivenius, a Florentine, a | <b>well</b>     | lettered man (whom for his          | 1, 63/13  |
| fortune??as he which as            | <b>well</b>     | her favour as her malice            | 1, 64/26  |
| an answer that he should           | <b>well</b>     | know that he neither desired        | 1, 65/8   |
| all his own knowledge as           | <b>well</b>     | of natural things as godly          | 1, 66/7   |
| friend (saith he), I know          | <b>well</b>     | ye might have oftentimes and        | 1, 67/13  |
| upon our death, we should          | <b>well</b>     | beware of sin. " Marvellous         | 1, 68/6   |



|                                       |                     |  |           |
|---------------------------------------|---------------------|--|-----------|
| and poor, high and low,               | <b>well</b>         | testifieth the princes of Italy        | 1, 71/25  |
| testifieth the princes of Italy,      | <b>well</b>         | witnesseth the cities and people       | 1, 71/26  |
| witnesseth the cities and people,     | <b>well</b>         | recordeth the great benignity and      | 1, 71/26  |
| of Ferrara, a man as                  | <b>well</b>         | in cunning as holiness of              | 1, 72/10  |
| also said that he knew                | <b>well</b>         | if he lied in that                     | 1, 73/25  |
| if we watch and look                  | <b>well</b>         | to ourselves shall make us             | 1, 77/4   |
| it? The merchant thinketh himself     | <b>well</b>         | served if after ten years              | 1, 77/24  |
| and use them both, as                 | <b>well</b>         | study as worldly occupation."          | 1, 85/8   |
| one to say we do                      | <b>well</b>         | if we do so, and                       | 1, 85/11  |
| other than mercenary. Who may         | <b>well</b>         | hear this, who may suffer              | 1, 85/24  |
| of Italy, but I see                   | <b>well</b>         | that as yet ye have                    | 1, 86/1   |
| they may live not only                | <b>well</b>         | and plenteously but also nobly         | 1, 86/13  |
| and yet think. Fare ye                | <b>well</b>         | . Written at Paris the xv              | 1, 87/9   |
| not only giveth thee grace            | <b>well</b>         | to live, but also that                 | 1, 87/25  |
| also that while thou livest           | <b>well</b>         | He giveth thee grace to                | 1, 87/25  |
| evil people for thy living            | <b>well</b>         | . Certainly, as great a praise         | 1, 87/27  |
| we consider our wretched living       | <b>well</b>         | ) all shame and reproof, if            | 1, 88/19  |
| at the leastwise we be                | <b>well</b>         | served if we have the                  | 1, 88/25  |
| me,' if it be                         | <b>well</b>         | considered, taketh away all occasion   | 1, 93/25  |
| yet we ask it not                     | <b>well</b>         | , for we ask it with                   | 1, 94/24  |
| have money he thinketh himself        | <b>well</b>         | . And if he have all                   | 1, 95/12  |
| no need of our good.                  | <b>Well</b>         | ought we certainly to be               | 1, 96/10  |
| Lord, my God, I know                  | <b>well</b>         | that I am nothing in                   | 1, 99/4   |
| respect of Thee, I wot                | <b>well</b>         | I am unable to ascend                  | 1, 99/4   |
| perpetually. The Third Rule. Consider | <b>well</b>         | that folly it is and                   | 1, 103/7  |
| part. The Fifth Rule. Remember        | <b>well</b>         | that we in no wise                     | 1, 104/23 |
| Rule. If thou think thyself           | <b>well</b>         | fenced and sure Against every          | 1, 106/14 |
| lest pride might him depose:          | <b>Well</b>         | ought we then our heart's              | 1, 108/3  |
| Pleasure Little and Short. Consider   | <b>well</b>         | the pleasure that thou hast            | 1, 108/28 |
| Upon the price look thou              | <b>well</b>         | thee advise, Thou sellest thy          | 1, 109/16 |
| bold to sin, Thou perceivest          | <b>well</b>         | by experience, Since that hour         | 1, 109/25 |
| our Hand and Unaware. Consider        | <b>well</b>         | that ever night and day                | 1, 110/2  |
| shouldst thou lack the grace:         | <b>Well</b>         | ought we then be feared                | 1, 110/15 |
| that all thing been Appointed         | <b>well</b>         | and nothing set amiss But              | 1, 114/6  |
| nothing set amiss But all             | <b>well</b>         | fashioned, proper, goodly, clean: That | 1, 114/7  |
| that the lover would be               | <b>well</b>         | content All to endure and              | 1, 114/21 |
| yset Upward to God, so                | <b>well</b>         | thyself endeavour, So studiously that  | 1, 118/22 |
| in distress, love, O pity,            | <b>well</b>         | nigh now thankless, goodness, mighty   | 1, 121/26 |
| He may Thee find, O                   | <b>well</b>         | of indulgence, In Thy lordship         | 1, 122/9  |
| But now behold, O my                  | <b>well-beloved</b> | Angel, what madness holdeth us         | 1, 66/19  |
| and outward business. Certainly, my   | <b>well-beloved</b> | Andrew, I had cast away                | 1, 84/19  |
| worldly occupation." Truly, my        | <b>well-beloved</b> | friend, in this point I                | 1, 85/9   |
| the love of God) he                   | <b>went</b>         | to Rome, and there (coveting           | 1, 55/24  |
| little forced whether his works       | <b>went</b>         | out under his own name                 | 1, 65/22  |
| of Luke that the apostles             | <b>went</b>         | joyful and glad from the               | 1, 88/9   |
| once to his nephew that               | <b>whatsoever</b>   | should happen (fell there never        | 1, 64/7   |
| my most dear son, and                 | <b>whatsoever</b>   | men say of thee, whatsoever            | 1, 91/5   |

|                                      |                    |  |           |
|--------------------------------------|--------------------|--|-----------|
| whatsoever men say of thee,          | <b>whatsoever</b>  | men think on thee, account             | 1, 91/6   |
| ask. And Jesus said : "              | <b>Whatsoever</b>  | ye shall ask in My                     | 1, 94/19  |
| licorous taste, Or finally, in       | <b>whatsoever</b>  | delight Occupied is thy wretched       | 1, 109/2  |
| have this light of understanding     | <b>whereby</b>     | a man may know this                    | 1, 99/24  |
| He List to accept: which             | <b>wheresoever</b> | He taketh Whom He unworthy             | 1, 120/13 |
| Of whom if thou ask                  | <b>whereto</b>     | they draw, whereto they refer          | 1, 90/14  |
| thou ask whereto they draw,          | <b>whereto</b>     | they refer their studies, their        | 1, 90/15  |
| the desiring of heavenly felicity :  | <b>whichworks</b>  | I would require you gladly             | 1, 51/9   |
| lovely and fair, his colour          | <b>white</b>       | intermingled with comely reds, his     | 1, 54/6   |
| quick of look, his teeth             | <b>white</b>       | and even, his hair yellow              | 1, 54/7   |
| peruse the course of his             | <b>whole</b>       | life, rather after our little          | 1, 51/3   |
| can, briefly rehearse you his        | <b>whole</b>       | life: at the leastwise to              | 1, 52/24  |
| about the circle of this             | <b>whole</b>       | world be magnified, whose mind         | 1, 53/11  |
| the effect of all that               | <b>whole</b>       | great volume and made a                | 1, 55/7   |
| he tarried at Rome an                | <b>whole</b>       | year, in all which time                | 1, 56/15  |
| the book in which the                | <b>whole</b>       | nine hundred questions with their      | 1, 57/23  |
| if any part of the                   | <b>whole</b>       | university of creatures were destroyed | 1, 96/2   |
| fallen to naught, all the            | <b>whole</b>       | were subverted. For certainly one      | 1, 96/3   |
| to bear Thy punishment? The          | <b>whole</b>       | engine of all this world               | 1, 119/23 |
| hear and to take the                 | <b>wholesome</b>   | lessons and instruction of good        | 1, 59/2   |
| of Jesus but that is                 | <b>wholesome</b>   | and helping to the salvation           | 1, 94/22  |
| trodden paths and gave himself       | <b>wholly</b>      | to speculation and philosophy, as      | 1, 55/12  |
| end that he may altogether           | <b>wholly</b>      | have his mind into heaven              | 1, 98/13  |
| natural reason to show him           | <b>why</b>         | it was not to be                       | 1, 70/28  |
| is no cause, my son,                 | <b>why</b>         | thou shouldst either marvel thereof    | 1, 76/26  |
| the kingdom of heaven, -             | <b>why</b>         | do we daily then gape                  | 1, 81/7   |
| but that cometh of God,              | <b>why</b>         | do we then ever hang                   | 1, 81/10  |
| the forming of the world" ?          | <b>why</b>         | is there nothing then that             | 1, 81/15  |
| if thou hast received it,            | <b>why</b>         | art thou proud thereof, as             | 1, 94/4   |
| words he showeth the cause           | <b>why</b>         | he saith only to our                   | 1, 95/24  |
| Peace of a Good Mind.                | <b>Why</b>         | lovest thou so this brittle            | 1, 111/7  |
| and a sure portcullis against        | <b>wicked</b>      | spirits) the priest demanded him       | 1, 70/10  |
| son, whether the minds of            | <b>wicked</b>      | men be vexed or not                    | 1, 79/2   |
| non potest,— `` The                  | <b>wicked</b>      | man's heart is like a                  | 1, 79/5   |
| God, to be defamed of                | <b>wicked</b>      | folk for His name. For                 | 1, 88/8   |
| chiding, detraction, and hatred of   | <b>wicked</b>      | men, lest that if all                  | 1, 88/26  |
| words the prophet speaketh of        | <b>wicked</b>      | men. By infirmities he understandeth   | 1, 97/11  |
| that (as the prophet saith)          | <b>wicked</b>      | men walk about in a                    | 1, 97/18  |
| wearied in the way of                | <b>wickedness</b>  | " ) then must it needs                 | 1, 78/18  |
| hast begun, and of their             | <b>wickedness</b>  | and misery consider how much           | 1, 90/5   |
| of the stream. And their             | <b>wickedness</b>  | blinding them on this side             | 1, 90/23  |
| them be ashamed that work            | <b>wickedness</b>  | in vain. Thy ways, good                | 1, 92/4   |
| streamed from Thy blessed woundès    | <b>wide</b>        | ? Thy love and pity, thus              | 1, 121/21 |
| Departen must without his fleshly    | <b>wife</b>        | , Alone into his Lordès high           | 1, 122/7  |
| we were free-born, shall we          | <b>wilfully</b>    | make ourselves their bondmen, and      | 1, 79/10  |
| Learning Universally. But because we | <b>will</b>        | hold the reader no longer              | 1, 61/7   |
| no longer in hand, we                | <b>will</b>        | speak of his learning but              | 1, 61/7   |

|                                      |                  |  |           |
|--------------------------------------|------------------|--|-----------|
| " said he, " this                    | <b>will</b>      | I show thee, I warn                    | 1, 69/13  |
| prayed to God myself (I              | <b>will</b>      | not lie therefor) that he              | 1, 73/6   |
| may be overcome against his          | <b>will</b>      | , and in which we need                 | 1, 77/15  |
| put in his own free                  | <b>will</b>      | and the reward of the                  | 1, 77/17  |
| unto us. But here ye                 | <b>will</b>      | say to me thus: "                      | 1, 85/5   |
| should also) that utterly he         | <b>will</b>      | in no wise follow them                 | 1, 97/27  |
| saith not only that he               | <b>will</b>      | not gather their congregation together | 1, 98/6   |
| right That any servant, ye           | <b>will</b>      | yourself record, Should stand in       | 1, 103/12 |
| thou be ready the devil              | <b>will</b>      | thee fear: Wherefore in any            | 1, 106/9  |
| holdeth on the course and            | <b>will</b>      | not lin, But fast it                   | 1, 109/27 |
| of slothful cowardice accuse: God    | <b>will</b>      | thee help if thou do                   | 1, 112/8  |
| sovereign dignity is odd, So         | <b>will</b>      | He in love no parting                  | 1, 113/13 |
| cunning, mind and thought, Part      | <b>will</b>      | He none, but either all                | 1, 113/16 |
| not as he would, he                  | <b>will</b>      | yet as he may Ever                     | 1, 115/22 |
| body nil be brought He               | <b>will</b>      | be conversant in mind and              | 1, 115/25 |
| colour dead and pale; There          | <b>will</b>      | no sleep into his eyes                 | 1, 117/15 |
| Twelfth Property. A very lover       | <b>will</b>      | his love obey: His joy                 | 1, 118/14 |
| upon him by his evil                 | <b>willers</b>   | , he should correct his very           | 1, 58/5   |
| the altar of the cross               | <b>willingly</b> | and gladly shed out His                | 1, 70/21  |
| Christ, but also we should           | <b>willingly</b> | and gladly long therefor, desiring     | 1, 97/6   |
| withdraw me from sin that            | <b>willingly</b> | they afflict and pain my               | 1, 100/17 |
| He hath made marvellous His          | <b>wills</b>     | ." After God should we                 | 1, 96/18  |
| Lord hath made marvellous His        | <b>wills</b>     | , that is to say, He                   | 1, 96/22  |
| any grace. So thou that              | <b>wilt</b>      | with God get into favour               | 1, 114/11 |
| ostentation of learning and to       | <b>win</b>       | the favour of the common               | 1, 60/21  |
| that heavenly country we should      | <b>win</b>       | this virtue, that we should            | 1, 97/4   |
| make us drunk in the                 | <b>wine</b>      | of voluptuous pleasure or make         | 1, 75/23  |
| stalk; He favourèth neither meat,    | <b>wine</b>      | , nor ale; He mindeth not              | 1, 117/16 |
| which two, as with two               | <b>wings</b>     | , thou shalt out of this               | 1, 81/25  |
| thou waverest, and exhibit the       | <b>wings</b>     | of the love of God                     | 1, 92/24  |
| sharp and longer is I                | <b>wis</b>       | With more labour and less              | 1, 102/30 |
| of great science, virtue, and        | <b>wisdom</b>    | : whose life and works be              | 1, 49/8   |
| and him that seeketh for             | <b>wisdom</b>    | it was no praise to                    | 1, 65/11  |
| to make the study of                 | <b>wisdom</b>    | other than mercenary. Who may          | 1, 85/23  |
| Certainly he never studied for       | <b>wisdom</b>    | which so studied therefor that         | 1, 85/25  |
| study of merchandise than of         | <b>wisdom</b>    | . Ye write unto me that                | 1, 85/27  |
| unto us the virtue and               | <b>wisdom</b>    | of God." The wisdom                    | 1, 89/22  |
| wisdom of God." The                  | <b>wisdom</b>    | of this world is foolishness           | 1, 89/23  |
| which He hath overcome the           | <b>wisdom</b>    | of the world, by which                 | 1, 89/24  |
| Christian living, that is very       | <b>wisdom</b>    | , reputeth for madness, consider then  | 1, 89/27  |
| may increase. For though Thy         | <b>wisdom</b>    | , though Thy sovereign power, May      | 1, 121/8  |
| be clad or some other                | <b>wise</b>      | delighted : by which it seemeth        | 1, 50/12  |
| followeth the nativity of excellent, | <b>wise</b>      | , and virtuous men, departing (as      | 1, 53/18  |
| noble man and a more                 | <b>wise</b>      | man and him also which                 | 1, 59/4   |
| truth. He was very quick,            | <b>wise</b>      | , and subtle in disputations and       | 1, 60/3   |
| book) he writeth in this             | <b>wise</b>      | " But now behold, O                    | 1, 66/18  |
| Picus answered him in this           | <b>wise</b>      | , " My friend (saith he                | 1, 67/13  |

|   |                  |  |           |
|---|------------------|--|-----------|
| of Florence. And in this                  | <b>wise</b>      | into the hands of our                      | 1, 71/21  |
| unto the people in this                   | <b>wise</b>      | : " O thou city of                         | 1, 72/12  |
| him that he was such                      | <b>wise</b>      | in purgatory punished for his              | 1, 74/8   |
| them not, be in this                      | <b>wise</b>      | understood. There was sometime in          | 1, 75/16  |
| be glad, writing in this                  | <b>wise</b>      | : Gaudete, fraters, quando in tentationes  | 1, 77/8   |
| long; but the sayings of                  | <b>wise</b>      | men they repute for japes                  | 1, 85/2   |
| utterly he will in no                     | <b>wise</b>      | follow them; and therefore he              | 1, 97/27  |
| the devil If thou this                    | <b>wise</b>      | peruse them by and by                      | 1, 104/16 |
| well that we in no                        | <b>wise</b>      | must Neither in the foresaid               | 1, 104/23 |
| thee fear: Wherefore in any               | <b>wise</b>      | so even thou thee bear                     | 1, 106/10 |
| far therefore an ye be                    | <b>wise</b>      | , But evermore eschew the occasions        | 1, 106/18 |
| soon nor in what manner                   | <b>wise</b>      | . Fear of Impenitent Departing. If         | 1, 110/8  |
| thysell up in as goodly                   | <b>wise</b>      | As comely be, as honest                    | 1, 114/12 |
| At the least in such                      | <b>wise</b>      | as he may, If he                           | 1, 115/27 |
| he may not in such                        | <b>wise</b>      | as he would, Be present                    | 1, 115/28 |
| God should covet in like                  | <b>wise</b>      | To hear His honour, worship                | 1, 116/24 |
| world would thinke in like                | <b>wise</b>      | . The Tenth Property. The lover            | 1, 117/12 |
| Not for His service any                   | <b>wise</b>      | dissever: Freely look eke thou             | 1, 118/24 |
| not actual sin in sundry                  | <b>wise</b>      | ? But thou, good Lord, art                 | 1, 120/2  |
| thankless, goodness, mighty, gracious and | <b>wise</b>      | , And yet almost vanquished with           | 1, 121/27 |
| thoroughfare, See thou behave thee        | <b>wisely</b>    | with thine host ; Hence must               | 1, 110/19 |
| other folk declare that they              | <b>wish</b>      | their friends to be worldly                | 1, 50/22  |
| we can either hope or                     | <b>wish</b>      | . Tell me, I pray thee                     | 1, 77/19  |
| to us as we would                         | <b>wish</b>      | them. Remember again how great             | 1, 92/17  |
| God also, In thine heart                  | <b>wish</b>      | , covet and be glad For                    | 1, 115/12 |
| and of so ready a                         | <b>wit</b>       | that the verses which he                   | 1, 54/15  |
| make a proof of his                       | <b>wit</b>       | and his learning, as well                  | 1, 56/26  |
| well testify both his angelic             | <b>wit</b>       | , his ardent labour, and his               | 1, 59/19  |
| the strength of his own                   | <b>wit</b>       | , for the love of God                      | 1, 61/24  |
| come together : first, an incredible      | <b>wit</b>       | ; secondly, a marvellous fast memory       | 1, 62/5   |
| a young man both of                       | <b>wit</b>       | , cunning, and conditions excellent, began | 1, 70/27  |
| pomp and ostentation of their             | <b>wit</b>       | than to the culture and                    | 1, 84/26  |
| yet at the leastwise of                   | <b>wit</b>       | and diligence. And because ye              | 1, 87/2   |
| peril therein, that is to                 | <b>wit</b>       | , lest he wax proud of                     | 1, 93/21  |
| our petition, that is to                  | <b>wit</b>       | , when we have a full                      | 1, 94/12  |
| our requests, that is to                  | <b>wit</b>       | , that we require nothing but              | 1, 94/14  |
| of Him, that is to                        | <b>wit</b>       | , in the country of heaven                 | 1, 96/24  |
| thee gave: For body, soul,                | <b>wit</b>       | , cunning, mind and thought, Part          | 1, 113/15 |
| me, that is to say,                       | <b>withdraw</b>  | me from sin unto the                       | 1, 100/15 |
| say, they so far forth                    | <b>withdraw</b>  | me from sin that willingly                 | 1, 100/16 |
| eysell and gall. If thou                  | <b>withdraw</b>  | thine handè and forbear The                | 1, 104/1  |
| flower of our virtue shall                | <b>wither</b>    | with the pestilence blast of               | 1, 89/16  |
| Tenth Rule. In all temptation             | <b>withstand</b> | the beginning : The cursèd infants         | 1, 106/22 |
| Example of Saints, Sin to                 | <b>withstand</b> | say not thou lackest might                 | 1, 112/4  |
| impediments and divers occasions which    | <b>withstood</b> | his intent, and in manner                  | 1, 75/9   |
| a present as may bear                     | <b>witness</b>   | of my tender love and                      | 1, 50/19  |
| cross of Christ. unaware. The             | <b>witness</b>   | of martyrs and example of                  | 1, 108/23 |

|  |                   |                                     |           |
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| so dear hath bought. The               | <b>Witness</b>    | of Martyrs and Example of           | 1, 112/3  |
| it is to use; The                      | <b>witness</b>    | of saints, and martyrs '            | 1, 112/6  |
| presents or gifts, as the              | <b>witnesses</b>  | of their love and friendship        | 1, 50/6   |
| the princes of Italy, well             | <b>witnesseth</b> | the cities and people, well         | 1, 71/26  |
| Against any of thy sensual             | <b>wittès</b>     | five, Cast in thy mind              | 1, 103/24 |
| in this wretched worldès busy          | <b>woe</b>        | The battle more sharp and           | 1, 102/29 |
| to suffer trouble, pain and            | <b>woe</b>        | : For Whom if thou be               | 1, 115/13 |
| if thou be never so                    | <b>woe</b>        | bestead, Yet thou ne shaft          | 1, 115/14 |
| tears again for pain and               | <b>woe</b>        | . The Twelfth Property. A very      | 1, 118/12 |
| on the piteous cross of                | <b>woeful</b>     | Christ, Think on His blood          | 1, 111/25 |
| Thee beseech, good Lord, with          | <b>woeful</b>     | moan, Spare us wretches and         | 1, 119/17 |
| the ravenous extortioner into a        | <b>wolf</b>       | , the false deceiver into a         | 1, 76/3   |
| some into swine, some into             | <b>wolves</b>     | , which afterwards walked ever tame | 1, 75/21  |
| of his mother Julia, a                 | <b>woman</b>      | come of a noble stock               | 1, 52/33  |
| old man or an old                      | <b>woman</b>      | to Godward (were it never           | 1, 66/5   |
| in [ Aeaea ] a                         | <b>woman</b>      | called Circe which by enchantment   | 1, 75/17  |
| God) was in the chaste                 | <b>womb</b>       | of our Lady, a virgin               | 1, 70/16  |
| holden in voluptuous use of            | <b>women</b>      | . The comeliness of his body        | 1, 58/9   |
| and noble kindred, set many,           | <b>women</b>      | afire on him, from the              | 1, 58/12  |
| and turned it to Christ.               | <b>Women's</b>    | blandishments he changed into the   | 1, 58/16  |
| thereupon depending. For nothing truly | <b>won</b>        | He by the creation of               | 1, 96/7   |
| honour and authority. Of the           | <b>Wonder</b>     | that Appeared before his Birth      | 1, 53/3   |
| and backward to the great              | <b>wonder</b>     | of the hearers rehearse, and        | 1, 54/16  |
| so behaved himself that was            | <b>wonder</b>     | to behold how all the               | 1, 60/13  |
| But rather how great a                 | <b>wonder</b>     | were this, if only to               | 1, 76/28  |
| swoon and an insensibility for         | <b>wonder</b>     | when I begin in myself              | 1, 80/25  |
| the bringing forth of so               | <b>wonderful</b>  | effects in so small time            | 1, 62/3   |
| same. Of God likewise so               | <b>wonderful</b>  | and high All thing esteem           | 1, 117/6  |
| behold again, Thy gifts noble,         | <b>wonderful</b>  | and kind, Thou shalt us             | 1, 120/25 |
| remembrance; which in other folks      | <b>wont</b>       | commonly to happen contrary, for    | 1, 54/18  |
| such other as they be                  | <b>wont</b>       | to inquire of folk in               | 1, 70/23  |
| years before him. He was               | <b>wont</b>       | to be conversant with me            | 1, 72/22  |
| ' both because idolaters were          | <b>wont</b>       | to gather the blood of              | 1, 98/2   |
| my reins, in which is                  | <b>wont</b>       | to be the greatest inclination      | 1, 100/13 |
| very hour, For as a                    | <b>wood</b>       | lion, the fiend, our adversary      | 1, 105/9  |
| of his learning but a                  | <b>word</b>       | or twain generally. Some man        | 1, 61/8   |
| marriage, and always send him          | <b>word</b>       | what he had laid out                | 1, 63/17  |
| in the equivocation of the             | <b>word</b>       | , while she spake of the            | 1, 74/4   |
| torment? — it is the                   | <b>word</b>       | of God, Which neither may           | 1, 79/3   |
| me, good Lord " ; which                | <b>word</b>       | ' Keep me,' if                      | 1, 93/24  |
| nor to the despising of                | <b>wordly</b>     | vanity, nor to the desiring         | 1, 51/8   |
| end this earthly honour and            | <b>wordly</b>     | dignity cometh) all his patrimony   | 1, 62/25  |
| his disputation and turning his        | <b>words</b>      | to Angelus Politianus (to whom      | 1, 66/17  |
| exhort to Godward whose godly          | <b>words</b>      | so effectually wrought in the       | 1, 67/23  |
| virtue he was with two                 | <b>words</b>      | of Picus so throughly pierced       | 1, 68/1   |
| and reformed his conditions. The       | <b>words</b>      | that he said unto him               | 1, 68/3   |
| he broke out into these                | <b>words</b>      | , " Nephew," said he                | 1, 69/13  |

|                                      |              |                                      |           |
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| their service, with very loving      | <b>words</b> | he received, thanked, and kissed     | 1, 71/18  |
| a certain time, but the              | <b>words</b> | which Picus had said in              | 1, 73/27  |
| figure of brute beasts: those        | <b>words</b> | , if ye perceive them not            | 1, 75/15  |
| displeaseth, but evermore let these  | <b>words</b> | of the apostle be before             | 1, 80/14  |
| men." And remember these             | <b>words</b> | of Saint Paul also : Si              | 1, 80/17  |
| were false. For if these             | <b>words</b> | of the Gospel be true                | 1, 81/5   |
| prayer that standeth in many         | <b>words</b> | , but to that prayer which           | 1, 82/8   |
| continual row and number of          | <b>words</b> | . If thou love thine health          | 1, 82/16  |
| of throe heart cry these             | <b>words</b> | of the prophet : Delicta juventutis  | 1, 82/24  |
| appeareth; where he with these       | <b>words</b> | : by this it should follow           | 1, 84/5   |
| little and easily tasted. The        | <b>words</b> | of Neoptolemus they hold utterly     | 1, 84/28  |
| thee grace to bear evil              | <b>words</b> | of evil people for thy               | 1, 87/26  |
| rather gladly receive these evil     | <b>words</b> | , and if we be not                   | 1, 88/22  |
| or they shall bring forth            | <b>words</b> | repugnant in themselves and contrary | 1, 90/18  |
| his estate, beginneth with these     | <b>words</b> | , Conserva me Domine, that is        | 1, 93/23  |
| humbled before God, after those      | <b>words</b> | of the apostle : Quid habes          | 1, 94/2   |
| hadst not received it? Two           | <b>words</b> | , then, be there which we            | 1, 94/5   |
| pride, he describeth in these        | <b>words</b> | his estate. All the estate           | 1, 95/1   |
| righteous man standeth in these      | <b>words</b> | , Dixi Domino, Deus meus es          | 1, 95/2   |
| God art Thou." Which                 | <b>words</b> | though they seem common To           | 1, 95/3   |
| few may truly say these              | <b>words</b> | , " I have said to                   | 1, 95/15  |
| have them all. In these              | <b>words</b> | , then, " I have said                | 1, 95/20  |
| my goods." In these                  | <b>words</b> | he showeth the cause why             | 1, 95/23  |
| after they hasted." These            | <b>words</b> | the prophet speaketh of wicked       | 1, 97/11  |
| none end. Now after these            | <b>words</b> | , " Their idols be multiplied        | 1, 97/19  |
| by cords or ropes. These             | <b>words</b> | , then, ' the ropes or               | 1, 99/13  |
| forth to Godward, after those        | <b>words</b> | of the prophet in another            | 1, 100/7  |
| of our resurrection, therefore these | <b>words</b> | that we have spoken of               | 1, 101/27 |
| His Father's majesty, after the      | <b>words</b> | of Saint John, Haec est              | 1, 102/14 |
| ways To suffer the cursed            | <b>words</b> | of blasphemy, Or anything spoken     | 1, 116/29 |
| for those thirteen questions, a      | <b>work</b>  | of great erudition and elegant       | 1, 57/11  |
| worthy to be learned. Which          | <b>work</b>  | he compiled in twenty nights         | 1, 57/12  |
| praise, there had he much            | <b>work</b>  | to keep himself upright, that        | 1, 57/31  |
| Let them be ashamed that             | <b>work</b>  | wickedness in vain. Thy ways         | 1, 92/4   |
| thy sure guide, Thy good             | <b>work</b>  | to God let it be                     | 1, 105/26 |
| Grief and Heaviness. Any good        | <b>work</b>  | if thou with labour do               | 1, 109/7  |
| The pleasure which thine evil        | <b>work</b>  | doth contain Glideth his way         | 1, 109/10 |
| one, Whom angels serve, Whose        | <b>work</b>  | all creatures be, Which heaven       | 1, 119/15 |
| behold, certain, Our crime the       | <b>work</b>  | of our uncourteous mind, But         | 1, 120/23 |
| with divers epistles and other       | <b>works</b> | of the said John Picus               | 1, 49/6   |
| and wisdom: whose life and           | <b>works</b> | be worthy and digne to               | 1, 49/9   |
| have you godly prosperous. These     | <b>works</b> | , more profitable than large, were   | 1, 50/23  |
| after his merits sufficiently. The   | <b>works</b> | are such that truly, good            | 1, 51/4   |
| though he had all their              | <b>works</b> | ever before his eyes. But            | 1, 60/1   |
| dedicated unto Him all his           | <b>works</b> | , his studies and his doings         | 1, 64/12  |
| he little forced whether his         | <b>works</b> | went out under his own               | 1, 65/22  |
| so many and so great                 | <b>works</b> | as he had conceived and              | 1, 66/1   |

|  |                |   |           |
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| should have excelled (by such            | <b>works</b>   | as he should have left                    | 1, 72/21  |
| they refer their studies, their          | <b>works</b>   | , and their business, and finally         | 1, 90/15  |
| every man after his own                  | <b>works</b>   | when He shall show Himself                | 1, 91/8   |
| a ruler of all his                       | <b>works</b>   | , and in all his works                    | 1, 100/24 |
| works, and in all his                    | <b>works</b>   | should neither seek his own               | 1, 100/24 |
| the circle of this whole                 | <b>world</b>   | be magnified, whose mind should           | 1, 53/11  |
| the chief city of the                    | <b>world</b>   | make a proof of his                       | 1, 56/26  |
| crucifix, barefoot walking about the     | <b>world</b>   | in every town and castle                  | 1, 69/17  |
| his departing out of this                | <b>world</b>   | was, both to rich and                     | 1, 71/24  |
| the inhabitants of this dark             | <b>world</b>   | (to whom his goodly conversation          | 1, 74/14  |
| now at erst the deceitful                | <b>world</b>   | and the cursed devil failed               | 1, 77/2   |
| court and service of this                | <b>world</b>   | there is nothing that I                   | 1, 77/26  |
| rather choose to serve the               | <b>world</b>   | than God. But now if                      | 1, 78/15  |
| among the delights of this               | <b>world</b>   | , which in the seeking weary              | 1, 78/26  |
| miracles proveth, reason confirmeth, the | <b>world</b>   | testifieth, the elements speaketh, devils | 1, 81/2   |
| specially effectual remedies against the | <b>world</b>   | and the devil, with which                 | 1, 81/25  |
| from the storms of this                  | <b>world</b>   | , from the await of throe                 | 1, 82/18  |
| if we suffer of the                      | <b>world</b>   | anything that is grievous or              | 1, 88/13  |
| odio habuit " If the                     | <b>world</b>   | , " saith our Lord, "                     | 1, 88/16  |
| before you." If the                      | <b>world</b>   | , then, hated Him by Whom                 | 1, 88/17  |
| hated Him by Whom the                    | <b>world</b>   | was made, we most vile                    | 1, 88/18  |
| to be condemned of the                   | <b>world</b>   | and exalted of God, than                  | 1, 89/5   |
| to be exalted of the                     | <b>world</b>   | and condemned of God. The                 | 1, 89/6   |
| and condemned of God. The                | <b>world</b>   | condemneth to life, God exalteth          | 1, 89/6   |
| God exalteth to glory : the              | <b>world</b>   | exalteth to a fall, God                   | 1, 89/7   |
| of hell. Finally, if the                 | <b>world</b>   | fawn upon thee, uneath it                 | 1, 89/8   |
| unto the blandishing of the              | <b>world</b>   | and favour of the people                  | 1, 89/11  |
| to be paid in the                        | <b>world</b>   | where all thing is little                 | 1, 89/13  |
| " The wisdom of this                     | <b>world</b>   | is foolishness afore God, and             | 1, 89/23  |
| overcome the wisdom of the               | <b>world</b>   | , by which it hath pleased                | 1, 89/24  |
| us the kingdoms of this                  | <b>world</b>   | that he might bereave us                  | 1, 92/10  |
| all the kingdoms of the                  | <b>world</b>   | and all the good that                     | 1, 95/18  |
| by the creation of this                  | <b>world</b>   | , nor nothing should He lose              | 1, 96/7   |
| should He lose if the                    | <b>world</b>   | were annihilated and turned to            | 1, 96/8   |
| is the misery of this                    | <b>world</b>   | , how great is the goodness               | 1, 96/27  |
| have war continual Against the           | <b>world</b>   | , the flesh, the devil, that              | 1, 102/23 |
| he shall Even after the                  | <b>world</b>   | , yet must he need sustain                | 1, 102/26 |
| labour is And when the                   | <b>world</b>   | hath left us after this                   | 1, 103/3  |
| by Whose mighty power The                | <b>world</b>   | was vanquished and his prince             | 1, 104/28 |
| Eternal Pain. Thou seest this            | <b>world</b>   | is but a thoroughfare, See                | 1, 110/18 |
| and disport, That in this                | <b>world</b>   | is possible to be, Yet                    | 1, 113/27 |
| may purvey, Though all the               | <b>world</b>   | would him therefrom bereaven To           | 1, 115/31 |
| all the creatures in this                | <b>world</b>   | ywrought In comparison should he          | 1, 117/9  |
| mean devise That all the                 | <b>world</b>   | would thinken in like wise                | 1, 117/12 |
| whole engine of all this                 | <b>world</b>   | , I say, The engine that                  | 1, 119/23 |
| wish their friends to be                 | <b>worldly</b> | fortunate, mine testifieth that I         | 1, 50/22  |
| volumes of all manner of                 | <b>worldly</b> | literature. The fourth cause was          | 1, 62/9   |

|                                  |                   |                                     |           |
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| another man offered him great    | <b>worldly</b>    | promotion if he would go            | 1, 65/6   |
| he neither desired worship nor   | <b>worldly</b>    | riches, but rather set them         | 1, 65/8   |
| them. Of the despising of        | <b>Worldly</b>    | Glory. All praise of people         | 1, 65/13  |
| of stately lords. Wedding and    | <b>worldly</b>    | business he fled almost alike       | 1, 68/15  |
| without us? Certainly if this    | <b>worldly</b>    | felicity were got to us             | 1, 78/13  |
| may get some lucre or            | <b>worldly</b>    | advantage. John Picas Earl of       | 1, 84/12  |
| both, as well study as           | <b>worldly</b>    | occupation." Truly, my well-beloved | 1, 85/8   |
| flood and rumbling of your       | <b>worldly</b>    | business, but that I may            | 1, 86/26  |
| strangle us; how deceitful these | <b>worldly</b>    | honours which therefore lift us     | 1, 92/13  |
| from the forming of the          | <b>world"</b>     | ? why is there nothing then         | 1, 81/15  |
| Rule. Think in this wretched     | <b>worldès</b>    | busy woe The battle more            | 1, 102/29 |
| Against this pomp and wretched   | <b>worldès</b>    | gloss Consider how Christ the       | 1, 108/6  |
| lovest thou so this brittle      | <b>worldès</b>    | joy? Take all the mirth             | 1, 111/7  |
| wait, There is no little         | <b>worm</b>       | , no simple beast, Ne none          | 1, 116/4  |
| To vile carrion and wretched     | <b>wormès</b>     | meat THE TWELVE WEAPONS OF          | 1, 108/12 |
| be made, and make ourselves      | <b>worse</b>      | than idolaters. For if he           | 1, 76/17  |
| from the better to the           | <b>worse</b>      | ?is none error to decline           | 1, 85/14  |
| heart, in time to come           | <b>worship</b>    | and praise almighty God with        | 1, 53/14  |
| that with the desire of          | <b>worship</b>    | which these gazing disputers gape   | 1, 60/23  |
| know that he neither desired     | <b>worship</b>    | nor worldly riches, but rather      | 1, 65/8   |
| we be worthy so great            | <b>worship</b>    | before God that His worship         | 1, 88/12  |
| worship before God that His      | <b>worship</b>    | be showed in our rebuke             | 1, 88/12  |
| but one God whom they            | <b>worship</b>    | , so evil folk have many            | 1, 97/13  |
| wise To hear His honour,         | <b>worship</b>    | , laud and praise, Whose sovereign  | 1, 116/25 |
| his lover ought, So reverence,   | <b>worship</b>    | , honour and magnify, That all      | 1, 117/8  |
| noble. But rather the more       | <b>worshipful</b> | that our ancestors were, the        | 1, 52/10  |
| from the steps of their          | <b>worshipful</b> | living, the clear beauty of         | 1, 52/11  |
| Andrew Corneas. This Andrew, a   | <b>worshipful</b> | man and an especial friend          | 1, 83/24  |
| because this false reproof is    | <b>worshipful</b> | and glorious unto thee, but         | 1, 88/2   |
| as Christ saith) to be           | <b>worshipped</b> | in spirit and in truth              | 1, 69/6   |
| whose life and works be          | <b>worthy</b>     | and digne to be read                | 1, 49/9   |
| father's side descended of the   | <b>worthy</b>     | lineage of the Emperor Constantine  | 1, 51/19  |
| the cognition of many things     | <b>worthy</b>     | to be learned. Which work           | 1, 57/12  |
| to spring; for which many        | <b>worthy</b>     | philosophers (and that were taken   | 1, 58/27  |
| a noble prince and the           | <b>worthy</b>     | virtues of Picus required. Of       | 1, 72/7   |
| in that place he were            | <b>worthy</b>     | eternal damnation. And over that    | 1, 73/25  |
| as these things commit are       | <b>worthy</b>     | death — not only they               | 1, 80/11  |
| God had accepted them as         | <b>worthy</b>     | to suffer wrong and reproof         | 1, 88/10  |
| be glad if we be                 | <b>worthy</b>     | so great worship before God         | 1, 88/12  |
| vile and simple men, and         | <b>worthy</b>     | (if we consider our wretched        | 1, 88/19  |
| may nothing find But honourable, | <b>worthy</b>     | and excellent, And eke surmounting  | 1, 117/2  |
| and more mercy therein. Howbeit, | <b>worthy</b>     | enough are they, pardee, Be         | 1, 120/11 |
| taketh Whom He unworthy findeth  | <b>worthy</b>     | maketh. Wherefore, good Lord, that  | 1, 120/14 |
| I begin in myself, I             | <b>wot</b>        | never whether I shall say           | 1, 80/26  |
| of Bedlam people. Nor they       | <b>wot</b>        | never themselves what they do       | 1, 90/20  |
| for (as Christ saith) we         | <b>wot</b>        | never what we ask. And              | 1, 94/18  |
| in respect of Thee, I            | <b>wot</b>        | well I am unable to                 | 1, 99/4   |



|  |                     |  |           |
|--|---------------------|--|-----------|
| and shall us enterprise We             | <b>wot</b>          | not how soon nor in                    | 1, 110/8  |
| holy Scripture, which that thou        | <b>wouldst</b>      | now (setting poets, fables and         | 1, 83/1   |
| which appetite is a deadly             | <b>wound</b>        | to the soul and a                      | 1, 60/26  |
| That streamed from Thy blessed         | <b>woundès</b>      | wide ? Thy love and pity               | 1, 121/21 |
| him thought, be moved to               | <b>wrath</b>        | , but if his chests perished           | 1, 64/8   |
| breast Came never sign of              | <b>wrath</b>        | or of disdain, But patiently           | 1, 104/13 |
| should perceive themselves by the      | <b>wretched</b>     | inclination to divers beastly passions | 1, 76/11  |
| more easy if thou be                   | <b>wretched</b>     | with many. Thou shalt have             | 1, 81/23  |
| worthy (if we consider our             | <b>wretched</b>     | living well) all shame and             | 1, 88/19  |
| Second Rule. Think in this             | <b>wretched</b>     | worldès busy woe The battle            | 1, 102/29 |
| beginning : The cursèd infants of      | <b>wretched</b>     | Babylon To suffer them wax             | 1, 106/23 |
| mischief. Against this pomp and        | <b>wretched</b>     | worldès gloss Consider how Christ      | 1, 108/6  |
| great To vile carrion and              | <b>wretched</b>     | wormès meat THE TWELVE WEAPONS         | 1, 108/12 |
| whatsoever delight Occupied is thy     | <b>wretched</b>     | appetite: Thou shalt it find           | 1, 109/3  |
| Dream and a Shadow. This               | <b>wretched</b>     | life, the trust and confidence         | 1, 109/23 |
| as thy ghost From this                 | <b>wretched</b>     | carcase shall dissever: Be it          | 1, 110/23 |
| prosperous estate, He thinketh him     | <b>wretched</b>     | and infortunate. So should the         | 1, 113/24 |
| their bondmen, and with them           | <b>wretchedly</b>   | living more wretchedly die, and        | 1, 79/11  |
| with them wretchedly living more       | <b>wretchedly</b>   | die, and at the last                   | 1, 79/12  |
| and at the last most                   | <b>wretchedly</b>   | in everlasting fire be punished        | 1, 79/12  |
| the manifold incommunities and painful | <b>wretchedness</b> | of this life; but rather               | 1, 71/3   |
| to write unto thee, the                | <b>wretchedness</b> | whereof the experience itself hath     | 1, 77/27  |
| out of this vale of                    | <b>wretchedness</b> | , that we may reign in                 | 1, 97/7   |
| much more (whereof the damned          | <b>wretches</b>     | cry out, Lassati sumus in              | 1, 78/17  |
| with woeful moan, Spare us             | <b>wretches</b>     | and wash away our guilt                | 1, 119/18 |
| and sovereign dignity We silly         | <b>wretches</b>     | cry with humble heart: Our             | 1, 120/17 |
| crucify God, that we, poor             | <b>wretches</b>     | we, Should from our filthy             | 1, 121/18 |
| grace. But this Thy goodness,          | <b>wringeth</b>     | us, alas, For we whom                  | 1, 121/1  |
| other things that he should            | <b>write</b>        | , he committed (like a good            | 1, 57/17  |
| nothing that I need to                 | <b>write</b>        | unto thee, the wretchedness whereof    | 1, 77/27  |
| merchandise than of wisdom. Ye         | <b>write</b>        | unto me that it is                     | 1, 85/28  |
| he dedicateth that book) he            | <b>writeth</b>      | in this wise " But                     | 1, 66/18  |
| sweet honeycombs of his pleasant       | <b>writing</b>      | , which should show out the            | 1, 53/28  |
| bast cause to be glad,                 | <b>writing</b>      | in this wise : Gaudete, fraters        | 1, 77/8   |
| cunning man so far uncunningly         | <b>written</b>      | . Of his Parents and Time              | 1, 52/28  |
| OF WHICH THREE, TWO BE                 | <b>WRITTEN</b>      | UNTO JOHN FRANCIS, HIS NEPHEW          | 1, 74/24  |
| a man. For it is                       | <b>written</b>      | : " In what measure that               | 1, 82/4   |
| yet think. Fare ye well.               | <b>Written</b>      | at Paris the xv. day                   | 1, 87/9   |
| that have believed. It is              | <b>written</b>      | : Nolite timere qui corpus possunt     | 1, 91/14  |
| them as worthy to suffer               | <b>wrong</b>        | and reproof for His sake               | 1, 88/11  |
| of Scripture, in which he              | <b>wrote</b>        | many noble books which well            | 1, 59/18  |
| he read them over and                  | <b>wrote</b>        | out what him liked. Of                 | 1, 59/23  |
| he had himself ready, he               | <b>wrote</b>        | over to one Jerome Benivenius          | 1, 63/13  |
| of this epistle conjecture) he         | <b>wrote</b>        | unto this Earl Picus, his              | 1, 87/19  |
| thou art movèd to be                   | <b>wroth</b>        | He Who that was God                    | 1, 104/8  |
| moved Him often to be                  | <b>wroth</b>        | Yet He thee kept hath                  | 1, 111/17 |
| whose godly words so effectually       | <b>wrought</b>      | in the hearers that where              | 1, 67/24  |

|                                 |                  |   |           |
|---------------------------------|------------------|---|-----------|
| for thy redemption all was      | <b>wrought</b>   | : Let Him not lose thee                 | 1, 112/1  |
| daily done His blessed body     | <b>wurche</b>    | , The quick relics, the ministers       | 1, 116/14 |
| whomsoever he hath his heart    | <b>y bent</b>    | , That in that person men               | 1, 116/33 |
| Should from our filthy sin      | <b>ycleansèd</b> | be With blood and water                 | 1, 121/19 |
| the beginning of the New        | <b>Year</b>      | , friends to send between presents      | 1, 50/5   |
| desire each to other that       | <b>year</b>      | a good continuance and prosperous       | 1, 50/8   |
| good luck of this New           | <b>Year</b>      | have sent you such a                    | 1, 50/18  |
| of his Birth. In the            | <b>year</b>      | of our Lord God, 1463                   | 1, 52/30  |
| in Canon. In the fourteenth     | <b>year</b>      | of his age, by the                      | 1, 54/23  |
| tarried at Rome an whole        | <b>year</b>      | , in all which time his                 | 1, 56/15  |
| Of His Death. In the            | <b>year</b>      | of our Redemption, 1494, when           | 1, 69/22  |
| fulfilled the thirty - second   | <b>year</b>      | of his age and abode                    | 1, 69/23  |
| xv. day of October, the         | <b>year</b>      | of grace M.cccclxxxij. The              | 1, 87/10  |
| second day of July, the         | <b>year</b>      | of our Redemption, MCCCClxxxii The      | 1, 92/29  |
| guilty made this many a         | <b>year</b>      | . But let Thy grace, Thy                | 1, 121/4  |
| which when he had two           | <b>years</b>     | tasted, perceiving that the faculty     | 1, 55/2   |
| therein, for in that two        | <b>years</b>     | , yet being a child, he                 | 1, 55/4   |
| Now had he been seven           | <b>years</b>     | conversant in these studies when        | 1, 55/22  |
| were many which had many        | <b>years</b>     | , some for glory, some for              | 1, 56/22  |
| such things as men many         | <b>years</b>     | never attained to. Now when             | 1, 56/28  |
| his Lordships and Alms. Three   | <b>years</b>     | before his death (to the                | 1, 62/22  |
| as he had in many               | <b>years</b>     | received of him: and brought            | 1, 67/11  |
| provided by his testament eight | <b>years</b>     | before: for some of them                | 1, 71/9   |
| that died this eight hundred    | <b>years</b>     | before him. He was wont                 | 1, 72/22  |
| delay I threatened him two      | <b>years</b>     | together that he would be               | 1, 73/4   |
| well served if after ten        | <b>years</b>     | failing, after a thousand incommunities | 1, 77/24  |
| white and even, his hair        | <b>yellow</b>    | and not too picked. Of                  | 1, 54/8   |
| judgment of God,?Which shall    | <b>yield</b>     | every man after his own                 | 1, 91/7   |
| let us cast off the             | <b>yoke</b>      | of them." These be                      | 1, 80/2   |
| of their cunning if so          | <b>young</b>     | a man, plenteous of substance           | 1, 56/25  |
| Albertus, his sister's son, a   | <b>young</b>     | man both of wit, cunning                | 1, 70/26  |
| Five books that in his          | <b>youth</b>     | of wanton verses of love                | 1, 59/12  |
| " The offences of my            | <b>youth</b>     | and mine ignorances remember not        | 1, 82/27  |
| hath his heart and love         | <b>yset</b>      | . Thus should of God the                | 1, 114/25 |
| likewise that hast thine heart  | <b>yset</b>      | Upward to God, so well                  | 1, 118/21 |
| the creatures in this world     | <b>ywrought</b>  | In comparison should he set             | 1, 117/9  |
| of my tender love and           | <b>zeal</b>      | to the happy continuance and            | 1, 50/20  |
| for your virtue and fervent     | <b>zeal</b>      | to God cannot but joyously              | 1, 51/13  |
| simple folk that should of      | <b>zeal</b>      | to the faith and pretence               | 1, 57/3   |

# A Concordance of Major Terms in Thomas More’s *The Last Things*

## Alphabetical Listing

|         |    |         |     |         |     |
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| A.....  | 2  | I.....  | 75  | Q.....  | 137 |
| B.....  | 7  | J ..... | 77  | R ..... | 137 |
| C.....  | 16 | K ..... | 78  | S.....  | 144 |
| D ..... | 28 | L.....  | 80  | T ..... | 167 |
| E ..... | 39 | M.....  | 92  | U ..... | 185 |
| F ..... | 45 | N ..... | 105 | V ..... | 186 |
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# THE CONCORDANCE

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

| <u>Context</u>                     | <u>Word</u>         | <u>Context</u>                  | <u>Volume, Page/Line</u> |
|------------------------------------|---------------------|---------------------------------|--------------------------|
| mine own head, that the            | <b>abandoning</b>   | and refusing of carnal pleasure | 1, 133/12                |
| doubt but they would both          | <b>abate</b>        | the crooked branch of wrath     | 1, 166/10                |
| at naught, and at length           | <b>abhor</b>        | , the foul delight and filthy   | 1, 131/4                 |
| as for Lady Lechery, then          | <b>abhor</b>        | we to think on. And             | 1, 145/3                 |
| ought we to hate and               | <b>abhor</b>        | it, although there should now   | 1, 175/21                |
| to hear of continence, and         | <b>abhorreth</b>    | almost the other by himself     | 1, 172/12                |
| stone falleth, there shall it      | <b>abide</b>        | . " And since he knoweth        | 1, 142/32                |
| ye were not able to                | <b>abide</b>        | the pain, would ye reckon       | 1, 146/1                 |
| light occasion testy. They cannot  | <b>abide</b>        | one merry word that toucheth    | 1, 162/5                 |
| in his own heart, without          | <b>ability</b>      | or power to do the              | 1, 158/28                |
| of such humility, contempt and     | <b>abjection</b>    | of ourselves shortly follow in  | 1, 164/34                |
| is of a marvellous force,          | <b>able</b>         | to keep us all our              | 1, 129/6                 |
| and advise it well, were           | <b>able</b>         | to bereave a man of             | 1, 129/31                |
| so we be apt and                   | <b>able</b>         | to receive two diverse and      | 1, 130/20                |
| and efficacy that it is            | <b>able</b>         | always to keep us from          | 1, 137/23                |
| or else ye were not                | <b>able</b>         | to abide the pain, would        | 1, 146/1                 |
| warm clothes, we were not          | <b>able</b>         | to live one winter week         | 1, 146/12                |
| that the strongest were not        | <b>able</b>         | to endure and continue ten      | 1, 146/15                |
| for them till they be              | <b>able</b>         | at the least by the             | 1, 167/22                |
| would not, or were not             | <b>able</b>         | to keep His promise with        | 1, 170/5                 |
| paunch that he is scant            | <b>able</b>         | to bear the burden of           | 1, 176/1                 |
| the hands shall not be             | <b>able</b>         | to feed the mouth, and          | 1, 181/11                |
| the handfuls, shall scant be       | <b>able</b>         | to take in three drops          | 1, 181/13                |
| heaven, even sloth alone is        | <b>able</b>         | to destroy. Sir Thomas More     | 1, 182/18                |
| by heap, and by the                | <b>abominable</b>   | sight thereof draweth them into | 1, 143/31                |
| is accounted for heinous and       | <b>abominable</b>   | in the estimation of the        | 1, 182/1                 |
| have it in hatred and              | <b>abomination</b>  | , though it had never done      | 1, 175/24                |
| hope, whereby he went into         | <b>Abraham's</b>    | bosom. Now if thou do           | 1, 169/28                |
| be over long; for the              | <b>abridging</b>    | whereof, let us consider it     | 1, 178/25                |
| to a post, some wandering          | <b>abroad</b>       | , some in the dungeon, some     | 1, 157/13                |
| shall merrily soon after scatter   | <b>abroad</b>       | . If they thought how soon      | 1, 173/19                |
| fashion present, but surely never  | <b>absent</b>       | from him that draweth towards   | 1, 142/7                 |
| liked to know none other:          | <b>abusing</b>      | not only the name of            | 1, 180/35                |
| joys of heaven, but also           | <b>abusing</b>      | the part and office of          | 1, 181/2                 |
| manner of living must needs        | <b>accelerate</b>   | this dreadful day, and draw     | 1, 181/24                |
| where they perceive themselves not | <b>accepted</b>     | and set by after the            | 1, 153/31                |
| if their opinion be not            | <b>accepted</b>     | and their invention be not      | 1, 162/7                 |
| of the loss, for God               | <b>accepteth</b>    | your good will. If ye           | 1, 170/21                |
| as I have said, more               | <b>accommodated</b> | nor more effectual than this    | 1, 135/29                |
| falling evil, they would never     | <b>account</b>      | it other than we account        | 1, 147/34                |
| account it other than we           | <b>account</b>      | hunger or sleep. For as         | 1, 147/34                |
| and joyed that God had             | <b>accounted</b>    | them worthy for Christ's sake   | 1, 134/12                |

|                                    |                      |                                     |           |
|------------------------------------|----------------------|-------------------------------------|-----------|
| notable act therein that is        | <b>accounted</b>     | for heinous and abominable in       | 1, 182/1  |
| likewise, if men would well        | <b>accustom</b>      | themselves in the taste of          | 1, 131/1  |
| altogether. And then the head      | <b>acheth</b>        | , and the stomach gnaweth, and      | 1, 178/33 |
| thy head shooting, thy back        | <b>aching</b>        | , thy veins beating, thine heart    | 1, 140/3  |
| they feel a swimming and           | <b>aching</b>        | in their drunken head, when         | 1, 181/16 |
| one that he knoweth and            | <b>acknowledgeth</b> | for a great deal his                | 1, 162/21 |
| their goods, whoso be well         | <b>acquainted</b>    | with them shall well perceive       | 1, 166/22 |
| so common, and no notable          | <b>act</b>           | therein that is accounted for       | 1, 181/32 |
| which laws, forasmuch as the       | <b>actions</b>       | of trespass be given to             | 1, 162/24 |
| thereby drawing our former father, | <b>Adam</b>          | , into the breach of God's          | 1, 142/11 |
| at the first sight of              | <b>Adam</b>          | and Eve in paradise set             | 1, 159/3  |
| of death, a man should             | <b>add</b>           | and set to, the deep                | 1, 129/34 |
| four thousand taken out at         | <b>adventure</b>     | , we shall not find four            | 1, 130/7  |
| thou shouldst suddenly be surely   | <b>advertised</b>    | , that for secret treason, lately   | 1, 161/6  |
| that it containeth more fruitful   | <b>advice</b>        | and counsel to the forming          | 1, 128/9  |
| greedy thereupon, whoso giveth him | <b>advice</b>        | to be liberal seemeth to            | 1, 172/14 |
| a man consider it and              | <b>advise</b>        | it well, were able to               | 1, 129/30 |
| thou shalt behold him and          | <b>advise</b>        | him such as he is                   | 1, 151/5  |
| " If we would well                 | <b>advise</b>        | us upon this point and              | 1, 173/32 |
| in itself: which thing, well       | <b>advised</b>       | and pondered, shall well declare    | 1, 128/15 |
| art thou by this counsel           | <b>advised</b>       | ), thou seest, I say, thyself       | 1, 140/1  |
| Which, if they well and            | <b>advisedly</b>     | considered, they would, I ween      | 1, 155/32 |
| it, if they would as               | <b>advisedly</b>     | remember death as they unadvisedly  | 1, 173/13 |
| these intemperate would well and   | <b>advisedly</b>     | remember, I would ween verily       | 1, 181/26 |
| old priests that sue for           | <b>advowsons</b>     | of younger priests' benefices. I    | 1, 172/25 |
| of a certain fable of              | <b>Aesop</b>         | ; it expresseth so properly the     | 1, 159/21 |
| to wit, envy and covetousness.     | <b>Aesop</b>         | , therefore , as I think ye         | 1, 159/23 |
| in                                 | <b>aeternum</b>      | non peccabis, " Remember the        | 1, 127/4  |
| we by death, looking thereat       | <b>afar</b>          | off through a great long            | 1, 144/15 |
| so properly the nature, the        | <b>affection</b>     | , and the reward of two             | 1, 159/21 |
| should in following their irons    | <b>affection</b>     | their                               | 1, 162/29 |
| much setting by ourselves that     | <b>affection</b>     | of anger, by which we               | 1, 163/25 |
| but of the blind covetous          | <b>affection</b>     | that he had to that                 | 1, 170/17 |
| soul from the love and             | <b>affections</b>    | of the body while they              | 1, 139/11 |
| the soul from the wretched         | <b>affections</b>    | of the body than may                | 1, 139/15 |
| score but they shall boldly        | <b>affirm</b>        | it for a thing too                  | 1, 130/8  |
| sorrow of their sins and           | <b>affliction</b>    | of their penance than wretches      | 1, 132/12 |
| as the labour, travail, and        | <b>affliction</b>    | of the body is painful              | 1, 133/33 |
| for the nature of the              | <b>affliction</b>    | , yet is it pleasant by             | 1, 134/17 |
| discipline, tribulation,           | <b>affliction</b>    | , and such other spiritual exercise | 1, 134/27 |
| himself in all tribulation and     | <b>affliction</b>    | , labour, pain and travail, without | 1, 135/19 |
| they perceived in their fleshly    | <b>afflictions</b>   | , either put unto them by           | 1, 135/15 |
| Christ; for they be ever           | <b>afraid</b>        | of lack in time to                  | 1, 167/19 |
| and every hour of our              | <b>age</b>           | , as it passeth by, cutteth         | 1, 149/24 |
| best lust, twenty years of         | <b>age</b>           | , if ye will. Let there             | 1, 150/14 |
| without order, without respect of  | <b>age</b>           | or of estate, all stripped          | 1, 157/21 |
| that scant can creep for           | <b>age</b>           | , his head hanging in his           | 1, 172/30 |

|                                   |                   |                                    |           |
|-----------------------------------|-------------------|------------------------------------|-----------|
| wroth withal, the punishment is   | <b>aggrieved</b>  | or diminished, made less or        | 1, 162/34 |
| them into desperation. For the    | <b>aggrieving</b> | whereof our Lord, after their      | 1, 143/32 |
| whole? I ween ye will             | <b>agree</b>      | that his leg is not                | 1, 145/35 |
| not but wise men will             | <b>agree</b>      | that it is either foolish          | 1, 165/31 |
| men of old it is                  | <b>agreed</b>     | that sleep is the very             | 1, 146/28 |
| were known for so rich.           | <b>Ah</b>         | well, I say, now ye                | 1, 170/28 |
| be helped by some outward         | <b>aid</b>        | . And this driveth us of           | 1, 179/28 |
| upon the birds in the             | <b>air</b>        | , they neither sow nor reap        | 1, 168/5  |
| is it pleasant by the             | <b>alacrity</b>   | and quick mind of them             | 1, 134/18 |
| his goods, and is ever            | <b>alike</b>      | greedy thereupon, whoso giveth him | 1, 172/13 |
| life, but he is either            | <b>alive</b>      | or dead. Then will there           | 1, 148/22 |
| will, instead of them all,        | <b>allege</b>     | you the words of Him               | 1, 133/28 |
| ravens about thy corpse, now      | <b>almost</b>     | carrion, crying to thee on         | 1, 141/27 |
| not bear themselves but that      | <b>almost</b>     | half our time ever in              | 1, 146/25 |
| carrieth with it a blindness      | <b>almost</b>     | incurable, save God's great mercy  | 1, 153/34 |
| chiding, some fighting, no man,   | <b>almost</b>     | , remembering in what case he      | 1, 157/17 |
| the provision of the laws         | <b>almost</b>     | in every country, and hath         | 1, 163/1  |
| hear of continence, and abhorreth | <b>almost</b>     | the other by himself. But          | 1, 172/12 |
| other hand, the one foot          | <b>almost</b>     | in the grave already, and          | 1, 172/33 |
| so near that he putteth           | <b>almost</b>     | his finger in their eye            | 1, 173/7  |
| and pain taken in prayer,         | <b>almsdeeds</b>  | tribulation, affliction            | 1, 134/26 |
| the bare remembrance of death     | <b>alone</b>      | , if a man consider it             | 1, 129/30 |
| the ground and there left         | <b>alone</b>      | , where every lewd lad will        | 1, 156/11 |
| way to heaven, even sloth         | <b>alone</b>      | is able to destroy. Sir            | 1, 182/18 |
| body boldly at the high           | <b>altar</b>      | , when they have all their         | 1, 180/33 |
| shall feel ourselves stirred and  | <b>altered</b>    | by the feeling of that             | 1, 139/23 |
| thing far off, considering that   | <b>although</b>   | he made no haste towards           | 1, 149/33 |
| it. And this is true,             | <b>although</b>   | ye were sure that the              | 1, 150/20 |
| of that vice is ide,              | <b>although</b>   | their manner and behaviour be      | 1, 162/1  |
| to hate and abhor it,             | <b>although</b>   | there should now no new            | 1, 175/21 |
| beginneth, is in effect pain      | <b>altogether</b> | . And then the head acheth         | 1, 178/32 |
| well minded silence, but also     | <b>amend</b>      | the whole audience, which is       | 1, 136/33 |
| mend in body, we will             | <b>amend</b>      | in soul, leave all vices           | 1, 145/5  |
| less we go about to               | <b>amend</b>      | it. Now, to the intent             | 1, 182/9  |
| far from all occasion of          | <b>amendment</b>  | , saving the knocking of our       | 1, 154/27 |
| of the arms of your               | <b>ancestors</b>  | set up in the prison               | 1, 157/32 |
| memorial the arms of his          | <b>ancestors</b>  | painted on a post in               | 1, 158/4  |
| rudely and irritate them to       | <b>anger</b>      | , which shall haply therefore not  | 1, 137/5  |
| implacable                        | <b>anger</b>      | where they perceive themselves not | 1, 153/31 |
| and taketh his wrath and          | <b>anger</b>      | for an holy zeal of                | 1, 154/10 |
| with a sword could not            | <b>anger</b>      | one of them so much                | 1, 163/13 |
| as that kind of good              | <b>anger</b>      | that we call a good                | 1, 163/21 |
| by ourselves that affection of    | <b>anger</b>      | , by which we be moved             | 1, 163/25 |
| that men have to wax              | <b>angry</b>      | groweth of the secret pride        | 1, 163/19 |
| whether we be not more            | <b>angry</b>      | with our servants for the          | 1, 163/34 |
| pride. For who could be           | <b>angry</b>      | for the loss of goods              | 1, 165/7  |
| lustre of the diamond, rejecteth  | <b>anon</b>       | and listeth not to look            | 1, 130/32 |

|                                       |                     |                                    |           |
|---------------------------------------|---------------------|------------------------------------|-----------|
| to such worship, the devil            | <b>anon</b>         | took his own unhappy daughter      | 1, 159/4  |
| things as ye should make              | <b>answer</b>       | to, when it was a                  | 1, 141/18 |
| were going, he should truly           | <b>answer</b>       | that he were going out             | 1, 149/13 |
| was,                                  | <b>answered</b>     | that it was the meditation         | 1, 139/6  |
| unto us, ‘ Have none                  | <b>anxiety</b>      | nor care of mind for               | 1, 168/22 |
| died he without grudge, without       | <b>anxiety</b>      | , with good will and glad          | 1, 169/27 |
| as God said in the                    | <b>Apocalypse</b>   | unto the Church of Laodicea        | 1, 154/18 |
| pox, the pestilence, and the          | <b>apoplexy</b>     | , diseases and sickness of such    | 1, 179/13 |
| all their life ( as the               | <b>apostle</b>      | saith ) made their belly their     | 1, 180/34 |
| example? Look upon His holy           | <b>apostles</b>     | , — when they were taken           | 1, 134/6  |
| that we see the holy                  | <b>apostles</b>     | and other holy men and             | 1, 135/14 |
| Saint Peter and other holy            | <b>apostles</b>     | at the first call left             | 1, 172/1  |
| sendeth his bill to the               | <b>apothecary</b>   | , and therein writeth sometimes a  | 1, 128/28 |
| the charnel house, nor the            | <b>apparation</b>   | of a very ghost, is                | 1, 139/27 |
| mind therein. So shall it             | <b>appear</b>       | to the presence, that your         | 1, 137/13 |
| the uttermost it would well           | <b>appear</b>       | that of that root they             | 1, 153/16 |
| much as that it should                | <b>appear</b>       | that by a blow given               | 1, 163/14 |
| His sake, as they shall               | <b>appear</b>       | more or less lief unto             | 1, 165/2  |
| in this world, as hath                | <b>appeared</b>     | by the words and wretched          | 1, 144/2  |
| with right little ( as well           | <b>appeared</b>     | by the old fathers that            | 1, 179/19 |
| was born; by which it                 | <b>appeareth</b>    | by a common consent that           | 1, 163/3  |
| as I said, it well                    | <b>appeareth</b>    | by the common confession of        | 1, 163/17 |
| unto the place where it               | <b>appeareth</b>    | ( for the fountain once stopped    | 1, 164/18 |
| in time to come, it                   | <b>appeareth</b>    | , I say, plainly, that speak       | 1, 167/30 |
| is none other but the                 | <b>appeasing</b>    | of his mind that is                | 1, 163/11 |
| any good spiritual thing that         | <b>appertaineth</b> | unto his part, but is              | 1, 176/8  |
| Lo, such is the wretched              | <b>appetite</b>     | of this it of cursed               | 1, 160/4  |
| Eve: who besides the proud            | <b>appetite</b>     | that she had to be                 | 1, 174/30 |
| tapster, to bring the ravenous        | <b>appetite</b>     | of delicate meat and drink         | 1, 175/3  |
| next meal is eaten without            | <b>appetite</b>     | , with gorge upon gorge and        | 1, 178/34 |
| would, I ween, turn their             | <b>appetites</b>    | from the laud of silly             | 1, 155/33 |
| in the beholding of the               | <b>apple</b>        | , that she longed to feel          | 1, 174/32 |
| such a thing as either                | <b>applied</b>      | outwardly to thy body, or          | 1, 147/6  |
| remembrance of death, may be          | <b>applied</b>      | to the cure and help               | 1, 174/27 |
| destruction of wrath, we shall        | <b>apply</b>        | to the repression of wrath         | 1, 165/4  |
| of the time. He hath                  | <b>appointed</b>    | what we may not pass               | 1, 150/32 |
| feet. But when the point              | <b>approached</b>   | in which His sacred soul           | 1, 140/33 |
| and diminishing of life, with         | <b>approaching</b>  | towards death, is nothing else     | 1, 149/27 |
| the soul, so we be                    | <b>apt</b>          | and able to receive two            | 1, 130/20 |
| heaven requireth care, cure and       | <b>ardent</b>       | desire of the mind, much           | 1, 168/31 |
| and exceedeth many deaths. These      | <b>are</b>          | the sage saws of such              | 1, 130/2  |
| if ye see men that                    | <b>are</b>          | taken and reputed wise laugh       | 1, 131/17 |
| of our body. Other things             | <b>are</b>          | there which will peradventure seem | 1, 141/13 |
| fellow’s. Now in this case            | <b>are</b>          | we all. For our Lord               | 1, 150/31 |
| these foolish proud hypocrites, which | <b>are</b>          | yet more fools than they           | 1, 155/22 |
| forward? For all these things         | <b>are</b>          | , as I think, made meetly          | 1, 160/25 |
| of ourselves and them that            | <b>are</b>          | about us, for fear and             | 1, 167/29 |

|  |                  |                                 |           |
|--|------------------|---------------------------------|-----------|
| your heavenly Father feedeth them.     | <b>Are</b>       | not ye far more excellent       | 1, 168/7  |
| saith, an unchaste bed. Men            | <b>are</b>       | wont to write a short           | 1, 176/24 |
| virtue thus, " Her ways                | <b>are</b>       | all full of pleasure, and       | 1, 178/2  |
| of pleasure, and her paths             | <b>are</b>       | peaceable. " And further he     | 1, 178/2  |
| for to live, these gluttons            | <b>are</b>       | so glutted in the beastly       | 1, 181/4  |
| would before have went. There          | <b>are</b>       | , ye wot well, two points       | 1, 182/13 |
| in the first part there                | <b>are</b>       | all the other six to            | 1, 182/15 |
| if ye took the matter                  | <b>aright</b>    | , the place a prison, yourself  | 1, 157/34 |
| that if we considered everything       | <b>aright</b>    | and esteemed it after the       | 1, 161/14 |
| volume of secular literature shall     | <b>arise</b>     | so very fruitful doctrine. For  | 1, 128/17 |
| take great profit that would           | <b>arise</b>     | of the remembrance thereof is   | 1, 144/10 |
| should be condemned, his coat          | <b>armour</b>    | reversed, his gilt spurs hewn   | 1, 161/10 |
| Ye be proud of the                     | <b>arms</b>      | of your ancestors set up        | 1, 157/32 |
| leave for a memorial the               | <b>arms</b>      | of his ancestors painted on     | 1, 158/4  |
| into prison, brought forth and         | <b>arraigned</b> | , the matter out of question    | 1, 161/9  |
| the process sued, the felon            | <b>arraigned</b> | , and dieth for the deed        | 1, 180/22 |
| how few days, when death               | <b>arresteth</b> | him, have his dainty body       | 1, 156/9  |
| thine own death, for so                | <b>art</b>       | thou by this counsel advised    | 1, 139/32 |
| thee , — for very sure                 | <b>art</b>       | thou that it will make          | 1, 147/3  |
| out of an house, whether               | <b>art</b>       | thou going out only when        | 1, 148/33 |
| subtlety, and thinkest while thou      | <b>art</b>       | a young man thou mayest         | 1, 149/36 |
| time shall come, that thou             | <b>art</b>       | ever sick of that incurable     | 1, 153/6  |
| and yet, moreover, that thou           | <b>art</b>       | already dying, and ever hast    | 1, 153/8  |
| Church of Laodicea : " Thou            | <b>art</b>       | neither hot nor cold but        | 1, 154/19 |
| his folly, considering that thou       | <b>art</b>       | very sure that when the         | 1, 156/18 |
| thyself wise enough while thou         | <b>art</b>       | proud in thy player's garment   | 1, 156/19 |
| it is so that thou                     | <b>art</b>       | of nothing so sure as           | 1, 174/18 |
| without spot of pride or               | <b>ascribing</b> | any praise to himself, to       | 1, 135/20 |
| be wroth withal, make us               | <b>ashamed</b>   | to be wroth. For who            | 1, 165/20 |
| a man be the more                      | <b>ashamed</b>   | , if he considered in how       | 1, 165/23 |
| sloth there is no man                  | <b>ashamed</b>   | , but we take it as             | 1, 182/5  |
| wit, the declining or going            | <b>aside</b>     | from evil, and the doing        | 1, 182/14 |
| weep with much work and                | <b>ask</b>       | thee what shall she have        | 1, 141/32 |
| have; then shall thine executors       | <b>ask</b>       | for the keys, and ask           | 1, 141/33 |
| ask for the keys, and                  | <b>ask</b>       | what money is owing thee        | 1, 141/33 |
| what money is owing thee,              | <b>ask</b>       | what substance thou hast, and   | 1, 141/34 |
| what substance thou hast, and          | <b>ask</b>       | where thy money lieth. And      | 1, 141/34 |
| wilt wish all that they                | <b>ask</b>       | for upon a red fire             | 1, 142/2  |
| should but one of them                 | <b>ask</b>       | for them both; but look         | 1, 159/27 |
| whatsoever that one that should        | <b>ask</b>       | would ask for himself, the      | 1, 159/28 |
| one that should ask would              | <b>ask</b>       | for himself, the other should   | 1, 159/28 |
| covetous, whether of them should       | <b>ask</b>       | : for that would not the        | 1, 159/31 |
| yet within the town, and               | <b>asked</b>     | him whither he were going       | 1, 149/12 |
| morrow; and when he was                | <b>asked</b>     | why he did so, knowing          | 1, 172/20 |
| to heaven is strait and                | <b>aspre</b>     | or painful. And therefore He    | 1, 133/29 |
| trains, darts, sleights, enticing, and | <b>assaults</b>  | of the three mortal enemies     | 1, 138/33 |
| wrath the sorer. For the               | <b>assuaging</b> | whereof, the law contenteth him | 1, 163/6  |



|                                   |                   |   |           |
|-----------------------------------|-------------------|---|-----------|
| do with his belly standing        | <b>astrut</b>     | like a taber, and his                   | 1, 176/20 |
| of nature must needs depart       | <b>asunder</b>    | , so (said they ) doth the              | 1, 139/9  |
| be with God. To the               | <b>attaining</b>  | of which mind, by the                   | 1, 135/24 |
| but also amend the whole          | <b>audience</b>   | , which is a thing far                  | 1, 136/34 |
| good manner, if thou find         | <b>aught</b>      | to the purpose, speak thereto           | 1, 137/12 |
| be as loath to spend              | <b>aught</b>      | as they be glad to                      | 1, 171/22 |
| Lo, the holy doctor, Saint        | <b>Austin</b>     | sinner                                  | 1, 133/19 |
| have said, and as Saint           | <b>Austin</b>     | saith, the daughter of pride            | 1, 160/7  |
| the doctrine of any secular       | <b>author</b>     | were of greater force and               | 1, 128/2  |
| their testimony and witness whose | <b>authority</b>  | , speaking of their own experience      | 1, 133/17 |
| tale, then, except thy bare       | <b>authority</b>  | suffice to command silence, it          | 1, 137/2  |
| mind of fortune, rule and         | <b>authority</b>  | , beauty, wit, strength, learning, or   | 1, 153/24 |
| of proud fortune, rule, and       | <b>authority</b>  | , Lord God, how slight a                | 1, 155/36 |
| hearts for any rule or            | <b>authority</b>  | that they bear in this                  | 1, 158/8  |
| though it be no great             | <b>authority</b>  | , yet have I heard say                  | 1, 176/28 |
| to meddle much with secular       | <b>authors</b>    | in this matter, yet can                 | 1, 159/19 |
| What                              | <b>availeth</b>   | it to know that there                   | 1, 138/18 |
| also knowest by reason, what      | <b>availeth</b>   | that thou knowest Him, if               | 1, 138/20 |
| the most for them to              | <b>avoid</b>      | , shall be, under the colour            | 1, 155/8  |
| vomits, to pull down and          | <b>avoid</b>      | that we cram in too                     | 1, 180/2  |
| man's manners in virtue and       | <b>avoiding</b>   | of sin , than many whole                | 1, 128/10 |
| if he might by the                | <b>avoiding</b>   | of sickness be sure to                  | 1, 128/19 |
| of all four, towards the          | <b>avoiding</b>   | of all the trains, darts                | 1, 138/32 |
| dread while our life walketh      | <b>awayward</b>   | , while our death draweth toward        | 1, 141/21 |
| the earth we drive forth          | <b>awhile</b>     | , some bound to a post                  | 1, 157/12 |
| that a person well set            | <b>awork</b>      | with envy needeth none other            | 1, 158/21 |
| very grievous to have folk        | <b>babble</b>     | to you, and namely such                 | 1, 141/17 |
| if they were set on               | <b>babbling</b>   | , could not for shame utter             | 1, 136/13 |
| would have folks fall to          | <b>babbling</b>   | , well wotting that, as the             | 1, 136/15 |
| Ye build the Tower of             | <b>Babylon</b>    | in a corner of the                      | 1, 157/27 |
| bed, thy head shooting, thy       | <b>back</b>       | aching, thy veins beating, thine        | 1, 140/3  |
| their hearts to hold them         | <b>back</b>       | . But an if their hearts                | 1, 172/4  |
| place and laid upon his           | <b>back</b>       | . If the body be to                     | 1, 176/2  |
| foolhardiness,                    | <b>backbiting</b> | , debate, variance, chiding, wrath, and | 1, 176/30 |
| be good, or but meetly            | <b>bad</b>        | . But as for those that                 | 1, 143/25 |
| noll toty with drink, but         | <b>balk</b>       | up his brews in the                     | 1, 176/21 |
| cut a purse at the                | <b>bar</b>        | when he should be hanged                | 1, 172/19 |
| one will say that the             | <b>bare</b>       | remembrance of death alone, if          | 1, 129/29 |
| the tale, then, except thy        | <b>bare</b>       | authority suffice to command silence    | 1, 137/2  |
| plain grievous sight of the       | <b>bare</b>       | bones hanging by the sinews             | 1, 139/31 |
| blow given him with a             | <b>bare</b>       | hand any man should so                  | 1, 163/15 |
| and be indeed but the             | <b>bare</b>       | keepers of other men's goods            | 1, 171/25 |
| him and at every word             | <b>barehead</b>   | begrace him, if thou shouldst           | 1, 161/5  |
| reap, nor gather to no            | <b>barns</b>      | , and your heavenly Father feedeth      | 1, 168/6  |
| that thought to make his          | <b>barns</b>      | and his warehouses larger to            | 1, 173/25 |
| butter till it be long            | <b>barrelled</b>  | , so we gross carnal people             | 1, 132/21 |
| it is overgrown with the          | <b>barren</b>     | weeds of carnal delectation. For        | 1, 132/31 |

|                                     |                  |   |           |
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| daughter of pride, begotten in      | <b>bastardy</b>  | and incest by the devil                 | 1, 158/31 |
| The pleasure that the glutton       | <b>bath</b>      | in his viand can be                     | 1, 178/28 |
| the eye is also the                 | <b>bawd</b>      | to bring the heart to                   | 1, 175/7  |
| lack stomach and strength to        | <b>bear</b>      | any one of so manifold                  | 1, 141/23 |
| yet can our bodies not              | <b>bear</b>      | themselves but that almost half         | 1, 146/24 |
| all our estate, men would           | <b>bear</b>      | themselves not much higher in           | 1, 158/7  |
| rule or authority that they         | <b>bear</b>      | in this world, which they               | 1, 158/8  |
| that toucheth them, they cannot     | <b>bear</b>      | in reasoning to be contraried           | 1, 162/6  |
| madness to be wroth and             | <b>bear</b>      | malice one to another, and              | 1, 166/4  |
| he is scant able to                 | <b>bear</b>      | the burden of his own                   | 1, 176/1  |
| that his feet may not               | <b>bear</b>      | him, but when he cometh                 | 1, 177/10 |
| so, then I suppose thou             | <b>bearest</b>   | ever thy sickness with thee             | 1, 147/2  |
| virtue, envying other men's praise, | <b>bearing</b>   | implacable anger where they perceive    | 1, 153/30 |
| no better but one prisoner          | <b>bearing</b>   | a rule among the remnant                | 1, 158/10 |
| be a bush or a                      | <b>beast</b>     | . And surely so fare we                 | 1, 144/14 |
| fault, and sometimes thinketh it    | <b>beastly</b>   | ; the slothful body misliketh his       | 1, 154/3  |
| wrath, and envy for the             | <b>beastly</b>   | carnal sins of gluttony, sloth          | 1, 154/16 |
| of gluttony, which is a             | <b>beastly</b>   | sickness and an old sore                | 1, 174/28 |
| the desire of the foul              | <b>beastly</b>   | pleasure beneath the belly. For         | 1, 175/7  |
| shameful? Is it not a               | <b>beastly</b>   | thing to see a man                      | 1, 177/9  |
| a dull proof. For our               | <b>beastly</b>   | taste favoureth not the sweetness       | 1, 178/9  |
| are so glutted in the               | <b>beastly</b>   | pleasure of their taste that            | 1, 181/4  |
| common to man and brute             | <b>beasts</b>    | ? Now albeit so that the                | 1, 132/6  |
| thereof; and sometime the gaoler    | <b>beateth</b>   | it down again with shame                | 1, 157/29 |
| thy back aching, thy veins          | <b>beating</b>   | , thine heart panting, thy throat       | 1, 140/3  |
| for the whips and rods              | <b>beating</b>   | His blessed body nor the                | 1, 140/30 |
| in long looking of the              | <b>beauteous</b> | face, with the white neck               | 1, 175/9  |
| of fortune, rule and authority,     | <b>beauty</b>    | , wit, strength, learning, or such      | 1, 153/24 |
| kinds of pride, rising of           | <b>beauty</b>    | , strength, wit, or cunning, methinketh | 1, 155/17 |
| the face, so defaceth the           | <b>beauty</b>    | , so disfigureth the visage, leaving    | 1, 158/20 |
| take by the hand or                 | <b>beck</b>      | upon, whom so many men                  | 1, 156/6  |
| for better meat nor better          | <b>bed</b>       | . Think not that everything is          | 1, 131/11 |
| the leastwise lying in thy          | <b>bed</b>       | , thy head shooting, thy back           | 1, 140/2  |
| flesh flies, skipping about thy     | <b>bed</b>       | and thy sick body, like                 | 1, 141/26 |
| the rumour saith, an unchaste       | <b>bed</b>       | . Men are wont to write                 | 1, 176/23 |
| taken up and borne to               | <b>bed</b>       | as a corpse were borne                  | 1, 177/13 |
| mire, and thence borne to           | <b>bed</b>       | ; but now shall they fall               | 1, 181/19 |
| shall they fall in the              | <b>bed</b>       | , and from thence laid and              | 1, 181/19 |
| at. For thou shalt in               | <b>Bedlam</b>    | see one laugh at the                    | 1, 131/13 |
| first moment in which he            | <b>began</b>     | to live, until the last                 | 1, 149/21 |
| this condition was offered, then    | <b>began</b>     | there some courtesy between the         | 1, 159/30 |
| vanities. " Now, as I               | <b>began</b>     | to say, since it is                     | 1, 175/17 |
| hast been since thou first          | <b>beganst</b>   | to live, — let us                       | 1, 153/9  |
| to wife, and upon pride             | <b>begat</b>     | envy; by whose enticement he            | 1, 159/5  |
| knave,' percase, or '               | <b>beggar</b>    | ' ( in which is no                      | 1, 162/18 |
| rich, and yet be very               | <b>beggars</b>   | , and have naught of their              | 1, 166/19 |
| speak and call their betters        | <b>beggars</b>   | , if money be not so                    | 1, 166/23 |

|                                     |                  |   |           |
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| and be indeed very wretched         | <b>beggars</b>   | : those, I mean, that be                | 1, 171/20 |
| proof whereof, let us first         | <b>begin</b>     | at the remembrance of the               | 1, 138/28 |
| when we be sick then                | <b>begin</b>     | we to know ourselves, then              | 1, 144/34 |
| purpose that he will never          | <b>begin</b>     | while he liveth, taketh his             | 1, 154/9  |
| door, or else when thou             | <b>beginnest</b> | to set the first foot                   | 1, 149/1  |
| certain token that a penitent       | <b>beginneth</b> | to profit and grow in                   | 1, 134/24 |
| eaten after, in which gluttony      | <b>beginneth</b> | , is in effect pain altogether          | 1, 178/32 |
| pestilent envy conceived from the   | <b>beginning</b> | of man's creation, by which             | 1, 142/9  |
| yield themselves as captives quick, | <b>beginning</b> | their hell in this world                | 1, 144/2  |
| nothing else but from our           | <b>beginning</b> | to our ending, one continual            | 1, 149/28 |
| from every kind of sin,             | <b>beginning</b> | at the sin that is                      | 1, 153/12 |
| of the body lieth the               | <b>beginning</b> | , and, as it were, the                  | 1, 164/16 |
| For this was in the                 | <b>beginning</b> | joined with pride in our                | 1, 174/29 |
| as I said in the                    | <b>beginning</b> | and often shall I say                   | 1, 177/20 |
| thee a little in the                | <b>beginning</b> | . But so is it that                     | 1, 178/21 |
| Which thing I might prove           | <b>beginning</b> | at pride in every kind                  | 1, 178/24 |
| stock. It is the first              | <b>begotten</b>  | daughter of pride, begotten in          | 1, 158/31 |
| first begotten daughter of pride,   | <b>begotten</b>  | in bastardy and incest by               | 1, 158/31 |
| and at every word barehead          | <b>begrace</b>   | him, if thou shouldst suddenly          | 1, 161/5  |
| many, and perilously and foolishly  | <b>beguile</b>   | ourselves. For likewise as wives        | 1, 144/17 |
| get a groat by the                  | <b>beguiling</b> | of his neighbour as if                  | 1, 173/1  |
| this thing that I have              | <b>begun</b>     | with and taken in hand                  | 1, 135/30 |
| most busily travaileth in that      | <b>behalf</b>    | at the time that he                     | 1, 142/19 |
| by the words and wretched           | <b>behaviour</b> | of many that of a                       | 1, 144/3  |
| ide, although their manner and      | <b>behaviour</b> | be such beside, that folk               | 1, 162/2  |
| us and show by their                | <b>behaviour</b> | that they set less by                   | 1, 163/27 |
| into the breach of God's            | <b>behest</b>    | , found the means not without           | 1, 142/11 |
| though it be ugly to                | <b>behold</b>    | , yet neither the light thereof         | 1, 139/26 |
| very true contemplation, thou shalt | <b>behold</b>    | him and advise him such                 | 1, 151/5  |
| so greatly moved by the             | <b>beholding</b> | of the Dance of Death                   | 1, 139/21 |
| and terrible likeness, by the       | <b>beholding</b> | whereof they conceive sometimes despair | 1, 143/35 |
| that we take in the                 | <b>beholding</b> | of our substance, is in                 | 1, 174/1  |
| such delight also in the            | <b>beholding</b> | of the apple, that she                  | 1, 174/32 |
| away thine eyes from the            | <b>beholding</b> | of vanities. " Now, as                  | 1, 175/16 |
| men's, for whose use and            | <b>behoof</b>    | they keep it. But now                   | 1, 171/29 |
| get that thee and thine             | <b>behoveth</b>  | . If thy labour suffice not             | 1, 169/7  |
| in our hearts neither more          | <b>belief</b>    | in His holy words nor                   | 1, 167/31 |
| we need no faith to                 | <b>believe</b>   | , we know it by daily                   | 1, 137/34 |
| hard, peradventure, to make thee    | <b>believe</b>   | thyself sick while thou feelest         | 1, 145/19 |
| say nay; and I verily               | <b>believe</b>   | that they think nay; and                | 1, 163/31 |
| my time. And if ye                  | <b>believe</b>   | not me, I could find                    | 1, 167/5  |
| gospel ) or else, if he             | <b>believe</b>   | that Christ spoke them and              | 1, 168/13 |
| God, which thou not only            | <b>believest</b> | by faith but also knowest               | 1, 138/19 |
| heard and, having any faith,        | <b>believeth</b> | these four last things, of              | 1, 137/32 |
| in time coming, either he           | <b>believeth</b> | not that Christ spoke these             | 1, 168/12 |
| spoke these words ( and then        | <b>believeth</b> | he not the gospel ) or                  | 1, 168/13 |
| will not keep them, how             | <b>believeth</b> | he Christ or trusteth in                | 1, 168/14 |

|                                    |                  |                                       |           |
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| hands to provide for their         | <b>bellies</b>   | (for God and nature looketh           | 1, 167/23 |
| Now if ye felt your                | <b>belly</b>     | in such case that ye                  | 1, 145/36 |
| pain, would ye reckon your         | <b>belly</b>     | sick or whole? I ween                 | 1, 146/2  |
| ween ye would reckon your          | <b>belly</b>     | not in good quart. If                 | 1, 146/3  |
| of fasting himself, when his       | <b>belly</b>     | is well filled , - the                | 1, 172/10 |
| glutton for fasting when his       | <b>belly</b>     | is empty and gapeth for               | 1, 172/15 |
| meat and drink into the            | <b>belly</b>     | ( so far forth that men               | 1, 175/4  |
| it were better fill his            | <b>belly</b>     | than his eye, and many                | 1, 175/5  |
| foul beastly pleasure beneath the  | <b>belly</b>     | . For when the eye immoderately       | 1, 175/8  |
| the eye saw the body,              | <b>belly</b>     | naked such as it is                   | 1, 175/14 |
| the burden of his own              | <b>belly</b>     | , though it were taken from           | 1, 176/1  |
| great glutton do with his          | <b>belly</b>     | standing astrut like a taber          | 1, 176/20 |
| the apostle saith ) made their     | <b>belly</b>     | their God, and liked to               | 1, 180/34 |
| of Christian men, preferring their | <b>belly</b>     | joy before all the joys               | 1, 181/1  |
| " the meat for the                 | <b>belly</b>     | and the belly to the                  | 1, 181/7  |
| for the belly and the              | <b>belly</b>     | to the meat: but God                  | 1, 181/8  |
| both the meat and the              | <b>belly</b>     | . " Now should they remember          | 1, 181/9  |
| that have all the properties       | <b>belonging</b> | to the name, that is                  | 1, 171/21 |
| for advowsons of younger priests'  | <b>benefices</b> | . I let pass old men                  | 1, 172/26 |
| it well, were able to              | <b>bereave</b>   | a man of all the                      | 1, 129/31 |
| deprive us of paradise and         | <b>bereave</b>   | us our immortality, making us         | 1, 142/13 |
| sure as that death shall           | <b>bereave</b>   | thee of all that ever                 | 1, 174/19 |
| therewith when the remnant were    | <b>bereft</b>    | us. Of Gluttony. Now have             | 1, 174/24 |
| be?" And holy Saint                | <b>Bernard</b>   | saith that it may be                  | 1, 173/30 |
| content and satisfied with a       | <b>beryl</b>     | or crystal well counterfeited, as     | 1, 130/29 |
| and great volumes of the           | <b>best</b>      | of old philosophers or any            | 1, 128/11 |
| it be to take the                  | <b>best</b>      | of their words and compare            | 1, 128/13 |
| certain it is that the             | <b>best</b>      | souls and they that have              | 1, 135/8  |
| souls and they that have           | <b>best</b>      | travailed in spiritual business, find | 1, 135/8  |
| of such as were the                | <b>best</b>      | sort among gentiles and paynims       | 1, 139/4  |
| labour of philosophy, as the       | <b>best</b>      | philosopher said that it is           | 1, 139/12 |
| a young man in your                | <b>best</b>      | lust, twenty years of age             | 1, 150/13 |
| in good faith made the             | <b>best</b>      | merchandise that ever they made       | 1, 154/13 |
| delivered thee to dispose and      | <b>bestow</b>    | , thy treasure should be in           | 1, 171/16 |
| it, so wouldst thou wisely         | <b>bestow</b>    | it there as need were                 | 1, 174/16 |
| hath in effect been all            | <b>bestowed</b>  | in his service, whom he               | 1, 143/27 |
| care or cure of the                | <b>better</b>    | , as a sow content with               | 1, 131/10 |
| and mire careth neither for        | <b>better</b>    | meat nor better bed. Think            | 1, 131/11 |
| neither for better meat nor        | <b>better</b>    | bed. Think not that everything        | 1, 131/11 |
| some whole people love tallow      | <b>better</b>    | than butter, and Iceland loveth       | 1, 132/20 |
| holy men and women, the            | <b>better</b>    | that they were, the more              | 1, 135/14 |
| naught and ungodly, it is          | <b>better</b>    | to hold thy tongue and                | 1, 136/27 |
| tongue and think on some           | <b>better</b>    | thing the while, than to              | 1, 136/28 |
| underpin the tale. And yet         | <b>better</b>    | were it than holding of               | 1, 136/29 |
| fashion to break into some         | <b>better</b>    | matter; by which thy speech           | 1, 136/31 |
| which is a thing far               | <b>better</b>    | and of much more merit                | 1, 136/34 |
| leave at thy commandment. And      | <b>better</b>    | were it for the while                 | 1, 137/7  |

|                                    |                    |                                     |           |
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| be good, then is it                | <b>better</b>      | not only to give ear                | 1, 137/9  |
| death much nearer hand, and        | <b>better</b>      | perceive him in his own             | 1, 144/27 |
| thyself in such case, have         | <b>better</b>      | remembrance of death than thou      | 1, 145/18 |
| I wis ye be no                     | <b>better</b>      | , look ye never so high             | 1, 157/25 |
| perceive to be indeed no           | <b>better</b>      | but one prisoner bearing a          | 1, 158/9  |
| worst most commonly envieth the    | <b>better</b>      | , and the feeblér the stronger      | 1, 158/25 |
| for a great deal his               | <b>better</b>      | . We see this point confirmed       | 1, 162/22 |
| to have our own commandments       | <b>better</b>      | obeyed than God's, if we            | 1, 164/6  |
| thou shalt go into a               | <b>better</b>      | bosom, into heaven, into the        | 1, 169/29 |
| men commonly say it were           | <b>better</b>      | fill his belly than his             | 1, 175/5  |
| soul, without which it were        | <b>better</b>      | never to have been born             | 1, 176/19 |
| that men commonly envy their       | <b>bettors</b>     | , the remembrance of death should   | 1, 160/27 |
| dare speak and call their          | <b>bettors</b>     | beggars, if money be not            | 1, 166/23 |
| " In vain should he                | <b>bid</b>         | him be glad of his                  | 1, 133/22 |
| For well thou wottest, he          | <b>biddeth</b>     | thee not take neither death         | 1, 129/22 |
| the foresaid words of Scripture    | <b>biddeth</b>     | thee not know the four              | 1, 138/13 |
| a corpse were borne in             | <b>bier</b>        | ? And in good faith, in             | 1, 177/14 |
| pain. The physician sendeth his    | <b>bill</b>        | to the apothecary, and therein      | 1, 128/28 |
| But this physician sendeth his     | <b>bill</b>        | to thyself, no strange thing        | 1, 128/32 |
| " Remember , " saith this          | <b>bill</b>        | , " thy last things, and            | 1, 129/2  |
| saying, " Look upon the            | <b>birds</b>       | in the air, they neither            | 1, 168/5  |
| always dying from afore his        | <b>birth</b>       | , and every hour of our             | 1, 149/24 |
| of our dead bony bodies,           | <b>bitten</b>      | away the flesh; which though        | 1, 139/25 |
| of this medicine is very           | <b>bitter</b>      | and painful to receive. Surely      | 1, 129/18 |
| there can be nothing so            | <b>bitter</b>      | but wisdom would brook it           | 1, 129/19 |
| at it, is not so                   | <b>bitter</b>      | as thou makest for. For             | 1, 129/21 |
| dreadful doom of God, and          | <b>bitter</b>      | pains of purgatory or hell          | 1, 130/1  |
| of truth not pleasant but          | <b>bitter</b>      | , and the spiritual pleasure is     | 1, 132/8  |
| point we have of the               | <b>bitter</b>      | passion and piteous departing of    | 1, 140/27 |
| it must needs be so                | <b>bitter</b>      | to the fleshly mind that            | 1, 144/7  |
| part we cannot perceive for        | <b>bitter</b>      | , for the corruption of our         | 1, 178/12 |
| so tempereth and overmastereth the | <b>bitterness</b>  | of the grief, that it               | 1, 134/3  |
| fail to perceive the painful       | <b>bitterness</b>  | of our wallow sweet sin             | 1, 178/15 |
| save for worldly rebuke, to        | <b>blabber</b>     | on trifles somewhat sottishly, than | 1, 136/10 |
| so many tapers, so many            | <b>black</b>       | gowns, so many merry mourners       | 1, 143/18 |
| under                              | <b>black</b>       | hoods, and a gay hearse             | 1, 143/19 |
| all, but rather impute the         | <b>blame</b>       | to the sickness whereof they        | 1, 180/17 |
| against ourselves than with many   | <b>blasphemous</b> | words unreverently spoken of God    | 1, 164/3  |
| fall into foolish talking and      | <b>blasphemy</b>   | , that while they were about        | 1, 177/5  |
| praise of the people, a            | <b>blast</b>       | of wind of their mouths             | 1, 155/28 |
| the mouth spitting, the eyes       | <b>bleared</b>     | , the teeth rotten, the breath      | 1, 179/7  |
| whips and rods beating His         | <b>blessed</b>     | body nor the sharp thorns           | 1, 140/30 |
| should depart out of His           | <b>blessed</b>     | body, at that point He              | 1, 140/34 |
| that notwithstanding, such is our  | <b>blind</b>       | custom that we persevere therein    | 1, 131/9  |
| for their sinful and wilful        | <b>blind</b>       | presumption, I say, the remembrance | 1, 155/10 |
| high folly, but of the             | <b>blind</b>       | covetous affection that he had      | 1, 170/16 |
| quicken men's eyes against this    | <b>blind</b>       | folly of covetousness. For surely   | 1, 171/31 |

|                                   |                  |                                       |           |
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| be not purblind but stark         | <b>blind</b>     | : for they cannot see him             | 1, 173/6  |
| sword points, that maketh us      | <b>blindly</b>   | run forth upon other men's            | 1, 164/11 |
| their God. Now see the            | <b>blindness</b> | of us worldly folk, how               | 1, 130/4  |
| it carrieth with it a             | <b>blindness</b> | almost incurable, save God's great    | 1, 153/34 |
| prison a palace for your          | <b>blood</b>     | , is it not a great                   | 1, 157/26 |
| your lodging for your own         | <b>blood</b>     | ; and the gaoler, when ye             | 1, 157/30 |
| your building, and thrusteth your | <b>blood</b>     | into some other cabin. Ye             | 1, 157/31 |
| body and consumeth the good       | <b>blood</b>     | , so discoloureth the face, so        | 1, 158/19 |
| fist, than if he draw             | <b>blood</b>     | upon him with a sword                 | 1, 163/10 |
| one give another a dry            | <b>blow</b>      | with his fist, than if                | 1, 163/9  |
| should appear that by a           | <b>blow</b>      | given him with a bare                 | 1, 163/14 |
| in the mire till Gabriel          | <b>blow</b>      | them up. Whereas these considerations | 1, 181/20 |
| a good silence thyself, than      | <b>blunder</b>   | forth rudely and irritate them        | 1, 137/4  |
| see the meat on the               | <b>board</b>     | ), but the eye is also                | 1, 175/6  |
| figure of our dead bony           | <b>bodies</b>    | , bitten away the flesh; which        | 1, 139/25 |
| consider me that all our          | <b>bodies</b>    | be ever in such case                  | 1, 146/10 |
| winter week. Consider that our    | <b>bodies</b>    | have so sore a sickness               | 1, 146/13 |
| daily medicines, yet can our      | <b>bodies</b>    | not bear themselves but that          | 1, 146/24 |
| done unto them in their           | <b>bodies</b>    | or their goods, but also              | 1, 162/26 |
| in him more than the              | <b>bodily</b>    | senses and sensual wits common        | 1, 132/5  |
| and diminisheth the feeling of    | <b>bodily</b>    | pain, by reason whereof good          | 1, 132/10 |
| and in manner overwhelmed the     | <b>bodily</b>    | pains of their torment, —             | 1, 132/16 |
| of labour, travail, penance and   | <b>bodily</b>    | pain, shall bring therewith to        | 1, 133/13 |
| as much pain, since his           | <b>bodily</b>    | pain is relieved with no              | 1, 135/5  |
| pleased God that in the           | <b>bodily</b>    | pain of their penance took            | 1, 135/10 |
| laid afore thy face the           | <b>bodily</b>    | pains of death, the troubles          | 1, 153/2  |
| we be now with some               | <b>bodily</b>    | hurt done us upon some                | 1, 165/12 |
| keep from sickness, not the       | <b>body</b>      | , which none health may long          | 1, 128/23 |
| divers and unlike substances, the | <b>body</b>      | and the soul, so we                   | 1, 130/19 |
| as the soul excelleth the         | <b>body</b>      | , so doth the sweetness of            | 1, 130/22 |
| For like as in the                | <b>body</b>      | his sickness is most incurable        | 1, 131/33 |
| travail, and affliction of the    | <b>body</b>      | is painful and sharp to               | 1, 133/33 |
| soul willingly worketh with the   | <b>body</b>      | by their own punishment to            | 1, 134/29 |
| would be empty when the           | <b>body</b>      | sleepeth. But if it were              | 1, 136/20 |
| forty miles thence while your     | <b>body</b>      | was there; as it often                | 1, 137/15 |
| maketh a severance of the         | <b>body</b>      | and the soul, when they               | 1, 139/8  |
| love and affections of the        | <b>body</b>      | while they be together. Now           | 1, 139/11 |
| the wretched affections of the    | <b>body</b>      | than may the remembrance of           | 1, 139/15 |
| some one part of thy              | <b>body</b>      | , as percase the stone or             | 1, 140/11 |
| in every part of thy              | <b>body</b>      | , breaking thy veins and thy          | 1, 140/16 |
| as many knives as thy             | <b>body</b>      | might receive should everywhere enter | 1, 140/18 |
| of the soul from the              | <b>body</b>      | , never was there body that           | 1, 140/25 |
| the body, never was there         | <b>body</b>      | that yet could tell the               | 1, 140/26 |
| and rods beating His blessed      | <b>body</b>      | nor the sharp thorns pricking         | 1, 140/30 |
| depart out of His blessed         | <b>body</b>      | , at that point He cried              | 1, 140/34 |
| and so forth into His             | <b>body</b>      | , that it should not only             | 1, 141/5  |
| also have transformed His holy    | <b>body</b>      | into a glorious form and              | 1, 141/6  |

|                                    |               |  |           |
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| the deadly pains of our            | <b>body</b>   | . Other things are there which           | 1, 141/12 |
| we lie dying, all our              | <b>body</b>   | in pain, all our mind                    | 1, 141/19 |
| thy bed and thy sick               | <b>body</b>   | , like ravens about thy corpse           | 1, 141/26 |
| we recover and mend in             | <b>body</b>   | , we will amend in soul                  | 1, 145/4  |
| he perceive it, and the            | <b>body</b>   | sore corrupt within ere he               | 1, 145/22 |
| with God's marks on their          | <b>body</b>   | , never perceiving themselves to be      | 1, 145/24 |
| either applied outwardly to thy    | <b>body</b>   | , or received inward, shall preserve     | 1, 147/6  |
| qualified elements tempered in our | <b>body</b>   | , continually labouring each to vanquish | 1, 147/19 |
| the dissolution of the whole       | <b>body</b>   | as other sickness do, yet                | 1, 147/22 |
| inch of the threshold, thy         | <b>body</b>   | half out of the door                     | 1, 148/35 |
| town while he hath his             | <b>body</b>   | in the gate going outward                | 1, 149/9  |
| thinketh it beastly; the slothful  | <b>body</b>   | misliketh his dulness, and thereby       | 1, 154/3  |
| world and pleasure of their        | <b>body</b>   | . For they, though they go               | 1, 155/24 |
| arresteth him, have his dainty     | <b>body</b>   | turned into stinking carrion, be         | 1, 156/9  |
| up the moisture of the             | <b>body</b>   | and consumeth the good blood             | 1, 158/19 |
| without wife, of his own           | <b>body</b>   | , like as the venomous spider            | 1, 158/33 |
| in what place of the               | <b>body</b>   | lieth the beginning, and, as             | 1, 164/16 |
| some one part of the               | <b>body</b>   | , if we deeply remembered that           | 1, 165/13 |
| rather the labour of the           | <b>body</b>   | than the care of the                     | 1, 168/29 |
| than the labour of the             | <b>body</b>   | , saving that the busy desire            | 1, 168/32 |
| mind can never suffer the          | <b>body</b>   | to be idle. Thou wilt                    | 1, 168/33 |
| in his bosom, and his              | <b>body</b>   | crooked, walk pit pat upon               | 1, 172/31 |
| if the eye saw the                 | <b>body</b>   | , belly naked such as it                 | 1, 175/14 |
| soul only, but to the              | <b>body</b>   | also, that if we love                    | 1, 175/23 |
| be more pestilent to the           | <b>body</b>   | or to the soul: surely                   | 1, 175/26 |
| it is. For since the               | <b>body</b>   | rebelleth always against the spirit      | 1, 175/28 |
| gluttony, which so pampereth the   | <b>body</b>   | , that the soul can have                 | 1, 175/30 |
| mire. And if the corruptible       | <b>body</b>   | be ( as the wise man                     | 1, 175/33 |
| upon his back. If the              | <b>body</b>   | be to the soul a                         | 1, 176/2  |
| a prison maketh he the             | <b>body</b>   | that stuffeth it so full                 | 1, 176/3  |
| stifled in such a stuffed          | <b>body</b>   | that it can nothing wield                | 1, 176/7  |
| good operation that the unwieldy   | <b>body</b>   | can suffer it to do                      | 1, 176/10 |
| who doubteth but that the          | <b>body</b>   | delicately fed maketh, as the            | 1, 176/22 |
| of gluttony. Now to the            | <b>body</b>   | what sin is so noyous                    | 1, 177/8  |
| the skin, and disfashioneth the    | <b>body</b>   | ; it maketh the skin tawny               | 1, 179/5  |
| maketh the skin tawny, the         | <b>body</b>   | fat and fobby, the face                  | 1, 179/5  |
| and grief that the unwieldy        | <b>body</b>   | feeeth by the stuffing of                | 1, 179/10 |
| into all parts of the              | <b>body</b>   | and there to turn it                     | 1, 179/23 |
| some help to keep the              | <b>body</b>   | in health. But when we                   | 1, 179/33 |
| out on a dunghill, his             | <b>body</b>   | never buried in Christian burial         | 1, 180/30 |
| much solemn service burieth the    | <b>body</b>   | boldly at the high altar                 | 1, 180/33 |
| lost, but I dare be                | <b>bold</b>   | to say that he profiteth                 | 1, 135/6  |
| every lewd lad will be             | <b>bold</b>   | to tread on his head                     | 1, 156/11 |
| four score but they shall          | <b>boldly</b> | affirm it for a thing                    | 1, 130/8  |
| solemn service burieth the body    | <b>boldly</b> | at the high altar, when                  | 1, 180/33 |
| presume to shoot our foolish       | <b>bolt</b>   | , in those matters most in               | 1, 130/5  |
| grievous sight of the bare         | <b>bones</b>  | hanging by the sinews, but               | 1, 139/31 |

|                                       |                 |                                       |           |
|---------------------------------------|-----------------|---------------------------------------|-----------|
| ourselves suddenly to the hard        | <b>bones</b>    | , and win thereby, not a              | 1, 178/22 |
| loathly figure of our dead            | <b>bony</b>     | bodies, bitten away the flesh         | 1, 139/25 |
| the visage, leaving it all            | <b>bony</b>     | , lean, pale, and wan, that           | 1, 158/21 |
| that one whole country were           | <b>born</b>     | all lepers, which is a                | 1, 147/26 |
| or all an whole country               | <b>born</b>     | with the falling sickness, so         | 1, 147/28 |
| hath been afore Christ was            | <b>born</b>     | ; by which it appeareth by            | 1, 163/2  |
| seven years ere I was                 | <b>born</b>     | . " I have seen, "                    | 1, 167/8  |
| better never to have been             | <b>born</b>     | . What good can the great             | 1, 176/19 |
| turned into stinking carrion, be      | <b>borne</b>    | out of his princely palace            | 1, 156/10 |
| he be taken up and                    | <b>borne</b>    | to bed as a corpse                    | 1, 177/13 |
| bed as a corpse were                  | <b>borne</b>    | in bier? And in good                  | 1, 177/13 |
| in the mire, and thence               | <b>borne</b>    | to bed; but now shall                 | 1, 181/19 |
| whereby he went into Abraham's        | <b>bosom</b>    | . Now if thou do the                  | 1, 169/28 |
| shalt go into a better                | <b>bosom</b>    | , into heaven, into the bosom         | 1, 169/29 |
| bosom, into heaven, into the          | <b>bosom</b>    | of our Saviour Christ. Now            | 1, 169/29 |
| his head hanging in his               | <b>bosom</b>    | , and his body crooked, walk          | 1, 172/31 |
| drive ourselves in sickness, and      | <b>botch</b>    | us up with physic, where              | 1, 180/10 |
| plastering                            | <b>botched</b>  | up to live as long                    | 1, 148/5  |
| and pull up from the                  | <b>bottom</b>   | of the heart the cankered             | 1, 166/10 |
| we drive forth awhile, some           | <b>bound</b>    | to a post, some wandering             | 1, 157/13 |
| man that hath children is             | <b>bound</b>    | by the law of God                     | 1, 167/21 |
| charge: and they be then              | <b>bound</b>    | of duty to supply of                  | 1, 169/9  |
| we not by the great                   | <b>bounty</b>   | of God and Christ's painful           | 1, 142/16 |
| upper ward, some building them        | <b>bowers</b>   | and making palaces in the             | 1, 157/14 |
| far reckon him for a                  | <b>boy</b>      | that he would not vouchsafe           | 1, 163/15 |
| And surely against this last          | <b>branch</b>   | of pride, of such as                  | 1, 154/33 |
| ruin, is but a cursed                 | <b>branch</b>   | rising and springing out of           | 1, 164/13 |
| And therefore , since this ungracious | <b>branch</b>   | of wrath springeth out of             | 1, 164/27 |
| the root; and surely the              | <b>branch</b>   | of wrath shall soon wither            | 1, 164/31 |
| would both abate the crooked          | <b>branch</b>   | of wrath and pull up                  | 1, 166/10 |
| cursed root of pride his              | <b>branches</b> | into all other kinds, besides         | 1, 153/22 |
| not of what root the                  | <b>branches</b> | of our sins spring. But               | 1, 163/33 |
| we be very sure the                   | <b>branches</b> | be surely gone. But while             | 1, 164/24 |
| while we cut off the                  | <b>branches</b> | , we let well the growing             | 1, 164/25 |
| former father, Adam, into the         | <b>breach</b>   | of God's behest, found the            | 1, 142/11 |
| with our servants for the             | <b>breach</b>   | of one commandment of our             | 1, 163/35 |
| our own than for the                  | <b>breach</b>   | of God's all ten; and                 | 1, 164/1  |
| grace and pleasant fashion to         | <b>break</b>    | into some better matter; by           | 1, 136/31 |
| find no proper means to               | <b>break</b>    | the tale, then, except thy            | 1, 137/2  |
| fast afore, yet if he                 | <b>break</b>    | from him then he can                  | 1, 142/22 |
| they some hope either to              | <b>break</b>    | prison the while, or to               | 1, 156/32 |
| that they let not to                  | <b>break</b>    | His high commandments, so riseth      | 1, 163/24 |
| every part of thy body,               | <b>breaking</b> | thy veins and thy life                | 1, 140/17 |
| cooling, thy fingers fumbling, thy    | <b>breath</b>   | shortening, all thy strength fainting | 1, 140/5  |
| bleared, the teeth rotten, the        | <b>breath</b>   | stinking, the hands trembling, the    | 1, 179/7  |
| drink, but balk up his                | <b>brews</b>    | in the midst of his                   | 1, 176/21 |
| is all forgrown with nettles,         | <b>briars</b>   | , and other evil weeds, can           | 1, 132/28 |



|   |                   |  |           |
|---|-------------------|--|-----------|
| and other evil weeds, can               | <b>bring</b>      | forth no corn till they                | 1, 132/28 |
| penance and bodily pain, shall          | <b>bring</b>      | therewith to a Christian man           | 1, 133/14 |
| doth his uttermost endeavour to         | <b>bring</b>      | us to damnation, never ceasing         | 1, 143/2  |
| cook and the tapster, to                | <b>bring</b>      | the ravenous appetite of delicate      | 1, 175/3  |
| is also the bawd to                     | <b>bring</b>      | the heart to the desire                | 1, 175/7  |
| and liking but that it                  | <b>bringeth</b>   | therewith such a grudge and            | 1, 131/6  |
| For into their minds he                 | <b>bringeth</b>   | their shameful sins by heap            | 1, 143/31 |
| to know ourselves, then pain            | <b>bringeth</b>   | us home, then we think                 | 1, 144/35 |
| like as the venomous spider             | <b>bringeth</b>   | forth her cobweb, when this            | 1, 159/1  |
| enemy to the soul, that                 | <b>bringeth</b>   | forth two such daughters, of           | 1, 176/16 |
| often shall I say, virtue               | <b>bringeth</b>   | his pleasure, and vice is              | 1, 177/20 |
| would never punish gluttony, yet        | <b>bringeth</b>   | it punishment enough with itself       | 1, 179/3  |
| his paunch so full, it                  | <b>bringeth</b>   | in by leisure the dropsy               | 1, 179/11 |
| when thou clawest about the             | <b>brinks</b>     | . And thus mayest thou surely          | 1, 148/2  |
| the morrow, his court all               | <b>broken</b>     | up, his goods seized, his              | 1, 161/7  |
| so bitter but wisdom would              | <b>brook</b>      | it for so great a                      | 1, 129/19 |
| how worshipfully he shall be            | <b>brought</b>    | to church. And thus inveigleth         | 1, 143/22 |
| his service, whom he hath               | <b>brought</b>    | into great and horrible sins           | 1, 143/28 |
| soon as the devil had                   | <b>brought</b>    | out his daughter, pride, without       | 1, 158/32 |
| would not the covetous be               | <b>brought</b>    | unto for nothing, because himself      | 1, 159/32 |
| disinherited, himself cast into prison, | <b>brought</b>    | forth and arraigned, the matter        | 1, 161/9  |
| the while by the sudden                 | <b>brunt</b>      | of the injury, not forethought         | 1, 161/32 |
| wits common to man and                  | <b>brute</b>      | beasts? Now albeit so that             | 1, 132/6  |
| never so high, when ye                  | <b>build</b>      | in the prison a palace                 | 1, 157/26 |
| it be well considered? Ye               | <b>build</b>      | the Tower of Babylon in                | 1, 157/27 |
| in the upper ward, some                 | <b>building</b>   | them bowers and making palaces         | 1, 157/14 |
| a strange prisoner in your              | <b>building</b>   | , and thrusteth your blood into        | 1, 157/31 |
| burned up all the goodly                | <b>building</b>   | that God had wrought therein           | 1, 175/1  |
| yoke is easy and my                     | <b>burden</b>     | light. " How could these               | 1, 133/31 |
| the soul, with what a                   | <b>burden</b>     | chargeth he the soul that              | 1, 175/34 |
| scant able to bear the                  | <b>burden</b>     | of his own belly, though               | 1, 176/1  |
| with the great weight and               | <b>burden</b>     | of much and divers viands              | 1, 179/21 |
| as the wise man saith )                 | <b>burdensome</b> | to the soul, with what                 | 1, 175/33 |
| body never buried in Christian          | <b>burial</b>     | . These gluttons daily kill themselves | 1, 180/30 |
| a dunghill, his body never              | <b>buried</b>     | in Christian burial. These gluttons    | 1, 180/30 |
| and with much solemn service            | <b>buried</b>     | the body boldly at the                 | 1, 180/33 |
| envious person fret, fume, and          | <b>burn</b>       | in his own heart, without              | 1, 158/28 |
| leave the fewer to be                   | <b>burned</b>     | out in the fire of                     | 1, 134/31 |
| of our heart, and there                 | <b>burned</b>     | up all the goodly building             | 1, 175/1  |
| the burning hill of Etna                | <b>burneth</b>    | only itself, so doth the               | 1, 158/27 |
| as the fire of the                      | <b>burning</b>    | hill of Etna burneth only              | 1, 158/26 |
| of provision for some honourable        | <b>burying</b>    | , — so many torches, so                | 1, 143/17 |
| not whether it be a                     | <b>bush</b>       | or a beast. And surely                 | 1, 144/14 |
| for a thing too painful,                | <b>busily</b>     | to remember these four last            | 1, 130/8  |
| only lesson well learned and            | <b>busily</b>     | put in ure must needs                  | 1, 137/26 |
| no doubt but he most                    | <b>busily</b>     | travaileth in that behalf at           | 1, 142/19 |
| be doubted but if we                    | <b>busily</b>     | remembered the terror and grief        | 1, 144/6  |

|                                   |                 |   |           |
|-----------------------------------|-----------------|---|-----------|
| labour of good and virtuous       | <b>business</b> | . I would not so long                     | 1, 133/5  |
| whereas one doth such spiritual   | <b>business</b> | with a dulness of spirit                  | 1, 135/3  |
| have best travailed in spiritual  | <b>business</b> | , find most comfort therein. And          | 1, 135/9  |
| chargeable                        | <b>business</b> | of the party, but surely                  | 1, 137/20 |
| perilous, — the marvellous intent | <b>business</b> | and solicitation of our ghostly           | 1, 142/6  |
| power by just and true            | <b>business</b> | to get that thee and                      | 1, 169/6  |
| they would shortly cease their    | <b>business</b> | , and would never be so                   | 1, 173/18 |
| our heads, and leaving little     | <b>business</b> | for our executors after our               | 1, 174/9  |
| soever ye stand when ye           | <b>buskle</b>   | forward? I would say that                 | 1, 149/2  |
| think little of Him? The          | <b>busy</b>     | minding of thy four last                  | 1, 138/21 |
| toward, while the devil is        | <b>busy</b>     | about us, while we lack                   | 1, 141/22 |
| time of their death be            | <b>busy</b>     | to destroy the merits and                 | 1, 155/5  |
| the body, saving that the         | <b>busy</b>     | desire of the mind can                    | 1, 168/32 |
| people love tallow better than    | <b>butter</b>   | , and Iceland loveth no butter            | 1, 132/20 |
| butter, and Iceland loveth no     | <b>butter</b>   | till it be long barrelled                 | 1, 132/20 |
| thing therein, nothing costly to  | <b>buy</b>      | , nothing far to fetch, but               | 1, 128/33 |
| your blood into some other        | <b>cabin</b>    | . Ye be proud of the                      | 1, 157/32 |
| into heaven, as a great           | <b>cable</b>    | or a camel to go                          | 1, 170/35 |
| on. If thou couldst now           | <b>call</b>     | to thy remembrance some of                | 1, 140/8  |
| six weeks, now shall she          | <b>call</b>     | thee sweet husband and weep               | 1, 141/31 |
| in a swoon which we               | <b>call</b>     | sleep, and there lie like                 | 1, 146/26 |
| a fantasy. For though we          | <b>call</b>     | this hunger sickness and meat             | 1, 146/31 |
| of calling, by which we           | <b>call</b>     | no sickness by that name                  | 1, 147/14 |
| sickness do, yet we neither       | <b>call</b>     | it sickness, nor the meat                 | 1, 147/23 |
| meat that resisteth it we         | <b>call</b>     | no medicine, and that for                 | 1, 147/24 |
| would have more occasion to       | <b>call</b>     | fervently for grace and help              | 1, 154/22 |
| should they have occasion to      | <b>call</b>     | for grace and wax good                    | 1, 154/25 |
| percase, praise them not but      | <b>call</b>     | them as they be. And                      | 1, 155/29 |
| of good anger that we             | <b>call</b>     | a good zeal riseth of                     | 1, 163/21 |
| where they dare speak and         | <b>call</b>     | their betters beggars, if money           | 1, 166/23 |
| holy apostles at the first        | <b>call</b>     | left their nets, which was                | 1, 172/2  |
| pain. For so might we             | <b>call</b>     | a man of India white                      | 1, 178/18 |
| the flesh, thou wouldst not       | <b>call</b>     | thy clawing pleasant, though it           | 1, 178/20 |
| drunk of pride to be              | <b>called</b>   | good fellows, than for lust               | 1, 153/21 |
| wit of thee what thou             | <b>callest</b>  | a sickness. Is not that                   | 1, 146/34 |
| thou be not helped. What          | <b>callest</b>  | thou, then, a medicine? Is                | 1, 147/5  |
| gladly to God at His              | <b>calling</b>  | . Then giveth he some false               | 1, 143/5  |
| is but a custom of                | <b>calling</b>  | , by which we call no                     | 1, 147/13 |
| have heard of hell, yet           | <b>came</b>     | we never in it; though                    | 1, 138/8  |
| have heard of heaven, yet         | <b>came</b>     | we never to it; and                       | 1, 138/9  |
| use, though never other sickness  | <b>came</b>     | at us. Consider also that                 | 1, 146/22 |
| sickness, and though there never  | <b>came</b>     | other. So that, if you                    | 1, 148/7  |
| way also from whence he           | <b>came</b>     | hitherward. Nor, in likewise, in          | 1, 149/8  |
| miles to go ere he                | <b>came</b>     | at the gate. And surely                   | 1, 149/14 |
| one of the paynim gods            | <b>came</b>     | down into earth, and finding              | 1, 159/24 |
| a great cable or a                | <b>camel</b>    | to go through a needle's                  | 1, 170/35 |
| curable, but as an incurable      | <b>canker</b>   | , with continual swaddling and plastering | 1, 148/4  |

|                                   |                 |                                   |           |
|-----------------------------------|-----------------|-----------------------------------|-----------|
| and rub out the rusty,            | <b>cankered</b> | spots that sin hath defiled       | 1, 134/30 |
| bottom of the heart the           | <b>cankered</b> | root of pride. Of Covetousness    | 1, 166/11 |
| be now already dying, how         | <b>canst</b>    | thou reckon thyself far from      | 1, 148/15 |
| and the reward of two             | <b>capital</b>  | vices, that is to wit             | 1, 159/22 |
| since it is a great               | <b>capital</b>  | sin indeed, the less that         | 1, 182/7  |
| salvation and yield themselves as | <b>captives</b> | quick, beginning their hell in    | 1, 144/1  |
| that we persevere therein without | <b>care</b>     | or cure of the better             | 1, 131/9  |
| sorrow for our sins and           | <b>care</b>     | of heaven, he putteth us          | 1, 143/16 |
| now do for grief. Then            | <b>care</b>     | we little for our gay             | 1, 145/2  |
| Saviour Himself, " Have no        | <b>care</b>     | for tomorrow, " and then          | 1, 168/3  |
| ' Have none anxiety nor           | <b>care</b>     | of mind for tomorrow. '           | 1, 168/22 |
| clean discharged of all earthly   | <b>care</b>     | , to the end that we              | 1, 168/23 |
| we should in heart only           | <b>care</b>     | and long for heaven. And          | 1, 168/24 |
| of the body than the              | <b>care</b>     | of the mind. But the              | 1, 168/30 |
| the getting of heaven requireth   | <b>care</b>     | , cure and ardent desire of       | 1, 168/30 |
| day? Shall I not then             | <b>care</b>     | and take thought how they         | 1, 169/1  |
| not to take thought and           | <b>care</b>     | in heart or despair of            | 1, 169/11 |
| must willingly without grudge or  | <b>care</b>     | ( which, care thou never so       | 1, 169/19 |
| without grudge or care ( which,   | <b>care</b>     | thou never so sore, cannot        | 1, 169/19 |
| mourning, for                     | <b>care</b>     | and fear of lack many             | 1, 170/3  |
| is the more madness ) his         | <b>care</b>     | is all for the living             | 1, 170/6  |
| with draff, dirt and mire         | <b>careth</b>   | neither for better meat nor       | 1, 131/11 |
| on a leak, and then               | <b>careth</b>   | not yet to stop the               | 1, 180/6  |
| and unlike pleasures, the one     | <b>carnal</b>   | and fleshly, the other ghostly    | 1, 130/21 |
| long barrelled, so we gross       | <b>carnal</b>   | people, having our taste infected | 1, 132/21 |
| with the barren weeds of          | <b>carnal</b>   | delectation. For the pulling out  | 1, 132/31 |
| the abandoning and refusing of    | <b>carnal</b>   | pleasure and the ensuing of       | 1, 133/12 |
| and envy for the beastly          | <b>carnal</b>   | sins of gluttony, sloth and       | 1, 154/16 |
| if these folk had these           | <b>carnal</b>   | sins, they could not be           | 1, 154/23 |
| both condemned to death, both     | <b>carried</b>  | out at once towards execution     | 1, 150/5  |
| in the cart to be                 | <b>carried</b>  | an hundred miles would not        | 1, 150/8  |
| likely that ye should be          | <b>carried</b>  | the longer way, yet it            | 1, 150/26 |
| shorter, and whether ye were      | <b>carried</b>  | the one or the other              | 1, 150/27 |
| more pestilent in that it         | <b>carrieth</b> | with it a blindness almost        | 1, 153/34 |
| " man, a man that                 | <b>carrieth</b> | his death's wound with him        | 1, 160/22 |
| have no rule thereof, but         | <b>carrieth</b> | it forth like an headstrong       | 1, 175/31 |
| no man findeth fault, but         | <b>carrieth</b> | his carrion corpse into the       | 1, 180/32 |
| about thy corpse, now almost      | <b>carrion</b>  | , crying to thee on every         | 1, 141/27 |
| dainty body turned into stinking  | <b>carrion</b>  | , be borne out of his             | 1, 156/10 |
| findeth fault, but carrieth his   | <b>carrion</b>  | corpse into the choir, and        | 1, 180/32 |
| that we gather we shall           | <b>carry</b>    | nothing with us, it would         | 1, 173/34 |
| be ye in the cart                 | <b>carrying</b> | forward. His gallows and death    | 1, 150/15 |
| is in the cart already            | <b>carrying</b> | forward? For all these things     | 1, 160/24 |
| already laid in the cart          | <b>carrying</b> | towards execution. And if the     | 1, 165/14 |
| he that were in the               | <b>cart</b>     | to be carried an hundred          | 1, 150/8  |
| both be ye in the                 | <b>cart</b>     | carrying forward. His gallows and | 1, 150/15 |
| ye were put in the                | <b>cart</b>     | , had warning of both; and        | 1, 150/25 |

|   |                |                                    |           |
|---|----------------|------------------------------------|-----------|
| till the sheriff and the                | <b>cart</b>    | come for him. Of Envy              | 1, 158/13 |
| man that is in the                      | <b>cart</b>    | already carrying forward? For all  | 1, 160/24 |
| indeed, already laid in the             | <b>cart</b>    | carrying towards execution. And if | 1, 165/14 |
| him that is in the                      | <b>cart</b>    | and in the way to                  | 1, 165/21 |
| he that is in that                      | <b>case</b>    | is commonly mad ), so he           | 1, 131/35 |
| Imagine yourself in the same            | <b>case</b>    | , and I think ye will              | 1, 134/8  |
| spiritual exercise, in the worse        | <b>case</b>    | he were. Which can in              | 1, 135/13 |
| that shall lie in that                  | <b>case</b>    | , they shall be tedious out        | 1, 141/15 |
| while thou liest in that                | <b>case</b>    | , their words shall be so          | 1, 142/1  |
| thou knewest thyself in such            | <b>case</b>    | , have better remembrance of death | 1, 145/17 |
| me, if one were in                      | <b>case</b>    | that he must be fain               | 1, 145/32 |
| felt your belly in such                 | <b>case</b>    | that ye must be fain               | 1, 145/36 |
| shouldst see one in such                | <b>case</b>    | that he could not hold             | 1, 146/4  |
| lieth every day in such                 | <b>case</b>    | as though he were dead             | 1, 146/9  |
| bodies be ever in such                  | <b>case</b>    | so tender of themselves that       | 1, 146/11 |
| ye could not in this                    | <b>case</b>    | make much longer of your           | 1, 150/29 |
| your fellow's. Now in this              | <b>case</b>    | are we all. For our                | 1, 150/31 |
| man escape. And in worse                | <b>case</b>    | be we than those that              | 1, 156/30 |
| man, almost, remembering in what        | <b>case</b>    | he standeth, till that suddenly    | 1, 157/17 |
| thou shalt make in such                 | <b>case</b>    | : and after shall I show           | 1, 169/3  |
| die by sickness. In which               | <b>case</b>    | thou must willingly without grudge | 1, 169/18 |
| out, his children disinherited, himself | <b>cast</b>    | into prison, brought forth and     | 1, 161/9  |
| not holy Scripture say, "               | <b>Cast</b>    | thy thought into God and           | 1, 167/34 |
| all these things shall be               | <b>cast</b>    | unto you beside "? Whosoever       | 1, 168/10 |
| these earthly things God shall          | <b>cast</b>    | unto us besides: showing thereby   | 1, 168/26 |
| me of a thief once                      | <b>cast</b>    | at Newgate, that cut a             | 1, 172/18 |
| remembered, we would in time            | <b>cast</b>    | covetousness out of our heads      | 1, 174/8  |
| headstrong horse, till he have          | <b>cast</b>    | his master in the mire             | 1, 175/32 |
| the gorbelly be compelled to            | <b>cast</b>    | up all again, and then             | 1, 179/1  |
| goods forfeited and his corpse          | <b>cast</b>    | out on a dunghill, his             | 1, 180/29 |
| we cannot recover, then he              | <b>casteth</b> | in our minds presumption and       | 1, 143/10 |
| have any done well, he                  | <b>casteth</b> | them into our minds with           | 1, 143/12 |
| not his heart thereon, nor              | <b>casteth</b> | not his love thereon, reckoneth    | 1, 171/4  |
| the riches his own, he                  | <b>casteth</b> | a love thereto, and so             | 1, 171/12 |
| sage fool laugheth at the               | <b>casting</b> | of his own soul into               | 1, 131/24 |
| name but such as be                     | <b>casual</b>  | and come and go. For               | 1, 147/14 |
| the other side, if he                   | <b>catch</b>   | a man fast at the                  | 1, 142/30 |
| image of pleasure. And the              | <b>cause</b>   | why men be so mad                  | 1, 130/26 |
| hell, for which he hath                 | <b>cause</b>   | to weep all his life               | 1, 131/25 |
| in spiritual pleasure. And the          | <b>cause</b>   | is why? Because we cannot          | 1, 132/25 |
| he may be and hath                      | <b>cause</b>   | to be glad because of              | 1, 133/25 |
| perilously sick and had good            | <b>cause</b>   | to remember death, when he         | 1, 146/8  |
| and that for none other                 | <b>cause</b>   | but for the continual familiarity  | 1, 147/24 |
| thou wilt consider how little           | <b>cause</b>   | thou hast to reckon thy            | 1, 150/34 |
| see that thou hast no                   | <b>cause</b>   | to look upon thy death             | 1, 151/2  |
| considerations shall leave thee little  | <b>cause</b>   | to envy the selfsame things        | 1, 160/18 |
| long, we should never see               | <b>cause</b>   | to envy any man, but               | 1, 161/18 |

|                                   |                   |  |           |
|-----------------------------------|-------------------|--|-----------|
| him with a sword. The             | <b>cause</b>      | is none other but the                  | 1, 163/10 |
| they think nay; and the           | <b>cause</b>      | is, for that we perceive               | 1, 163/32 |
| it well, ye have no               | <b>cause</b>      | to be sorry of the                     | 1, 170/20 |
| it naughtly, ye have a            | <b>cause</b>      | to be glad and reckon                  | 1, 170/22 |
| God. Which thing is the           | <b>cause</b>      | that our Saviour Christ said           | 1, 170/34 |
| in their eye. Sure the            | <b>cause</b>      | is for that they willingly             | 1, 173/9  |
| nothing with us, it would         | <b>cause</b>      | us to consider that this               | 1, 173/35 |
| either other, we see great        | <b>cause</b>      | to have it in hatred                   | 1, 175/24 |
| make us little regard the         | <b>causes</b>     | of our wrath, considering that         | 1, 165/18 |
| towards us, yet we never          | <b>cease</b>      | ourselves to make haste towards        | 1, 149/34 |
| be sure ye shall never            | <b>cease</b>      | riding till ye come at                 | 1, 150/18 |
| labour for, they would shortly    | <b>cease</b>      | their business, and would never        | 1, 173/17 |
| of everlasting life, he never     | <b>ceased</b>     | since to run about like                | 1, 142/17 |
| covetous man, because he never    | <b>ceaseth</b>    | to dote upon his goods                 | 1, 172/13 |
| bring us to damnation, never      | <b>ceasing</b>    | to minister, by subtle and             | 1, 143/3  |
| may stand for a very              | <b>certain</b>    | token that a penitent beginneth        | 1, 134/24 |
| with much more pain. For          | <b>certain</b>    | it is that the best                    | 1, 135/7  |
| putting in remembrance of a       | <b>certain</b>    | fable of Aesop; it expreseth           | 1, 159/20 |
| false opinion, since we be        | <b>certain</b>    | that death shall take away             | 1, 161/16 |
| hands. If thou knewest very       | <b>certainly</b>  | , that after all thy goods             | 1, 174/12 |
| as if he had of                   | <b>certainty</b>  | seven score years to live              | 1, 173/1  |
| been content with such a          | <b>change</b>     | , — think what it will                 | 1, 140/15 |
| deep consideration of this sudden | <b>change</b>     | so surely to come and                  | 1, 156/13 |
| envy shouldst thou not suddenly   | <b>change</b>     | into pity? Surely so is                | 1, 161/13 |
| own souls, if they had            | <b>changed</b>    | those spiritual vices of pride         | 1, 154/15 |
| wise man in the seventh           | <b>chapter</b>    | of Ecclesiasticus is such that         | 1, 128/8  |
| hast little money and much        | <b>charge</b>     | , to some such men as                  | 1, 169/8  |
| have much money and little        | <b>charge</b>     | : and they be then bound               | 1, 169/9  |
| more excusable sometimes by some  | <b>chargeable</b> | business of the party, but             | 1, 137/20 |
| coroner sitteth, the quest is     | <b>charged</b>    | , the verdict given, the felony        | 1, 180/21 |
| soul, with what a burden          | <b>chargeth</b>   | he the soul that so                    | 1, 175/34 |
| the dead heads in the             | <b>charnel</b>    | house, nor the apparation of           | 1, 139/27 |
| grace so to make good             | <b>cheer</b>      | that they fell not in                  | 1, 177/7  |
| should fall at variance for       | <b>cherry</b>     | stones, death coming, as I             | 1, 166/6  |
| no dwelling place, then, to       | <b>chide</b>      | and fight for such follies             | 1, 165/34 |
| soul is, while he striveth,       | <b>chideth</b>    | and fighteth with another, and         | 1, 165/25 |
| some playing, some singing, some  | <b>chiding</b>    | , some fighting, no man, almost        | 1, 157/16 |
| debate, variance,                 | <b>chiding</b>    | , wrath, and fighting, with readiness  | 1, 176/31 |
| said, long for first and          | <b>chiefly</b>    | the kingdom of heaven, and             | 1, 168/25 |
| sugar, and some women with        | <b>child</b>      | have such fond lust that               | 1, 132/17 |
| but she might have a              | <b>child</b>      | , so is there none old                 | 1, 144/19 |
| for the marriage of his           | <b>child</b>      | a great honourable court above         | 1, 161/1  |
| " Then shall come thy             | <b>children</b>   | and cry for their parts                | 1, 141/29 |
| they ] be the known               | <b>children</b>   | of pride, as rising of                 | 1, 153/18 |
| his wife put out, his             | <b>children</b>   | disinherited, himself cast into prison | 1, 161/8  |
| for as very trifles, as           | <b>children</b>   | should fall at variance for            | 1, 166/5  |
| albeit every man that hath        | <b>children</b>   | is bound by the law                    | 1, 167/21 |

|                                |                       |  |           |
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| labour, or have more small     | <b>children</b>       | to find than my labour                   | 1, 168/35 |
| hereafter for him or his       | <b>children</b>       | , as though God either would             | 1, 170/4  |
| living of himself and his      | <b>children</b>       | , for some such time as                  | 1, 170/6  |
| as neither himself nor his     | <b>children</b>       | shall haply live thereto. And            | 1, 170/7  |
| rehearsest that in desert, the | <b>children</b>       | of Israel, when they had                 | 1, 176/34 |
| them. Holy Job, when his       | <b>children</b>       | fell to feasting, feared so              | 1, 177/3  |
| not yet to stop the            | <b>chinks</b>         | , but set more men to                    | 1, 180/6  |
| his carrion corpse into the    | <b>choir</b>          | , and with much solemn service           | 1, 180/32 |
| not only marked of the         | <b>chosen</b>         | people of God, but also                  | 1, 139/3  |
| the mouth of our Saviour       | <b>Christ</b>         | Himself, to Whose heavenly wisdom        | 1, 128/5  |
| them all, our Saviour Jesu     | <b>Christ</b>         | . He saith that the way                  | 1, 133/29 |
| departing of our Saviour Jesu  | <b>Christ</b>         | , of Whom we nothing read                | 1, 140/28 |
| and ragious to our Saviour     | <b>Christ</b>         | , Whose joy and comfort of               | 1, 141/2  |
| on the right hand of           | <b>Christ</b>         | . And on the other side                  | 1, 142/29 |
| country, and hath been afore   | <b>Christ</b>         | was born; by which it                    | 1, 163/2  |
| yet have no trust in           | <b>Christ</b>         | ; and, which most marvel is              | 1, 166/18 |
| have none earthly trust in     | <b>Christ</b>         | ; for they be ever afraid                | 1, 167/18 |
| faith and of trust in          | <b>Christ</b>         | , we have in our hearts                  | 1, 167/31 |
| either he believeth not that   | <b>Christ</b>         | spoke these words ( and then             | 1, 168/12 |
| else, if he believe that       | <b>Christ</b>         | spoke them and yet feareth               | 1, 168/13 |
| keep them, how believeth he    | <b>Christ</b>         | or trusteth in His promise               | 1, 168/15 |
| Thou wilt haply say that       | <b>Christ</b>         | would not for any trust                  | 1, 168/16 |
| ' For the mind would           | <b>Christ</b>         | have clean discharged of all             | 1, 168/22 |
| the bosom of our Saviour       | <b>Christ</b>         | . Now if the poor man                    | 1, 169/30 |
| the cause that our Saviour     | <b>Christ</b>         | said it were as hard                     | 1, 170/34 |
| upon the young man whom        | <b>Christ</b>         | Himself counselled to sell that          | 1, 171/33 |
| them, let them hear what       | <b>Christ</b>         | saith in the gospel to                   | 1, 173/24 |
| I mean, that be full           | <b>christened</b>     | in covetousness, that have all           | 1, 171/21 |
| shall bring therewith to a     | <b>Christian</b>      | man, not only in the                     | 1, 133/14 |
| as there be. For what          | <b>Christian</b>      | man is he, that hath                     | 1, 137/31 |
| they very foolish; they seem   | <b>Christian</b>      | , and yet have no trust                  | 1, 166/18 |
| And surely where they seem     | <b>Christian</b>      | , they have none earthly trust           | 1, 167/18 |
| his body never buried in       | <b>Christian</b>      | burial. These gluttons daily kill        | 1, 180/30 |
| not only the name of           | <b>Christian</b>      | men, preferring their belly joy          | 1, 180/35 |
| the lives of their even        | <b>Christians</b>     | , disdaining other men's virtue, envying | 1, 153/29 |
| among the holy doctors of      | <b>Christ's</b>       | Church; but we will, instead             | 1, 133/27 |
| and scourged with whips for    | <b>Christ's</b>       | sake, did it grieve them                 | 1, 134/7  |
| had accounted them worthy for  | <b>Christ's</b>       | sake, not only to be                     | 1, 134/12 |
| great bounty of God and        | <b>Christ's</b>       | painful passion, restored to the         | 1, 142/16 |
| to have no trust in            | <b>Christ's</b>       | words if he fear lack                    | 1, 169/32 |
| as the holy doctor, Saint      | <b>Chrysostom</b>     | , saith, though pain be grievous         | 1, 134/16 |
| the holy doctors of Christ's   | <b>Church</b>         | ; but we will, instead of                | 1, 133/27 |
| he shall be brought to         | <b>church</b>         | . And thus inveigleth he them            | 1, 143/23 |
| in the Apocalypse unto the     | <b>Church</b>         | of Laodicea : " Thou art                 | 1, 154/18 |
| their wives' pews in the       | <b>church</b>         | . Doubt ye whether this wrath            | 1, 165/30 |
| to ruin for lack of            | <b>circumspection</b> | , which can never be without             | 1, 176/32 |
| shouldst, for a little itch,   | <b>claw</b>           | thyself suddenly deep into the           | 1, 178/19 |

|                                       |                 |                                      |           |
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| itching pleasure of sin, we           | <b>claw</b>     | ourselves suddenly to the hard       | 1, 178/22 |
| come and follow Him. He               | <b>clawed</b>   | his head and went his                | 1, 171/35 |
| a sore leg when thou                  | <b>clawest</b>  | about the brinks. And thus           | 1, 148/1  |
| thou wouldst not call thy             | <b>clawing</b>  | pleasant, though it liked thee       | 1, 178/20 |
| there is place made and               | <b>clean</b>    | purged to receive the very           | 1, 135/27 |
| the mind would Christ have            | <b>clean</b>    | discharged of all earthly care       | 1, 168/23 |
| may well daily purge and              | <b>cleanse</b>  | the sore, but they shall             | 1, 164/21 |
| that die we shall. And                | <b>clearly</b>  | know we that of this                 | 1, 157/3  |
| mind a love yet and                   | <b>cleaving</b> | to the world, keeping of             | 1, 143/7  |
| commend unto themselves under the     | <b>cloak</b>    | and shadow of some kind              | 1, 155/1  |
| stop their ears and the               | <b>clods</b>    | cover all the mouths that            | 1, 155/31 |
| fantasies in their disease, he        | <b>closeth</b>  | up his letter in this                | 1, 145/9  |
| to tend it with warm                  | <b>clothes</b>  | or else ye were not                  | 1, 146/1  |
| lapped them continually with warm     | <b>clothes</b>  | , we were not able to                | 1, 146/12 |
| swaddling and tending with warm       | <b>clothes</b>  | and daily medicines, yet can         | 1, 146/24 |
| imaginations, all that ever the       | <b>clothes</b>  | cover. And that in such              | 1, 175/12 |
| to take medicines inward to           | <b>clout</b>    | them up withal and keep              | 1, 146/17 |
| a knave in his old                    | <b>coat</b>     | ? Now thou thinkest thyself wise     | 1, 156/19 |
| he should be condemned, his           | <b>coat</b>     | armour reversed, his gilt spurs      | 1, 161/10 |
| venomous spider bringeth forth her    | <b>cobweb</b>   | , when this poisoned daughter of     | 1, 159/1  |
| Thou art neither hot nor              | <b>cold</b>     | but lukewarm, I would thou           | 1, 154/19 |
| lukewarm, I would thou were           | <b>cold</b>     | that thou mightst wax warm           | 1, 154/20 |
| have counted for sickness the         | <b>colic</b>    | and the stone and such               | 1, 147/32 |
| by leisure the dropsy, the            | <b>colic</b>    | , the stone, the strangury, the      | 1, 179/12 |
| avoid, shall be, under the            | <b>colour</b>   | of a faithful hope of                | 1, 155/8  |
| hope of His glory to                  | <b>come</b>     | , so tempereth and overmastereth the | 1, 134/3  |
| I have? " Then shall                  | <b>come</b>     | thy children and cry for             | 1, 141/28 |
| for their parts; then shall           | <b>come</b>     | thy sweet wife, and where            | 1, 141/29 |
| a long space ere we                   | <b>come</b>     | to ourselves again: insomuch that    | 1, 146/27 |
| such as be casual and                 | <b>come</b>     | and go. For that that                | 1, 147/15 |
| and such other like as                | <b>come</b>     | and go. But as for                   | 1, 147/33 |
| never cease riding till ye            | <b>come</b>     | at it. And this is                   | 1, 150/19 |
| should never know till ye             | <b>come</b>     | to the place: I trow                 | 1, 150/28 |
| troubles and vexations spiritual that | <b>come</b>     | therewith by thy ghostly enemy       | 1, 153/3  |
| soon this dreadful time shall         | <b>come</b>     | , that thou art ever sick            | 1, 153/6  |
| by which, if none other               | <b>come</b>     | , thou shalt yet in few              | 1, 153/7  |
| may be so homely to                   | <b>come</b>     | too near him, but thinketh           | 1, 156/5  |
| sudden change so surely to            | <b>come</b>     | and so shortly to come               | 1, 156/13 |
| come and so shortly to                | <b>come</b>     | , withdraw the wind that puffeth     | 1, 156/13 |
| ground, or crows above. Now           | <b>come</b>     | forth, ye proud prisoner, for        | 1, 157/24 |
| the sheriff and the cart              | <b>come</b>     | for him. Of Envy. Now                | 1, 158/13 |
| make provision for time to            | <b>come</b>     | . But then prove they more           | 1, 166/28 |
| all for their time to                 | <b>come</b>     | , thus drive they forth wretchedly   | 1, 166/33 |
| be past and none to                   | <b>come</b>     | . And then when they least           | 1, 167/1  |
| of lack in time to                    | <b>come</b>     | , have they already never so         | 1, 167/19 |
| of lack in time to                    | <b>come</b>     | , it appeareth, I say, plainly       | 1, 167/29 |
| well, I say, now ye                   | <b>come</b>     | home, lo! Methought always that      | 1, 170/28 |

|                                      |                     |                                    |           |
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| for the rich man to                  | <b>come</b>         | into heaven, as a great            | 1, 170/35 |
| love riches. " If riches             | <b>come</b>         | to you, set not your               | 1, 171/3  |
| it to poor folk, and                 | <b>come</b>         | and follow Him. He clawed          | 1, 171/35 |
| cannot see him till he               | <b>come</b>         | very near us. But these            | 1, 173/5  |
| that we shall so soon                | <b>come</b>         | to, and that of all                | 1, 173/33 |
| such other vices as commonly         | <b>come</b>         | thereon. For no man doubteth       | 1, 176/13 |
| not of the world to                  | <b>come</b>         | , but of the life present          | 1, 177/21 |
| Death. What profit and commodity     | <b>cometh</b>       | unto man's soul by the             | 1, 139/2  |
| name sickness a passion that         | <b>cometh</b>       | seldomer and, as we reckon         | 1, 147/17 |
| an ungracious graft; for it          | <b>cometh</b>       | of an ungracious stock. It         | 1, 158/30 |
| death cure them when he              | <b>cometh</b>       | . I remember me of a               | 1, 172/17 |
| cannot see him when he               | <b>cometh</b>       | so near that he putteth            | 1, 173/7  |
| bear him, but when he                | <b>cometh</b>       | out he weeneth that the            | 1, 177/11 |
| the gluttony whereof the sickness    | <b>cometh</b>       | . And if there be a                | 1, 180/18 |
| the inward spiritual pleasure and    | <b>comfort</b>      | which many of the old              | 1, 132/14 |
| this present life, very sweetness,   | <b>comfort</b>      | , pleasure, and gladness, I shall  | 1, 133/15 |
| to the flesh, so the                 | <b>comfort</b>      | and gladness that the soul         | 1, 134/1  |
| with no spiritual rejoice nor        | <b>comfort</b>      | . I will not say that              | 1, 135/5  |
| in spiritual business, find most     | <b>comfort</b>      | therein. And therefore if they     | 1, 135/9  |
| Saviour Christ, Whose joy and        | <b>comfort</b>      | of His godhead, if He              | 1, 141/3  |
| in the world that is                 | <b>coming</b>       | but also in this present           | 1, 133/15 |
| reason in going hence and            | <b>coming</b>       | hither. Now if one were            | 1, 149/5  |
| hither. Now if one were              | <b>coming</b>       | hither to this town, he            | 1, 149/6  |
| town, he were not only               | <b>coming</b>       | hither while he were entering      | 1, 149/6  |
| injury, not forethought upon but     | <b>coming</b>       | , upon us unprovided , yet shall   | 1, 161/33 |
| should see a ramping lion            | <b>coming</b>       | on them both, ready to             | 1, 165/39 |
| surely that the death is             | <b>coming</b>       | on us all and shall                | 1, 166/2  |
| variance for cherry stones, death    | <b>coming</b>       | , as I say, upon us                | 1, 166/6  |
| fear of lack in time                 | <b>coming</b>       | , either he believeth not that     | 1, 168/11 |
| twain. And surely the things         | <b>coming</b>       | of the earth for the               | 1, 168/28 |
| peradventure for many years, yearly  | <b>coming</b>       | in, of lands, offices, or          | 1, 170/1  |
| not in the vices usually             | <b>coming</b>       | of gluttony. Now to the            | 1, 177/8  |
| thy bare authority suffice to        | <b>command</b>      | silence, it were peradventure good | 1, 137/2  |
| seem to leave at thy                 | <b>commandment</b>  | . And better were it for           | 1, 137/6  |
| for the breach of one                | <b>commandment</b>  | of our own than for                | 1, 163/35 |
| then furnisheth and enforceth His    | <b>commandment</b>  | by example, saying, " Look         | 1, 168/4  |
| not to break His high                | <b>commandments</b> | , so riseth of much setting        | 1, 163/24 |
| look to have our own                 | <b>commandments</b> | better obeyed than God's, if       | 1, 164/6  |
| their spiritual vices, which they    | <b>commend</b>      | unto themselves under the cloak    | 1, 155/1  |
| to deserve their thanks and          | <b>commendation</b> | of God only, Whose praise          | 1, 155/35 |
| of Death. What profit and            | <b>commodity</b>    | cometh unto man's soul by          | 1, 139/2  |
| And so loseth he the                 | <b>commodity</b>    | of all his whole life              | 1, 170/8  |
| medicine containing only four herbs, | <b>common</b>       | and well known, that is            | 1, 129/4  |
| bodily senses and sensual wits       | <b>common</b>       | to man and brute beasts            | 1, 132/6  |
| go. For that that is                 | <b>common</b>       | to all men, and never              | 1, 147/15 |
| which it appeareth by a              | <b>common</b>       | consent that a man's own           | 1, 163/3  |
| it well appeareth by the             | <b>common</b>       | confession of the world, expressed | 1, 163/17 |



|                                     |                      |                                     |           |
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| the sun, and it is                  | <b>common</b>        | among men: a man unto               | 1, 167/9  |
| Sloth is a sin so                   | <b>common</b>        | , and no notable act therein        | 1, 181/32 |
| at hand? For folk fare              | <b>commonly</b>      | as he doth that goeth               | 1, 129/14 |
| is in that case is                  | <b>commonly</b>      | mad ), so he that by                | 1, 131/35 |
| is never idle but occupied          | <b>commonly</b>      | either with good or evil            | 1, 136/5  |
| feltest yet little pain. For        | <b>commonly</b>      | when we be sick then                | 1, 144/34 |
| yet since the worst most            | <b>commonly</b>      | envieth the better, and the         | 1, 158/25 |
| it is so that men                   | <b>commonly</b>      | envy their betters, the remembrance | 1, 160/26 |
| is so stricken, forasmuch as        | <b>commonly</b>      | they take themselves for so         | 1, 163/12 |
| so far forth that men               | <b>commonly</b>      | say it were better fill             | 1, 175/4  |
| by such other vices as              | <b>commonly</b>      | come thereon. For no man            | 1, 176/13 |
| keep thy tongue. Whensoever the     | <b>communication</b> | is naught and ungodly, it           | 1, 136/27 |
| of twain. But if the                | <b>communication</b> | be good, then is it                 | 1, 137/8  |
| manner of wandering mind in         | <b>company</b>       | may percase be the more             | 1, 137/19 |
| none earthly creature can be        | <b>comparable</b>    | ) yet this only text written        | 1, 128/7  |
| best of their words and             | <b>compare</b>       | it with these words of              | 1, 128/13 |
| grief, till the gorbelly be         | <b>compelled</b>     | to cast up all again                | 1, 179/1  |
| living, all that can I              | <b>compendiously</b> | give to myself and thee             | 1, 145/12 |
| and yet is ever whining,            | <b>complaining</b>   | , mourning, for care and fear       | 1, 170/3  |
| of the diversity of divers          | <b>complexions</b>   | . This medicine serveth every man   | 1, 129/9  |
| any praise to himself, to           | <b>conceive</b>      | a delight and pleasure in           | 1, 135/21 |
| by the beholding whereof they       | <b>conceive</b>      | sometimes despair of salvation and  | 1, 143/35 |
| griefs, and despites, whereby they  | <b>conceive</b>      | any displeasure at heart, lest      | 1, 162/27 |
| what joy and pleasure they          | <b>conceived</b>     | in their soul. The holy             | 1, 134/10 |
| so grisly as the deep               | <b>conceived</b>     | fantasy of death in his             | 1, 139/28 |
| that of his pestilent envy          | <b>conceived</b>     | from the beginning of man's         | 1, 142/8  |
| and gladness that the soul          | <b>conceiveth</b>    | thereof, rising into the love       | 1, 134/1  |
| consumption shall we die in         | <b>conclusion</b>    | , for all the medicines that        | 1, 146/20 |
| as we may, and in                   | <b>conclusion</b>    | undoubtedly to die of the           | 1, 148/6  |
| there by favour, or after           | <b>condemnation</b>  | some hope of pardon. But            | 1, 156/33 |
| If there were two, both             | <b>condemned</b>     | to death, both carried out          | 1, 150/5  |
| sure that we be already             | <b>condemned</b>     | to death, some one, some            | 1, 157/1  |
| Whose high sentence we be           | <b>condemned</b>     | to die, would not of                | 1, 157/5  |
| no remedy, therefore , but as       | <b>condemned</b>     | folk and remediless in this         | 1, 157/11 |
| a prison, yourself a prisoner       | <b>condemned</b>     | to death, from which ye             | 1, 158/1  |
| question, and he should be          | <b>condemned</b>     | , his coat armour reversed, his     | 1, 161/10 |
| more earnest image of our           | <b>condition</b>     | , and that not a feigned            | 1, 156/24 |
| selfsame thing doubled. When this   | <b>condition</b>     | was offered, then began there       | 1, 159/29 |
| he hath kept them from              | <b>confession</b>    | , these folk at their end           | 1, 143/29 |
| well appeareth by the common        | <b>confession</b>    | of the world, expressed and         | 1, 163/17 |
| better. We see this point           | <b>confirmed</b>     | by all the laws made                | 1, 162/23 |
| reckon, against nature, whereas the | <b>conflict</b>      | of the divers qualified elements    | 1, 147/19 |
| thee a penny the more )             | <b>conform</b>       | thyselt to His ordinance. For       | 1, 169/20 |
| physician doth but guess and        | <b>conjecture</b>    | that his receipt shall do           | 1, 129/10 |
| could tell the tale. Some           | <b>conjecture</b>    | and token of this point             | 1, 140/27 |
| a grudge and grief of               | <b>conscience</b>    | that it maketh the stomach          | 1, 131/7  |
| painful twitches of our own         | <b>conscience</b>    | that the fear of hell               | 1, 141/10 |

|                                  |                       |   |           |
|----------------------------------|-----------------------|---|-----------|
| sight look upon their own        | <b>conscience</b>     | . As for all other kinds                  | 1, 155/16 |
| it appeareth by a common         | <b>consent</b>        | that a man's own estimation               | 1, 163/3  |
| thereof ensue that we shall      | <b>consequently</b>   | do good; and thereof must                 | 1, 137/25 |
| which every part laboureth to    | <b>conserve</b>       | and keep his own nature                   | 1, 179/26 |
| of holy Writ. Let us             | <b>consider</b>       | the fruit and profit of                   | 1, 128/14 |
| death alone, if a man            | <b>consider</b>       | it and advise it well                     | 1, 129/30 |
| thing that letteth us to         | <b>consider</b>       | death in his kind, and                    | 1, 144/9  |
| Now then I pray thee             | <b>consider</b>       | me that all our bodies                    | 1, 146/10 |
| to live one winter week.         | <b>Consider</b>       | that our bodies have so                   | 1, 146/13 |
| other sickness came at us.       | <b>Consider</b>       | also that all our swaddling               | 1, 146/23 |
| we have therewith. But now       | <b>consider</b>       | , if it were so that                      | 1, 147/26 |
| other. So that, if you           | <b>consider</b>       | this well, thou mayest look               | 1, 148/8  |
| And therefore if thou wilt       | <b>consider</b>       | how little cause thou hast                | 1, 150/34 |
| heaven. But yet if they          | <b>consider</b>       | the labour and solicitation of            | 1, 155/4  |
| the more folly, if we            | <b>consider</b>       | that we be but going                      | 1, 165/32 |
| For undoubtedly, if they would   | <b>consider</b>       | deeply how soon they may                  | 1, 173/16 |
| it would cause us to             | <b>consider</b>       | that this covetous gathering and          | 1, 173/35 |
| Gluttony. Now have we to         | <b>consider</b>       | how this part of our                      | 1, 174/26 |
| But yet if we would              | <b>consider</b>       | our sin well, with the                    | 1, 178/14 |
| the abridging whereof, let us    | <b>consider</b>       | it but in the selfsame                    | 1, 178/26 |
| gluttons well and effectually to | <b>consider</b>       | that, as Saint Paul saith                 | 1, 181/7  |
| it is necessary that we          | <b>consider</b>       | well the weight. Which if                 | 1, 182/11 |
| if, to the remembrance and       | <b>consideration</b>  | of death, a man should                    | 1, 129/33 |
| last things, and the deep        | <b>consideration</b>  | thereof, is the thing that                | 1, 138/21 |
| I say, the remembrance and       | <b>consideration</b>  | of this perilous point and                | 1, 155/11 |
| may there, by the same           | <b>consideration</b>  | , be cured the pride of                   | 1, 155/21 |
| not, ween ye, the deep           | <b>consideration</b>  | of this sudden change so                  | 1, 156/12 |
| And therefore , look what manner | <b>consideration</b>  | , in the remembrance of death             | 1, 160/9  |
| sore of pride, the selfsame      | <b>considerations</b> | be the next remedies against              | 1, 160/11 |
| had it. Then, if such            | <b>considerations</b> | of death as we have                       | 1, 160/14 |
| needs follow that the selfsame   | <b>considerations</b> | shall leave thee little cause             | 1, 160/18 |
| of wrath the self same           | <b>considerations</b> | in the remembrance of death               | 1, 165/5  |
| blow them up. Whereas these      | <b>considerations</b> | much ought to move any                    | 1, 181/21 |
| of death, in this fashion        | <b>considered</b>     | in his kind, will work                    | 1, 153/11 |
| from pride, and yet well         | <b>considered</b>     | to the uttermost it would                 | 1, 153/16 |
| if they well and advisedly       | <b>considered</b>     | , they would, I ween, turn                | 1, 155/33 |
| royalty if it be well            | <b>considered</b>     | ? Ye build the Tower of                   | 1, 157/27 |
| It is also to be                 | <b>considered</b>     | that since it is so                       | 1, 160/26 |
| is it that if we                 | <b>considered</b>     | everything aright and esteemed it         | 1, 161/14 |
| the more ashamed, if he          | <b>considered</b>     | in how much peril and                     | 1, 165/23 |
| hands , the laws, I say,         | <b>considereth</b>    | , pondereth, and punisheth the trespasses | 1, 162/30 |
| as a thing far off,              | <b>considering</b>    | that although he made no                  | 1, 149/33 |
| not laugh at his folly,          | <b>considering</b>    | that thou art very sure                   | 1, 156/17 |
| the causes of our wrath,         | <b>considering</b>    | that all the while we                     | 1, 165/18 |
| moisture of the body and         | <b>consumeth</b>      | the good blood, so discoloureth           | 1, 158/19 |
| of our own nature continually    | <b>consuming</b>      | us within? For as for                     | 1, 147/12 |
| sickness and such a continual    | <b>consumption</b>    | in themselves that the strongest          | 1, 146/14 |

|                                   |                      |                                      |           |
|-----------------------------------|----------------------|--------------------------------------|-----------|
| daily lose by our inward          | <b>consumption</b>   | ? And of that consumption shall      | 1, 146/20 |
| inward consumption? And of that   | <b>consumption</b>   | shall we die in conclusion           | 1, 146/20 |
| sore torment and a very           | <b>consumption</b>   | . For surely envy is such            | 1, 158/17 |
| dainty stomached that going where | <b>contagion</b>     | is he would grudge to                | 1, 129/25 |
| Ecclesiasticus is such that it    | <b>containeth</b>    | more fruitful advice and counsel     | 1, 128/9  |
| is first a short medicine         | <b>containing</b>    | only four herbs, common and          | 1, 129/3  |
| imagination but a very true       | <b>contemplation</b> | , thou shalt behold him and          | 1, 151/5  |
| with an hope of heaven,           | <b>contempt</b>      | of the world, and longing            | 1, 135/23 |
| shall there of such humility,     | <b>contempt</b>      | and abjection of ourselves shortly   | 1, 164/34 |
| stones hold themselves as well    | <b>content</b>       | and satisfied with a beryl           | 1, 130/28 |
| the better, as a sow              | <b>content</b>       | with draff, dirt and mire            | 1, 131/10 |
| to the purpose. I am              | <b>content</b>       | ye so think. But what                | 1, 131/16 |
| thee then seemed, have been       | <b>content</b>       | with such a change , —               | 1, 140/15 |
| in this world they be             | <b>content</b>       | to take the vain praise              | 1, 155/27 |
| the assuaging whereof, the law    | <b>contenteth</b>    | him with the larger punishment       | 1, 163/6  |
| may suffer to hear of             | <b>continence</b>    | , and abhorreth almost the other     | 1, 172/11 |
| a sickness and such a             | <b>continual</b>     | consumption in themselves that the   | 1, 146/14 |
| other cause but for the           | <b>continual</b>     | familiarity that we have therewith   | 1, 147/25 |
| as an incurable canker, with      | <b>continual</b>     | swaddling and plastering botched up  | 1, 148/4  |
| beginning to our ending, one      | <b>continual</b>     | dying: so that wake we               | 1, 149/29 |
| that except we lapped them        | <b>continually</b>   | with warm clothes, we were           | 1, 146/12 |
| sickness of our own nature        | <b>continually</b>   | consuming us within? For as          | 1, 147/12 |
| elements tempered in our body,    | <b>continually</b>   | labouring each to vanquish other     | 1, 147/20 |
| that fed it, -- which             | <b>continually</b>   | resorting from the fountain to       | 1, 164/20 |
| be as sore against the            | <b>continuance</b>   | of our nature and as                 | 1, 147/21 |
| of sickness be sure to            | <b>continue</b>      | his life one hundred years           | 1, 128/20 |
| not able to endure and            | <b>continue</b>      | ten days together, were it           | 1, 146/15 |
| bear in reasoning to be           | <b>contraried</b>    | , but they fret and fume             | 1, 162/6  |
| goods, but also of their          | <b>contumelies</b>   | , griefs, and despites, whereby they | 1, 162/26 |
| not more wroth with one           | <b>contumelious</b>  | or despiteful word spoken against    | 1, 164/2  |
| eye is not only the               | <b>cook</b>          | and the tapster, to bring            | 1, 175/3  |
| thy nose sharpening, thy legs     | <b>cooling</b>       | , thy fingers fumbling, thy breath   | 1, 140/5  |
| weeds, can bring forth no         | <b>corn</b>          | till they be weeded out              | 1, 132/28 |
| no place for the good             | <b>corn</b>          | of spiritual pleasure as long        | 1, 132/30 |
| we can creep into no              | <b>corner</b>        | out of his sight. For                | 1, 157/8  |
| in divers wise in some            | <b>corner</b>        | of the same prison, and              | 1, 157/22 |
| Tower of Babylon in a             | <b>corner</b>        | of the prison, and be                | 1, 157/28 |
| much speech made thereof, the     | <b>coroner</b>       | sitteth, the quest is charged        | 1, 180/20 |
| body, like ravens about thy       | <b>corpse</b>        | , now almost carrion, crying to      | 1, 141/27 |
| borne to bed as a                 | <b>corpse</b>        | were borne in bier? And              | 1, 177/13 |
| his goods forfeited and his       | <b>corpse</b>        | cast out on a dunghill               | 1, 180/29 |
| fault, but carrieth his carrion   | <b>corpse</b>        | into the choir, and with             | 1, 180/32 |
| it, and the body sore             | <b>corrupt</b>       | within ere he feel the               | 1, 145/23 |
| the mire. And if the              | <b>corruptible</b>   | body be ( as the wise                | 1, 175/32 |
| perceive for bitter, for the      | <b>corruption</b>    | of our custom whereby sour           | 1, 178/13 |
| and therein writeth sometimes a   | <b>costly</b>        | receipt of many strange herbs        | 1, 128/29 |
| no strange thing therein, nothing | <b>costly</b>        | to buy, nothing far to               | 1, 128/33 |

|                                     |                      |  |           |
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| death drawing on. If thou           | <b>couldst</b>       | now call to thy remembrance            | 1, 140/8  |
| in an interlude. And also           | <b>couldst</b>       | thou envy a perpetual sick             | 1, 160/22 |
| and one of the Privy                | <b>Council</b>       | of King Henry VIII, and                | 1, 127/9  |
| containeth more fruitful advice and | <b>counsel</b>       | to the forming and framing             | 1, 128/9  |
| holy father showeth by this         | <b>counsel</b>       | , not only that a man                  | 1, 133/23 |
| so art thou by this                 | <b>counsel</b>       | advised ), thou seest, I say           | 1, 139/32 |
| he, " all the good                  | <b>counsel</b>       | and precepts that all the              | 1, 145/10 |
| work to make any good               | <b>counsel</b>       | sink into the heart. Wilt              | 1, 171/32 |
| good time to give them              | <b>counsel</b>       | . As for the glutton, [                | 1, 172/8  |
| health. But when we be              | <b>counseled</b>     | to live temperately, and forbear       | 1, 179/33 |
| young man whom Christ Himself       | <b>counselled</b>    | to sell that he had                    | 1, 171/34 |
| surely, but they would have         | <b>counted</b>       | for sickness the colic and             | 1, 147/32 |
| never so meek and humble            | <b>countenance</b>   | , they have much pride in              | 1, 170/32 |
| true pleasure, but a false          | <b>counterfeit</b>   | image of pleasure. And the             | 1, 130/25 |
| not to look upon the                | <b>counterfeit</b>   | , be it never so well                  | 1, 130/33 |
| a beryl or crystal well             | <b>counterfeited</b> | , as with a right natural              | 1, 130/29 |
| roots, fetched out of far           | <b>countries</b>     | , long-lain drugs, all the strength    | 1, 128/30 |
| were so that one whole              | <b>country</b>       | were born all lepers, which            | 1, 147/26 |
| painful, or all an whole            | <b>country</b>       | born with the falling sickness         | 1, 147/28 |
| shown him of all the                | <b>country</b>       | about resorting to him, while          | 1, 161/3  |
| the laws almost in every            | <b>country</b>       | , and hath been afore Christ           | 1, 163/2  |
| the soul, when they by              | <b>course</b>        | of nature must needs depart            | 1, 139/9  |
| no part left in right               | <b>course</b>        | and frame. And besides the             | 1, 179/9  |
| to them, albeit that by             | <b>course</b>        | of nature it might seem                | 1, 181/25 |
| his child a great honourable        | <b>court</b>         | above other times; if thou             | 1, 161/2  |
| be taken the morrow, his            | <b>court</b>         | all broken up, his goods               | 1, 161/7  |
| offered, then began there some      | <b>courtesy</b>      | between the envious and covetous       | 1, 159/30 |
| their ears and the clods            | <b>cover</b>         | all the mouths that praise             | 1, 155/31 |
| all that ever the clothes           | <b>cover</b>         | . And that in such excellent           | 1, 175/12 |
| any man doth else, that             | <b>covereth</b>      | his purpose with the pretext           | 1, 154/7  |
| wear away the web that              | <b>covereth</b>      | the eyes of their souls                | 1, 155/14 |
| the one envious, the other          | <b>covetous</b>      | , showed himself willing to give       | 1, 159/25 |
| courtesy between the envious and    | <b>covetous</b>      | , whether of them should ask           | 1, 159/31 |
| for that would not the              | <b>covetous</b>      | be brought unto for nothing            | 1, 159/32 |
| lost one eye, and the               | <b>covetous</b>      | lost both. Lo, such is                 | 1, 160/4  |
| than they be indeed. For            | <b>covetous</b>      | men seem humble, and yet               | 1, 166/16 |
| hard at another. But these          | <b>covetous</b>      | niggards, while they pass on           | 1, 166/31 |
| what faith hath then the            | <b>covetous</b>      | wretch, that hath enough for           | 1, 169/33 |
| folly, but of the blind             | <b>covetous</b>      | affection that he had to               | 1, 170/16 |
| lo! Methought always that ye        | <b>covetous</b>      | niggards, how lowly soever ye          | 1, 170/29 |
| heart in heaven. But these          | <b>covetous</b>      | folk that set their hearts             | 1, 171/18 |
| other by himself. But the           | <b>covetous</b>      | man, because he never ceaseth          | 1, 172/12 |
| the gospel to the rich              | <b>covetous</b>      | gatherer that thought to make          | 1, 173/25 |
| us to consider that this            | <b>covetous</b>      | gathering and niggardous keeping, with | 1, 173/35 |
| ye would have kept it               | <b>covetously</b>    | or spent it naughtly, ye               | 1, 170/22 |
| is to wit, envy and                 | <b>covetousness</b>  | . Aesop, therefore , as I think        | 1, 159/23 |
| cankered root of pride. Of          | <b>Covetousness</b>  | . Let us now somewhat see              | 1, 166/12 |

|                                     |                     |                                      |           |
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| do to the cure of                   | <b>covetousness</b> | , which is a sickness wherein        | 1, 166/14 |
| that be full christened in          | <b>covetousness</b> | , that have all the properties       | 1, 171/21 |
| against this blind folly of         | <b>covetousness</b> | . For surely it is an                | 1, 171/31 |
| let. And no marvel though           | <b>covetousness</b> | be hard to heal. For                 | 1, 172/7  |
| folly and shake off their           | <b>covetousness</b> | . For undoubtedly, if they would     | 1, 173/15 |
| we would in time cast               | <b>covetousness</b> | out of our heads, and                | 1, 174/8  |
| wit, pride, envy, wrath, gluttony,  | <b>covetousness</b> | , and lechery, the other part        | 1, 182/17 |
| such laugh at their own             | <b>craft</b>        | , when they have, as they            | 1, 131/19 |
| life before, and that subtlet       | <b>craft</b>        | and most venomous dart and           | 1, 155/7  |
| so well handled, never so           | <b>craftily</b>     | polished. And trust it well          | 1, 130/34 |
| down and avoid that we              | <b>cram</b>         | in too much. And in                  | 1, 180/3  |
| in by the pottle and                | <b>cram</b>         | in the flesh by the                  | 1, 181/12 |
| the strangury, the gout, the        | <b>cramp</b>        | , the palsy, the pox, the            | 1, 179/12 |
| from the beginning of man's         | <b>creation</b>     | , by which he lay in                 | 1, 142/9  |
| the wit of none earthly             | <b>creature</b>     | can be comparable ) yet this         | 1, 128/7  |
| what intolerable torment, the silly | <b>creature</b>     | feebleth in the dissolution and      | 1, 140/24 |
| of God, and every other             | <b>creature</b>     | in order for His sake                | 1, 165/1  |
| a natural man and reasonable        | <b>creature</b>     | . For whereas nature and reason      | 1, 181/2  |
| of their foul delight, and          | <b>credible</b>     | is it that the inward                | 1, 132/13 |
| every place that we can             | <b>creep</b>        | into no corner out of                | 1, 157/8  |
| some wretch that scant can          | <b>creep</b>        | for age, his head hanging            | 1, 172/30 |
| nothing read that ever He           | <b>cried</b>        | for any pain, neither for            | 1, 140/29 |
| body, at that point He              | <b>cried</b>        | loud once or twice to                | 1, 140/34 |
| day all their posterity go          | <b>crooked</b>      | thereof. And therefore ever since    | 1, 159/8  |
| they would both abate the           | <b>crooked</b>      | branch of wrath and pull             | 1, 166/10 |
| his bosom, and his body             | <b>crooked</b>      | , walk pit pat upon a                | 1, 172/31 |
| him, while they kneel and           | <b>crouch</b>       | to him and at every                  | 1, 161/4  |
| men their meat by a                 | <b>crow</b>         | ), or else His pleasure is           | 1, 169/16 |
| eat him under ground, or            | <b>crows</b>        | above. Now come forth, ye            | 1, 157/24 |
| to keep, that death, the            | <b>cruel</b>        | thief, should not find it            | 1, 174/23 |
| point, with a great loud            | <b>cry</b>          | He gave up the ghost                 | 1, 141/1  |
| shall come thy children and         | <b>cry</b>          | for their parts; then shall          | 1, 141/29 |
| thy corpse, now almost carrion,     | <b>crying</b>       | to thee on every side                | 1, 141/27 |
| satisfied with a beryl or           | <b>crystal</b>      | well counterfeited, as with a        | 1, 130/29 |
| enemy the devil, the unrestful      | <b>cumbrance</b>    | of thy fleshly friends, the          | 1, 153/4  |
| have walked in hard and             | <b>cumbrous</b>     | ways ": and the wise                 | 1, 178/6  |
| of beauty, strength, wit, or        | <b>cunning</b>      | , methinketh that the remembrance of | 1, 155/18 |
| saith ) more dead of the            | <b>cup</b>          | and the kitchen, than of             | 1, 180/25 |
| is but a sickness never             | <b>curable</b>      | , but as an incurable canker         | 1, 148/4  |
| persevere therein without care or   | <b>cure</b>         | of the better, as a                  | 1, 131/10 |
| the remembrance of death, may       | <b>cure</b>         | us of the fierce ragious             | 1, 161/26 |
| medicine may do to the              | <b>cure</b>         | of covetousness, which is a          | 1, 166/14 |
| getting of heaven requireth care,   | <b>cure</b>         | and ardent desire of the             | 1, 168/30 |
| is an hard sore to                  | <b>cure</b>         | : it is so mad that                  | 1, 171/31 |
| his lap. Scantly can death          | <b>cure</b>         | them when he cometh. I               | 1, 172/17 |
| may be applied to the               | <b>cure</b>         | and help of gluttony, which          | 1, 174/27 |
| by the same consideration, be       | <b>cured</b>        | the pride of these foolish           | 1, 155/21 |

|                                     |                  |  |           |
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| drink self. So spreadeth this       | <b>cursed</b>    | root of pride his branches             | 1, 153/22 |
| stand us in against this            | <b>cursed</b>    | sin of pride. And surely               | 1, 154/33 |
| appetite of this it of              | <b>cursed</b>    | envy, ready to run into                | 1, 160/5  |
| own ruin, is but a                  | <b>cursed</b>    | branch rising and springing out        | 1, 164/13 |
| wrath springeth out of the          | <b>cursed</b>    | root of pride and setting              | 1, 164/28 |
| notwithstanding, such is our blind  | <b>custom</b>    | that we persevere therein without      | 1, 131/9  |
| he that by a mischievous            | <b>custom</b>    | of sin perceiveth no fault             | 1, 132/1  |
| sickness of sin and filthy          | <b>custom</b>    | of fleshly lust, find so               | 1, 132/22 |
| sickness, that is but a             | <b>custom</b>    | of calling, by which we                | 1, 147/13 |
| have so turned an evil              | <b>custom</b>    | into nature that they seem             | 1, 161/34 |
| for the corruption of our           | <b>custom</b>    | whereby sour seemeth us sweet          | 1, 178/13 |
| stroke of a staff, a                | <b>cut</b>       | of a knife, the flesh                  | 1, 140/20 |
| the root remaineth, while we        | <b>cut</b>       | off the branches, we let               | 1, 164/25 |
| once cast at Newgate, that          | <b>cut</b>       | a purse at the bar                     | 1, 172/18 |
| age, as it passeth by,              | <b>cutteth</b>   | his own length out of                  | 1, 149/25 |
| believe, we know it by              | <b>daily</b>     | proof and experience? I say            | 1, 137/34 |
| to it; and though we                | <b>daily</b>     | see men die, and thereby               | 1, 138/9  |
| us warning of that we               | <b>daily</b>     | lose by our inward consumption         | 1, 146/19 |
| tending with warm clothes and       | <b>daily</b>     | medicines, yet can our bodies          | 1, 146/24 |
| the place, men may well             | <b>daily</b>     | purge and cleanse the sore             | 1, 164/21 |
| And surely so falleth it            | <b>daily</b>     | , that the eye is not                  | 1, 175/2  |
| now, that so much harm              | <b>daily</b>     | growth thereof new, not to             | 1, 175/22 |
| and frame. And besides the          | <b>daily</b>     | dulness and grief that the             | 1, 179/10 |
| in Christian burial. These gluttons | <b>daily</b>     | kill themselves with their own         | 1, 180/31 |
| then desire we no delicate          | <b>dainties</b>  | ; and as for Lady Lechery              | 1, 145/2  |
| if a man be so                      | <b>dainty</b>    | stomached that going where contagion   | 1, 129/24 |
| death arresteth him, have his       | <b>dainty</b>    | body turned into stinking carrion      | 1, 156/9  |
| were good, which be undoubtedly     | <b>damnable</b>  | , but for that like as                 | 1, 154/17 |
| grievous increase of his own        | <b>damnation</b> | , to deprive us of paradise            | 1, 142/13 |
| endeavour to bring us to            | <b>damnation</b> | , never ceasing to minister, by        | 1, 143/2  |
| that is but a prisoner              | <b>damned</b>    | to death, a man that                   | 1, 160/23 |
| he is, a poor prisoner              | <b>damned</b>    | to death; or so very                   | 1, 165/11 |
| by the beholding of the             | <b>Dance</b>     | of Death pictured in Paul's            | 1, 139/22 |
| And therefore , though He sent      | <b>Daniel</b>    | meat enough by Habakkuk the            | 1, 169/24 |
| labour is lost, but I               | <b>dare</b>      | be bold to say that                    | 1, 135/6  |
| heartily they rejoyce where they    | <b>dare</b>      | speak and call their betters           | 1, 166/23 |
| in the hope of heaven               | <b>darkened</b>  | and in manner overwhelmed the          | 1, 132/15 |
| the sweetness thereof many times    | <b>darkeneth</b> | and diminisheth the feeling of         | 1, 132/9  |
| in the end is hell                  | <b>darkness</b>  | and pains. " But to                    | 1, 178/8  |
| subtlest craft and most venomous    | <b>dart</b>      | and the most for them                  | 1, 155/7  |
| avoiding of all the trains,         | <b>darts</b>     | , sleights, enticings, and assaults of | 1, 138/32 |
| It is the first begotten            | <b>daughter</b>  | of pride, begotten in bastardy         | 1, 158/31 |
| devil had brought out his           | <b>daughter</b>  | , pride, without wife, of his          | 1, 158/33 |
| her cobweb, when this poisoned      | <b>daughter</b>  | of his had helped him                  | 1, 159/2  |
| anon took his own unhappy           | <b>daughter</b>  | to wife, and upon pride                | 1, 159/4  |
| as Saint Austin saith, the          | <b>daughter</b>  | of pride, in so far                    | 1, 160/7  |
| mother and thou destroyest the      | <b>daughter</b>  | . And therefore , look what manner     | 1, 160/9  |

|                                     |                  |                                  |           |
|-------------------------------------|------------------|----------------------------------|-----------|
| For wrath is undoubtedly another    | <b>daughter</b>  | of pride. For albeit that        | 1, 161/28 |
| and lechery be the very             | <b>daughters</b> | of gluttony. And then needs      | 1, 176/14 |
| that bringeth forth two such        | <b>daughters</b> | , of which either one killeth    | 1, 176/16 |
| his sight. For as holy              | <b>David</b>     | saith to this gaoler, "          | 1, 157/9  |
| fain once or twice a                | <b>day</b>       | to swaddle and plaster his       | 1, 145/32 |
| ye must be fain all                 | <b>day</b>       | to tend it with warm             | 1, 145/36 |
| an hour or two every                | <b>day</b>       | , wouldst thou not say that      | 1, 146/7  |
| death, when he lieth every          | <b>day</b>       | in such case as though           | 1, 146/9  |
| that once or twice a                | <b>day</b>       | we be fain to take               | 1, 146/16 |
| own folly that unto this            | <b>day</b>       | all their posterity go crooked   | 1, 159/8  |
| and specially at some special       | <b>day</b>       | in which he keepeth for          | 1, 160/36 |
| Jews double manna, weekly, the      | <b>day</b>       | before the sabbath day, to       | 1, 168/20 |
| the day before the sabbath          | <b>day</b>       | , to be provided for before      | 1, 168/20 |
| suffice to feed for one             | <b>day</b>       | ? Shall I not then care          | 1, 169/1  |
| that hath enough for this           | <b>day</b>       | , for tomorrow, for this week    | 1, 169/34 |
| must needs accelerate this dreadful | <b>day</b>       | , and draw it shortly to         | 1, 181/24 |
| four times in all their             | <b>days</b>      | . If men would vouchsafe to      | 1, 130/12 |
| and tormented thee in thy           | <b>days</b>      | , as every man hath felt         | 1, 140/10 |
| be dead in their own                | <b>days</b>      | younger than themselves, but who | 1, 144/22 |
| to endure and continue ten          | <b>days</b>      | together, were it not that       | 1, 146/15 |
| else should in so few               | <b>days</b>      | follow, by the inward sickness   | 1, 147/11 |
| God knoweth within how few          | <b>days</b>      | , when death arresteth him, have | 1, 156/8  |
| than my labour of three             | <b>days</b>      | will suffice to feed for         | 1, 168/35 |
| their drunken head, when the        | <b>dazing</b>    | of death shall keep all          | 1, 181/17 |
| the loathly figure of our           | <b>dead</b>      | bony bodies, bitten away the     | 1, 139/25 |
| the sight of all the                | <b>dead</b>      | heads in the charnel house       | 1, 139/27 |
| look not how many be                | <b>dead</b>      | in their own days younger        | 1, 144/22 |
| there lie speechless as a           | <b>dead</b>      | stock an hour or two             | 1, 146/6  |
| case as though he were              | <b>dead</b>      | already? Now then I pray         | 1, 146/9  |
| sleep, and there lie like           | <b>dead</b>      | stocks by a long space           | 1, 146/27 |
| he is either alive or               | <b>dead</b>      | . Then will there no man         | 1, 148/22 |
| life nor when we be                 | <b>dead</b>      | already, needs must it follow    | 1, 148/26 |
| to die and to be                    | <b>dead</b>      | . Truth it is that we            | 1, 148/28 |
| is that we be never                 | <b>dead</b>      | while we live; and it            | 1, 148/29 |
| in which he is fully                | <b>dead</b>      | . Now if this be thus            | 1, 149/22 |
| the gaoler, when ye be              | <b>dead</b>      | , setteth a strange prisoner in  | 1, 157/30 |
| of living when he is                | <b>dead</b>      | . Now if he hap to               | 1, 170/9  |
| prison but in a grave,              | <b>dead</b>      | in manner already, for any       | 1, 176/9  |
| found ( as Solomon saith ) more     | <b>dead</b>      | of the cup and the               | 1, 180/25 |
| and be preserved from the           | <b>deadly</b>    | life of everlasting pain. The    | 1, 128/26 |
| shall pass and exceed the           | <b>deadly</b>    | pains of our body. Other         | 1, 141/12 |
| than Him? And therefore this        | <b>deadly</b>    | sore of wrath, of which          | 1, 164/8  |
| soul, no man doubteth how           | <b>deadly</b>    | it is. For since the             | 1, 175/28 |
| needs must it be a                  | <b>deadly</b>    | enemy to the soul, that          | 1, 176/15 |
| intent that we do not               | <b>deadly</b>    | deceive ourself, it is necessary | 1, 182/10 |
| and acknowledgeth for a great       | <b>deal</b>      | his better. We see this          | 1, 162/22 |
| we see men die some                 | <b>dear</b>      | year by famine, we thereof       | 1, 180/13 |

|                                   |              |                                    |           |
|-----------------------------------|--------------|------------------------------------|-----------|
| health may long keep from         | <b>death</b> | ( for die we must in               | 1, 128/23 |
| known, that is to wit,            | <b>death</b> | , doom, pain, and joy. This        | 1, 129/4  |
| biddeth thee not take neither     | <b>death</b> | , nor doom, nor pain, but          | 1, 129/22 |
| that the bare remembrance of      | <b>death</b> | alone, if a man consider           | 1, 129/30 |
| of                                | <b>death</b> | , a man should add and             | 1, 129/33 |
| first, that is to say,            | <b>death</b> | , we need no faith to              | 1, 137/33 |
| die, and thereby know the         | <b>death</b> | , yet ourselves never felt it      | 1, 138/10 |
| own flesh. The Remembrance of     | <b>Death</b> | . What profit and commodity cometh | 1, 139/1  |
| soul by the meditation of         | <b>death</b> | is not only marked of              | 1, 139/3  |
| the meditation or exercise of     | <b>death</b> | . For like as death maketh         | 1, 139/7  |
| of death. For like as             | <b>death</b> | maketh a severance of the          | 1, 139/8  |
| than may the remembrance of       | <b>death</b> | , — if we do not                   | 1, 139/16 |
| only hear this word ‘             | <b>death</b> | ,’ but also let sink               | 1, 139/19 |
| beholding of the Dance of         | <b>Death</b> | pictured in Paul’s, as we          | 1, 139/22 |
| the deep conceived fantasy of     | <b>death</b> | in his nature, by the              | 1, 139/29 |
| if thou fantasy thine own         | <b>death</b> | , for so art thou by               | 1, 139/32 |
| if thou die no worse              | <b>death</b> | , yet at the leastwise lying       | 1, 140/1  |
| thy life vanishing, and thy       | <b>death</b> | drawing on. If thou couldst        | 1, 140/7  |
| the ghost. Now if that            | <b>death</b> | was so painful and ragious         | 1, 141/2  |
| — what intolerable torment will   | <b>death</b> | be then to us miserable            | 1, 141/7  |
| life walketh awayward, while our  | <b>death</b> | draweth toward, while the devil    | 1, 141/21 |
| from him that draweth towards     | <b>death</b> | . For since that of his            | 1, 142/8  |
| subjection not only of temporal   | <b>death</b> | but also of his eternal            | 1, 142/15 |
| then he can after his             | <b>death</b> | never get him again. Well          | 1, 142/23 |
| at the time of his                | <b>death</b> | . For so lost he suddenly          | 1, 142/28 |
| at the time of his                | <b>death</b> | , he is sure to keep               | 1, 142/31 |
| he, when we draw to               | <b>death</b> | , doth his uttermost endeavour to  | 1, 143/1  |
| and departed with heavy desperate | <b>death</b> | . Now death being such as          | 1, 144/4  |
| with heavy desperate death. Now   | <b>death</b> | being such as I have               | 1, 144/4  |
| that letteth us to consider       | <b>death</b> | in his kind, and to                | 1, 144/9  |
| long life, we look upon           | <b>death</b> | either so far off that             | 1, 144/12 |
| surely so fare we by              | <b>death</b> | , looking thereat afar off through | 1, 144/15 |
| reckoning shall they look upon    | <b>death</b> | much nearer hand, and better       | 1, 144/27 |
| remember                          | <b>death</b> | the more effectually, and look     | 1, 144/30 |
| case, have better remembrance of  | <b>death</b> | than thou hast? It would           | 1, 145/18 |
| had good cause to remember        | <b>death</b> | , when he lieth every day          | 1, 146/8  |
| is the very image of              | <b>death</b> | . Now thou wilt peradventure say   | 1, 146/29 |
| resisted the peril and undoubted  | <b>death</b> | that else should in so             | 1, 147/10 |
| well, thou mayest look upon       | <b>death</b> | , not as a stranger, but           | 1, 148/8  |
| next the smoke, so is             | <b>death</b> | next an incurable sickness; and    | 1, 148/10 |
| think for all this that           | <b>death</b> | is far from you, I                 | 1, 148/12 |
| reckonest every man near his      | <b>death</b> | when he is dying. Then             | 1, 148/14 |
| thou reckon thyself far from      | <b>death</b> | ? Some man saith merrily to        | 1, 148/15 |
| by so much, and our               | <b>death</b> | so much the nearer. Which          | 1, 149/26 |
| of life, with approaching towards | <b>death</b> | , is nothing else but from         | 1, 149/28 |
| never ought to look towards       | <b>death</b> | as a thing far off                 | 1, 149/32 |
| for all this think thy            | <b>death</b> | far off, that is to                | 1, 150/1  |



|                                      |              |  |           |
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| were two, both condemned to          | <b>death</b> | , both carried out at once             | 1, 150/5  |
| carrying forward. His gallows and    | <b>death</b> | standeth within ten miles at           | 1, 150/15 |
| reckon much less of your             | <b>death</b> | than he, though your way               | 1, 150/17 |
| thou hast to reckon thy              | <b>death</b> | so far off by reason                   | 1, 150/34 |
| cause to look upon thy               | <b>death</b> | as a thing far off                     | 1, 151/3  |
| face the bodily pains of             | <b>death</b> | , the troubles and vexations spiritual | 1, 153/3  |
| medicine, how the remembrance of     | <b>death</b> | , in this fashion considered in        | 1, 153/11 |
| putting us in remembrance of         | <b>death</b> | , which remembrance, as I have         | 1, 154/31 |
| remedy by the remembrance of         | <b>death</b> | , forasmuch as they reckon themselves  | 1, 155/3  |
| at the time of their                 | <b>death</b> | be busy to destroy the                 | 1, 155/5  |
| at the time of their                 | <b>death</b> | , is a right effectual ointment        | 1, 155/13 |
| methinketh that the remembrance of   | <b>death</b> | may right easily mend it               | 1, 155/18 |
| things as shall shortly by           | <b>death</b> | lose all their gloss, the              | 1, 155/20 |
| be that within short time            | <b>death</b> | shall stop their ears and              | 1, 155/31 |
| often and deeply remember the        | <b>death</b> | that shall shortly take away           | 1, 156/2  |
| within how few days, when            | <b>death</b> | arresteth him, have his dainty         | 1, 156/9  |
| we be already condemned to           | <b>death</b> | , some one, some other, none           | 1, 157/1  |
| of us can tell what                  | <b>death</b> | we be doomed to, but                   | 1, 157/2  |
| know we that of this                 | <b>death</b> | we get no manner pardon                | 1, 157/3  |
| die, would not of this               | <b>death</b> | pardon His own Son. As                 | 1, 157/5  |
| a sheet, be put to                   | <b>death</b> | in divers wise in some                 | 1, 157/22 |
| yourself a prisoner condemned to     | <b>death</b> | , from which ye cannot escape          | 1, 158/1  |
| needeth none other image of          | <b>death</b> | than his own face in                   | 1, 158/22 |
| consideration, in the remembrance of | <b>death</b> | , shall be medicinable against the     | 1, 160/10 |
| Then, if such considerations of      | <b>death</b> | as we have before spoken               | 1, 160/14 |
| but a prisoner damned to             | <b>death</b> | , a man that is in                     | 1, 160/23 |
| their betters, the remembrance of    | <b>death</b> | should of reason be a                  | 1, 160/27 |
| now, while thou seest that           | <b>death</b> | may make you both matches              | 1, 160/32 |
| since we be certain that             | <b>death</b> | shall take away all that               | 1, 161/16 |
| to wit, the remembrance of           | <b>death</b> | , may cure us of the                   | 1, 161/26 |
| considerations in the remembrance of | <b>death</b> | that we before have shown              | 1, 165/5  |
| should keep them, how soon           | <b>death</b> | might take them from him               | 1, 165/8  |
| a poor prisoner damned to            | <b>death</b> | ; or so very wroth as                  | 1, 165/12 |
| be going together to our             | <b>death</b> | , as we be indeed. If                  | 1, 165/36 |
| we see surely that the               | <b>death</b> | is coming on us all                    | 1, 166/2  |
| at variance for cherry stones,       | <b>death</b> | coming, as I say, upon                 | 1, 166/6  |
| we be all debtors of                 | <b>death</b> | . And therefore , though He sent       | 1, 169/23 |
| before, how the remembrance of       | <b>death</b> | may quicken men's eyes against         | 1, 171/30 |
| in his lap. Scantly can              | <b>death</b> | cure them when he cometh               | 1, 172/17 |
| and as to look on                    | <b>death</b> | , we be for the most                   | 1, 173/4  |
| They be loath to remember            | <b>death</b> | , loath to put this ointment           | 1, 173/10 |
| they would as advisedly remember     | <b>death</b> | as they unadvisedly forget him         | 1, 173/14 |
| they doubt how far that              | <b>death</b> | is from them, let them                 | 1, 173/23 |
| remember the painful peril of        | <b>death</b> | that we shall so soon                  | 1, 173/33 |
| and proud thereof. But when          | <b>death</b> | shall once waken us, our               | 1, 174/4  |
| for our executors after our          | <b>death</b> | , not fail to dispose and              | 1, 174/10 |
| nothing so sure as that              | <b>death</b> | shall bereave thee of all              | 1, 174/19 |

|                                     |                    |  |           |
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| our money to keep, that             | <b>death</b>       | , the cruel thief, should not            | 1, 174/23 |
| to wit, the remembrance of          | <b>death</b>       | , may be applied to the                  | 1, 174/27 |
| the taste. And so entered           | <b>death</b>       | at the windows of our                    | 1, 174/33 |
| and from their immortality into     | <b>death</b>       | and into the misery of                   | 1, 175/20 |
| vice all pleasant, yet since        | <b>death</b>       | shall shortly finish both the            | 1, 177/23 |
| eat and drink themselves to         | <b>death</b>       | , there should be found ( as             | 1, 180/24 |
| is indicted of his own              | <b>death</b>       | , his goods forfeited and his            | 1, 180/29 |
| upon the painful time of            | <b>death</b>       | , in which the hands shall               | 1, 181/11 |
| head, when the dazing of            | <b>death</b>       | shall keep all sweet sleep               | 1, 181/17 |
| one passeth and exceedeth many      | <b>deaths</b>      | . These are the sage saws                | 1, 130/2  |
| how near they were their            | <b>deaths</b>      | ? And therefore never reckon thyself     | 1, 145/27 |
| a man that carrieth his             | <b>death's</b>     | wound with him, a man                    | 1, 160/22 |
| backbiting,                         | <b>debate</b>      | , variance, chiding, wrath, and fighting | 1, 176/31 |
| to Whom we be all                   | <b>debtors</b>     | of death. And therefore , though         | 1, 169/23 |
| that we do not deadly               | <b>deceive</b>     | ourselves, it is necessary that          | 1, 182/10 |
| wherein men be very sore            | <b>deceived</b>    | . For it maketh folk to                  | 1, 166/15 |
| advised and pondered, shall well    | <b>declare</b>     | that of none whole volume                | 1, 128/16 |
| ye find one that can                | <b>declare</b>     | it, though it be no                      | 1, 176/27 |
| of the world, expressed and         | <b>declared</b>    | by their laws, that the                  | 1, 163/18 |
| that is to wit, the                 | <b>declining</b>   | or going aside from evil                 | 1, 182/14 |
| no fault in his evil                | <b>deed</b>        | nor hath no remorse thereof              | 1, 132/2  |
| arraigned, and dieth for the        | <b>deed</b>        | . And yet if men would                   | 1, 180/22 |
| add and set to, the                 | <b>deep</b>        | imagination of the dreadful doom         | 1, 129/34 |
| four last things, and the           | <b>deep</b>        | consideration thereof, is the thing      | 1, 138/21 |
| remit or slacken in the             | <b>deep</b>        | devising of them, we should              | 1, 138/26 |
| hearts the very fantasy and         | <b>deep</b>        | imagination thereof, we shall perceive   | 1, 139/20 |
| half so grisly as the               | <b>deep</b>        | conceived fantasy of death in            | 1, 139/28 |
| they sink in hell as                | <b>deep</b>        | as the others, yet in                    | 1, 155/26 |
| Would not, ween ye, the             | <b>deep</b>        | consideration of this sudden change      | 1, 156/12 |
| little itch, claw thyself suddenly  | <b>deep</b>        | into the flesh, thou wouldst             | 1, 178/20 |
| not find fourteen that hath         | <b>deeply</b>      | thought on them four times               | 1, 130/11 |
| for the time that thou              | <b>deeply</b>      | thinkest on them, that if                | 1, 138/24 |
| him that would often and            | <b>deeply</b>      | remember the death that shall            | 1, 156/2  |
| of the body, if we                  | <b>deeply</b>      | remembered that we be, as                | 1, 165/13 |
| so they were well and               | <b>deeply</b>      | remembered, I little doubt but           | 1, 166/9  |
| undoubtedly, if they would consider | <b>deeply</b>      | how soon they may, yea                   | 1, 173/16 |
| so discoloureth the face, so        | <b>defaceth</b>    | the beauty, so disfigureth the           | 1, 158/20 |
| would be loath to be                | <b>defamed</b>     | , for the world perils that              | 1, 182/3  |
| cankered spots that sin hath        | <b>defiled</b>     | them with, in the sight                  | 1, 134/30 |
| more, after the difference in       | <b>degree</b>      | of worship and reputation between        | 1, 162/35 |
| in the vile and stinking            | <b>delectation</b> | of fleshly delight that we               | 1, 132/23 |
| the barren weeds of carnal          | <b>delectation</b> | . For the pulling out of                 | 1, 132/31 |
| live temperately, and forbear our   | <b>delicacies</b>  | and our gluttony, that will              | 1, 179/34 |
| gear, then desire we no             | <b>delicate</b>    | dainties; and as for Lady                | 1, 145/2  |
| bring the ravenous appetite of      | <b>delicate</b>    | meat and drink into the                  | 1, 175/4  |
| doubteth but that the body          | <b>delicately</b>  | fed maketh, as the rumour                | 1, 176/23 |
| filthy pleasure of all fleshly      | <b>delight</b>     | , which is of truth no                   | 1, 130/24 |

|                                     |                    |                                       |           |
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| at length abhor, the foul           | <b>delight</b>     | and filthy liking that riseth         | 1, 131/4  |
| never so pleasantly spiced with     | <b>delight</b>     | and liking but that it                | 1, 131/6  |
| the fulfilling of their foul        | <b>delight</b>     | , and credible is it that             | 1, 132/13 |
| and stinking delectation of fleshly | <b>delight</b>     | that we list not once                 | 1, 132/23 |
| to himself, to conceive a           | <b>delight</b>     | and pleasure in such spiritual        | 1, 135/21 |
| them, we should never have          | <b>delight</b>     | or pleasure in any sinful             | 1, 138/27 |
| a gay hearse, with the              | <b>delight</b>     | of goodly and honourable funerals     | 1, 143/19 |
| to take away the vain               | <b>delight</b>     | of all worldly vanities. But          | 1, 144/8  |
| niggardous keeping, with all the    | <b>delight</b>     | that we take in the                   | 1, 174/1  |
| goddess, yet took she such          | <b>delight</b>     | also in the beholding of              | 1, 174/31 |
| For when the eye immoderately       | <b>delighteth</b>  | in long looking of the                | 1, 175/8  |
| goods not his own, but              | <b>delivered</b>   | him by God to be                      | 1, 171/6  |
| but the treasure of God,            | <b>delivered</b>   | thee to dispose and bestow            | 1, 171/15 |
| were                                | <b>demed</b>       | what faculty philosophy was, answered | 1, 139/6  |
| the kitchen, than of the            | <b>dent</b>        | of sword and thereof is               | 1, 180/26 |
| the intent ye shall not             | <b>deny</b>        | me but that there have                | 1, 167/6  |
| course of nature must needs         | <b>depart</b>      | asunder, so (said they ) doth         | 1, 139/9  |
| which His sacred soul should        | <b>depart</b>      | out of His blessed body               | 1, 140/33 |
| he perceiveth us about to           | <b>depart</b>      | hence. For well he knoweth            | 1, 142/20 |
| no longer but die and               | <b>depart</b>      | by famine, as He will                 | 1, 169/17 |
| sinful life have died and           | <b>departed</b>    | with heavy desperate death. Now       | 1, 144/4  |
| the bitter passion and piteous      | <b>departing</b>   | of our Saviour Jesu Christ            | 1, 140/28 |
| the world perils that do            | <b>depend</b>      | thereupon, -- that therefore of       | 1, 182/4  |
| our sin well, with the              | <b>dependants</b>  | thereupon, we should not fail         | 1, 178/14 |
| of his own damnation, to            | <b>deprive</b>     | us of paradise and bereave            | 1, 142/13 |
| once fallen down into the           | <b>depth</b>       | , he waxeth a desperate wretch        | 1, 131/31 |
| horrible than any man can           | <b>describe</b>    | , it is not to be                     | 1, 144/6  |
| being such as I have                | <b>described</b>   | , or rather much more horrible        | 1, 144/5  |
| his friend, wherein, after the      | <b>description</b> | of men's fantasies in their           | 1, 145/8  |
| miracle ( as He hath in             | <b>desert</b>      | wilderness sent some men their        | 1, 169/15 |
| holy Scripture rehearseth that in   | <b>desert</b>      | , the children of Israel, when        | 1, 176/34 |
| so many years lived in              | <b>desert</b>      | with herbs only and roots             | 1, 179/19 |
| mortal men, and desire to           | <b>deserve</b>     | their thanks and commendation of      | 1, 155/34 |
| whereof our Lord, after their       | <b>deserving</b>   | , suffereth him to show himself       | 1, 143/33 |
| for our gay gear, then              | <b>desire</b>      | we no delicate dainties; and          | 1, 145/2  |
| his envy for an holy                | <b>desire</b>      | to get before his neighbour           | 1, 154/9  |
| of silly mortal men, and            | <b>desire</b>      | to deserve their thanks and           | 1, 155/34 |
| nothing that his heart can          | <b>desire</b>      | , yet God hath not given              | 1, 167/11 |
| requireth care, cure and ardent     | <b>desire</b>      | of the mind, much more                | 1, 168/31 |
| body, saving that the busy          | <b>desire</b>      | of the mind can never                 | 1, 168/32 |
| bring the heart to the              | <b>desire</b>      | of the foul beastly pleasure          | 1, 175/7  |
| and putrefieth. And ever we         | <b>desire</b>      | to have some help to                  | 1, 179/32 |
| sometimes                           | <b>despair</b>     | of salvation and yield themselves     | 1, 144/1  |
| and care in heart or                | <b>despair</b>     | of God's promise for thy              | 1, 169/12 |
| the depth, he waxeth a              | <b>desperate</b>   | wretch and setteth all at             | 1, 131/31 |
| died and departed with heavy        | <b>desperate</b>   | death. Now death being such           | 1, 144/4  |
| should die so shortly, the          | <b>desperate</b>   | wretch said that it did               | 1, 172/21 |

|                                       |                    |   |           |
|---------------------------------------|--------------------|---|-----------|
| sight thereof draweth them into       | <b>desperation</b> | . For the aggrieving whereof our        | 1, 143/32 |
| wroth with one contumelious or        | <b>despiteful</b>  | word spoken against ourselves than      | 1, 164/2  |
| of their contumelies, griefs, and     | <b>despites</b>    | , whereby they conceive any displeasure | 1, 162/27 |
| their death be busy to                | <b>destroy</b>     | the merits and good works               | 1, 155/6  |
| such kind that either shortly         | <b>destroy</b>     | us, or else the worse                   | 1, 179/14 |
| the meat: but God shall               | <b>destroy</b>     | both the meat and the                   | 1, 181/8  |
| sloth alone is able to                | <b>destroy</b>     | . Sir Thomas More wrote no              | 1, 182/18 |
| strangle the mother and thou          | <b>destroyest</b>  | the daughter. And therefore , look      | 1, 160/8  |
| run forth upon other men's            | <b>destruction</b> | with our own ruin, is                   | 1, 164/12 |
| Him. And since by the                 | <b>destruction</b> | of pride followeth, as I                | 1, 165/3  |
| as I have said, The                   | <b>destruction</b> | of wrath, we shall apply                | 1, 165/4  |
| as for the harm and                   | <b>destruction</b> | that is done by such                    | 1, 176/12 |
| that for secret treason, lately       | <b>detected</b>    | to the King, he should                  | 1, 161/6  |
| feigned figure of his own             | <b>device</b>      | than if it should haply                 | 1, 175/13 |
| fantasy with themselves filthy sinful | <b>devices</b>     | , whereof their tongues, if they        | 1, 136/12 |
| the malicious pleasures of the        | <b>devil</b>       | , the filthy pleasures of the           | 1, 135/25 |
| good thoughts, or else the            | <b>devil</b>       | will fill them with evil                | 1, 136/24 |
| the three mortal enemies, the         | <b>devil</b>       | , the world, and our own                | 1, 138/33 |
| hell, the dread of the                | <b>devil</b>       | , and sorrow at our heart               | 1, 141/10 |
| death draweth toward, while the       | <b>devil</b>       | is busy about us, while                 | 1, 141/22 |
| of our ghostly enemy the              | <b>devil</b>       | , not only in one fashion               | 1, 142/6  |
| by thy ghostly enemy the              | <b>devil</b>       | , the unrestful cumbrance of thy        | 1, 153/4  |
| of our ghostly enemy, the             | <b>devil</b>       | , that shall at the time                | 1, 155/5  |
| though they go to the                 | <b>devil</b>       | therefore, yet somewhat they take       | 1, 155/24 |
| bastardy and incest by the            | <b>devil</b>       | , father of them both. For              | 1, 158/31 |
| For as soon as the                    | <b>devil</b>       | had brought out his daughter            | 1, 158/32 |
| way to such worship, the              | <b>devil</b>       | anon took his own unhappy               | 1, 159/4  |
| it findeth no let, the                | <b>devil</b>       | helpeth the heart to frame              | 1, 175/10 |
| This vice is not only                 | <b>devilish</b>    | , but also very foolish. For            | 1, 158/23 |
| first well and prudently to           | <b>devise</b>      | with thyself upon the same              | 1, 137/10 |
| the tyrants of Sicily never           | <b>devised</b>     | a sorer. And it so                      | 1, 158/18 |
| or slacken in the deep                | <b>devising</b>    | of them, we should never                | 1, 138/26 |
| lion, looking whom he might           | <b>devour</b>      | , — it can be no                        | 1, 142/18 |
| on them both, ready to                | <b>devour</b>      | them both. Now when we                  | 1, 166/1  |
| shall undoubtedly within short space  | <b>devour</b>      | us all, and how soon                    | 1, 166/3  |
| I say, upon us to                     | <b>devour</b>      | us all? If these things                 | 1, 166/7  |
| enjoy it, but a stranger              | <b>devoureth</b>   | . " Of such sort of                     | 1, 167/12 |
| as with a right natural               | <b>diamond</b>     | . But he that by good                   | 1, 130/30 |
| very true lustre of the               | <b>diamond</b>     | , rejecteth anon and listeth not        | 1, 130/32 |
| heart "; where if thou                | <b>didst</b>       | reckon the treasure not thine           | 1, 171/15 |
| long keep from death ( for            | <b>die</b>         | we must in few years                    | 1, 128/24 |
| though we daily see men               | <b>die</b>         | , and thereby know the death            | 1, 138/10 |
| I say, thyself, if thou               | <b>die</b>         | no worse death, yet at                  | 1, 140/1  |
| that a young man may                  | <b>die</b>         | soon, and an old man                    | 1, 144/25 |
| but within a little while             | <b>die</b>         | the one may, the other                  | 1, 144/26 |
| of that consumption shall we          | <b>die</b>         | in conclusion, for all the              | 1, 146/20 |
| and in conclusion undoubtedly to      | <b>die</b>         | of the same sickness, and               | 1, 148/6  |

|                                  |                     |   |           |
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| man , — thou shalt never         | <b>die</b>          | as long as thou livest                    | 1, 148/17 |
| for then he should never         | <b>die</b>          | . Ye will peradventure marvel of          | 1, 148/19 |
| man say that one can             | <b>die</b>          | either before he get life                 | 1, 148/23 |
| he no time left to               | <b>die</b>          | in but while he hath                      | 1, 148/24 |
| life. Wherefore, if we neither   | <b>die</b>          | before our life nor when                  | 1, 148/25 |
| it follow that we never          | <b>die</b>          | but while we live. It                     | 1, 148/26 |
| is not all one to                | <b>die</b>          | and to be dead. Truth                     | 1, 148/28 |
| true, not only that we           | <b>die</b>          | while we live, but also                   | 1, 148/30 |
| live, but also that we           | <b>die</b>          | all the while we live                     | 1, 148/30 |
| we, all the same while           | <b>die</b>          | we. So that we never                      | 1, 149/31 |
| out of all question to           | <b>die</b>          | at the end. Reckon me                     | 1, 150/12 |
| another, ninety. Both must ye    | <b>die</b>          | , both be ye in the                       | 1, 150/15 |
| yet in few years undoubtedly     | <b>die</b>          | , and yet, moreover, that thou            | 1, 153/8  |
| only, Whose praise can never     | <b>die</b>          | . Now the high mind of                    | 1, 155/35 |
| can we all tell that             | <b>die</b>          | we shall. And clearly know                | 1, 157/3  |
| sentence we be condemned to      | <b>die</b>          | , would not of this death                 | 1, 157/5  |
| rich and the poor shall          | <b>die</b>          | , and leave their riches unto             | 1, 167/17 |
| shall live no longer but         | <b>die</b>          | and depart by famine, as                  | 1, 169/17 |
| He will that some other          | <b>die</b>          | by sickness. In which case                | 1, 169/18 |
| to Lazarus, but let him          | <b>die</b>          | for famine at the rich                    | 1, 169/26 |
| so, knowing that he should       | <b>die</b>          | so shortly, the desperate wretch          | 1, 172/20 |
| yet one year ere they            | <b>die</b>          | . But look if ye see                      | 1, 172/29 |
| " If we see men                  | <b>die</b>          | some dear year by famine                  | 1, 180/13 |
| to the sickness whereof they     | <b>die</b>          | , than to the gluttony whereof            | 1, 180/17 |
| a shameful, sinful life have     | <b>died</b>         | and departed with heavy desperate         | 1, 144/4  |
| the rich glutton's gate. There   | <b>died</b>         | he without grudge, without anxiety        | 1, 169/26 |
| where we might with sober        | <b>diet</b>         | and temperance have less need             | 1, 180/11 |
| end. But whereas yearly there    | <b>dieth</b>        | in good years great people                | 1, 180/15 |
| sued, the felon arraigned, and   | <b>dieth</b>        | for the deed. And yet                     | 1, 180/22 |
| less or more, after the          | <b>difference</b>   | in degree of worship and                  | 1, 162/35 |
| perceive once the root and       | <b>dig</b>          | up that, we be very                       | 1, 164/23 |
| diverse that, while one meat     | <b>digesteth</b>    | , another lieth and putrefieth. And       | 1, 179/32 |
| of sin, saving that the          | <b>digression</b>   | would be over long; for                   | 1, 178/25 |
| godly spirit taketh in the       | <b>diligent</b>     | labour of good and virtuous               | 1, 133/5  |
| effect may grow by the           | <b>diligent</b>     | remembrance of all four, towards          | 1, 138/31 |
| the punishment is aggrieved or   | <b>diminished</b>   | , made less or more, after                | 1, 162/34 |
| thereof many times darkeneth and | <b>diminisheth</b>  | the feeling of bodily pain                | 1, 132/10 |
| Which measuring of time and      | <b>diminishing</b>  | of life, with approaching towards         | 1, 149/27 |
| be more moved with the           | <b>diminishing</b>  | of our own worship than                   | 1, 164/5  |
| of eating is but the             | <b>diminishing</b>  | of his pain in hungering                  | 1, 178/31 |
| a sow content with draff,        | <b>dirt</b>         | and mire careth neither for               | 1, 131/10 |
| mind would Christ have clean     | <b>discharged</b>   | of all earthly care, to                   | 1, 168/23 |
| fasting,                         | <b>discipline</b>   | , tribulation, affliction, and such other | 1, 134/27 |
| consumeth the good blood, so     | <b>discoloureth</b> | the face, so defaceth the                 | 1, 158/19 |
| itself: it disfigureth the face, | <b>discoloureth</b> | the skin, and disfashioneth the           | 1, 179/4  |
| to them for their more           | <b>discomfort</b>   | in some fearful figure and                | 1, 143/34 |
| heaviness of heart, to the       | <b>discomfort</b>   | of ourselves and them that                | 1, 167/28 |

|                                     |                      |  |           |
|-------------------------------------|----------------------|--|-----------|
| he, that hath wit and               | <b>discretion</b>    | , but he hath heard and                  | 1, 137/31 |
| themselves for holy, with the       | <b>disdain</b>       | of others, and an inward                 | 1, 154/34 |
| against them with ire and           | <b>disdain</b>       | that displease us and show               | 1, 163/26 |
| wroth. For who would not            | <b>disdain</b>       | to be wroth with a                       | 1, 165/21 |
| lives of their even Christians,     | <b>disdaining</b>    | other men's virtue, envying other        | 1, 153/29 |
| own estimation, setting by himself, | <b>disdaining</b>    | to take rebuke of one                    | 1, 163/4  |
| findest thou that some one          | <b>disease</b>       | in some one part of                      | 1, 140/11 |
| of men's fantasies in their         | <b>disease</b>       | , he closeth up his letter               | 1, 145/9  |
| any other void of those             | <b>diseases</b>      | , throw ye that, then, that              | 1, 147/30 |
| the pestilence, and the apoplexy,   | <b>diseases</b>      | and sickness of such kind                | 1, 179/13 |
| face, discoloureth the skin, and    | <b>disfashioneth</b> | the body; it maketh the                  | 1, 179/5  |
| so defaceth the beauty, so          | <b>disfigureth</b>   | the visage, leaving it all               | 1, 158/20 |
| punishment enough with itself: it   | <b>disfigureth</b>   | the face, discoloureth the skin          | 1, 179/4  |
| wife put out, his children          | <b>disinherited</b>  | , himself cast into prison, brought      | 1, 161/8  |
| with ire and disdain that           | <b>displease</b>     | us and show by their                     | 1, 163/26 |
| despites, whereby they conceive any | <b>displeasure</b>   | at heart, lest in lack                   | 1, 162/27 |
| of God, delivered thee to           | <b>dispose</b>       | and bestow, thy treasure should          | 1, 171/16 |
| our death, not fail to              | <b>dispose</b>       | and distribute our substance with        | 1, 174/10 |
| that they seem now naturally        | <b>disposed</b>      | to, wrath and waywardness, the           | 1, 161/35 |
| by God to be faithfully             | <b>disposed</b>      | upon himself and others: and             | 1, 171/7  |
| of God, and of a                    | <b>disposer</b>      | reckoneth himself an owner, he           | 1, 171/11 |
| others: and that of the             | <b>disposition</b>   | he must give the reckoning               | 1, 171/8  |
| psalmist, thus: " A man             | <b>disquieteth</b>   | himself in vain, and heapeth             | 1, 167/13 |
| silly creature feeleth in the       | <b>dissolution</b>   | and severance of the soul                | 1, 140/25 |
| as sore laboureth to the            | <b>dissolution</b>   | of the whole body as                     | 1, 147/22 |
| vanquish other and thereby to       | <b>dissolve</b>      | the whole, though it be                  | 1, 147/20 |
| not fail to dispose and             | <b>distribute</b>    | our substance with our own               | 1, 174/10 |
| him from sickness, but to           | <b>divers</b>        | men divers, by reason of                 | 1, 129/8  |
| sickness, but to divers men         | <b>divers</b>        | , by reason of the diversity             | 1, 129/8  |
| reason of the diversity of          | <b>divers</b>        | complexions. This medicine serveth every | 1, 129/9  |
| be made of two far                  | <b>divers</b>        | and unlike substances, the body          | 1, 130/19 |
| whereas the conflict of the         | <b>divers</b>        | qualified elements tempered in our       | 1, 147/19 |
| be put to death in                  | <b>divers</b>        | wise in some corner of                   | 1, 157/22 |
| and burden of much and              | <b>divers</b>        | viands, and so much laboureth            | 1, 179/21 |
| and able to receive two             | <b>diverse</b>       | and unlike pleasures, the one            | 1, 130/20 |
| so great and therewith so           | <b>diverse</b>       | that, while one meat digesteth           | 1, 179/31 |
| divers, by reason of the            | <b>diversity</b>     | of divers complexions. This medicine     | 1, 129/9  |
| master the meat and to              | <b>divide</b>        | and sunderly to send it                  | 1, 179/22 |
| man mistrust. Lo, the holy          | <b>doctor</b>        | , Saint Austin, exhorting penitents and  | 1, 133/19 |
| words of Him that is                | <b>doctor</b>        | of them all, our Saviour                 | 1, 133/28 |
| joy. For as the holy                | <b>doctor</b>        | , Saint Chrysostom, saith, though pain   | 1, 134/16 |
| forth that, as this holy            | <b>doctor</b>        | saith: strangle the mother and           | 1, 160/8  |
| this point among the holy           | <b>doctors</b>       | of Christ's Church; but we               | 1, 133/27 |
| of holy Scripture or the            | <b>doctrine</b>      | of any secular author were               | 1, 128/2  |
| shall arise so very fruitful        | <b>doctrine</b>      | . For what would a man                   | 1, 128/17 |
| given, the felony found, the        | <b>doer</b>          | indicted, the process sued, the          | 1, 180/21 |
| felt it. But what manner            | <b>dolour</b>        | and pain, what manner of                 | 1, 140/23 |

|                                  |                 |                                     |           |
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| that is to wit, death,           | <b>doom</b>     | , pain, and joy. This short         | 1, 129/4  |
| not take neither death, nor      | <b>doom</b>     | , nor pain, but only to             | 1, 129/22 |
| deep imagination of the dreadful | <b>doom</b>     | of God, and bitter pains            | 1, 129/34 |
| we have heard of the             | <b>doom</b>     | , yet were we never at              | 1, 138/7  |
| tell what death we be            | <b>doomed</b>   | to, but surely can we               | 1, 157/2  |
| dungeon of wretchedness, and the | <b>door</b>     | shut over his head. For             | 1, 131/30 |
| body half out of the             | <b>door</b>     | , or else when thou beginnest       | 1, 148/35 |
| which always standeth at the     | <b>door</b>     | of man's heart and knocketh         | 1, 154/28 |
| ourselves, we shall not greatly  | <b>dote</b>     | upon that we set little             | 1, 164/32 |
| because he never ceaseth to      | <b>dote</b>     | upon his goods, and is              | 1, 172/13 |
| serveth every man. The physician | <b>doth</b>     | but guess and conjecture that       | 1, 129/10 |
| folk fare commonly as he         | <b>doth</b>     | that goeth forth fasting among      | 1, 129/14 |
| soul excelleth the body, so      | <b>doth</b>     | the sweetness of spiritual pleasure | 1, 130/22 |
| the other side, whereas one      | <b>doth</b>     | such spiritual business with a      | 1, 135/2  |
| and weariness of mind, he        | <b>doth</b>     | twice as much and thereby           | 1, 135/3  |
| up. And over that, whoso         | <b>doth</b>     | none evil, it will be               | 1, 136/3  |
| depart asunder, so (said they )  | <b>doth</b>     | the study of philosophy labour      | 1, 139/9  |
| when we draw to death,           | <b>doth</b>     | his uttermost endeavour to bring    | 1, 143/2  |
| as for that thy hunger           | <b>doth</b>     | thee pleasure when it is            | 1, 147/35 |
| when it is fed, so               | <b>doth</b>     | sometimes the itch of a             | 1, 148/1  |
| For the lecher knoweth he        | <b>doth</b>     | naught, and hath remorse thereof    | 1, 154/1  |
| all is well that he              | <b>doth</b>     | himself, and nothing that any       | 1, 154/7  |
| and nothing that any man         | <b>doth</b>     | else, that covereth his purpose     | 1, 154/7  |
| him, but thinketh that he        | <b>doth</b>     | much for them whom he               | 1, 156/5  |
| the remnant, as the tapster      | <b>doth</b>     | in the Marshalsea; or at            | 1, 158/11 |
| envy, where it may over,         | <b>doth</b>     | all the hurt it can                 | 1, 158/24 |
| Etna burneth only itself, so     | <b>doth</b>     | the envious person fret, fume       | 1, 158/27 |
| a Jew or a Turk.                 | <b>Doth</b>     | not holy Scripture say, "           | 1, 167/34 |
| pestilent for the hurt it        | <b>doth</b>     | itself, as for the harm             | 1, 176/12 |
| envious that he had liefer       | <b>double</b>   | his own pain than suffer            | 1, 142/34 |
| whereof he sent the Jews         | <b>double</b>   | manna, weekly, the day before       | 1, 168/20 |
| should have the selfsame thing   | <b>doubled</b>  | . When this condition was offered   | 1, 159/29 |
| would have his fellow's request  | <b>doubled</b>  | . And when the envious man          | 1, 159/33 |
| have little good of the          | <b>doubling</b> | of his petition. And forthwith      | 1, 160/1  |
| can skill. For I little          | <b>doubt</b>    | but that among four thousand        | 1, 130/6  |
| shall, there would be little     | <b>doubt</b>    | but the least of all                | 1, 138/5  |
| — it can be no                   | <b>doubt</b>    | but he most busily travaileth       | 1, 142/19 |
| do God Himself only. I           | <b>doubt</b>    | not but men will say                | 1, 163/31 |
| wives' pews in the church.       | <b>Doubt</b>    | ye whether this wrath be            | 1, 165/30 |
| this wrath be pride? I           | <b>doubt</b>    | not but wise men will               | 1, 165/30 |
| and deeply remembered, I little  | <b>doubt</b>    | but they would both abate           | 1, 166/9  |
| yet puleth and whimpereth for    | <b>doubt</b>    | and fear of lack in                 | 1, 168/11 |
| sacks themselves. And if they    | <b>doubt</b>    | how far that death is               | 1, 173/23 |
| it is not to be                  | <b>doubted</b>  | but if we busily remembered         | 1, 144/6  |
| to the soul, no man              | <b>doubteth</b> | how deadly it is. For               | 1, 175/27 |
| come thereon. For no man         | <b>doubteth</b> | but sloth and lechery be            | 1, 176/14 |
| like a swine. And who            | <b>doubteth</b> | but that the body delicately        | 1, 176/22 |

|                                   |                 |                                    |           |
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| as a sow content with             | <b>draff</b>    | , dirt and mire careth neither     | 1, 131/10 |
| from pain, he, when we            | <b>draw</b>     | to death, doth his uttermost       | 1, 143/1  |
| the fire, so he may               | <b>draw</b>     | his neighbour with him. Which      | 1, 160/5  |
| his fist, than if he              | <b>draw</b>     | blood upon him with a              | 1, 163/10 |
| he would not vouchsafe to         | <b>draw</b>     | any weapon at him. So              | 1, 163/16 |
| travail and great peril to        | <b>draw</b>     | it dry, than with little           | 1, 180/8  |
| accelerate this dreadful day, and | <b>draw</b>     | it shortly to them, albeit         | 1, 181/24 |
| walketh awayward, while our death | <b>draweth</b>  | toward, while the devil is         | 1, 141/21 |
| never absent from him that        | <b>draweth</b>  | towards death. For since that      | 1, 142/8  |
| by the abominable sight thereof   | <b>draweth</b>  | them into desperation. For the     | 1, 143/32 |
| life vanishing, and thy death     | <b>drawing</b>  | on. If thou couldst now            | 1, 140/7  |
| in a train, and thereby           | <b>drawing</b>  | our former father, Adam, into      | 1, 142/10 |
| this life, while he lieth         | <b>drawing</b>  | on, but also all the               | 1, 149/18 |
| off his heels, himself hanged,    | <b>drawn</b>    | , and quartered, how thinkest thou | 1, 161/12 |
| the fear of hell, the             | <b>dread</b>    | of the devil, and sorrow           | 1, 141/10 |
| sorrow, our heart all in          | <b>dread</b>    | while our life walketh awayward    | 1, 141/21 |
| upon, whom so many men            | <b>dread</b>    | and fear, so many wait             | 1, 156/7  |
| about us, for fear and            | <b>dread</b>    | of lack in time to                 | 1, 167/29 |
| the deep imagination of the       | <b>dreadful</b> | doom of God, and bitter            | 1, 129/34 |
| of thyself, how soon this         | <b>dreadful</b> | time shall come, that thou         | 1, 153/5  |
| living must needs accelerate this | <b>dreadful</b> | day, and draw it shortly           | 1, 181/24 |
| but a very gay golden             | <b>dream</b>    | , in which we dream that           | 1, 174/2  |
| golden dream, in which we         | <b>dream</b>    | that we have great riches          | 1, 174/3  |
| waken us, our gay golden          | <b>dream</b>    | shall vanish, and of all           | 1, 174/5  |
| treasure that we so merrily       | <b>dreamed</b>  | of, we shall not ( as              | 1, 174/6  |
| empty, we should have no          | <b>dreams</b>   | . Then, if the fantasies leave     | 1, 136/21 |
| what is our meat and              | <b>drink</b>    | but medicines against hunger and   | 1, 146/18 |
| than is our meat and              | <b>drink</b>    | , by which is resisted the         | 1, 147/9  |
| we, sleep we, eat we,             | <b>drink</b>    | we, mourn we, sing we              | 1, 149/30 |
| shall ye find more that           | <b>drink</b>    | themselves sow drunk of pride      | 1, 153/20 |
| than for lust of the              | <b>drink</b>    | self. So spreadeth this cursed     | 1, 153/21 |
| appetite of delicate meat and     | <b>drink</b>    | into the belly ( so far            | 1, 175/4  |
| and his noll toty with            | <b>drink</b>    | , but balk up his brews            | 1, 176/21 |
| and how many eat and              | <b>drink</b>    | themselves to death, there should  | 1, 180/24 |
| a sorer. And it so                | <b>drinketh</b> | up the moisture of the             | 1, 158/18 |
| the face drowsy, the nose         | <b>dripping</b> | , the mouth spitting, the eyes     | 1, 179/6  |
| prison of the earth we            | <b>drive</b>    | forth awhile, some bound to        | 1, 157/12 |
| their time to come, thus          | <b>drive</b>    | they forth wretchedly till all     | 1, 166/33 |
| " that through intemperate living | <b>drive</b>    | ourselves in sickness, and botch   | 1, 180/9  |
| or furies of hell, that           | <b>driveth</b>  | us forth headlong upon sword       | 1, 164/10 |
| some outward aid. And this        | <b>driveth</b>  | us of necessity to have            | 1, 179/28 |
| able to take in three             | <b>drops</b>    | with a spoon, and yet              | 1, 181/13 |
| bringeth in by leisure the        | <b>dropsy</b>   | , the colic, the stone, the        | 1, 179/11 |
| ridest, how many have been        | <b>drowned</b>  | in the selfsame waters in          | 1, 151/1  |
| fat and fobby, the face           | <b>drowsy</b>   | , the nose dripping, the mouth     | 1, 179/6  |
| out of far countries, long-lain   | <b>drugs</b>    | , all the strength worn out        | 1, 128/30 |
| more that drink themselves sow    | <b>drunk</b>    | of pride to be called              | 1, 153/20 |



|                                 |                    |                                     |           |
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| down and well eaten and         | <b>drunk</b>       | , then rose they up and             | 1, 177/1  |
| seem farther from pride than    | <b>drunken</b>     | gluttony? And yet shall ye          | 1, 153/19 |
| have they had a sick            | <b>drunken</b>     | head, and slept themselves sober    | 1, 181/15 |
| swimming and aching in their    | <b>drunken</b>     | head, when the dazing of            | 1, 181/16 |
| filth, if she fall in           | <b>drunkenness</b> | . And if ye find one                | 1, 176/26 |
| if one give another a           | <b>dry</b>         | blow with his fist, than            | 1, 163/9  |
| great peril to draw it          | <b>dry</b>         | , than with little labour and       | 1, 180/8  |
| great surety to keep it         | <b>dry</b>         | . " Thus fare we, "                 | 1, 180/8  |
| as a thing more than            | <b>due</b>         | to their own holiness, to           | 1, 155/9  |
| that thou knewest a great       | <b>Duke</b>        | , keeping so, great estate and      | 1, 160/34 |
| holy Writ is but a              | <b>dull</b>        | proof. For our beastly taste        | 1, 178/9  |
| such spiritual business with a  | <b>dulness</b>     | of spirit and weariness of          | 1, 135/3  |
| the slothful body misliketh his | <b>dulness</b>     | , and thereby is moved to           | 1, 154/3  |
| frame. And besides the daily    | <b>dulness</b>     | and grief that the unwieldly        | 1, 179/10 |
| be fallen down into the         | <b>dungeon</b>     | of wretchedness, and the door       | 1, 131/29 |
| wandering abroad, some in the   | <b>dungeon</b>     | , some in the upper ward            | 1, 157/13 |
| corpse cast out on a            | <b>dunghill</b>    | , his body never buried in          | 1, 180/29 |
| four last things. And yet       | <b>durst</b>       | I lay a wager that                  | 1, 130/9  |
| they be then bound of           | <b>duty</b>        | to supply of theirs that            | 1, 169/10 |
| pilgrimage and have here no     | <b>dwelling</b>    | place, then, to chide and           | 1, 165/33 |
| gentle pleasure, when we lie    | <b>dying</b>       | , all our body in pain              | 1, 141/19 |
| his death when he is            | <b>dying</b>       | . Then if thyself be now            | 1, 148/14 |
| if thyself be now already       | <b>dying</b>       | , how canst thou reckon thyself     | 1, 148/15 |
| we live. What thing is          | <b>dying</b>       | ? Is it any other thing             | 1, 148/31 |
| a man is not only               | <b>dying</b>       | , that is to say, going             | 1, 149/16 |
| proveth, a man is always        | <b>dying</b>       | from afore his birth, and           | 1, 149/24 |
| to our ending, one continual    | <b>dying</b>       | : so that wake we, sleep            | 1, 149/29 |
| moreover, that thou art already | <b>dying</b>       | , and ever hast been since          | 1, 153/8  |
| live we be but in               | <b>dying</b>       | , yet might the state of            | 1, 165/19 |
| with him that were a            | <b>dying</b>       | ? And of this would a               | 1, 165/22 |
| plight they shall lie a         | <b>dying</b>       | , while their executors afore their | 1, 173/21 |
| the while, than to give         | <b>ear</b>         | thereto and underpin the tale       | 1, 136/28 |
| better not only to give         | <b>ear</b>         | thereto, but also first well        | 1, 137/9  |
| let it pass by his              | <b>ear</b>         | , without any receiving of the      | 1, 139/17 |
| eyes and hear at thine          | <b>ear</b>         | a rabble of fleshly friends         | 1, 141/25 |
| pray God we may give            | <b>ear</b>         | unto and let Him in                 | 1, 154/29 |
| shall put thee a more           | <b>earnest</b>     | image of our condition, and         | 1, 156/24 |
| shouldst perceive that one were | <b>earnestly</b>   | proud of the wearing of             | 1, 156/15 |
| time death shall stop their     | <b>ears</b>        | and the clods cover all             | 1, 155/31 |
| themselves for quick saints on  | <b>earth</b>       | , proudly judging the lives of      | 1, 153/29 |
| in this prison of the           | <b>earth</b>       | we drive forth awhile, some         | 1, 157/12 |
| paynim gods came down into      | <b>earth</b>       | , and finding together in a         | 1, 159/24 |
| be lords in this wretched       | <b>earth</b>       | , yet, I say, meseemeth verily      | 1, 167/26 |
| the things coming of the        | <b>earth</b>       | for the necessary sustenance of     | 1, 168/28 |
| thy treasure should be in       | <b>earth</b>       | and thy heart in heaven             | 1, 171/16 |
| wisdom the wit of none          | <b>earthly</b>     | creature can be comparable ) yet    | 1, 128/6  |
| seem Christian, they have none  | <b>earthly</b>     | trust in Christ; for they           | 1, 167/18 |

|                                  |                       |                                      |           |
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| have clean discharged of all     | <b>earthly</b>        | care, to the end that                | 1, 168/23 |
| of heaven, and all these         | <b>earthly</b>        | things God shall cast unto           | 1, 168/25 |
| leg is not well at               | <b>ease</b>           | , nor the owner neither. Now         | 1, 145/35 |
| not suffered to take his         | <b>ease</b>           | all night at his pleasure            | 1, 177/16 |
| remembrance of death may right   | <b>easily</b>         | mend it, since that they             | 1, 155/19 |
| that, " My yoke is               | <b>easy</b>           | and my burden light. "               | 1, 133/31 |
| it maketh the very labour        | <b>easy</b>           | , the sourness very sweet, and       | 1, 134/4  |
| of this, but it is               | <b>easy</b>           | to prove. For I think                | 1, 148/20 |
| saith, the fleshly sins be       | <b>easy</b>           | to perceive, and so should           | 1, 154/24 |
| heal. For it is not              | <b>easy</b>           | to find a good time                  | 1, 172/8  |
| lust that they had liefer        | <b>eat</b>            | tar than treacle and rather          | 1, 132/18 |
| that wake we, sleep we,          | <b>eat</b>            | we, drink we, mourn we               | 1, 149/29 |
| an hole, and either worms        | <b>eat</b>            | him under ground, or crows           | 1, 157/23 |
| not given him leave to           | <b>eat</b>            | of it or to enjoy                    | 1, 167/12 |
| with weapon, and how many        | <b>eat</b>            | and drink themselves to death        | 1, 180/24 |
| showeth us that we should        | <b>eat</b>            | but for to live, these               | 1, 181/3  |
| it were not for to               | <b>eat</b>            | . But surely wisdom were it          | 1, 181/5  |
| had sat down and well            | <b>eaten</b>          | and drunk, then rose they            | 1, 177/1  |
| Now all that ever is             | <b>eaten</b>          | after, in which gluttony beginneth   | 1, 178/31 |
| and the next meal is             | <b>eaten</b>          | without appetite, with gorge upon    | 1, 178/34 |
| sin by which our forefathers,    | <b>eating</b>         | the forbidden fruit, fell from       | 1, 175/18 |
| For the very pleasure of         | <b>eating</b>         | is but the diminishing of            | 1, 178/30 |
| in the seventh chapter of        | <b>Ecclesiasticus</b> | is such that it containeth           | 1, 128/8  |
| were of greater force and        | <b>effect</b>         | to the weal and profit               | 1, 128/3  |
| knowledge thereof had so great   | <b>effect</b>         | as the Scripture speaketh of         | 1, 137/29 |
| make a proof what marvellous     | <b>effect</b>         | may grow by the diligent             | 1, 138/31 |
| whose whole life hath in         | <b>effect</b>         | been all bestowed in his             | 1, 143/27 |
| their nets, which was in         | <b>effect</b>         | all that they had, and               | 1, 172/2  |
| which gluttony beginneth, is in  | <b>effect</b>         | pain altogether. And then the        | 1, 178/32 |
| said, more accommodated nor more | <b>effectual</b>      | than this thing that I               | 1, 135/29 |
| as the Scripture saith, so       | <b>effectual</b>      | that if a man remember               | 1, 135/32 |
| their death, is a right          | <b>effectual</b>      | ointment long before in their        | 1, 155/13 |
| is there that may more           | <b>effectually</b>    | withdraw the soul from the           | 1, 139/14 |
| somewhat remember death the more | <b>effectually</b>    | , and look upon him somewhat         | 1, 144/30 |
| forgot not, but well and         | <b>effectually</b>    | remembered, we would in time         | 1, 174/8  |
| for these gluttons well and      | <b>effectually</b>    | to consider that, as Saint           | 1, 181/6  |
| is of such force and             | <b>efficacy</b>       | that it is able always               | 1, 137/23 |
| thousand pounds, and thereof had | <b>eight</b>          | thousand taken from him, he          | 1, 170/12 |
| now for the loss of              | <b>eight</b>          | , twain can do him no                | 1, 170/15 |
| " And in the forty               | <b>eighth</b>         | Psalm, the prophet expreseth plainly | 1, 167/15 |
| the farthest, and yours within   | <b>eighty</b>         | . I see not why ye                   | 1, 150/16 |
| conflict of the divers qualified | <b>elements</b>       | tempered in our body, continually    | 1, 147/19 |
| occupied with good thoughts, or  | <b>else</b>           | the devil will fill them             | 1, 136/24 |
| and plaster his leg and          | <b>else</b>           | he could not keep his                | 1, 145/33 |
| it with warm clothes or          | <b>else</b>           | ye were not able to                  | 1, 146/1  |
| that sore or sickness that       | <b>else</b>           | would put thee or some               | 1, 147/7  |
| peril and undoubted death that   | <b>else</b>           | should in so few days                | 1, 147/10 |

|                                      |                   |                                    |           |
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| out of the door, or                  | <b>else</b>       | when thou beginnest to set         | 1, 148/35 |
| nothing                              | <b>else</b>       | but from our beginning to          | 1, 149/28 |
| nothing that any man doth            | <b>else</b>       | , that covereth his purpose with   | 1, 154/7  |
| turn himself, or some man            | <b>else</b>       | a good turn, " noting              | 1, 159/15 |
| he not the gospel ) or               | <b>else</b>       | , if he believe that Christ        | 1, 168/13 |
| meat by a crow ), or                 | <b>else</b>       | His pleasure is that thou          | 1, 169/16 |
| either shortly destroy us, or        | <b>else</b>       | the worse is, keep us              | 1, 179/14 |
| if ever the mind were                | <b>empty</b>      | , it would be empty when           | 1, 136/19 |
| were empty, it would be              | <b>empty</b>      | when the body sleepeth. But        | 1, 136/20 |
| if it were then all                  | <b>empty</b>      | , we should have no dreams         | 1, 136/21 |
| fasting when his belly is            | <b>empty</b>      | and gapeth for good meat           | 1, 172/15 |
| they would, I ween, shortly          | <b>empty</b>      | their sacks themselves. And if     | 1, 173/22 |
| but is, as it were,                  | <b>enclosed</b>   | , not in a prison but              | 1, 176/9  |
| to death, doth his uttermost         | <b>endeavour</b>  | to bring us to damnation           | 1, 143/2  |
| from our beginning to our            | <b>ending</b>     | , one continual dying: so that     | 1, 149/28 |
| that if our frailty could            | <b>endure</b>     | never to remit or slacken          | 1, 138/25 |
| strongest were not able to           | <b>endure</b>     | and continue ten days together     | 1, 146/15 |
| assaults of the three mortal         | <b>enemies</b>    | , the devil, the world, and        | 1, 138/33 |
| and solicitation of our ghostly      | <b>enemy</b>      | the devil, not only in             | 1, 142/6  |
| come therewith by thy ghostly        | <b>enemy</b>      | the devil, the unrestful cumbrance | 1, 153/4  |
| and solicitation of our ghostly      | <b>enemy</b>      | , the devil, that shall at         | 1, 155/5  |
| must it be a deadly                  | <b>enemy</b>      | to the soul, that bringeth         | 1, 176/15 |
| mind and help of prayer,             | <b>enforce</b>    | himself in all tribulation and     | 1, 135/19 |
| " and then furnisheth and            | <b>enforceth</b>  | His commandment by example, saying | 1, 168/4  |
| VIII, and also Under-Treasurer of    | <b>England</b>    | . If there were any question       | 1, 127/11 |
| eat of it or to                      | <b>enjoy</b>      | it, but a stranger devoureth       | 1, 167/12 |
| say that it is not                   | <b>enough</b>     | that a man do none                 | 1, 135/34 |
| know these four things well          | <b>enough</b>     | , and if the knowledge thereof     | 1, 137/29 |
| four were, as I said,                | <b>enough</b>     | to keep us from sin                | 1, 138/12 |
| medicine, yet men know well          | <b>enough</b>     | what very sickness is and          | 1, 146/32 |
| and thereby we know well             | <b>enough</b>     | that they be none. If              | 1, 146/33 |
| Now thou thinkest thyself wise       | <b>enough</b>     | while thou art proud in            | 1, 156/19 |
| though He sent Daniel meat           | <b>enough</b>     | by Habakkuk the prophet into       | 1, 169/24 |
| the covetous wretch, that hath       | <b>enough</b>     | for this day, for tomorrow         | 1, 169/34 |
| gluttony, yet bringeth it punishment | <b>enough</b>     | with itself: it disfigureth the    | 1, 179/4  |
| And yet if men would                 | <b>ensearch</b>   | how many be slain with             | 1, 180/23 |
| of both, it must thereof             | <b>ensue</b>      | that we shall consequently do      | 1, 137/25 |
| of carnal pleasure and the           | <b>ensuing</b>    | of labour, travail, penance and    | 1, 133/12 |
| everywhere                           | <b>enter</b>      | and meet in the midst              | 1, 140/19 |
| feel the taste. And so               | <b>entered</b>    | death at the windows of            | 1, 174/33 |
| coming hither while he were          | <b>entering</b>   | in at the gate, but                | 1, 149/7  |
| pride begat envy; by whose           | <b>enticement</b> | he set upon our first              | 1, 159/5  |
| all the trains, darts, sleights,     | <b>enticings</b>  | , and assaults of the three        | 1, 138/32 |
| and taken in hand to                 | <b>entreat</b>    | , that is to wit, the              | 1, 135/31 |
| that most hath to be                 | <b>envied</b>     | for, since they be those           | 1, 161/20 |
| since the worst most commonly        | <b>envieth</b>    | the better, and the feeblar        | 1, 158/25 |
| of malice so venomous and            | <b>envious</b>    | that he had liefer double          | 1, 142/34 |

|                                    |                 |   |           |
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| only itself, so doth the           | <b>envious</b>  | person fret, fume, and burn             | 1, 158/27 |
| whom he knew for an                | <b>envious</b>  | person, " Surely, " quoth               | 1, 159/14 |
| turn, " noting that his            | <b>envious</b>  | nature was as sorry of                  | 1, 159/16 |
| place two men, the one             | <b>envious</b>  | , the other covetous, showed himself    | 1, 159/25 |
| there some courtesy between the    | <b>envious</b>  | and covetous, whether of them           | 1, 159/30 |
| request doubled. And when the      | <b>envious</b>  | man saw that, he would                  | 1, 159/33 |
| reason of which request, the       | <b>envious</b>  | man lost one eye, and                   | 1, 160/3  |
| since that of his pestilent        | <b>envy</b>     | conceived from the beginning of         | 1, 142/8  |
| sprang. As for wrath and           | <b>envy</b>     | [ they ] be the                         | 1, 153/17 |
| following                          | <b>envy</b>     | and wrath, is so much                   | 1, 153/33 |
| while he liveth, taketh his        | <b>envy</b>     | for an holy desire to                   | 1, 154/9  |
| vices of pride, wrath, and         | <b>envy</b>     | for the beastly carnal sins             | 1, 154/16 |
| cart come for him. Of              | <b>Envy</b>     | . Now let us see what                   | 1, 158/14 |
| medicine against the sickness of   | <b>envy</b>     | , which is undoubtedly both a           | 1, 158/16 |
| a very consumption. For surely     | <b>envy</b>     | is such a torment as                    | 1, 158/17 |
| person well set awork with         | <b>envy</b>     | needeth none other image of             | 1, 158/22 |
| very foolish. For albeit that      | <b>envy</b>     | , where it may over, doth               | 1, 158/24 |
| little marvel it is though         | <b>envy</b>     | be an ungracious graft; for             | 1, 158/29 |
| wife, and upon pride begat         | <b>envy</b>     | ; by whose enticement he set            | 1, 159/5  |
| thereof. And therefore ever since, | <b>envy</b>     | goeth forth mourning at every           | 1, 159/9  |
| vices, that is to wit,             | <b>envy</b>     | and covetousness. Aesop, therefore , as | 1, 159/22 |
| of this it of cursed               | <b>envy</b>     | , ready to run into the                 | 1, 160/5  |
| his neighbour with him. Which      | <b>envy</b>     | is, as I have said                      | 1, 160/6  |
| against the venomous vice of       | <b>envy</b>     | . For whosoever envy another, it        | 1, 160/12 |
| vice of envy. For whosoever        | <b>envy</b>     | another, it is for something            | 1, 160/13 |
| leave thee little cause to         | <b>envy</b>     | the selfsame things in any              | 1, 160/18 |
| think thee so mad to               | <b>envy</b>     | a poor soul for playing                 | 1, 160/20 |
| interlude. And also couldst thou   | <b>envy</b>     | a perpetual sick " man                  | 1, 160/22 |
| is so that men commonly            | <b>envy</b>     | their betters, the remembrance of       | 1, 160/26 |
| yet thou wouldst not greatly       | <b>envy</b>     | his estate, if thou thoughtst           | 1, 160/29 |
| And why shouldst thou then         | <b>envy</b>     | him now, while thou seest               | 1, 160/31 |
| in thine heart a great             | <b>envy</b>     | thereat, and specially at some          | 1, 160/36 |
| by thy faith, amid thine           | <b>envy</b>     | shouldst thou not suddenly change       | 1, 161/13 |
| take away all that we              | <b>envy</b>     | any man for, and we                     | 1, 161/16 |
| should never see cause to          | <b>envy</b>     | any man, but rather to                  | 1, 161/18 |
| that is to wit, pride,             | <b>envy</b>     | lechery                                 | 1, 182/16 |
| virtue,                            | <b>envying</b>  | other men's praise, bearing implacable  | 1, 153/30 |
| find the words of the              | <b>epistle</b>  | that the well-learned man, Plinius      | 1, 145/7  |
| pain than suffer us to             | <b>escape</b>   | from pain, he, when we                  | 1, 143/1  |
| which there can no man             | <b>escape</b>   | . And in worse case be                  | 1, 156/30 |
| prison the while, or to            | <b>escape</b>   | there by favour, or after               | 1, 156/33 |
| death, from which ye cannot        | <b>escape</b>   | , ye would reckon this gear             | 1, 158/1  |
| he some false glade of             | <b>escaping</b> | that sickness, and thereby putteth      | 1, 143/6  |
| His own Son. As for                | <b>escaping</b> | , no man can look for                   | 1, 157/6  |
| the other six to be                | <b>eschewed</b> | , that is to wit, pride                 | 1, 182/16 |
| if thou put it in                  | <b>essay</b>    | and make a proof, thou                  | 1, 138/23 |
| sundry sickness, many men have     | <b>essayed</b>  | in themselves; and they that            | 1, 140/21 |

|                                     |                    |   |           |
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| and figure of our worshipful        | <b>estate</b>      | . Mark this well, for of                  | 1, 156/26 |
| respect of age or of                | <b>estate</b>      | , all stripped stark naked and            | 1, 157/21 |
| and manner of all our               | <b>estate</b>      | , men would bear themselves not           | 1, 158/7  |
| wouldst not greatly envy his        | <b>estate</b>      | , if thou thoughtst that thou             | 1, 160/29 |
| great Duke, keeping so, great       | <b>estate</b>      | and princely port in his                  | 1, 160/34 |
| the wretchedness of our own         | <b>estate</b>      | nothing moved us, which being             | 1, 165/16 |
| they see any man less               | <b>esteem</b>      | them than they seem worthy                | 1, 162/11 |
| we considered everything aright and | <b>esteemed</b>    | it after the very nature                  | 1, 161/15 |
| as rising of an high                | <b>estimation</b>  | of ourselves. But what should             | 1, 153/18 |
| the worthiness of their own         | <b>estimation</b>  | . Which kind of spiritual pride           | 1, 153/32 |
| consent that a man's own            | <b>estimation</b>  | , setting by himself, disdaining to       | 1, 163/3  |
| shortly follow in us high           | <b>estimation</b>  | , honour, and love of God                 | 1, 164/35 |
| heinous and abominable in the       | <b>estimation</b>  | of the world, as is                       | 1, 182/1  |
| death but also of his               | <b>eternal</b>     | tormentry, were we not by                 | 1, 142/15 |
| world, that shall win us            | <b>eternal</b>     | pain in hell, rather than                 | 1, 177/29 |
| world, that shall win us            | <b>eternal</b>     | pleasure in heaven? If thou               | 1, 177/30 |
| of sin, shall after this            | <b>eternally</b>   | live in joy and be                        | 1, 128/26 |
| either one killeth the soul         | <b>eternally</b>   | , -- I mean not the                       | 1, 176/17 |
| of the burning hill of              | <b>Etna</b>        | burneth only itself, so doth              | 1, 158/27 |
| to take our first mother,           | <b>Eve</b>         | , in a train, and thereby                 | 1, 142/10 |
| first sight of Adam and             | <b>Eve</b>         | in paradise set in the                    | 1, 159/3  |
| with pride in our mother            | <b>Eve</b>         | : who besides the proud appetite          | 1, 174/29 |
| judging the lives of their          | <b>even</b>        | Christians, disdaining other men's virtue | 1, 153/29 |
| of the same prison, and             | <b>even</b>        | there thrown in an hole                   | 1, 157/23 |
| their executors, they make it       | <b>even</b>        | now not their own while                   | 1, 171/27 |
| of our way to heaven,               | <b>even</b>        | sloth alone is able to                    | 1, 182/18 |
| from the deadly life of             | <b>everlasting</b> | pain. The physician sendeth his           | 1, 128/27 |
| restored to the possibility of      | <b>everlasting</b> | life, he never ceased since               | 1, 142/17 |
| pain for the winning of             | <b>everlasting</b> | pleasure, than a short pleasure           | 1, 177/25 |
| pleasure for the winning of         | <b>everlasting</b> | pain. But now, if it                      | 1, 177/26 |
| better bed. Think not that          | <b>everything</b>  | is pleasant that men for                  | 1, 131/12 |
| them with evil. And surely          | <b>everything</b>  | hath his mean. There is                   | 1, 136/25 |
| it that if we considered            | <b>everything</b>  | aright and esteemed it after              | 1, 161/14 |
| thy body might receive should       | <b>everywhere</b>  | enter and meet in the                     | 1, 140/18 |
| perceiveth no fault in his          | <b>evil</b>        | deed nor hath no remorse                  | 1, 132/2  |
| with nettles, briars, and other     | <b>evil</b>        | weeds, can bring forth no                 | 1, 132/28 |
| that a man do none                  | <b>evil</b>        | , but he must also do                     | 1, 136/1  |
| over that, whoso doth none          | <b>evil</b>        | , it will be very hard                    | 1, 136/3  |
| commonly either with good or        | <b>evil</b>        | . And therefore , when folk have          | 1, 136/5  |
| occupied well it were less          | <b>evil</b>        | , save for worldly rebuke, to             | 1, 136/9  |
| devil will fill them with           | <b>evil</b>        | . And surely everything hath his          | 1, 136/24 |
| for their leprosy and falling       | <b>evil</b>        | , they would never account it             | 1, 147/33 |
| which have so turned an             | <b>evil</b>        | custom into nature that they              | 1, 161/34 |
| to restore that he hath             | <b>evil</b>        | gotten, but as greedy to                  | 1, 172/35 |
| declining or going aside from       | <b>evil</b>        | , and the doing of good                   | 1, 182/14 |
| But ye think peradventure this      | <b>example</b>     | as mad as the mad                         | 1, 131/15 |
| pleasant? Will ye see the           | <b>example</b>     | ? Look upon His holy apostles             | 1, 134/6  |

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| husbands should ween by the          | <b>example</b>    | of Sarah that there were              | 1, 144/18 |
| I put thee an homely                 | <b>example</b>    | , not very pleasant, but none         | 1, 150/2  |
| his. We shall leave the              | <b>example</b>    | of plays and players, which           | 1, 156/23 |
| and enforceth His commandment by     | <b>example</b>    | , saying, " Look upon the             | 1, 168/4  |
| our sins, shall pass and             | <b>exceed</b>     | the deadly pains of our               | 1, 141/12 |
| which every one passeth and          | <b>exceedeth</b>  | many deaths. These are the            | 1, 130/2  |
| spiritual pleasure far pass and      | <b>excel</b>      | the gross and filthy pleasure         | 1, 130/23 |
| Are not ye far more                  | <b>excellent</b>  | than they? Your Father in             | 1, 168/7  |
| cover. And that in such              | <b>excellent</b>  | fashion, as the mind is               | 1, 175/12 |
| And like as the soul                 | <b>excelleth</b>  | the body, so doth the                 | 1, 130/22 |
| such outrageous riot and pestilent   | <b>excess</b>     | . Of Sloth. Of the mortal             | 1, 181/29 |
| of the world, which once             | <b>excluded</b>   | there is place made and               | 1, 135/26 |
| may percase be the more              | <b>excusable</b>  | sometimes by some chargeable business | 1, 137/19 |
| carried out at once towards          | <b>execution</b>  | ; of which two, the one               | 1, 150/6  |
| that the place of his                | <b>execution</b>  | were within one mile, the             | 1, 150/7  |
| that the place of your               | <b>execution</b>  | stood so far beyond his               | 1, 150/21 |
| to the place of your                 | <b>execution</b>  | two ways, of which the                | 1, 150/22 |
| in the cart carrying towards         | <b>execution</b>  | . And if the wretchedness of          | 1, 165/15 |
| she have; then shall thine           | <b>executors</b>  | ask for the keys, and                 | 1, 141/33 |
| may be done by our                   | <b>executors</b>  | . And instead of sorrow for           | 1, 143/15 |
| but keep all for their               | <b>executors</b>  | , they make it even now               | 1, 171/27 |
| hove and gape to be                  | <b>executors</b>  | to some that be younger               | 1, 172/26 |
| lie a dying, while their             | <b>executors</b>  | afore their face ransack up           | 1, 173/21 |
| leaving little business for our      | <b>executors</b>  | after our death, not fail             | 1, 174/9  |
| affliction, and such other spiritual | <b>exercise</b>   | , by which the soul willingly         | 1, 134/28 |
| in the perfection of spiritual       | <b>exercise</b>   | , in the worse case he                | 1, 135/12 |
| and pleasure in such spiritual       | <b>exercise</b>   | , and thereby to rise in              | 1, 135/22 |
| it was the meditation or             | <b>exercise</b>   | of death. For like as                 | 1, 139/7  |
| the holy doctor, Saint Austin,       | <b>exhorting</b>  | penitents and repentant sinners to    | 1, 133/19 |
| to put in proof and                  | <b>experience</b> | the operation and working of          | 1, 130/13 |
| that by good use and                 | <b>experience</b> | hath in his eye the                   | 1, 130/30 |
| authority, speaking of their own     | <b>experience</b> | , there will, I ween, none            | 1, 133/17 |
| it by daily proof and                | <b>experience</b> | ? I say not nay, but                  | 1, 137/34 |
| them either by faith or              | <b>experience</b> | , — and yet not so                    | 1, 138/1  |
| heavenly things. And as for          | <b>experience</b> | , we can none get of                  | 1, 178/10 |
| no marvel. For those pictures        | <b>express</b>    | only the loathly figure of            | 1, 139/24 |
| it is indeed, the very               | <b>express</b>    | fashion and manner of all             | 1, 158/6  |
| common confession of the world,      | <b>expressed</b>  | and declared by their laws            | 1, 163/18 |
| certain fable of Aesop; it           | <b>expresseth</b> | so properly the nature, the           | 1, 159/21 |
| forty eighth Psalm, the prophet      | <b>expresseth</b> | plainly the folly of such             | 1, 167/15 |
| and merciful hands, at the           | <b>extreme</b>    | point, with a great loud              | 1, 141/1  |
| and experience hath in his           | <b>eye</b>        | the right mark and very               | 1, 130/31 |
| the envious man lost one             | <b>eye</b>        | , and the covetous lost both          | 1, 160/3  |
| to go through a needle's             | <b>eye</b>        | . For it is not sin                   | 1, 171/1  |
| almost his finger in their           | <b>eye</b>        | . Sure the cause is for               | 1, 173/8  |
| falleth it daily, that the           | <b>eye</b>        | is not only the cook                  | 1, 175/2  |
| fill his belly than his              | <b>eye</b>        | , and many men mind it                | 1, 175/5  |

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| on the board ), but the             | <b>eye</b>      | is also the bawd to                        | 1, 175/6  |
| the belly. For when the             | <b>eye</b>      | immoderately delighteth in long looking    | 1, 175/8  |
| should haply be if the              | <b>eye</b>      | saw the body, belly naked                  | 1, 175/14 |
| thing to see before thine           | <b>eyes</b>     | and hear at thine ear                      | 1, 141/25 |
| the web that covereth the           | <b>eyes</b>     | of their souls in such                     | 1, 155/14 |
| might have one of his               | <b>eyes</b>     | put out. By reason of                      | 1, 160/2  |
| of death may quicken men's          | <b>eyes</b>     | against this blind folly of                | 1, 171/30 |
| put this ointment on their          | <b>eyes</b>     | . This water is somewhat pricking          | 1, 173/11 |
| pricking and would make their       | <b>eyes</b>     | water, and therefore they refuse           | 1, 173/12 |
| the windows of our own              | <b>eyes</b>     | into the house of our                      | 1, 174/33 |
| prophet, " Turn away thine          | <b>eyes</b>     | from the beholding of vanities             | 1, 175/16 |
| dripping, the mouth spitting, the   | <b>eyes</b>     | bleared, the teeth rotten, the             | 1, 179/7  |
| sleep out of their watery           | <b>eyes</b>     | . Oft have they fallen in                  | 1, 181/18 |
| in remembrance of a certain         | <b>fable</b>    | of Aesop; it expreseth so                  | 1, 159/21 |
| though thou make a sour             | <b>face</b>     | at it, is not so                           | 1, 129/20 |
| often happeth that the very         | <b>face</b>     | showeth the mind walking a                 | 1, 137/15 |
| have somewhat laid afore thy        | <b>face</b>     | the bodily pains of death                  | 1, 153/2  |
| shall I flee from Thy               | <b>face</b>     | ? " — as who saith                         | 1, 157/10 |
| good blood, so discoloureth the     | <b>face</b>     | , so defaceth the beauty, so               | 1, 158/20 |
| of death than his own               | <b>face</b>     | in a glass. This vice                      | 1, 158/22 |
| great slander spoken to his         | <b>face</b>     | by one that he reckoneth                   | 1, 162/19 |
| rebukeful word spoken to his        | <b>face</b>     | , if he remembered himself to              | 1, 165/10 |
| while their executors afore their   | <b>face</b>     | ransack up their sacks, they               | 1, 173/21 |
| long looking of the beauteous       | <b>face</b>     | , with the white neck and                  | 1, 175/9  |
| with itself: it disfigureth the     | <b>face</b>     | , discoloureth the skin, and disfashioneth | 1, 179/4  |
| body fat and fobby, the             | <b>face</b>     | drowsy, the nose dripping, the             | 1, 179/6  |
| when they were demanded what        | <b>faculty</b>  | philosophy was, answered that it           | 1, 139/6  |
| voluptuousness, so shall they not   | <b>fail</b>     | to plant in their places                   | 1, 133/1  |
| mind that it could not              | <b>fail</b>     | to take away the vain                      | 1, 144/8  |
| keep it somewhat under, but         | <b>fail</b>     | they may not always to                     | 1, 164/26 |
| in thyself, and fearest to          | <b>fail</b>     | for food? Saith not our                    | 1, 168/2  |
| thee, that if all shift             | <b>fail</b>     | thee, yet if thou be                       | 1, 169/4  |
| executors after our death, not      | <b>fail</b>     | to dispose and distribute our              | 1, 174/10 |
| well know, we should not            | <b>fail</b>     | to labour less for that                    | 1, 174/21 |
| dependants thereupon, we should not | <b>fail</b>     | to perceive the painful bitterness         | 1, 178/15 |
| ween verily, it would not           | <b>fail</b>     | to make them more moderate                 | 1, 181/27 |
| heal of itself, the matter          | <b>failing</b>  | that fed it, -- which                      | 1, 164/19 |
| case that he must be                | <b>fain</b>     | once or twice a day                        | 1, 145/32 |
| case that ye must be                | <b>fain</b>     | all day to tend it                         | 1, 145/36 |
| feet, that he should be             | <b>fain</b>     | to lie down along and                      | 1, 146/5  |
| twice a day we be                   | <b>fain</b>     | to take medicines inward to                | 1, 146/16 |
| in twenty-four hours we be          | <b>fain</b>     | to fall in a swoon                         | 1, 146/26 |
| we not hear of: but                 | <b>fain</b>     | would we have some medicines               | 1, 180/1  |
| breath shortening, all thy strength | <b>fainting</b> | , thy life vanishing, and thy              | 1, 140/6  |
| and the spiritual light of          | <b>faith</b>    | , which two lights of knowledge            | 1, 132/3  |
| hath heard and, having any          | <b>faith</b>    | , believeth these four last things         | 1, 137/32 |
| say, death, we need no              | <b>faith</b>    | to believe, we know it                     | 1, 137/33 |

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| we know them either by           | <b>faith</b>       | or experience , — and yet             | 1, 138/1  |
| thou not only believest by       | <b>faith</b>       | but also knowest by reason            | 1, 138/19 |
| some who had in good             | <b>faith</b>       | made the best merchandise that        | 1, 154/13 |
| how thinkest thou, by thy        | <b>faith</b>       | , amid thine envy shouldst thou       | 1, 161/12 |
| we never so much of              | <b>faith</b>       | and of trust in Christ                | 1, 167/30 |
| hath, show himself to lack       | <b>faith</b>       | and to have no trust                  | 1, 169/32 |
| fear lack of finding, what       | <b>faith</b>       | hath then the covetous wretch         | 1, 169/33 |
| night yet. And in good           | <b>faith</b>       | , methinketh as much as we            | 1, 172/23 |
| in bier? And in good             | <b>faith</b>       | , in my mind much wrong               | 1, 177/14 |
| under the colour of a            | <b>faithful</b>    | hope of heaven, as a                  | 1, 155/8  |
| words nor trust in His           | <b>faithful</b>    | promise than hath a Jew               | 1, 167/32 |
| yet if thou be a                 | <b>faithful</b>    | man, thou shalt take no               | 1, 169/4  |
| him by God to be                 | <b>faithfully</b>  | disposed upon himself and others      | 1, 171/7  |
| that I would have folks          | <b>fall</b>        | to babbling, well wotting that        | 1, 136/15 |
| hours we be fain to              | <b>fall</b>        | in a swoon which we                   | 1, 146/26 |
| and fearful jeopardy likely to   | <b>fall</b>        | on them at the time                   | 1, 155/12 |
| gave them so great a             | <b>fall</b>        | by their own folly that               | 1, 159/7  |
| now shall ye see men             | <b>fall</b>        | at variance for kissing of            | 1, 165/28 |
| very trifles, as children should | <b>fall</b>        | at variance for cherry stones         | 1, 166/6  |
| whose goods, if they would       | <b>fall</b>        | , they reckon would do them           | 1, 172/28 |
| to fleshly filth, if she         | <b>fall</b>        | in drunkenness. And if ye             | 1, 176/26 |
| in their feasts make them        | <b>fall</b>        | into foolish talking and blasphemy    | 1, 177/4  |
| weeneth that the sky would       | <b>fall</b>        | on his head, and there                | 1, 177/11 |
| rolleth and reeleth till he      | <b>fall</b>        | down the kennel, and there            | 1, 177/12 |
| up all again, and then           | <b>fall</b>        | to a rere supper. If                  | 1, 179/2  |
| by his lewdness his ship         | <b>fall</b>        | on a leak, and then                   | 1, 180/6  |
| a great matter, -- we            | <b>fall</b>        | to procession, we pray for            | 1, 180/14 |
| bed; but now shall they          | <b>fall</b>        | in the bed, and from                  | 1, 181/19 |
| rest, except a man be            | <b>fallen</b>      | down into the dungeon of              | 1, 131/29 |
| when a sinner is once            | <b>fallen</b>      | down into the depth, he               | 1, 131/31 |
| watery eyes. Oft have they       | <b>fallen</b>      | in the mire, and thence               | 1, 181/18 |
| saith, " Wheresoever the stone   | <b>falleth</b>     | , there shall it abide. "             | 1, 142/32 |
| great loss, in what heaviness    | <b>falleth</b>     | he then? For if he                    | 1, 170/10 |
| wrought therein. And surely so   | <b>falleth</b>     | it daily, that the eye                | 1, 175/2  |
| whole country born with the      | <b>falling</b>     | sickness, so that never any           | 1, 147/28 |
| as for their leprosy and         | <b>falling</b>     | evil, they would never account        | 1, 147/33 |
| very true pleasure, but a        | <b>FALSE</b>       | counterfeit image of pleasure. And    | 1, 130/25 |
| calling. Then giveth he some     | <b>FALSE</b>       | glade of escaping that sickness       | 1, 143/6  |
| thee. By which, not a            | <b>FALSE</b>       | imagination but a very true           | 1, 151/4  |
| of God, but also the             | <b>FALSE</b>       | pride of hypocrites, that feign       | 1, 153/25 |
| very nature, not after men's     | <b>FALSE</b>       | opinion, since we be certain          | 1, 161/15 |
| as is in theft, manslaughter,    | <b>FALSE</b>       | forswearing, or treason, with any     | 1, 182/2  |
| cause but for the continual      | <b>familiarity</b> | that we have therewith. But           | 1, 147/25 |
| but die and depart by            | <b>famine</b>      | , as He will that some                | 1, 169/17 |
| but let him die for              | <b>famine</b>      | at the rich glutton's gate            | 1, 169/26 |
| die some dear year by            | <b>famine</b>      | , we thereof make a great             | 1, 180/13 |
| For some of the old              | <b>famous</b>      | philosophers, when they were demanded | 1, 139/5  |



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| no dreams. Then, if the             | <b>fantasies</b> | leave us not sleeping, it             | 1, 136/21 |
| after the description of men's      | <b>fantasies</b> | in their disease, he closeth          | 1, 145/9  |
| be wroth like women, for            | <b>fantasies</b> | and things of naught, if              | 1, 165/27 |
| that it is not a                    | <b>fantasy</b>   | found of mine own head                | 1, 133/11 |
| to                                  | <b>fantasy</b>   | with themselves filthy sinful devices | 1, 136/12 |
| into our hearts the very            | <b>fantasy</b>   | and deep imagination thereof, we      | 1, 139/20 |
| grisly as the deep conceived        | <b>fantasy</b>   | of death in his nature                | 1, 139/28 |
| but thou seest ( if thou            | <b>fantasy</b>   | thine own death, for so               | 1, 139/32 |
| that this is but a                  | <b>fantasy</b>   | . For though we call this             | 1, 146/30 |
| not true figure for a               | <b>fantasy</b>   | , but reckoned it as it               | 1, 158/5  |
| frame and form in the               | <b>fantasy</b>   | , by foul imaginations, all that      | 1, 175/11 |
| and roots, fetched out of           | <b>far</b>       | countries, long-lain drugs, all the   | 1, 128/30 |
| nothing costly to buy, nothing      | <b>far</b>       | to fetch, but to be                   | 1, 128/33 |
| we be made of two                   | <b>far</b>       | divers and unlike substances, the     | 1, 130/19 |
| the sweetness of spiritual pleasure | <b>far</b>       | pass and excel the gross              | 1, 130/23 |
| also — which would be               | <b>far</b>       | greater grief to an honest            | 1, 134/13 |
| audience, which is a thing          | <b>far</b>       | better and of much more               | 1, 136/34 |
| four last, which is undoubtedly     | <b>far</b>       | the least of the four                 | 1, 138/29 |
| And if we be so                     | <b>far</b>       | gone that we see we                   | 1, 143/9  |
| look upon death either so           | <b>far</b>       | off that we see him                   | 1, 144/12 |
| may see a thing so                  | <b>far</b>       | off that he wotteth not               | 1, 144/13 |
| all this that death is              | <b>far</b>       | from you, I will go                   | 1, 148/13 |
| how canst thou reckon thyself       | <b>far</b>       | from death? Some man saith            | 1, 148/15 |
| met him by the way,                 | <b>far</b>       | yet within the town, and              | 1, 149/12 |
| towards death as a thing            | <b>far</b>       | off, considering that although he     | 1, 149/32 |
| all this think thy death            | <b>far</b>       | off, that is to wit                   | 1, 150/1  |
| that is to wit, as                  | <b>far</b>       | as thou hast by likelihood            | 1, 150/1  |
| of your execution stood so          | <b>far</b>       | beyond his. But what if               | 1, 150/21 |
| to reckon thy death so              | <b>far</b>       | off by reason of thy                  | 1, 150/35 |
| thy death as a thing                | <b>far</b>       | off, but a thing undoubtedly          | 1, 151/3  |
| that at the first seemed            | <b>far</b>       | from pride, and yet well              | 1, 153/15 |
| to mend them; in so                 | <b>far</b>       | forth that I surely think             | 1, 154/12 |
| they be naught, they be             | <b>far</b>       | from all occasion of amendment        | 1, 154/27 |
| well with her. In so                | <b>far</b>       | forth that one Publius, a             | 1, 159/12 |
| daughter of pride, in so            | <b>far</b>       | forth that, as this holy              | 1, 160/7  |
| if there were one right             | <b>far</b>       | above thee, yet thou wouldst          | 1, 160/28 |
| reckoneth but his match or          | <b>far</b>       | under him, than with the              | 1, 162/20 |
| the offender. And this so           | <b>far</b>       | forth that in Spain it                | 1, 163/8  |
| hand any man should so              | <b>far</b>       | reckon him for a boy                  | 1, 163/15 |
| it maketh folk to seem              | <b>far</b>       | of another sort than they             | 1, 166/15 |
| feedeth them. Are not ye            | <b>far</b>       | more excellent than they? Your        | 1, 168/7  |
| that is purblind cannot see         | <b>far</b>       | from him, -- and as                   | 1, 173/3  |
| And if they doubt how               | <b>far</b>       | that death is from them               | 1, 173/23 |
| drink into the belly ( so           | <b>far</b>       | forth that men commonly say           | 1, 175/4  |
| paps, and so forth as               | <b>far</b>       | as it findeth no let                  | 1, 175/10 |
| do, we shall find it                | <b>far</b>       | greater than we would before          | 1, 182/12 |
| ready at hand? For folk             | <b>fare</b>      | commonly as he doth that              | 1, 129/14 |

|                                     |                  |                                     |           |
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| maketh the stomach wamble and       | <b>fare</b>      | as it would vomit. And              | 1, 131/8  |
| a beast. And surely so              | <b>fare</b>      | we by death, looking thereat        | 1, 144/14 |
| no pleasure if other folk           | <b>fare</b>      | well with her. In so                | 1, 159/11 |
| with their own, though they         | <b>fare</b>      | hard at another. But these          | 1, 166/31 |
| much. And in this we                | <b>fare</b>      | ( as the great moral philosopher    | 1, 180/3  |
| keep it dry. " Thus                 | <b>fare</b>      | we, " saith Plutarch, "             | 1, 180/9  |
| heal it ), likewise, I say,         | <b>fareth</b>    | it by the sore of                   | 1, 164/22 |
| worst kind of all, and              | <b>farthest</b>  | from all recovery. For like         | 1, 131/33 |
| within ten miles at the             | <b>farthest</b>  | , and yours within eighty. I        | 1, 150/16 |
| taketh himself for holy, is         | <b>farthest</b>  | from all recovery. For how          | 1, 154/5  |
| some good grace and pleasant        | <b>fashion</b>   | to break into some better           | 1, 136/31 |
| devil, not only in one              | <b>fashion</b>   | present, but surely never absent    | 1, 142/7  |
| end he handleth on another          | <b>fashion</b>   | . For into their minds he           | 1, 143/30 |
| remembrance of death, in this       | <b>fashion</b>   | considered in his kind, will        | 1, 153/11 |
| similitude but a very true          | <b>fashion</b>   | and figure of our worshipful        | 1, 156/25 |
| is indeed, the very express         | <b>fashion</b>   | and manner of all our               | 1, 158/6  |
| And that in such excellent          | <b>fashion</b>   | , as the mind is more               | 1, 175/12 |
| have he him never so                | <b>fast</b>      | afore, yet if he break              | 1, 142/22 |
| if he catch a man                   | <b>fast</b>      | at the time of his                  | 1, 142/30 |
| he doth that goeth forth            | <b>fasting</b>   | among sick folk for sloth           | 1, 129/15 |
| pilgrimage,                         | <b>fasting</b>   | such                                | 1, 134/27 |
| yea and preach also of              | <b>fasting</b>   | himself, when his belly is          | 1, 172/10 |
| preach to a glutton for             | <b>fasting</b>   | when his belly is empty             | 1, 172/15 |
| the skin tawny, the body            | <b>fat</b>       | and fobby, the face drowsy          | 1, 179/6  |
| be glad. But this holy              | <b>father</b>    | showeth by this counsel, not        | 1, 133/23 |
| once or twice to His                | <b>Father</b>    | in heaven, into Whose mighty        | 1, 140/35 |
| and thereby drawing our former      | <b>father</b>    | , Adam, into the breach of          | 1, 142/11 |
| and incest by the devil,            | <b>father</b>    | of them both. For as                | 1, 158/32 |
| no barns, and your heavenly         | <b>Father</b>    | feedeth them. Are not ye            | 1, 168/6  |
| more excellent than they? Your      | <b>Father</b>    | in heaven knoweth that ye           | 1, 168/7  |
| well appeared by the old            | <b>fathers</b>   | that so many years lived            | 1, 179/19 |
| custom of sin perceiveth no         | <b>fault</b>     | in his evil deed nor                | 1, 132/2  |
| the glutton perceiveth his own      | <b>fault</b>     | , and sometimes thinketh it beastly | 1, 154/2  |
| how can he mend his                 | <b>fault</b>     | that taketh it for none             | 1, 154/6  |
| hands, and no man findeth           | <b>fault</b>     | , but carrieth his carrion corpse   | 1, 180/31 |
| be ignorant of their own            | <b>faults</b>    | . For, as Saint Paul saith          | 1, 154/23 |
| and grow in grace and               | <b>favour</b>    | of God when he feeleth              | 1, 134/25 |
| or to escape there by               | <b>favour</b>    | , or after condemnation some hope   | 1, 156/33 |
| proof. For our beastly taste        | <b>favoureth</b> | not the sweetness of heavenly       | 1, 178/9  |
| be but the grudge and               | <b>fear</b>      | thereof followeth his laughter, and | 1, 131/26 |
| our own conscience that the         | <b>fear</b>      | of hell, the dread of               | 1, 141/10 |
| so many men dread and               | <b>fear</b>      | , so many wait upon , —             | 1, 156/7  |
| that are about us, for              | <b>fear</b>      | and dread of lack in                | 1, 167/29 |
| and whimpereth for doubt and        | <b>fear</b>      | of lack in time coming              | 1, 168/11 |
| in Christ's words if he             | <b>fear</b>      | lack of finding, what faith         | 1, 169/32 |
| complaining, mourning, for care and | <b>fear</b>      | of lack many years hereafter        | 1, 170/3  |
| his whole life, with the            | <b>fear</b>      | of lack of living when              | 1, 170/9  |

|   |                  |                                    |           |
|---|------------------|------------------------------------|-----------|
| his children fell to feasting,          | <b>feared</b>    | so greatly that the occasion       | 1, 177/3  |
| thought now in thyself, and             | <b>fearest</b>   | to fail for food? Saith            | 1, 168/2  |
| Christ spoke them and yet               | <b>feareth</b>   | lest He will not keep              | 1, 168/14 |
| their more discomfort in some           | <b>fearful</b>   | figure and terrible likeness, by   | 1, 143/34 |
| of this perilous point and              | <b>fearful</b>   | jeopardy likely to fall on         | 1, 155/12 |
| when his children fell to               | <b>feasting</b>  | , feared so greatly that the       | 1, 177/3  |
| very true. Of our glutton               | <b>feasts</b>    | followeth not only sloth and       | 1, 176/29 |
| of gluttony should in their             | <b>feasts</b>    | make them fall into foolish        | 1, 177/4  |
| while they were about their             | <b>feasts</b>    | , he fell to prayer and            | 1, 177/6  |
| thee pleasure when it is                | <b>fed</b>       | , so doth sometimes the itch       | 1, 148/1  |
| itself, the matter failing that         | <b>fed</b>       | it, -- which continually resorting | 1, 164/20 |
| tomorrow, but look to be                | <b>fed</b>       | by miracle. In this thou           | 1, 168/17 |
| but that the body delicately            | <b>fed</b>       | maketh, as the rumour saith        | 1, 176/23 |
| envieth the better, and the             | <b>feebler</b>   | the stronger, it happeth, for      | 1, 158/25 |
| three days will suffice to              | <b>feed</b>      | for one day? Shall I               | 1, 169/1  |
| shall not be able to                    | <b>feed</b>      | the mouth, and the mouth           | 1, 181/11 |
| barns, and your heavenly Father         | <b>feedeth</b>   | them. Are not ye far               | 1, 168/6  |
| reason whereof good virtuous folk       | <b>feel</b>      | more pleasure in the sorrow        | 1, 132/11 |
| of their penance than wretches          | <b>feel</b>      | in the fulfilling of their         | 1, 132/12 |
| sweetness good and virtuous folk        | <b>feel</b>      | and perceive in spiritual pleasure | 1, 132/25 |
| in Paul's, as we shall                  | <b>feel</b>      | ourselves stirred and altered by   | 1, 139/22 |
| be then when thou shalt                 | <b>feel</b>      | so many such pains in              | 1, 140/16 |
| great matter to them that               | <b>feel</b>      | them not, but unto him             | 1, 141/14 |
| sore corrupt within ere he              | <b>feel</b>      | the grief? How many men            | 1, 145/23 |
| reckon thyself whole, though thou       | <b>feel</b>      | no grief. But thou wilt            | 1, 145/28 |
| apple, that she longed to               | <b>feel</b>      | the taste. And so entered          | 1, 174/32 |
| sober; but then shall they              | <b>feel</b>      | a swimming and aching in           | 1, 181/16 |
| believe thyself sick while thou         | <b>feelest</b>   | no harm, and yet is                | 1, 145/20 |
| incurable that is sick and              | <b>feeleth</b>   | it not, but weeneth himself        | 1, 131/34 |
| like as a sick man                      | <b>feeleth</b>   | no sweetness in sugar, and         | 1, 132/17 |
| favour of God when he                   | <b>feeleth</b>   | a pleasure and quickness in        | 1, 134/25 |
| I say, that a man                       | <b>feeleth</b>   | in this pain a pleasure            | 1, 134/32 |
| intolerable torment, the silly creature | <b>feeleth</b>   | in the dissolution and severance   | 1, 140/24 |
| grief that the unwieldy body            | <b>feeleth</b>   | by the stuffing of his             | 1, 179/10 |
| pleasure and of that sweet              | <b>feeling</b>   | that virtuous people have of       | 1, 131/2  |
| times darkeneth and diminisheth the     | <b>feeling</b>   | of bodily pain, by reason          | 1, 132/10 |
| stirred and altered by the              | <b>feeling</b>   | of that imagination in our         | 1, 139/23 |
| knew once thoroughly, and so            | <b>feelingly</b> | perceived as we might, percase     | 1, 138/4  |
| piercing His precious hands and         | <b>feet</b>      | . But when the point approached    | 1, 140/32 |
| could not stand on his                  | <b>feet</b>      | , that he should be fain           | 1, 146/5  |
| to rule himself that his                | <b>feet</b>      | may not bear him, but              | 1, 177/10 |
| the head hanging, and the               | <b>feet</b>      | tottering, and finally no part     | 1, 179/8  |
| false pride of hypocrites, that         | <b>feign</b>     | to have the virtues that           | 1, 153/26 |
| condition, and that not a               | <b>feigned</b>   | similitude but a very true         | 1, 156/25 |
| is more kindled in the                  | <b>feigned</b>   | figure of his own device           | 1, 175/13 |
| I think ye have heard,                  | <b>feigneth</b>  | that one of the paynim             | 1, 159/23 |
| forbidden fruit, fell from the          | <b>felicity</b>  | of paradise and from their         | 1, 175/19 |

|                                     |                  |                                  |           |
|-------------------------------------|------------------|----------------------------------|-----------|
| soul, but the wealth and            | <b>felicity</b>  | of the soul, without which       | 1, 176/18 |
| fruit,                              | <b>fell</b>      | from the felicity of paradise    | 1, 175/18 |
| gluttony, the wrath of God          | <b>fell</b>      | upon them. Holy Job, when        | 1, 177/2  |
| Holy Job, when his children         | <b>fell</b>      | to feasting, feared so greatly   | 1, 177/3  |
| were about their feasts, he         | <b>fell</b>      | to prayer and sacrifice, that    | 1, 177/6  |
| make good cheer that they           | <b>fell</b>      | not in the vices usually         | 1, 177/7  |
| man saith merrily to his            | <b>fellow</b>    | , " Be merry, man , —            | 1, 148/16 |
| much more pleasure than his         | <b>fellow</b>    | in the length of his             | 1, 150/9  |
| he would provide that his           | <b>fellow</b>    | should have little good of       | 1, 159/34 |
| pride to be called good             | <b>fellows</b>   | , than for lust of the           | 1, 153/21 |
| half an under-gaoler over his       | <b>fellows</b>   | , till the sheriff and the       | 1, 158/12 |
| times as long as his                | <b>fellow's</b>  | and that he had thereby          | 1, 150/10 |
| miles farther about than your       | <b>fellow's</b>  | , the other nearer by five       | 1, 150/24 |
| your life than of your              | <b>fellow's</b>  | . Now in this case are           | 1, 150/30 |
| because himself would have his      | <b>fellow's</b>  | request doubled. And when the    | 1, 159/33 |
| indicted, the process sued, the     | <b>felon</b>     | arraigned, and dieth for the     | 1, 180/22 |
| charged, the verdict given, the     | <b>felony</b>    | found, the doer indicted, the    | 1, 180/21 |
| grow thereby that they never        | <b>felt</b>      | the like before nor would        | 1, 130/17 |
| that ever they should have          | <b>felt</b>      | any such. For it is              | 1, 130/18 |
| the death, yet ourselves never      | <b>felt</b>      | it. For if we knew               | 1, 138/10 |
| days, as every man hath             | <b>felt</b>      | some, and then findest thou      | 1, 140/10 |
| torment than thou shouldst have     | <b>felt</b>      | if one had put up                | 1, 140/13 |
| have heard by them that             | <b>felt</b>      | it. But what manner dolour       | 1, 140/23 |
| this, in a sore sickness,           | <b>felt</b>      | it very grievous to have         | 1, 141/16 |
| owner neither. Now if ye            | <b>felt</b>      | your belly in such case          | 1, 145/36 |
| end of thee though thou             | <b>feltest</b>   | yet little pain. For commonly    | 1, 144/33 |
| have more occasion to call          | <b>fervently</b> | for grace and help, —            | 1, 154/22 |
| to buy, nothing far to              | <b>fetch</b>     | , but to be gathered all         | 1, 128/33 |
| many strange herbs and roots,       | <b>fetchd</b>    | out of far countries, long-lain  | 1, 128/30 |
| us of the fierce ragious            | <b>fever</b>     | of wrath. For wrath is           | 1, 161/27 |
| for die we must in                  | <b>few</b>       | years, live we never so          | 1, 128/24 |
| wilt haply say, that so             | <b>few</b>       | be preserved from sin, if        | 1, 129/12 |
| And therefore He saith that         | <b>few</b>       | folk find it out or              | 1, 133/30 |
| And therefore , when folk have      | <b>few</b>       | words and use much musing        | 1, 136/6  |
| to myself and thee in               | <b>few</b>       | words: no more, lo, but          | 1, 145/13 |
| that else should in so              | <b>few</b>       | days follow, by the inward       | 1, 147/11 |
| come, thou shalt yet in             | <b>few</b>       | years undoubtedly die, and yet   | 1, 153/7  |
| of them that for their              | <b>few</b>       | spotted virtues, not without the | 1, 153/27 |
| — he shall within a                 | <b>few</b>       | years, and only God knoweth      | 1, 156/8  |
| only God knoweth within how         | <b>few</b>       | days, when death arresteth him   | 1, 156/8  |
| night, and shall undoubtedly within | <b>few</b>       | years? If it so were             | 1, 160/33 |
| God, and to leave the               | <b>fewer</b>     | to be burned out in              | 1, 134/31 |
| may cure us of the                  | <b>fierce</b>    | ragious fever of wrath. For      | 1, 161/26 |
| place, then, to chide and           | <b>fight</b>     | for such follies by the          | 1, 165/34 |
| while he striveth, chideth and      | <b>fighteth</b>  | with another, and that ofttimes  | 1, 165/25 |
| some singing, some chiding, some    | <b>fighting</b>  | , no man, almost, remembering in | 1, 157/17 |
| we should see two men               | <b>fighting</b>  | together for very great things   | 1, 165/37 |

|                                       |                 |                                       |           |
|---------------------------------------|-----------------|---------------------------------------|-----------|
| debate, variance, chiding, wrath, and | <b>fighting</b> | , with readiness to all manner        | 1, 176/31 |
| pictures express only the loathly     | <b>figure</b>   | of our dead bony bodies               | 1, 139/25 |
| more discomfort in some fearful       | <b>figure</b>   | and terrible likeness, by the         | 1, 143/35 |
| a very true fashion and               | <b>figure</b>   | of our worshipful estate. Mark        | 1, 156/26 |
| if we took not true                   | <b>figure</b>   | for a fantasy, but reckoned           | 1, 158/5  |
| more kindled in the feigned           | <b>figure</b>   | of his own device than                | 1, 175/13 |
| or else the devil will                | <b>fill</b>     | them with evil. And surely            | 1, 136/24 |
| commonly say it were better           | <b>fill</b>     | his belly than his eye                | 1, 175/5  |
| when his belly is well                | <b>filled</b>   | , - the lecherous, after his          | 1, 172/10 |
| that woman hath to fleshly            | <b>filth</b>    | , if she fall in drunkenness          | 1, 176/26 |
| and excel the gross and               | <b>filthy</b>   | pleasure of all fleshly delight       | 1, 130/24 |
| abhor, the foul delight and           | <b>filthy</b>   | liking that riseth of sensual         | 1, 131/4  |
| the sickness of sin and               | <b>filthy</b>   | custom of fleshly lust, find          | 1, 132/22 |
| pleasures of the devil, the           | <b>filthy</b>   | pleasures of the flesh, and           | 1, 135/25 |
| meanwhile to fantasy with themselves  | <b>filthy</b>   | sinful devices, whereof their tongues | 1, 136/12 |
| and the feet tottering, and           | <b>finally</b>  | no part left in right                 | 1, 179/9  |
| at adventure, we shall not            | <b>find</b>     | four score but they shall             | 1, 130/7  |
| four thousand ye shall not            | <b>find</b>     | fourteen that hath deeply thought     | 1, 130/10 |
| four last things, they should         | <b>find</b>     | therein, not the pleasure of          | 1, 130/15 |
| filthy custom of fleshly lust,        | <b>find</b>     | so great liking in the                | 1, 132/22 |
| the pleasure that men may             | <b>find</b>     | by the receipt of this                | 1, 133/7  |
| He saith that few folk                | <b>find</b>     | it out or walk therein                | 1, 133/30 |
| best travailed in spiritual business, | <b>find</b>     | most comfort therein. And therefore   | 1, 135/9  |
| merit. Howbeit, if thou can           | <b>find</b>     | no proper means to break              | 1, 137/1  |
| in good manner, if thou               | <b>find</b>     | aught to the purpose, speak           | 1, 137/11 |
| a proof, thou shalt well              | <b>find</b>     | , by that thou shalt have             | 1, 138/23 |
| Insomuch that very true we            | <b>find</b>     | the words of the epistle              | 1, 145/6  |
| gluttony? And yet shall ye            | <b>find</b>     | more that drink themselves sow        | 1, 153/20 |
| us unprovided , yet shall ye          | <b>find</b>     | that in them which have               | 1, 161/34 |
| believe not me, I could               | <b>find</b>     | ye record. But to the                 | 1, 167/5  |
| have more small children to           | <b>find</b>     | than my labour of three               | 1, 168/35 |
| what other shift I shall              | <b>find</b>     | ? " First shall I tell                | 1, 169/2  |
| men's goods. For since they           | <b>find</b>     | in their heart to spend               | 1, 171/26 |
| it is not easy to                     | <b>find</b>     | a good time to give                   | 1, 172/8  |
| as the holy prophet saith )           | <b>find</b>     | one penny left in our                 | 1, 174/7  |
| the cruel thief, should not           | <b>find</b>     | it about us, but they                 | 1, 174/23 |
| in drunkenness. And if ye             | <b>find</b>     | one that can declare it               | 1, 176/27 |
| if we do, we shall                    | <b>find</b>     | it far greater than we                | 1, 182/12 |
| hath felt some, and then              | <b>findest</b>  | thou that some one disease            | 1, 140/10 |
| forth as far as it                    | <b>findeth</b>  | no let, the devil helpeth             | 1, 175/10 |
| own hands, and no man                 | <b>findeth</b>  | fault, but carrieth his carrion       | 1, 180/31 |
| came down into earth, and             | <b>finding</b>  | together in a place two               | 1, 159/24 |
| if he fear lack of                    | <b>finding</b>  | , what faith hath then the            | 1, 169/33 |
| that he putteth almost his            | <b>finger</b>   | in their eye. Sure the                | 1, 173/7  |
| sharping, thy legs cooling, thy       | <b>fingers</b>  | fumbling, thy breath shortening, all  | 1, 140/5  |
| yet since death shall shortly         | <b>finish</b>   | both the pain of the                  | 1, 177/23 |
| first moment till the last            | <b>finished</b> | , that is to wit, since               | 1, 149/20 |

|                                   |              |                                      |           |
|-----------------------------------|--------------|--------------------------------------|-----------|
| his own soul into the             | <b>fire</b>  | of hell, for which he                | 1, 131/25 |
| be burned out in the              | <b>fire</b>  | of purgatory. And whensoever, as     | 1, 134/31 |
| knife, the flesh singed with      | <b>fire</b>  | , the pain of sundry sickness        | 1, 140/20 |
| ask for upon a red                | <b>fire</b>  | , so thou mightest lie one           | 1, 142/3  |
| send them wretchedly to the       | <b>fire</b>  | of hell for their sinful             | 1, 155/10 |
| more part, that as the            | <b>fire</b>  | of the burning hill of               | 1, 158/26 |
| ready to run into the             | <b>fire</b>  | , so he may draw his                 | 1, 160/5  |
| this world . " Here is            | <b>first</b> | a short medicine containing only     | 1, 129/3  |
| truth that ye say. But            | <b>first</b> | , if there be but these              | 1, 136/2  |
| give ear thereto, but also        | <b>first</b> | well and prudently to devise         | 1, 137/10 |
| last things, of which the         | <b>first</b> | , that is to say, death              | 1, 137/33 |
| the proof whereof, let us         | <b>first</b> | begin at the remembrance of          | 1, 138/28 |
| at the remembrance of the         | <b>first</b> | of these four last, which            | 1, 138/29 |
| in wait to take our               | <b>first</b> | mother, Eve, in a train              | 1, 142/10 |
| by subtle and incogitable means,  | <b>first</b> | unlawful longing to live and         | 1, 143/4  |
| thou beginnest to set the         | <b>first</b> | foot forward to go out               | 1, 149/1  |
| of the house from the             | <b>first</b> | foot ye set forward to               | 1, 149/3  |
| of his life, since the            | <b>first</b> | moment till the last finished        | 1, 149/19 |
| is to wit, since the              | <b>first</b> | moment in which he began             | 1, 149/20 |
| his life, or rather the           | <b>first</b> | in which he is fully                 | 1, 149/22 |
| ever hast been since thou         | <b>first</b> | beganst to live, — let               | 1, 153/9  |
| ere this that at the              | <b>first</b> | seemed far from pride, and           | 1, 153/15 |
| ungracious stock. It is the       | <b>first</b> | begotten daughter of pride, begotten | 1, 158/30 |
| out of heaven, at the             | <b>first</b> | sight of Adam and Eve                | 1, 159/3  |
| enticement he set upon our        | <b>first</b> | parents in paradise, " and           | 1, 159/6  |
| ofttimes for how very trifles.    | <b>First</b> | , shame were it for men              | 1, 165/26 |
| all these things. Seek ye         | <b>first</b> | for the kingdom of heaven            | 1, 168/8  |
| therefore He said, long for       | <b>first</b> | and chiefly the kingdom of           | 1, 168/25 |
| shift I shall find? "             | <b>First</b> | shall I tell thee what               | 1, 169/2  |
| other holy apostles at the        | <b>first</b> | call left their nets, which          | 1, 172/2  |
| good. Now whereas in the          | <b>first</b> | part there are all the               | 1, 182/15 |
| a dry blow with his               | <b>fist</b>  | , than if he draw blood              | 1, 163/9  |
| less very true and very           | <b>fit</b>   | for the matter. If there             | 1, 150/3  |
| fellow's, the other nearer by     | <b>five</b>  | miles than his; and when             | 1, 150/24 |
| nigh neighbour. For as the        | <b>flame</b> | is next the smoke, so                | 1, 148/9  |
| and thereby take occasion to      | <b>flee</b>  | vain pleasures of the flesh          | 1, 151/6  |
| spirit and whither shall I        | <b>flee</b>  | from Thy face? " —                   | 1, 157/10 |
| in their living, and utterly      | <b>flee</b>  | such outrageous riot and pestilent   | 1, 181/28 |
| painful and sharp to the          | <b>flesh</b> | , so the comfort and gladness        | 1, 134/1  |
| all the pain of their             | <b>flesh</b> | , what joy and pleasure they         | 1, 134/10 |
| the filthy pleasures of the       | <b>flesh</b> | , and the vain pleasures of          | 1, 135/25 |
| the world, and our own            | <b>flesh</b> | . The Remembrance of Death. What     | 1, 138/34 |
| bony bodies, bitten away the      | <b>flesh</b> | ; which though it be ugly            | 1, 139/25 |
| panting, thy throat rattling, thy | <b>flesh</b> | trembling, thy mouth gaping, thy     | 1, 140/4  |
| cut of a knife, the               | <b>flesh</b> | singed with fire, the pain           | 1, 140/20 |
| fleshly friends, or rather of     | <b>flesh</b> | flies, skipping about thy bed        | 1, 141/26 |
| flee vain pleasures of the        | <b>flesh</b> | that keep out the very               | 1, 151/7  |

|                                       |                |                                     |           |
|---------------------------------------|----------------|-------------------------------------|-----------|
| thyself suddenly deep into the        | <b>flesh</b>   | , thou wouldst not call thy         | 1, 178/20 |
| pottle and cram in the                | <b>flesh</b>   | by the handfuls, shall scant        | 1, 181/13 |
| pleasures, the one carnal and         | <b>fleshly</b> | , the other ghostly and spiritual   | 1, 130/21 |
| and filthy pleasure of all            | <b>fleshly</b> | delight, which is of truth          | 1, 130/24 |
| that riseth of sensual and            | <b>fleshly</b> | pleasure, which is never so         | 1, 131/5  |
| Now albeit so that the                | <b>fleshly</b> | and worldly pleasure is of          | 1, 132/7  |
| sin and filthy custom of              | <b>fleshly</b> | lust, find so great liking          | 1, 132/22 |
| vile and stinking delectation of      | <b>fleshly</b> | delight that we list not            | 1, 132/23 |
| pull out these weeds of               | <b>fleshly</b> | voluptuousness, so shall they not   | 1, 132/34 |
| to wit, mastering the outward         | <b>fleshly</b> | pain with inward spiritual pleasure | 1, 134/22 |
| pleasure they perceived in their      | <b>fleshly</b> | afflictions, either put unto them   | 1, 135/15 |
| thine ear a rabble of                 | <b>fleshly</b> | friends, or rather of flesh         | 1, 141/25 |
| be so bitter to the                   | <b>fleshly</b> | mind that it could not              | 1, 144/8  |
| the unrestful cumbrance of thy        | <b>fleshly</b> | friends, the uncertainty of thyself | 1, 153/5  |
| as Saint Paul saith, the              | <b>fleshly</b> | sins be easy to perceive            | 1, 154/24 |
| readiness that woman hath to          | <b>fleshly</b> | filth, if she fall in               | 1, 176/26 |
| friends, or rather of flesh           | <b>flies</b>   | , skipping about thy bed and        | 1, 141/26 |
| tawny, the body fat and               | <b>fobby</b>   | , the face drowsy, the nose         | 1, 179/6  |
| so ready at hand? For                 | <b>folk</b>    | fare commonly as he doth            | 1, 129/14 |
| goeth forth fasting among sick        | <b>folk</b>    | for sloth, rather than he           | 1, 129/15 |
| the blindness of us worldly           | <b>folk</b>    | , how precisely we presume to       | 1, 130/4  |
| by reason whereof good virtuous       | <b>folk</b>    | feel more pleasure in the           | 1, 132/11 |
| of sweetness good and virtuous        | <b>folk</b>    | feel and perceive in spiritual      | 1, 132/25 |
| therefore He saith that few           | <b>folk</b>    | find it out or walk                 | 1, 133/30 |
| or evil. And therefore , when         | <b>folk</b>    | have few words and use              | 1, 136/6  |
| but that I would have                 | <b>folk</b>    | in their silence take good          | 1, 136/17 |
| of such vagrant mind, other           | <b>folk</b>    | suddenly say to them : ‘            | 1, 137/17 |
| it very grievous to have              | <b>folk</b>    | babble to you, and namely           | 1, 141/17 |
| kept them from confession, these      | <b>folk</b>    | at their end he handleth            | 1, 143/29 |
| yet. And as for young                 | <b>folk</b>    | , they look not how many            | 1, 144/21 |
| help, — so, if these                  | <b>folk</b>    | had these carnal sins, they         | 1, 154/22 |
| condemned                             | <b>folk</b>    | and remediless in this prison       | 1, 157/11 |
| taketh no pleasure if other           | <b>folk</b>    | fare well with her. In              | 1, 159/11 |
| behaviour be such beside, that        | <b>folk</b>    | would little ween it. For           | 1, 162/2  |
| sore deceived. For it maketh          | <b>folk</b>    | to seem far of another              | 1, 166/15 |
| to have providence and be             | <b>folk</b>    | of foresight, and not to            | 1, 166/27 |
| in heaven. But these covetous         | <b>folk</b>    | that set their hearts on            | 1, 171/18 |
| part nothing liberally with other     | <b>folk</b>    | , but also live wretchedly by       | 1, 171/23 |
| and give it to poor                   | <b>folk</b>    | , and come and follow Him           | 1, 171/34 |
| very near us. But these               | <b>folk</b>    | be not purblind but stark           | 1, 173/5  |
| for that I would have                 | <b>folks</b>   | fall to babbling, well wotting      | 1, 136/15 |
| chide and fight for such              | <b>follies</b> | by the way. How much                | 1, 165/34 |
| spiritual pleasure, it should thereof | <b>follow</b>  | that the farther a man              | 1, 135/11 |
| and thereof must it needs             | <b>follow</b>  | that this only lesson well          | 1, 137/26 |
| should in so few days                 | <b>follow</b>  | , by the inward sickness of         | 1, 147/11 |
| dead already, needs must it           | <b>follow</b>  | that we never die but               | 1, 148/26 |
| fools than they that plainly          | <b>follow</b>  | the ways of the world               | 1, 155/23 |

|                                       |                      |   |           |
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| hadst them, it must needs             | <b>follow</b>        | that the selfsame considerations shall    | 1, 160/17 |
| and abjection of ourselves shortly    | <b>follow</b>        | in us high estimation, honour             | 1, 164/35 |
| poor folk, and come and               | <b>follow</b>        | Him. He clawed his head                   | 1, 171/35 |
| all that they had, and                | <b>followed</b>      | Him. They had no great                    | 1, 172/3  |
| the grudge and fear thereof           | <b>followeth</b>     | his laughter, and secret sorrow           | 1, 131/26 |
| by the destruction of pride           | <b>followeth</b>     | , as I have said, The                     | 1, 165/3  |
| true. Of our glutton feasts           | <b>followeth</b>     | not only sloth and lechery                | 1, 176/29 |
| of spiritual pride, and thereupon     | <b>following</b>     | envy and wrath, is so                     | 1, 153/33 |
| for them, they should in              | <b>following</b>     | their irons affection, revenge themselves | 1, 162/29 |
| thou not laugh at his                 | <b>folly</b>         | , considering that thou art very          | 1, 156/17 |
| a fall by their own                   | <b>folly</b>         | that unto this day all                    | 1, 159/7  |
| either foolish pride or proud         | <b>folly</b>         | . How much is it now                      | 1, 165/31 |
| is it now the more                    | <b>folly</b>         | , if we consider that we                  | 1, 165/32 |
| How much more shame and               | <b>folly</b>         | is it yet, when we                        | 1, 165/35 |
| the prophet expreseth plainly the     | <b>folly</b>         | of such fools, " For                      | 1, 167/16 |
| pleasure. Whereof riseth this high    | <b>folly</b>         | , but of the blind covetous               | 1, 170/16 |
| men's eyes against this blind         | <b>folly</b>         | of covetousness. For surely it            | 1, 171/31 |
| they should soon see their            | <b>folly</b>         | and shake off their covetousness          | 1, 173/15 |
| women with child have such            | <b>fond</b>          | lust that they had liefer                 | 1, 132/18 |
| and fearest to fail for               | <b>food</b>          | ? Saith not our Saviour Himself           | 1, 168/2  |
| the post. This other sage             | <b>fool</b>          | laugheth at the casting of                | 1, 131/24 |
| said unto him: " Thou                 | <b>fool</b>          | ! This night shall they take              | 1, 173/28 |
| oftentimes lewd and perilous talking, | <b>foolhardiness</b> | wrath                                     | 1, 176/30 |
| we presume to shoot our               | <b>foolish</b>       | bolt, in those matters most               | 1, 130/5  |
| honourable funerals in which the      | <b>foolish</b>       | sick man is sometimes occupied            | 1, 143/20 |
| cured the pride of these              | <b>foolish</b>       | proud hypocrites, which are yet           | 1, 155/22 |
| only devilish, but also very          | <b>foolish</b>       | . For albeit that envy, where             | 1, 158/23 |
| agree that it is either               | <b>foolish</b>       | pride or proud folly. How                 | 1, 165/31 |
| and yet be they very                  | <b>foolish</b>       | ; they seem Christian, and yet            | 1, 166/17 |
| feasts make them fall into            | <b>foolish</b>       | talking and blasphemy, that while         | 1, 177/5  |
| imagine many, and perilously and      | <b>foolishly</b>     | beguile ourselves. For likewise as        | 1, 144/17 |
| hypocrites, which are yet more        | <b>fools</b>         | than they that plainly follow             | 1, 155/23 |
| But then prove they more              | <b>fools</b>         | than they that live from                  | 1, 166/29 |
| say there be no such                  | <b>fools</b>         | , I might say that I                      | 1, 167/4  |
| that there have been such             | <b>fools</b>         | of old, ye shall hear                     | 1, 167/7  |
| " Of such sort of                     | <b>fools</b>         | , also, speaketh the psalmist, thus       | 1, 167/13 |
| plainly the folly of such             | <b>fools</b>         | , " For, " saith he                       | 1, 167/16 |
| going out only when thy               | <b>foot</b>          | is on the uttermost inch                  | 1, 148/34 |
| beginnest to set the first            | <b>foot</b>          | forward to go out, in                     | 1, 149/1  |
| the house from the first              | <b>foot</b>          | ye set forward to go                      | 1, 149/3  |
| also while he setteth his             | <b>foot</b>          | out of his host's house                   | 1, 149/10 |
| the other hand, the one               | <b>foot</b>          | almost in the grave already               | 1, 172/33 |
| were so set, hand and                 | <b>foot</b>          | , in a strait stocks that                 | 1, 176/5  |
| by the remembrance of death,          | <b>forasmuch</b>     | as they reckon themselves thereby         | 1, 155/3  |
| made among men, which laws,           | <b>forasmuch</b>     | as the actions of trespass                | 1, 162/24 |
| mind that is so stricken,             | <b>forasmuch</b>     | as commonly they take themselves          | 1, 163/11 |
| the one, but if we                    | <b>forbear</b>       | the other. For like as                    | 1, 132/26 |



|                                    |                    |                                      |           |
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| counseled to live temperately, and | <b>forbear</b>     | our delicacies and our gluttony      | 1, 179/34 |
| which our forefathers, eating the  | <b>forbidden</b>   | fruit, fell from the felicity        | 1, 175/18 |
| secular author were of greater     | <b>force</b>       | and effect to the weal               | 1, 128/3  |
| medicine is of a marvellous        | <b>force</b>       | , able to keep us all                | 1, 129/6  |
| last things is of such             | <b>force</b>       | and efficacy that it is              | 1, 137/23 |
| that she is by the                 | <b>force</b>       | and great resistance of so           | 1, 179/24 |
| and sin by which our               | <b>forefathers</b> | , eating the forbidden fruit, fell   | 1, 175/18 |
| us from sin. Howbeit, the          | <b>foresaid</b>    | words of Scripture biddeth thee      | 1, 138/13 |
| providence and be folk of          | <b>foresight</b>   | , and not to regard only             | 1, 166/27 |
| brunt of the injury, not           | <b>forethought</b> | upon but coming, upon us             | 1, 161/33 |
| he either winneth a man            | <b>forever</b>     | , or forever loseth him; for         | 1, 142/21 |
| winneth a man forever, or          | <b>forever</b>     | loseth him; for have he              | 1, 142/21 |
| is sure to keep him                | <b>forever</b>     | . For as the Scripture saith         | 1, 142/31 |
| his own death, his goods           | <b>forfeited</b>   | and his corpse cast out              | 1, 180/29 |
| your pride is because ye           | <b>forget</b>      | that it is a prison                  | 1, 157/33 |
| remember death as they unadvisedly | <b>forget</b>      | him, they should soon see            | 1, 173/14 |
| in thy player's garment, and       | <b>forgettest</b>  | that when thy play is                | 1, 156/20 |
| the prouder. But he that           | <b>forgetteth</b>  | his goods to be the                  | 1, 171/10 |
| our hands. Which if we             | <b>forgot</b>      | not, but well and effectually        | 1, 174/7  |
| the ground that is all             | <b>forgrown</b>    | with nettles, briars, and other      | 1, 132/27 |
| holy body into a glorious          | <b>form</b>        | and made it impossible, —            | 1, 141/6  |
| the heart to frame and             | <b>form</b>        | in the fantasy, by foul              | 1, 175/11 |
| train, and thereby drawing our     | <b>former</b>      | father, Adam, into the breach        | 1, 142/11 |
| advice and counsel to the          | <b>forming</b>     | and framing of man's manners         | 1, 128/9  |
| a sure medicine ( if we            | <b>forsloth</b>    | not the receiving ) by which         | 1, 128/21 |
| is in theft, manslaughter, false   | <b>forswearing</b> | , or treason, with any of            | 1, 182/2  |
| doubling of his petition. And      | <b>forthwith</b>   | he required, for his part            | 1, 160/1  |
| only in high mind of               | <b>fortune</b>     | , rule and authority, beauty, wit    | 1, 153/24 |
| the high mind of proud             | <b>fortune</b>     | , rule, and authority, Lord God      | 1, 155/36 |
| and your thought not wandering     | <b>forty</b>       | miles thence while your body         | 1, 137/14 |
| them. " And in the                 | <b>forty</b>       | eighth Psalm, the prophet expresseth | 1, 167/15 |
| to set the first foot              | <b>forward</b>     | to go out, in what                   | 1, 149/1  |
| ye stand when ye buskle            | <b>forward</b>     | ? I would say that ye                | 1, 149/2  |
| the first foot ye set              | <b>forward</b>     | to go forth. No man                  | 1, 149/3  |
| his host's house to go             | <b>forward</b>     | . And therefore , if a man           | 1, 149/11 |
| ye in the cart carrying            | <b>forward</b>     | . His gallows and death standeth     | 1, 150/15 |
| in the cart already carrying       | <b>forward</b>     | ? For all these things are           | 1, 160/24 |
| kind such as it is )               | <b>forwearied</b>  | and overcome, and giveth it          | 1, 179/27 |
| and at length abhor, the           | <b>foul</b>        | delight and filthy liking that       | 1, 131/4  |
| in the fulfilling of their         | <b>foul</b>        | delight, and credible is it          | 1, 132/13 |
| which is a sickness rather         | <b>foul</b>        | and perilous than painful, or        | 1, 147/27 |
| - the lecherous, after his         | <b>foul</b>        | pleasure past, may suffer to         | 1, 172/11 |
| to the desire of the               | <b>foul</b>        | bestly pleasure beneath the belly    | 1, 175/7  |
| form in the fantasy, by            | <b>foul</b>        | imaginations, all that ever the      | 1, 175/11 |
| it is not a fantasy                | <b>found</b>       | of mine own head, that               | 1, 133/11 |
| the breach of God's behest,        | <b>found</b>       | the means not without the            | 1, 142/12 |
| the verdict given, the felony      | <b>found</b>       | , the doer indicted, the process     | 1, 180/21 |

|                                       |                   |                                       |           |
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| to death, there should be             | <b>found</b>      | ( as Solomon saith ) more dead        | 1, 180/24 |
| and, as it were, the                  | <b>fountain</b>   | of the sore from which                | 1, 164/17 |
| where it appeareth ( for the          | <b>fountain</b>   | once stopped, the sore shall          | 1, 164/18 |
| which continually resorting from the  | <b>fountain</b>   | to the place, men may                 | 1, 164/20 |
| a short medicine containing only      | <b>four</b>       | herbs, common and well known          | 1, 129/3  |
| little doubt but that among           | <b>four</b>       | thousand taken out at adventure       | 1, 130/6  |
| adventure, we shall not find          | <b>four</b>       | score but they shall boldly           | 1, 130/7  |
| painful, busily to remember these     | <b>four</b>       | last things. And yet durst            | 1, 130/9  |
| a wager that of those                 | <b>four</b>       | thousand ye shall not find            | 1, 130/10 |
| hath deeply thought on them           | <b>four</b>       | times in all their days               | 1, 130/11 |
| medicine, the remembrance of these    | <b>four</b>       | last things, they should find         | 1, 130/15 |
| of the remembrance of the             | <b>four</b>       | last things, which as they            | 1, 132/33 |
| as much and thereby taketh            | <b>four</b>       | times as much pain, since             | 1, 135/4  |
| wit, the remembrance of the           | <b>four</b>       | last things, which is, as             | 1, 135/31 |
| since the remembrance of these        | <b>four</b>       | last things is of such                | 1, 137/23 |
| say that ye know these                | <b>four</b>       | things well enough, and if            | 1, 137/28 |
| having any faith, believeth these     | <b>four</b>       | last things, of which the             | 1, 137/32 |
| the least of all the                  | <b>four</b>       | would well keep us from               | 1, 138/5  |
| thoroughly, the least of all          | <b>four</b>       | were, as I said, enough               | 1, 138/11 |
| biddeth thee not know the             | <b>four</b>       | last things, but remember thy         | 1, 138/14 |
| last things, but remember thy         | <b>four</b>       | last things, and then, he             | 1, 138/14 |
| The busy minding of thy               | <b>four</b>       | last things, and the deep             | 1, 138/21 |
| of the first of these                 | <b>four</b>       | last, which is undoubtedly far        | 1, 138/29 |
| far the least of the                  | <b>four</b>       | , and thereby shall we make           | 1, 138/30 |
| the diligent remembrance of all       | <b>four</b>       | , towards the avoiding of all         | 1, 138/32 |
| of which the one were                 | <b>four</b>       | score miles farther about than        | 1, 150/23 |
| thousand ye shall not find            | <b>fourteen</b>   | that hath deeply thought on           | 1, 130/10 |
| on them, that if our                  | <b>frailty</b>    | could endure never to remit           | 1, 138/25 |
| devil helpeth the heart to            | <b>frame</b>      | and form in the fantasy               | 1, 175/11 |
| left in right course and              | <b>frame</b>      | . And besides the daily dulness       | 1, 179/9  |
| counsel to the forming and            | <b>framing</b>    | of man's manners in virtue            | 1, 128/10 |
| the king's highway, that is           | <b>free</b>       | for every man. Wonder it              | 1, 177/17 |
| so doth the envious person            | <b>fret</b>       | , fume, and burn in his               | 1, 158/27 |
| to be contraried, but they            | <b>fret</b>       | and fume if their opinion             | 1, 162/6  |
| his sickness wrote unto his           | <b>friend</b>     | , wherein, after the description of   | 1, 145/8  |
| ear a rabble of fleshly               | <b>friends</b>    | , or rather of flesh flies            | 1, 141/25 |
| unrestful cumbrance of thy fleshly    | <b>friends</b>    | , the uncertainty of thyself, how     | 1, 153/5  |
| Writ. Let us consider the             | <b>fruit</b>      | and profit of this in                 | 1, 128/14 |
| and thereby take the more             | <b>fruit</b>      | of the remembrance and make           | 1, 144/28 |
| our forefathers, eating the forbidden | <b>fruit</b>      | , fell from the felicity of           | 1, 175/18 |
| such that it containeth more          | <b>fruitful</b>   | advice and counsel to the             | 1, 128/9  |
| literature shall arise so very        | <b>fruitful</b>   | doctrine. For what would a            | 1, 128/17 |
| than wretches feel in the             | <b>fulfilling</b> | of their foul delight, and            | 1, 132/12 |
| those, I mean, that be                | <b>full</b>       | christened in covetousness, that have | 1, 171/21 |
| body that stuffeth it so              | <b>full</b>       | of rift raff that the                 | 1, 176/4  |
| " Her ways are all                    | <b>full</b>       | of pleasure, and her paths            | 1, 178/2  |
| stuffing of his paunch so             | <b>full</b>       | , it bringeth in by leisure           | 1, 179/11 |

|                                  |                   |                                     |           |
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| first in which he is             | <b>fully</b>      | dead. Now if this be                | 1, 149/22 |
| thy legs cooling, thy fingers    | <b>fumbling</b>   | , thy breath shortening, all thy    | 1, 140/5  |
| doth the envious person fret,    | <b>fume</b>       | , and burn in his own               | 1, 158/28 |
| contraried, but they fret and    | <b>fume</b>       | if their opinion be not             | 1, 162/7  |
| delight of goodly and honourable | <b>funerals</b>   | in which the foolish sick           | 1, 143/20 |
| us like wood wolves or           | <b>furies</b>     | of hell, that driveth us            | 1, 164/10 |
| for tomorrow, " and then         | <b>furnisheth</b> | and enforceth His commandment by    | 1, 168/4  |
| paths are peaceable. " And       | <b>further</b>    | he saith, " The way                 | 1, 178/2  |
| left in the mire till            | <b>Gabriel</b>    | blow them up. Whereas these         | 1, 181/20 |
| the cart carrying forward. His   | <b>gallows</b>    | and death standeth within ten       | 1, 150/15 |
| peradventure, have him as his    | <b>gaoler</b>     | in his prison of purgatory          | 1, 142/24 |
| prisoners in it, but the         | <b>gaoler</b>     | can lose none; he is                | 1, 157/7  |
| holy David saith to this         | <b>gaoler</b>     | , " Whither shall I go              | 1, 157/9  |
| proud thereof; and sometime the  | <b>gaoler</b>     | beateth it down again with          | 1, 157/29 |
| your own blood; and the          | <b>gaoler</b>     | , when ye be dead, setteth          | 1, 157/30 |
| put in trust with the            | <b>gaoler</b>     | that he is half an                  | 1, 158/12 |
| old men that hove and            | <b>gape</b>       | to be executors to some             | 1, 172/26 |
| his belly is empty and           | <b>gapeth</b>     | for good meat, or to                | 1, 172/15 |
| thy flesh trembling, thy mouth   | <b>gaping</b>     | , thy nose sharpening, thy legs     | 1, 140/4  |
| of the year in the               | <b>garden</b>     | of thine own soul. Let              | 1, 128/34 |
| art proud in thy player's        | <b>garment</b>    | , and forgettest that when thy      | 1, 156/20 |
| were entering in at the          | <b>gate</b>       | , but all the way also              | 1, 149/7  |
| hath his body in the             | <b>gate</b>       | going outward, but also while       | 1, 149/10 |
| ere he came at the               | <b>gate</b>       | . And surely, methinketh that in    | 1, 149/15 |
| famine at the rich glutton's     | <b>gate</b>       | . There died he without grudge      | 1, 169/26 |
| neither sow nor reap, nor        | <b>gather</b>     | to no barns, and your               | 1, 168/6  |
| be so mad, greedily to           | <b>gather</b>     | together that other men shall       | 1, 173/18 |
| that of all that we              | <b>gather</b>     | we shall carry nothing with         | 1, 173/34 |
| to fetch, but to be              | <b>gathered</b>   | all times of the year               | 1, 128/33 |
| these things that thou hast      | <b>gathered</b>   | , whose shall they be?"             | 1, 173/29 |
| farther; " thou that hast        | <b>gathered</b>   | them, whose shalt thou be           | 1, 173/31 |
| that after all thy goods         | <b>gathered</b>   | together, thou shouldst be suddenly | 1, 174/12 |
| gospel to the rich covetous      | <b>gatherer</b>   | that thought to make his            | 1, 173/25 |
| cannot tell for whom he          | <b>gathereth</b>  | them. " And in the                  | 1, 167/14 |
| to consider that this covetous   | <b>gathering</b>  | and niggardous keeping, with all    | 1, 173/35 |
| a great loud cry He              | <b>gave</b>       | up the ghost. Now if                | 1, 141/1  |
| their lives, till other men      | <b>gave</b>       | them warning how near they          | 1, 145/26 |
| pride supplanted them, and there | <b>gave</b>       | them so great a fall                | 1, 159/7  |
| under black hoods, and a         | <b>gay</b>        | hearse, with the delight of         | 1, 143/19 |
| care we little for our           | <b>gay</b>        | gear, then desire we no             | 1, 145/2  |
| of the wearing of the            | <b>gay</b>        | golden gown, while the lorel        | 1, 156/16 |
| our life but a very              | <b>gay</b>        | golden dream, in which we           | 1, 174/2  |
| shall once waken us, our         | <b>gay</b>        | golden dream shall vanish, and      | 1, 174/5  |
| we little for our gay            | <b>gear</b>       | , then desire we no delicate        | 1, 145/2  |
| escape, ye would reckon this     | <b>gear</b>       | as worshipful as if a               | 1, 158/2  |
| were the best sort among         | <b>gentiles</b>   | and paynims. For some of            | 1, 139/5  |
| that it will be a                | <b>gentle</b>     | pleasure, when we lie dying         | 1, 141/19 |

|                                     |                  |  |           |
|-------------------------------------|------------------|--|-----------|
| as worshipful as if a               | <b>gentleman</b> | thief, when he should go               | 1, 158/2  |
| can after his death never           | <b>get</b>       | him again. Well he may                 | 1, 142/23 |
| had him afore, if he                | <b>get</b>       | from him at the time                   | 1, 142/27 |
| can die either before he            | <b>get</b>       | life or after that he                  | 1, 148/23 |
| for an holy desire to               | <b>get</b>       | before his neighbour in virtue         | 1, 154/10 |
| that of this death we               | <b>get</b>       | no manner pardon. For the              | 1, 157/4  |
| just and true business to           | <b>get</b>       | that thee and thine behoveth           | 1, 169/6  |
| thou never so sore, cannot          | <b>get</b>       | thee a penny the more                  | 1, 169/20 |
| as they be glad to                  | <b>get</b>       | all. For they not only                 | 1, 171/23 |
| gotten, but as greedy to            | <b>get</b>       | a groat by the beguiling               | 1, 172/35 |
| as thou shouldst happen to          | <b>get</b>       | it, so wouldst thou wisely             | 1, 174/15 |
| for experience, we can none         | <b>get</b>       | of the one part, that                  | 1, 178/11 |
| steps to heaven, he that            | <b>getteth</b>   | him on the one is                      | 1, 136/2  |
| of the mind. But the                | <b>getting</b>   | of heaven requireth care, cure         | 1, 168/30 |
| the apparation of a very            | <b>ghost</b>     | , is half so grisly as                 | 1, 139/28 |
| cry He gave up the                  | <b>ghost</b>     | . Now if that death was                | 1, 141/1  |
| carnal and fleshly, the other       | <b>ghostly</b>   | and spiritual. And like as             | 1, 130/21 |
| marvellous                          | <b>ghostly</b>   | pleasure and spiritual gladness, which | 1, 133/2  |
| business and solicitation of our    | <b>ghostly</b>   | enemy the devil, not only              | 1, 142/6  |
| that come therewith by thy          | <b>ghostly</b>   | enemy the devil, the unrestful         | 1, 153/4  |
| labour and solicitation of our      | <b>ghostly</b>   | enemy, the devil, that shall           | 1, 155/5  |
| give each of them a                 | <b>gift</b>      | , but there should but one             | 1, 159/26 |
| strength, learning, or such other   | <b>gifts</b>     | of God, but also the                   | 1, 153/25 |
| his coat armour reversed, his       | <b>gilt</b>      | spurs hewn off his heels               | 1, 161/11 |
| For what would a man                | <b>give</b>      | for a sure medicine that               | 1, 128/18 |
| from sin. The physician cannot      | <b>give</b>      | no one medicine to every               | 1, 129/7  |
| thing the while, than to            | <b>give</b>      | ear thereto and underpin the           | 1, 136/28 |
| wanton word pass uncontrolled, than | <b>give</b>      | occasion of twain. But if              | 1, 137/8  |
| it better not only to               | <b>give</b>      | ear thereto, but also first            | 1, 137/9  |
| wise men in this world              | <b>give</b>      | us for instruction of virtuous         | 1, 145/11 |
| all that can I compendiously        | <b>give</b>      | to myself and thee in                  | 1, 145/12 |
| against hunger and thirst, that     | <b>give</b>      | us warning of that we                  | 1, 146/19 |
| we reckon it natural, we            | <b>give</b>      | it not the name of                     | 1, 147/16 |
| I pray God we may                   | <b>give</b>      | ear unto and let Him                   | 1, 154/29 |
| covetous, showed himself willing to | <b>give</b>      | each of them a gift                    | 1, 159/26 |
| and sorer punished, if one          | <b>give</b>      | another a dry blow with                | 1, 163/9  |
| of the disposition he must          | <b>give</b>      | the reckoning. And therefore , as      | 1, 171/8  |
| sell that he had and                | <b>give</b>      | it to poor folk, and                   | 1, 171/34 |
| find a good time to                 | <b>give</b>      | them counsel. As for the               | 1, 172/8  |
| goods, which is an occasion         | <b>given</b>     | us and it often sudden                 | 1, 161/30 |
| the actions of trespass be          | <b>given</b>     | to revenge men not of                  | 1, 162/24 |
| appear that by a blow               | <b>given</b>     | him with a bare hand                   | 1, 163/14 |
| man unto whom God hath              | <b>given</b>     | riches, substance and honour, so       | 1, 167/10 |
| desire, yet God hath not            | <b>given</b>     | him leave to eat of                    | 1, 167/11 |
| quest is charged, the verdict       | <b>given</b>     | , the felony found, the doer           | 1, 180/21 |
| our Lord loveth a glad              | <b>giver</b>     | . And on the other side                | 1, 135/2  |
| it now that these words             | <b>giveth</b>    | us all a sure medicine                 | 1, 128/21 |

|   |                 |                                  |           |
|---|-----------------|----------------------------------|-----------|
| God at His calling. Then                | <b>giveth</b>   | he some false glade of           | 1, 143/6  |
| ever alike greedy thereupon, whoso      | <b>giveth</b>   | him advice to be liberal         | 1, 172/14 |
| is ) forwearied and overcome, and       | <b>giveth</b>   | it over, except it be            | 1, 179/27 |
| holy man , " and be                     | <b>glad</b>     | of thy sorrow. " In              | 1, 133/21 |
| should he bid him be                    | <b>glad</b>     | of his sorrow, if man            | 1, 133/22 |
| in sorrow could not be                  | <b>glad</b>     | . But this holy father showeth   | 1, 133/23 |
| man may be joyful and                   | <b>glad</b>     | for all his sorrow, but          | 1, 133/24 |
| and hath cause to be                    | <b>glad</b>     | because of his sorrow. Long      | 1, 133/25 |
| saith, our Lord loveth a                | <b>glad</b>     | giver. And on the other          | 1, 135/2  |
| of another man's wealth than            | <b>glad</b>     | of her own, of which             | 1, 159/10 |
| anxiety, with good will and             | <b>glad</b>     | hope, whereby he went into       | 1, 169/27 |
| have a cause to be                      | <b>glad</b>     | and reckon that ye have          | 1, 170/23 |
| spend aught as they be                  | <b>glad</b>     | to get all. For they             | 1, 171/22 |
| of this life we be                      | <b>glad</b>     | and proud thereof. But when      | 1, 174/4  |
| Then giveth he some false               | <b>glade</b>    | of escaping that sickness, and   | 1, 143/6  |
| live and horror to go                   | <b>gladly</b>   | to God at His calling            | 1, 143/4  |
| spiritual                               | <b>gladness</b> | , which in every good soul       | 1, 133/3  |
| and                                     | <b>gladness</b> | , I shall prove it to            | 1, 133/16 |
| flesh, so the comfort and               | <b>gladness</b> | that the soul conceiveth thereof | 1, 134/1  |
| his own face in a                       | <b>glass</b>    | . This vice is not only          | 1, 158/23 |
| medicines, to pills, potions, plasters, | <b>glisters</b> | , and suppositaries: and yet all | 1, 179/30 |
| His holy body into a                    | <b>glorious</b> | form and made it impossible      | 1, 141/6  |
| Lord and hope of His                    | <b>glory</b>    | to come, so tempereth and        | 1, 134/2  |
| all this royalty, and his               | <b>glory</b>    | shall, as the Scripture saith    | 1, 156/3  |
| by death lose all their                 | <b>gloss</b>    | , the owners wot ne'er how       | 1, 155/20 |
| live, these gluttons are so             | <b>glutted</b>  | in the beastly pleasure of       | 1, 181/4  |
| and hath remorse thereof; the           | <b>glutton</b>  | perceiveth his own fault, and    | 1, 154/2  |
| them counsel. As for the                | <b>glutton</b>  | , [ he ] is ready                | 1, 172/9  |
| seemeth to preach to a                  | <b>glutton</b>  | for fasting when his belly       | 1, 172/15 |
| What good can the great                 | <b>glutton</b>  | do with his belly standing       | 1, 176/19 |
| is very true. Of our                    | <b>glutton</b>  | feasts followeth not only sloth  | 1, 176/29 |
| hand. The pleasure that the             | <b>glutton</b>  | bath in his viand can            | 1, 178/28 |
| buried in Christian burial. These       | <b>gluttons</b> | daily kill themselves with their | 1, 180/30 |
| but for to live, these                  | <b>gluttons</b> | are so glutted in the            | 1, 181/4  |
| wisdom were it for these                | <b>gluttons</b> | well and effectually to consider | 1, 181/6  |
| much the more move those                | <b>gluttons</b> | , in how much that they          | 1, 181/23 |
| farther from pride than drunken         | <b>gluttony</b> | ? And yet shall ye find          | 1, 153/19 |
| the beastly carnal sins of              | <b>gluttony</b> | , sloth and lechery. Not that    | 1, 154/16 |
| remnant were bereft us. Of              | <b>Gluttony</b> | . Now have we to consider        | 1, 174/25 |
| the cure and help of                    | <b>gluttony</b> | , which is a beastly sickness    | 1, 174/28 |
| that this old sore of                   | <b>gluttony</b> | was the vice and sin             | 1, 175/17 |
| to the soul than gorbellied             | <b>gluttony</b> | , which so pampereth the body    | 1, 175/30 |
| to do. And yet is                       | <b>gluttony</b> | to the soul not so               | 1, 176/11 |
| be the very daughters of                | <b>gluttony</b> | . And then needs must it         | 1, 176/15 |
| whereof by the occasion of              | <b>gluttony</b> | , the wrath of God fell          | 1, 177/2  |
| greatly that the occasion of            | <b>gluttony</b> | should in their feasts make      | 1, 177/4  |
| the vices usually coming of             | <b>gluttony</b> | . Now to the body what           | 1, 177/8  |

|                                    |                  |  |           |
|------------------------------------|------------------|--|-----------|
| is eaten after, in which           | <b>gluttony</b>  | beginneth, is in effect pain           | 1, 178/32 |
| If God would never punish          | <b>gluttony</b>  | , yet bringeth it punishment enough    | 1, 179/3  |
| man with the surfeits of           | <b>gluttony</b>  | . For undoubtedly nature, which is     | 1, 179/17 |
| all too little, - our              | <b>gluttony</b>  | is so great and therewith              | 1, 179/31 |
| forbear our delicacies and our     | <b>gluttony</b>  | , that will we not hear                | 1, 180/1  |
| good years great people of         | <b>gluttony</b>  | , thereof we take none heed            | 1, 180/16 |
| they die, than to the              | <b>gluttony</b>  | whereof the sickness cometh. And       | 1, 180/18 |
| to wit, pride, envy, wrath,        | <b>gluttony</b>  | , covetousness, and lechery, the other | 1, 182/16 |
| for famine at the rich             | <b>glutton's</b> | gate. There died he without            | 1, 169/26 |
| head acheth, and the stomach       | <b>gnaweth</b>   | , and the next meal is                 | 1, 178/33 |
| to live and horror to              | <b>go</b>        | gladly to God at His                   | 1, 143/4  |
| be casual and come and             | <b>go</b>        | . For that that is common              | 1, 147/15 |
| other like as come and             | <b>go</b>        | . But as for their leprosy             | 1, 147/33 |
| far from you, I will               | <b>go</b>        | somewhat nearer you. Thou reckonest    | 1, 148/13 |
| the first foot forward to          | <b>go</b>        | out, in what place of                  | 1, 149/1  |
| foot ye set forward to             | <b>go</b>        | forth. No man will think               | 1, 149/4  |
| of his host's house to             | <b>go</b>        | forward. And therefore , if a          | 1, 149/11 |
| he had ten miles to                | <b>go</b>        | ere he came at the                     | 1, 149/14 |
| it might hap ye should             | <b>go</b>        | the shorter, and whether ye            | 1, 150/27 |
| not how soon we shall              | <b>go</b>        | , nor where, nor in what               | 1, 150/33 |
| reckon themselves thereby ready to | <b>go</b>        | straight to heaven. But yet            | 1, 155/3  |
| body. For they, though they        | <b>go</b>        | to the devil therefore, yet            | 1, 155/24 |
| play is done he shall              | <b>go</b>        | walk a knave in his                    | 1, 156/18 |
| play is done, thou shalt           | <b>go</b>        | forth as poor as he                    | 1, 156/21 |
| gaoler, " Whither shall I          | <b>go</b>        | from Thy spirit and whither            | 1, 157/9  |
| gentleman thief, when he should    | <b>go</b>        | to Tyburn, would leave for             | 1, 158/3  |
| this day all their posterity       | <b>go</b>        | crooked thereof. And therefore ever    | 1, 159/8  |
| would little ween it. For          | <b>go</b>        | they never so simply, look             | 1, 162/3  |
| do the like, thou shalt            | <b>go</b>        | into a better bosom, into              | 1, 169/29 |
| cable or a camel to                | <b>go</b>        | through a needle's eye. For            | 1, 171/1  |
| is:for the less we                 | <b>go</b>        | about to amend it. Now                 | 1, 182/8  |
| of the dreadful doom of            | <b>God</b>       | , and bitter pains of purgatory        | 1, 130/1  |
| heaven, and their lust their       | <b>God</b>       | . Now see the blindness of             | 1, 130/3  |
| riseth of the love of              | <b>God</b>       | , and hope of heaven, and              | 1, 133/3  |
| they rejoiced and joyed that       | <b>God</b>       | had accounted them worthy for          | 1, 134/11 |
| in grace and favour of             | <b>God</b>       | when he feeleth a pleasure             | 1, 134/25 |
| with, in the sight of              | <b>God</b>       | , and to leave the fewer               | 1, 134/31 |
| his penance is pleasant to         | <b>God</b>       | , for, as the holy Scripture           | 1, 135/1  |
| therefore if they most pleased     | <b>God</b>       | that in the bodily pain                | 1, 135/10 |
| either put unto them by            | <b>God</b>       | , or taken by themselves for           | 1, 135/16 |
| and longing to be with             | <b>God</b>       | . To the attaining of which            | 1, 135/23 |
| know that there is a               | <b>God</b>       | , which thou not only believest        | 1, 138/18 |
| of the chosen people of            | <b>God</b>       | , but also of such as                  | 1, 139/4  |
| by the great bounty of             | <b>God</b>       | and Christ's painful passion, restored | 1, 142/16 |
| horror to go gladly to             | <b>God</b>       | at His calling. Then giveth            | 1, 143/5  |
| or such other gifts of             | <b>God</b>       | , but also the false pride             | 1, 153/25 |
| but for that like as               | <b>God</b>       | said in the Apocalypse unto            | 1, 154/18 |

|                                    |                |                                    |           |
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| and knocketh, Whom I pray          | <b>God</b>     | we may give ear unto               | 1, 154/29 |
| their thanks and commendation of   | <b>God</b>     | only, Whose praise can never       | 1, 155/35 |
| fortune, rule, and authority, Lord | <b>God</b>     | , how slight a thing it            | 1, 156/1  |
| a few years, and only              | <b>God</b>     | knoweth within how few days        | 1, 156/8  |
| so much by our Lord                | <b>God</b>     | that we cannot be but              | 1, 163/22 |
| more reverence than we do          | <b>God</b>     | Himself only. I doubt not          | 1, 163/30 |
| spoken of                          | <b>God</b>     | . And could we, trow ye            | 1, 164/4  |
| estimation, honour, and love of    | <b>God</b>     | , and every other creature in      | 1, 164/35 |
| men: a man unto whom               | <b>God</b>     | hath given riches, substance and   | 1, 167/10 |
| his heart can desire, yet          | <b>God</b>     | hath not given him leave           | 1, 167/11 |
| bound by the law of                | <b>God</b>     | and of nature to provide           | 1, 167/21 |
| provide for their bellies (for     | <b>God</b>     | and nature looketh not, as         | 1, 167/23 |
| " Cast thy thought into            | <b>God</b>     | and he shall nourish thee          | 1, 167/34 |
| and all these earthly things       | <b>God</b>     | shall cast unto us besides         | 1, 168/26 |
| thyself very sure, that either     | <b>God</b>     | will provide thee and thine        | 1, 169/13 |
| or his children, as though         | <b>God</b>     | either would not, or were          | 1, 170/4  |
| sorry of the loss, for             | <b>God</b>     | accepteth your good will. If       | 1, 170/21 |
| goods, making their goods their    | <b>God</b>     | . Which thing is the cause         | 1, 170/33 |
| own, but delivered him by          | <b>God</b>     | to be faithfully disposed upon     | 1, 171/7  |
| to be the goods of                 | <b>God</b>     | , and of a disposer reckoneth      | 1, 171/10 |
| love the less set unto             | <b>God</b>     | . For, as holy Scripture saith     | 1, 171/13 |
| thine, but the treasure of         | <b>God</b>     | , delivered thee to dispose and    | 1, 171/15 |
| all the goodly building that       | <b>God</b>     | had wrought therein. And surely    | 1, 175/1  |
| of gluttony, the wrath of          | <b>God</b>     | fell upon them. Holy Job           | 1, 177/2  |
| to prayer and sacrifice, that      | <b>God</b>     | might at his prayer send           | 1, 177/6  |
| to a rere supper. If               | <b>God</b>     | would never punish gluttony, yet   | 1, 179/3  |
| saith ) made their belly their     | <b>God</b>     | , and liked to know none           | 1, 180/34 |
| belly to the meat: but             | <b>God</b>     | shall destroy both the meat        | 1, 181/8  |
| knowledge made in manner a         | <b>goddess</b> | , yet took she such delight        | 1, 174/31 |
| joy and comfort of His             | <b>godhead</b> | , if He would have suffered        | 1, 141/3  |
| and inward liking that the         | <b>godly</b>   | spirit taketh in the diligent      | 1, 133/4  |
| that one of the paynim             | <b>gods</b>    | came down into earth, and          | 1, 159/24 |
| or taken by themselves for         | <b>God's</b>   | sake. Therefore let every man      | 1, 135/17 |
| Adam, into the breach of           | <b>God's</b>   | behest, found the means not        | 1, 142/11 |
| that have gone about with          | <b>God's</b>   | marks on their body, never         | 1, 145/24 |
| a blindness almost incurable, save | <b>God's</b>   | great mercy. For the lecher        | 1, 154/1  |
| than for the breach of             | <b>God's</b>   | all ten; and whether we            | 1, 164/1  |
| of our own worship than            | <b>God's</b>   | , or look to have our              | 1, 164/5  |
| than                               | <b>God's</b>   | , if we did not indeed             | 1, 164/6  |
| in heart or despair of             | <b>God's</b>   | promise for thy living: but        | 1, 169/12 |
| of your sin is by                  | <b>God's</b>   | goodness graciously taken from you | 1, 170/24 |
| commonly as he doth that           | <b>goeth</b>   | forth fasting among sick folk      | 1, 129/14 |
| And therefore ever since, envy     | <b>goeth</b>   | forth mourning at every man's      | 1, 159/9  |
| by themselves, by which it         | <b>goeth</b>   | to their heart when they           | 1, 162/10 |
| master of a ship that              | <b>goeth</b>   | not about to see the               | 1, 180/4  |
| the wearing of the gay             | <b>golden</b>  | gown, while the lorel playeth      | 1, 156/16 |
| life but a very gay                | <b>golden</b>  | dream, in which we dream           | 1, 174/2  |

|  |               |                                      |           |
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| once waken us, our gay                 | <b>golden</b> | dream shall vanish, and of           | 1, 174/5  |
| if we be so far                        | <b>gone</b>   | that we see we cannot                | 1, 143/9  |
| have there been that have              | <b>gone</b>   | about with God's marks on            | 1, 145/24 |
| sure the branches be surely            | <b>gone</b>   | . But while the root remaineth       | 1, 164/24 |
| theirs when thine were all             | <b>gone</b>   | . But it is so that                  | 1, 174/18 |
| that his receipt shall do              | <b>good</b>   | ; but this medicine is undoubtedly   | 1, 129/11 |
| diamond. But he that by                | <b>good</b>   | use and experience hath in           | 1, 130/30 |
| virtuous people have of the            | <b>good</b>   | hope of heaven, they should          | 1, 131/3  |
| bodily pain, by reason whereof         | <b>good</b>   | virtuous folk feel more pleasure     | 1, 132/10 |
| prove what manner of sweetness         | <b>good</b>   | and virtuous folk feel and           | 1, 132/24 |
| have no place for the                  | <b>good</b>   | corn of spiritual pleasure as        | 1, 132/29 |
| spiritual gladness, which in every     | <b>good</b>   | soul riseth of the love              | 1, 133/3  |
| in the diligent labour of              | <b>good</b>   | and virtuous business. I would       | 1, 133/5  |
| but he must also do                    | <b>good</b>   | . This is very truth that            | 1, 136/1  |
| but he must needs do                   | <b>good</b>   | , since man's mind is never          | 1, 136/4  |
| but occupied commonly either with      | <b>good</b>   | or evil. And therefore , when        | 1, 136/5  |
| folk in their silence take             | <b>good</b>   | heed that their minds be             | 1, 136/17 |
| their minds be occupied with           | <b>good</b>   | thoughts, for unoccupied be they     | 1, 136/18 |
| keep our minds occupied with           | <b>good</b>   | thoughts, or else the devil          | 1, 136/23 |
| to speak, and with some                | <b>good</b>   | grace and pleasant fashion to        | 1, 136/30 |
| peradventure                           | <b>good</b>   | , rather to keep a good              | 1, 137/3  |
| good, rather to keep a                 | <b>good</b>   | silence thyself, than blunder forth  | 1, 137/4  |
| But if the communication be            | <b>good</b>   | , then is it better not              | 1, 137/9  |
| and then moderately and in             | <b>good</b>   | manner, if thou find aught           | 1, 137/11 |
| never taken for wisdom nor             | <b>good</b>   | manners. But now to return           | 1, 137/21 |
| that we shall consequently do          | <b>good</b>   | ; and thereof must it needs          | 1, 137/25 |
| loathsomeness of shrift, sloth towards | <b>good</b>   | works. And if we be                  | 1, 143/9  |
| he them that either be                 | <b>good</b>   | , or but meetly bad. But             | 1, 143/24 |
| saith he, " all the                    | <b>good</b>   | counsel and precepts that all        | 1, 145/10 |
| with the great sickness a              | <b>good</b>   | while ere he perceive it             | 1, 145/22 |
| reckon your belly not in               | <b>good</b>   | quart. If thou shouldst see          | 1, 146/3  |
| were perilously sick and had           | <b>good</b>   | cause to remember death, when        | 1, 146/8  |
| more than he can make                  | <b>good</b>   | . For if that were true              | 1, 148/18 |
| of pride to be called                  | <b>good</b>   | fellows, than for lust of            | 1, 153/21 |
| be some who had in                     | <b>good</b>   | faith made the best merchandise      | 1, 154/13 |
| Not that these three were              | <b>good</b>   | , which be undoubtedly damnable, but | 1, 154/17 |
| call for grace and wax                 | <b>good</b>   | , where now, by their pride          | 1, 154/25 |
| their pride taking themselves for      | <b>good</b>   | where they be naught, they           | 1, 154/26 |
| in. And one of His                     | <b>good</b>   | and gracious knocking is the         | 1, 154/30 |
| to destroy the merits and              | <b>good</b>   | works of all their life              | 1, 155/6  |
| the body and consumeth the             | <b>good</b>   | blood, so discoloureth the face      | 1, 158/19 |
| or some man else a                     | <b>good</b>   | turn, " noting that his              | 1, 159/15 |
| his fellow should have little          | <b>good</b>   | of the doubling of his               | 1, 160/1  |
| like as that kind of                   | <b>good</b>   | anger that we call a                 | 1, 163/21 |
| anger that we call a                   | <b>good</b>   | zeal riseth of that we               | 1, 163/21 |
| with                                   | <b>good</b>   | will and glad hope, whereby          | 1, 169/27 |
| loss, for God accepteth your           | <b>good</b>   | will. If ye would have               | 1, 170/21 |



|                                   |                   |  |           |
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| much work to make any             | <b>good</b>       | counsel sink into the heart              | 1, 171/32 |
| not easy to find a                | <b>good</b>       | time to give them counsel                | 1, 172/8  |
| is empty and gapeth for           | <b>good</b>       | meat, or to a lusty                      | 1, 172/16 |
| that it did his heart             | <b>good</b>       | to be lord of that                       | 1, 172/22 |
| one night yet. And in             | <b>good</b>       | faith, methinketh as much as             | 1, 172/22 |
| they reckon would do them         | <b>good</b>       | to have in their keeping                 | 1, 172/28 |
| itself in doing of any            | <b>good</b>       | spiritual thing that appertaineth unto   | 1, 176/7  |
| in manner already, for any        | <b>good</b>       | operation that the unwieldy body         | 1, 176/10 |
| to have been born. What           | <b>good</b>       | can the great glutton do                 | 1, 176/19 |
| them grace so to make             | <b>good</b>       | cheer that they fell not                 | 1, 177/7  |
| borne in bier? And in             | <b>good</b>       | faith, in my mind much                   | 1, 177/14 |
| whereas yearly there dieth in     | <b>good</b>       | years great people of gluttony           | 1, 180/15 |
| evil, and the doing of            | <b>good</b>       | . Now whereas in the first               | 1, 182/15 |
| hearse, with the delight of       | <b>goodly</b>     | and honourable funerals in which         | 1, 143/19 |
| there burned up all the           | <b>goodly</b>     | building that God had wrought            | 1, 175/1  |
| your sin is by God's              | <b>goodness</b>   | graciously taken from you. But           | 1, 170/24 |
| the world, keeping of our         | <b>goods</b>      | , loathsomeness of shrift, sloth towards | 1, 143/8  |
| court all broken up, his          | <b>goods</b>      | seized, his wife put out                 | 1, 161/8  |
| person, or loss in our            | <b>goods</b>      | , which is an occasion given             | 1, 161/29 |
| in their bodies or their          | <b>goods</b>      | , but also of their contumelies          | 1, 162/26 |
| angry for the loss of             | <b>goods</b>      | , if he well remembered how              | 1, 165/7  |
| of the possession of their        | <b>goods</b>      | , whoso be well acquainted with          | 1, 166/21 |
| put their trust in their          | <b>goods</b>      | , making their goods their God           | 1, 170/33 |
| in their goods, making their      | <b>goods</b>      | their God. Which thing is                | 1, 170/33 |
| richer by them, nor those         | <b>goods</b>      | not his own, but delivered               | 1, 171/6  |
| But he that forgetteth his        | <b>goods</b>      | to be the goods of                       | 1, 171/10 |
| his goods to be the               | <b>goods</b>      | of God, and of a                         | 1, 171/10 |
| bare keepers of other men's       | <b>goods</b>      | . For since they find in                 | 1, 171/26 |
| ceaseth to dote upon his          | <b>goods</b>      | , and is ever alike greedy               | 1, 172/13 |
| be younger than themselves: whose | <b>goods</b>      | , if they would fall, they               | 1, 172/27 |
| certainly, that after all thy     | <b>goods</b>      | gathered together, thou shouldst be      | 1, 174/12 |
| of his own death, his             | <b>goods</b>      | forfeited and his corpse cast            | 1, 180/29 |
| mortal to the soul than           | <b>gorbellied</b> | gluttony, which so pampereth the         | 1, 175/29 |
| grief upon grief, till the        | <b>gorbely</b>    | be compelled to cast up                  | 1, 179/1  |
| is eaten without appetite, with   | <b>gorge</b>      | upon gorge and grief upon                | 1, 178/34 |
| without appetite, with gorge upon | <b>gorge</b>      | and grief upon grief, till               | 1, 178/34 |
| then believeth he not the         | <b>gospel</b>     | ) or else, if he believe                 | 1, 168/13 |
| what Christ saith in the          | <b>gospel</b>     | to the rich covetous gatherer            | 1, 173/24 |
| some none such to be              | <b>got</b>        | . But this physician sendeth his         | 1, 128/31 |
| restore that he hath evil         | <b>gotten</b>     | , but as greedy to get                   | 1, 172/35 |
| the stone, the strangury, the     | <b>gout</b>       | , the cramp, the palsy, the              | 1, 179/12 |
| wearing of the gay golden         | <b>gown</b>       | , while the lorel playeth the            | 1, 156/16 |
| many tapers, so many black        | <b>gowns</b>      | , so many merry mourners laughing        | 1, 143/18 |
| to profit and grow in             | <b>grace</b>      | and favour of God when                   | 1, 134/25 |
| hath a token of great             | <b>grace</b>      | and that his penance is                  | 1, 134/33 |
| speak, and with some good         | <b>grace</b>      | and pleasant fashion to break            | 1, 136/30 |
| occasion to call fervently for    | <b>grace</b>      | and help, — so, if                       | 1, 154/22 |

|                                   |                   |                                    |           |
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| have occasion to call for         | <b>grace</b>      | and wax good, where now            | 1, 154/25 |
| at his prayer send them           | <b>grace</b>      | so to make good cheer              | 1, 177/7  |
| one of His good and               | <b>gracious</b>   | knocking is the putting us         | 1, 154/30 |
| sin is by God's goodness          | <b>graciously</b> | taken from you. But ye             | 1, 170/24 |
| though envy be an ungracious      | <b>graft</b>      | ; for it cometh of an              | 1, 158/30 |
| For I think ye will               | <b>grant</b>      | me that there is no                | 1, 148/21 |
| walk with him into the            | <b>grave</b>      | ; but he that overlooketh every    | 1, 156/4  |
| one foot almost in the            | <b>grave</b>      | already, and yet never the         | 1, 172/33 |
| a prison but in a                 | <b>grave</b>      | , dead in manner already, for      | 1, 176/9  |
| nature, by the lively imagination | <b>graven</b>     | in thine own heart. For            | 1, 139/29 |
| sin, than many whole and          | <b>great</b>      | volumes of the best of             | 1, 128/11 |
| would brook it for so             | <b>great</b>      | a profit? But yet this             | 1, 129/19 |
| their life lost, but so           | <b>great</b>      | a pleasure grow thereby that       | 1, 130/16 |
| of fleshly lust, find so          | <b>great</b>      | liking in the vile and             | 1, 132/22 |
| nature of the torments make       | <b>great</b>      | grief and pain, yet the            | 1, 134/19 |
| he hath a token of                | <b>great</b>      | grace and that his penance         | 1, 134/33 |
| the knowledge thereof had so      | <b>great</b>      | effect as the Scripture speaketh   | 1, 137/29 |
| His holy head, or the             | <b>great</b>      | , long nails piercing His precious | 1, 140/31 |
| the extreme point, with a         | <b>great</b>      | loud cry He gave up                | 1, 141/1  |
| which will peradventure seem no   | <b>great</b>      | matter to them that feel           | 1, 141/14 |
| were we not by the                | <b>great</b>      | bounty of God and Christ's         | 1, 142/15 |
| into our minds with over          | <b>great</b>      | liking and thereby withdraweth us  | 1, 143/13 |
| whom he hath brought into         | <b>great</b>      | and horrible sins by the           | 1, 143/28 |
| his kind, and to take             | <b>great</b>      | profit that would arise of         | 1, 144/10 |
| thereat afar off through a        | <b>great</b>      | long space of as many              | 1, 144/15 |
| man is infected with the          | <b>great</b>      | sickness a good while ere          | 1, 145/21 |
| God's                             | <b>great</b>      | mercy. For the lecher knoweth      | 1, 154/1  |
| one, now other, sometimes a       | <b>great</b>      | rabble at once, without order      | 1, 157/20 |
| blood, is it not a                | <b>great</b>      | royalty if it be well              | 1, 157/26 |
| and there gave them so            | <b>great</b>      | a fall by their own                | 1, 159/7  |
| should of reason be a             | <b>great</b>      | remedy thereof. For I suppose      | 1, 160/27 |
| were that thou knewest a          | <b>great</b>      | Duke, keeping so, great estate     | 1, 160/34 |
| a great Duke, keeping so,         | <b>great</b>      | estate and princely port in        | 1, 160/34 |
| hadst in thine heart a            | <b>great</b>      | envy thereat, and specially at     | 1, 160/36 |
| marriage of his child a           | <b>great</b>      | honourable court above other times | 1, 161/1  |
| ' (in which is no                 | <b>great</b>      | slander spoken to his face         | 1, 162/19 |
| knoweth and acknowledgeth for a   | <b>great</b>      | deal his better. We see            | 1, 162/22 |
| men fighting together for very    | <b>great</b>      | things, yet would we reckon        | 1, 165/37 |
| he hap to have a                  | <b>great</b>      | loss, in what heaviness falleth    | 1, 170/10 |
| would have thought himself a      | <b>great</b>      | rich man, where now for            | 1, 170/14 |
| come into heaven, as a            | <b>great</b>      | camel or a camel to                | 1, 170/35 |
| followed Him. They had no         | <b>great</b>      | things whereupon they had set      | 1, 172/3  |
| it would have been a              | <b>great</b>      | let. And no marvel though          | 1, 172/6  |
| we dream that we have             | <b>great</b>      | riches, and in the sleep           | 1, 174/3  |
| love either other, we see         | <b>great</b>      | cause to have it in                | 1, 175/24 |
| born. What good can the           | <b>great</b>      | glutton do with his belly          | 1, 176/19 |
| it, though it be no               | <b>great</b>      | authority, yet have I heard        | 1, 176/27 |

|                                     |                 |   |           |
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| the pleasure of the other,          | <b>great</b>    | madness were it if we                   | 1, 177/24 |
| " I have had as                     | <b>great</b>    | pleasure in the way of                  | 1, 177/35 |
| in manner overwhelmed, with the     | <b>great</b>    | weight and burden of much               | 1, 179/21 |
| is by the force and                 | <b>great</b>    | resistance of so much meat              | 1, 179/25 |
| - our gluttony is so                | <b>great</b>    | and therewith so diverse that           | 1, 179/31 |
| this we fare ( as the               | <b>great</b>    | moral philosopher Plutarch saith ) like | 1, 180/3  |
| rather with much travail and        | <b>great</b>    | peril to draw it dry                    | 1, 180/7  |
| than with little labour and         | <b>great</b>    | surety to keep it dry                   | 1, 180/8  |
| famine, we thereof make a           | <b>great</b>    | matter, -- we fall to                   | 1, 180/14 |
| there dieth in good years           | <b>great</b>    | people of gluttony, thereof we          | 1, 180/16 |
| surely since it is a                | <b>great</b>    | capital sin indeed, the less            | 1, 182/7  |
| any secular author were of          | <b>greater</b>  | force and effect to the                 | 1, 128/3  |
| — which would be far                | <b>greater</b>  | grief to an honest man                  | 1, 134/13 |
| we shall find it far                | <b>greater</b>  | than we would before have               | 1, 182/12 |
| that we were never so               | <b>greatly</b>  | moved by the beholding of               | 1, 139/21 |
| thee, yet thou wouldst not          | <b>greatly</b>  | envy his estate, if thou                | 1, 160/29 |
| by ourselves, we shall not          | <b>greatly</b>  | dote upon that we set                   | 1, 164/32 |
| fell to feasting, feared so         | <b>greatly</b>  | that the occasion of gluttony           | 1, 177/3  |
| would never be so mad,              | <b>greedily</b> | to gather together that other           | 1, 173/18 |
| goods, and is ever alike            | <b>greedy</b>   | thereupon, whoso giveth him advice      | 1, 172/14 |
| hath evil gotten, but as            | <b>greedy</b>   | to get a groat by                       | 1, 172/35 |
| therewith such a grudge and         | <b>grief</b>    | of conscience that it maketh            | 1, 131/7  |
| overmastereth the bitterness of the | <b>grief</b>    | , that it maketh the very               | 1, 134/3  |
| which would be far greater          | <b>grief</b>    | to an honest man than                   | 1, 134/13 |
| of the torments make great          | <b>grief</b>    | and pain, yet the prompt                | 1, 134/19 |
| strings, with like pain and         | <b>grief</b>    | as though as many knives                | 1, 140/17 |
| busily remembered the terror and    | <b>grief</b>    | thereof, it must needs be               | 1, 144/7  |
| we cannot now do for                | <b>grief</b>    | . Then care we little for               | 1, 145/1  |
| within ere he feel the              | <b>grief</b>    | ? How many men have there               | 1, 145/23 |
| whole, though thou feel no          | <b>grief</b>    | . But thou wilt haply say               | 1, 145/28 |
| with gorge upon gorge and           | <b>grief</b>    | upon grief, till the gorbelly           | 1, 178/34 |
| upon gorge and grief upon           | <b>grief</b>    | , till the gorbelly be compelled        | 1, 179/1  |
| besides the daily dulness and       | <b>grief</b>    | that the unwieldly body feeleth         | 1, 179/10 |
| but also of their contumelies,      | <b>griefs</b>   | , and despites, whereby they conceive   | 1, 162/27 |
| for Christ's sake, did it           | <b>grieve</b>   | them, think ye? Imagine yourself        | 1, 134/8  |
| those sicknesses that have most     | <b>grieved</b>  | thee and tormented thee in              | 1, 140/9  |
| be such as the party                | <b>grieved</b>  | is like to be wroth                     | 1, 162/33 |
| his life be painful and             | <b>grievous</b> | if, to the remembrance and              | 1, 129/32 |
| Chrysostom, saith, though pain be   | <b>grievous</b> | for the nature of the                   | 1, 134/17 |
| seest thou, not one plain           | <b>grievous</b> | sight of the bare bones                 | 1, 139/30 |
| and pain, what manner of            | <b>grievous</b> | pangs, what intolerable torment, the    | 1, 140/23 |
| sore sickness, felt it very         | <b>grievous</b> | to have folk babble to                  | 1, 141/16 |
| the means not without the           | <b>grievous</b> | increase of his own damnation           | 1, 142/12 |
| the sin is somewhat less            | <b>grievous</b> | , the rule of reason being              | 1, 161/31 |
| very ghost, is half so              | <b>grisly</b>   | as the deep conceived fantasy           | 1, 139/28 |
| as greedy to get a                  | <b>groat</b>    | by the beguiling of his                 | 1, 172/35 |
| far pass and excel the              | <b>gross</b>    | and filthy pleasure of all              | 1, 130/23 |

|                                  |                    |                                     |           |
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| be long barrelled, so we         | <b>gross</b>       | carnal people, having our taste     | 1, 132/21 |
| other. For like as the           | <b>ground</b>      | that is all forgrown with           | 1, 132/27 |
| princely palace, laid in the     | <b>ground</b>      | and there left alone, where         | 1, 156/10 |
| either worms eat him under       | <b>ground</b>      | , or crows above. Now come          | 1, 157/24 |
| but so great a pleasure          | <b>grow</b>        | thereby that they never felt        | 1, 130/16 |
| penitent beginneth to profit and | <b>grow</b>        | in grace and favour of              | 1, 134/24 |
| proof what marvellous effect may | <b>grow</b>        | by the diligent remembrance of      | 1, 138/31 |
| should now no new harm           | <b>grow</b>        | thereof. But so is it               | 1, 175/22 |
| men have to wax angry            | <b>groweth</b>     | of the secret pride by              | 1, 163/19 |
| of which so much harm            | <b>groweth</b>     | , that maketh men unlike themselves | 1, 164/9  |
| branches, we let well the        | <b>growing</b>     | and keep it somewhat under          | 1, 164/25 |
| that so much harm daily          | <b>growth</b>      | thereof new, not to the             | 1, 175/22 |
| where contagion is he would      | <b>grudge</b>      | to take a little treacle            | 1, 129/25 |
| it bringeth therewith such a     | <b>grudge</b>      | and grief of conscience that        | 1, 131/7  |
| it cannot be but the             | <b>grudge</b>      | and fear thereof followeth his      | 1, 131/26 |
| case thou must willingly without | <b>grudge</b>      | or care ( which, care thou          | 1, 169/19 |
| gate. There died he without      | <b>grudge</b>      | , without anxiety, with good will   | 1, 169/27 |
| man. The physician doth but      | <b>guess</b>       | and conjecture that his receipt     | 1, 129/10 |
| sent Daniel meat enough by       | <b>Habakkuk</b>    | the prophet into the lake           | 1, 169/24 |
| thyself for them if thyself      | <b>hadst</b>       | them, it must needs follow          | 1, 160/17 |
| being a right mean man           | <b>hadst</b>       | in thine heart a great              | 1, 160/35 |
| him on the one is                | <b>half</b>        | up. And over that, whoso            | 1, 136/3  |
| of a very ghost, is              | <b>half</b>        | so grisly as the deep               | 1, 139/28 |
| bear themselves but that almost  | <b>half</b>        | our time ever in twenty-four        | 1, 146/25 |
| of the threshold, thy body       | <b>half</b>        | out of the door, or                 | 1, 148/35 |
| the gaoler that he is            | <b>half</b>        | an under-gaoler over his fellows    | 1, 158/12 |
| by ourselves is more than        | <b>half</b>        | the weight of our wrath             | 1, 162/14 |
| part, that is, the one           | <b>half</b>        | of our way to heaven                | 1, 182/17 |
| so thou mightest lie one         | <b>half-hour</b>   | in rest. Now is there               | 1, 142/3  |
| a medicine, so ready at          | <b>hand</b>        | ? For folk fare commonly as         | 1, 129/14 |
| begun with and taken in          | <b>hand</b>        | to entreat, that is to              | 1, 135/30 |
| that hung on the right           | <b>hand</b>        | of Christ. And on the               | 1, 142/29 |
| look upon death much nearer      | <b>hand</b>        | , and better perceive him in        | 1, 144/27 |
| vouchsafeth to take by the       | <b>hand</b>        | or beck upon, whom so               | 1, 156/6  |
| I not here hold my               | <b>hand</b>        | from the putting in remembrance     | 1, 159/20 |
| given him with a bare            | <b>hand</b>        | any man should so far               | 1, 163/15 |
| than they that live from         | <b>hand</b>        | to mouth. For they take             | 1, 166/29 |
| be provided for before the       | <b>hand</b>        | . But He said unto us               | 1, 168/21 |
| the staff in the one             | <b>hand</b>        | and the pater noster in             | 1, 172/32 |
| pater noster in the other        | <b>hand</b>        | , the one foot almost in            | 1, 172/33 |
| as one were so set,              | <b>hand</b>        | and foot, in a strait               | 1, 176/5  |
| sin that we have in              | <b>hand</b>        | . The pleasure that the glutton     | 1, 178/27 |
| in the flesh by the              | <b>handfuls</b>    | , shall scant be able to            | 1, 181/13 |
| and rose water in his            | <b>handkercher</b> | . Yet wot I well that               | 1, 129/28 |
| be it never so well              | <b>handled</b>     | , never so craftily polished. And   | 1, 130/33 |
| folk at their end he             | <b>handleth</b>    | on another fashion. For into        | 1, 143/30 |
| long nails piercing His precious | <b>hands</b>       | and feet. But when the              | 1, 140/32 |

|                                   |                  |                                      |           |
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| into Whose mighty and merciful    | <b>hands</b>     | , at the extreme point, with         | 1, 140/35 |
| own                               | <b>hands</b>     | , the laws, I say, considereth       | 1, 162/30 |
| by the labour of their            | <b>hands</b>     | to provide for their bellies         | 1, 167/23 |
| one penny left in our             | <b>hands</b>     | . Which if we forgot not             | 1, 174/7  |
| our substance with our own        | <b>hands</b>     | . If thou knewest very certainly     | 1, 174/11 |
| rotten, the breath stinking, the  | <b>hands</b>     | trembling, the head hanging, and     | 1, 179/8  |
| kill themselves with their own    | <b>hands</b>     | , and no man findeth fault           | 1, 180/31 |
| of death, in which the            | <b>hands</b>     | shall not be able to                 | 1, 181/11 |
| hewn off his heels, himself       | <b>hanged</b>    | , drawn, and quartered, how thinkest | 1, 161/11 |
| bar when he should be             | <b>hanged</b>    | on the morrow; and when              | 1, 172/19 |
| sight of the bare bones           | <b>hanging</b>   | by the sinews, but thou              | 1, 139/31 |
| and in the way to                 | <b>hanging</b>   | , with him that were a               | 1, 165/22 |
| creep for age, his head           | <b>hanging</b>   | in his bosom, and his                | 1, 172/31 |
| the hands trembling, the head     | <b>hanging</b>   | , and the feet tottering, and        | 1, 179/8  |
| longer way, yet it might          | <b>hap</b>       | ye should go the shorter             | 1, 150/26 |
| is dead. Now if he                | <b>hap</b>       | to have a great loss                 | 1, 170/10 |
| happeth it, then, thou wilt       | <b>haply</b>     | say, that so few be                  | 1, 129/12 |
| shall never sin. Thou wilt        | <b>haply</b>     | say that it is not                   | 1, 135/34 |
| them to anger, which shall        | <b>haply</b>     | therefore not let to talk            | 1, 137/5  |
| and where in thine health         | <b>haply</b>     | she spake thee not one               | 1, 141/30 |
| no grief. But thou wilt           | <b>haply</b>     | say, " Be it that                    | 1, 145/29 |
| it by them that would             | <b>haply</b>     | say nay. Take me one                 | 1, 162/15 |
| in His promise? Thou wilt         | <b>haply</b>     | say that Christ would not            | 1, 168/15 |
| to be idle. Thou wilt             | <b>haply</b>     | say, " What if I                     | 1, 168/34 |
| himself nor his children shall    | <b>haply</b>     | live thereto. And so loseth          | 1, 170/7  |
| than he will spend or             | <b>haply</b>     | shall need to spend. If              | 1, 170/19 |
| device than if it should          | <b>haply</b>     | be if the eye saw                    | 1, 175/14 |
| not that thy pageant may          | <b>happen</b>    | to be done as soon                   | 1, 156/22 |
| but rather as thou shouldst       | <b>happen</b>    | to get it, so wouldst                | 1, 174/15 |
| medicine is undoubtedly sure. How | <b>happeth</b>   | it, then, thou wilt haply            | 1, 129/12 |
| was there; as it often            | <b>happeth</b>   | that the very face showeth           | 1, 137/15 |
| the feebler the stronger, it      | <b>happeth</b>   | , for the more part, that            | 1, 158/26 |
| evil, it will be very             | <b>hard</b>      | but he must needs do                 | 1, 136/4  |
| thou hast? It would be            | <b>hard</b>      | , peradventure, to make thee believe | 1, 145/19 |
| some kind of virtue, most         | <b>hard</b>      | it is to take remedy                 | 1, 155/2  |
| their own, though they fare       | <b>hard</b>      | at another. But these covetous       | 1, 166/31 |
| Christ said it were as            | <b>hard</b>      | for the rich man to                  | 1, 170/34 |
| For surely it is an               | <b>hard</b>      | sore to cure: it is                  | 1, 171/31 |
| no marvel though covetousness be  | <b>hard</b>      | to heal. For it is                   | 1, 172/7  |
| us hurt of old. For               | <b>hard</b>      | it is to say whether                 | 1, 175/25 |
| wickedness; we have walked in     | <b>hard</b>      | and cumbrous ways ": and             | 1, 178/6  |
| claw ourselves suddenly to the    | <b>hard</b>      | bones, and win thereby, not          | 1, 178/22 |
| the sore, but they shall          | <b>hardly</b>    | heal it ), likewise, I say           | 1, 164/22 |
| they, albeit their heart heavily  | <b>harkeneth</b> | after the sessions, yet have         | 1, 156/31 |
| sick while thou feelest no        | <b>harm</b>      | , and yet is that no                 | 1, 145/20 |
| a wrong done us, as               | <b>harm</b>      | to our person, or loss               | 1, 161/29 |
| wrath, of which so much           | <b>harm</b>      | groweth, that maketh men unlike      | 1, 164/9  |

|                                    |                   |                                    |           |
|------------------------------------|-------------------|------------------------------------|-----------|
| there should now no new            | <b>harm</b>       | grow thereof. But so is            | 1, 175/21 |
| it now, that so much               | <b>harm</b>       | daily growth thereof new, not      | 1, 175/22 |
| doth itself, as for the            | <b>harm</b>       | and destruction that is done       | 1, 176/12 |
| thee, ask what substance thou      | <b>hast</b>       | , and ask where thy money          | 1, 141/34 |
| remembrance of death than thou     | <b>hast</b>       | ? It would be hard, peradventure   | 1, 145/18 |
| wit, as far as thou                | <b>hast</b>       | by likelihood of nature many       | 1, 150/1  |
| consider how little cause thou     | <b>hast</b>       | to reckon thy death so             | 1, 150/34 |
| thou well see that thou            | <b>hast</b>       | no cause to look upon              | 1, 151/2  |
| art already dying, and ever        | <b>hast</b>       | been since thou first beganst      | 1, 153/9  |
| show thy state that thou           | <b>hast</b>       | little money and much charge       | 1, 169/8  |
| then these things that thou        | <b>hast</b>       | gathered, whose shall they be      | 1, 173/29 |
| him farther; " thou that           | <b>hast</b>       | gathered them, whose shalt thou    | 1, 173/31 |
| thereby withdraweth us from the    | <b>haste</b>      | of doing any more, as              | 1, 143/14 |
| that although he made no           | <b>haste</b>      | towards us, yet we never           | 1, 149/33 |
| never cease ourselves to make      | <b>haste</b>      | towards him. Now if thou           | 1, 149/34 |
| and yet never the more             | <b>haste</b>      | to part with anything, nor         | 1, 172/34 |
| world, well ought we to            | <b>hate</b>       | and abhor it, although there       | 1, 175/21 |
| cause to have it in                | <b>hatred</b>     | and abomination, though it had     | 1, 175/24 |
| so we gross carnal people,         | <b>having</b>     | our taste infected by the          | 1, 132/21 |
| but he hath heard and,             | <b>having</b>     | any faith, believeth these four    | 1, 137/32 |
| the knocking of his own            | <b>head</b>       | against a post, and yet            | 1, 131/14 |
| by a knock of his                  | <b>head</b>       | to the post. This other            | 1, 131/23 |
| the door shut over his             | <b>head</b>       | . For when a sinner is             | 1, 131/30 |
| fantasy found of mine own          | <b>head</b>       | , that the abandoning and refusing | 1, 133/11 |
| lying in thy bed, thy              | <b>head</b>       | shooting, thy back aching, thy     | 1, 140/2  |
| sharp thorns pricking His holy     | <b>head</b>       | , or the great, long nails         | 1, 140/31 |
| could not hold up his              | <b>head</b>       | , that he could not stand          | 1, 146/4  |
| sin that is the very               | <b>head</b>       | and root of all sins               | 1, 153/13 |
| bold to tread on his               | <b>head</b>       | . Would not, ween ye, the          | 1, 156/12 |
| follow Him. He clawed his          | <b>head</b>       | and went his way heavily           | 1, 171/35 |
| can creep for age, his             | <b>head</b>       | hanging in his bosom, and          | 1, 172/31 |
| sky would fall on his              | <b>head</b>       | , and there rolleth and reeleth    | 1, 177/12 |
| pain altogether. And then the      | <b>head</b>       | acheth, and the stomach gnaweth    | 1, 178/33 |
| stinking, the hands trembling, the | <b>head</b>       | hanging, and the feet tottering    | 1, 179/8  |
| they had a sick drunken            | <b>head</b>       | , and slept themselves sober; but  | 1, 181/15 |
| and aching in their drunken        | <b>head</b>       | , when the dazing of death         | 1, 181/17 |
| hell, that driveth us forth        | <b>headlong</b>   | upon sword points, that maketh     | 1, 164/10 |
| sight of all the dead              | <b>heads</b>      | in the charnel house, nor          | 1, 139/27 |
| cast covetousness out of our       | <b>heads</b>      | , and leaving little business for  | 1, 174/9  |
| carrieth it forth like an          | <b>headstrong</b> | horse, till he have cast           | 1, 175/31 |
| stopped, the sore shall soon       | <b>heal</b>       | of itself, the matter failing      | 1, 164/19 |
| sore, but they shall hardly        | <b>heal</b>       | it ), likewise, I say, fareth      | 1, 164/22 |
| though covetousness be hard to     | <b>heal</b>       | . For it is not easy               | 1, 172/7  |
| not the body, which none           | <b>health</b>     | may long keep from death           | 1, 128/23 |
| wife, and where in thine           | <b>health</b>     | haply she spake thee not           | 1, 141/30 |
| were to be praying in              | <b>health</b>     | , which we cannot now do           | 1, 145/1  |
| that no sure knowledge of          | <b>health</b>     | . Trow ye not that many            | 1, 145/21 |

|                                  |                |                                      |           |
|----------------------------------|----------------|--------------------------------------|-----------|
| to keep the body in              | <b>health</b>  | . But when we be counseled           | 1, 179/33 |
| of and keep ourselves in         | <b>health</b>  | . " If we see men                    | 1, 180/12 |
| bringeth their shameful sins by  | <b>heap</b>    | , and by the abominable sight        | 1, 143/31 |
| leave all that they have         | <b>heaped</b>  | to strangers that shall never        | 1, 167/2  |
| of all that ever thou            | <b>heapest</b> | , and leave thee scant a             | 1, 174/20 |
| disquieteth himself in vain, and | <b>heapeth</b> | up riches, and cannot tell           | 1, 167/14 |
| when they look on their          | <b>heaps</b>   | , they reckon themselves rich, and   | 1, 171/19 |
| thine own soul. Let us           | <b>hear</b>    | , then, what wholesome receipt this  | 1, 129/1  |
| But if we not only               | <b>hear</b>    | this word ' death,'                  | 1, 139/19 |
| see before thine eyes and        | <b>hear</b>    | at thine ear a rabble                | 1, 141/25 |
| if they do, yet themselves       | <b>hear</b>    | it not often. And sure               | 1, 155/30 |
| fools of old, ye shall           | <b>hear</b>    | what Solomon said seven years        | 1, 167/7  |
| he ] is ready to                 | <b>hear</b>    | of temperance, yea and preach        | 1, 172/9  |
| pleasure past, may suffer to     | <b>hear</b>    | of continence, and abhorreth almost  | 1, 172/11 |
| is from them, let them           | <b>hear</b>    | what Christ saith in the             | 1, 173/24 |
| gluttony, that will we not       | <b>hear</b>    | of: but fain would we                | 1, 180/1  |
| and discretion, but he hath      | <b>heard</b>   | and, having any faith, believeth     | 1, 137/32 |
| for yet, though we have          | <b>heard</b>   | of the doom, yet were                | 1, 138/7  |
| at it: though we have            | <b>heard</b>   | of hell, yet came we                 | 1, 138/8  |
| in it; though we have            | <b>heard</b>   | of heaven, yet came we               | 1, 138/8  |
| have not yet, somewhat have      | <b>heard</b>   | by them that felt it                 | 1, 140/22 |
| in their lives known or          | <b>heard</b>   | either themselves or any other       | 1, 147/29 |
| as I think ye have               | <b>heard</b>   | , feigneth that one of the           | 1, 159/23 |
| I cannot: but I have             | <b>heard</b>   | say that it toucheth the             | 1, 176/25 |
| great authority, yet have I      | <b>heard</b>   | say that it is very                  | 1, 176/28 |
| remember it hoverly, as one      | <b>heareth</b> | a word and let it                    | 1, 139/17 |
| "? Whosoever he be that          | <b>heareth</b> | this, and yet puleth and             | 1, 168/10 |
| black hoods, and a gay           | <b>hearse</b>  | , with the delight of goodly         | 1, 143/19 |
| such outward mirth. For the      | <b>heart</b>   | of a wicked wretch is                | 1, 131/28 |
| of the sentence into his         | <b>heart</b>   | . But if we not only                 | 1, 139/18 |
| imagination graven in thine own  | <b>heart</b>   | . For there seest thou, not          | 1, 139/30 |
| aching, thy veins beating, thine | <b>heart</b>   | panting, thy throat rattling, thy    | 1, 140/3  |
| devil, and sorrow at our         | <b>heart</b>   | at the sight of our                  | 1, 141/11 |
| our soul in sorrow, our          | <b>heart</b>   | all in dread while our               | 1, 141/20 |
| at the door of man's             | <b>heart</b>   | and knocketh, Whom I pray            | 1, 154/28 |
| theft. For they, albeit their    | <b>heart</b>   | heavily harkeneth after the sessions | 1, 156/31 |
| and burn in his own              | <b>heart</b>   | , without ability or power to        | 1, 158/28 |
| mean man hadst in thine          | <b>heart</b>   | a great envy thereat, and            | 1, 160/36 |
| which it goeth to their          | <b>heart</b>   | when they see any man                | 1, 162/10 |
| they conceive any displeasure at | <b>heart</b>   | , lest in lack of law                | 1, 162/28 |
| by us than our proud             | <b>heart</b>   | looketh for. By which though         | 1, 163/28 |
| so secretly lurking in our       | <b>heart</b>   | that uneath we can perceive          | 1, 164/29 |
| by himself, to take to           | <b>heart</b>   | a lewd, rebukeful word spoken        | 1, 165/10 |
| from the bottom of the           | <b>heart</b>   | the cankered root of pride           | 1, 166/11 |
| he wanteth nothing that his      | <b>heart</b>   | can desire, yet God hath             | 1, 167/11 |
| and whimpering and heaviness of  | <b>heart</b>   | , to the discomfort of ourselves     | 1, 167/28 |
| end that we should in            | <b>heart</b>   | only care and long for               | 1, 168/24 |

|                               |                 |                                    |           |
|-------------------------------|-----------------|------------------------------------|-----------|
| take thought and care in      | <b>heart</b>    | or despair of God's promise        | 1, 169/12 |
| to you, set not your          | <b>heart</b>    | thereon, " saith holy Scripture    | 1, 171/3  |
| He that setteth not his       | <b>heart</b>    | thereon, nor casteth not his       | 1, 171/4  |
| treasure is, there is thine   | <b>heart</b>    | "; where if thou didst             | 1, 171/14 |
| be in earth and thy           | <b>heart</b>    | in heaven. But these covetous      | 1, 171/17 |
| since they find in their      | <b>heart</b>    | to spend nothing upon themselves   | 1, 171/26 |
| good counsel sink into the    | <b>heart</b>    | . Wilt thou see it proved          | 1, 171/33 |
| said that it did his          | <b>heart</b>    | good to be lord of                 | 1, 172/21 |
| into the house of our         | <b>heart</b>    | , and there burned up all          | 1, 175/1  |
| the bawd to bring the         | <b>heart</b>    | to the desire of the               | 1, 175/7  |
| let, the devil helpeth the    | <b>heart</b>    | to frame and form in               | 1, 175/11 |
| prove yourself proud and high | <b>hearted</b>  | . For surely make they never       | 1, 170/31 |
| shall well perceive it how    | <b>heartily</b> | they rejoyce where they dare       | 1, 166/22 |
| also let sink into our        | <b>hearts</b>   | the very fantasy and deep          | 1, 139/19 |
| of that imagination in our    | <b>hearts</b>   | . And no marvel. For those         | 1, 139/24 |
| not much higher in their      | <b>hearts</b>   | for any rule or authority          | 1, 158/8  |
| Christ, we have in our        | <b>hearts</b>   | neither more belief in His         | 1, 167/31 |
| covetous folk that set their  | <b>hearts</b>   | on their hoards, and be            | 1, 171/18 |
| whereupon they had set their  | <b>hearts</b>   | to hold them back. But             | 1, 172/4  |
| back. But an if their         | <b>hearts</b>   | had been sore set upon             | 1, 172/4  |
| showing thereby that by the   | <b>hearty</b>   | longing for heaven we shall        | 1, 168/27 |
| and yet the joy of            | <b>heaven</b>   | therewith to temper them withal    | 1, 129/23 |
| as make this world their      | <b>heaven</b>   | , and their lust their God         | 1, 130/3  |
| of the good hope of           | <b>heaven</b>   | , they should shortly set at       | 1, 131/3  |
| had in the hope of            | <b>heaven</b>   | darkened and in manner overwhelmed | 1, 132/15 |
| of God, and hope of           | <b>heaven</b>   | , and inward liking that the       | 1, 133/4  |
| saith that the way to         | <b>heaven</b>   | is strait and aspre or             | 1, 133/29 |
| Lord, with an hope of         | <b>heaven</b>   | , contempt of the world, and       | 1, 135/23 |
| but these two steps to        | <b>heaven</b>   | , he that getteth him on           | 1, 136/2  |
| must needs lead us to         | <b>heaven</b>   | . Yet will ye peradventure say     | 1, 137/27 |
| though we have heard of       | <b>heaven</b>   | , yet came we never to             | 1, 138/9  |
| twice to His Father in        | <b>heaven</b>   | , into Whose mighty and merciful   | 1, 140/35 |
| our sins and care of          | <b>heaven</b>   | , he putteth us in mind            | 1, 143/16 |
| ready to go straight to       | <b>heaven</b>   | . But yet if they consider         | 1, 155/4  |
| of a faithful hope of         | <b>heaven</b>   | , as a thing more than             | 1, 155/8  |
| had helped him out of         | <b>heaven</b>   | , at the first sight of            | 1, 159/2  |
| than they? Your Father in     | <b>heaven</b>   | knoweth that ye have need          | 1, 168/8  |
| first for the kingdom of      | <b>heaven</b>   | and the justice of Him             | 1, 168/9  |
| only care and long for        | <b>heaven</b>   | . And therefore He said, long      | 1, 168/24 |
| and chiefly the kingdom of    | <b>heaven</b>   | , and all these earthly things     | 1, 168/25 |
| by the hearty longing for     | <b>heaven</b>   | we shall have both twain           | 1, 168/27 |
| mind. But the getting of      | <b>heaven</b>   | requireth care, cure and ardent    | 1, 168/30 |
| into a better bosom, into     | <b>heaven</b>   | , into the bosom of our            | 1, 169/29 |
| rich man to come into         | <b>heaven</b>   | , as a great cable or              | 1, 170/35 |
| earth and thy heart in        | <b>heaven</b>   | . But these covetous folk that     | 1, 171/17 |
| win us eternal pleasure in    | <b>heaven</b>   | ? If thou ween that I              | 1, 177/31 |
| before all the joys of        | <b>heaven</b>   | , but also abusing the part        | 1, 181/1  |



|                                     |                  |  |           |
|-------------------------------------|------------------|--|-----------|
| half of our way to                  | <b>heaven</b>    | , even sloth alone is able             | 1, 182/18 |
| Saviour Christ Himself, to Whose    | <b>heavenly</b>  | wisdom the wit of none                 | 1, 128/6  |
| to no barns, and your               | <b>heavenly</b>  | Father feedeth them. Are not           | 1, 168/6  |
| favoureth not the sweetness of      | <b>heavenly</b>  | things. And as for experience          | 1, 178/10 |
| For they, albeit their heart        | <b>heavily</b>   | harkeneth after the sessions, yet      | 1, 156/31 |
| head and went his way               | <b>heavily</b>   | , because he was rich: whereas         | 1, 171/35 |
| in puling and whimpering and        | <b>heaviness</b> | of heart, to the discomfort            | 1, 167/28 |
| a great loss, in what               | <b>heaviness</b> | falleth he then? For if                | 1, 170/10 |
| have died and departed with         | <b>heavy</b>     | desperate death. Now death being       | 1, 144/4  |
| one Publius Mutius sad and          | <b>heavy</b>     | , whom he knew for an                  | 1, 159/13 |
| wicked is as it were                | <b>hedged</b>    | with thorns; but the way               | 1, 178/3  |
| in their silence take good          | <b>heed</b>      | that their minds be occupied           | 1, 136/18 |
| gluttony, thereof we take none      | <b>heed</b>      | at all, but rather impute              | 1, 180/16 |
| gilt spurs hewn off his             | <b>heels</b>     | , himself hanged, drawn, and quartered | 1, 161/11 |
| any one of so manifold              | <b>heinous</b>   | troubles, will it not be               | 1, 141/23 |
| therein that is accounted for       | <b>heinous</b>   | and abominable in the estimation       | 1, 182/1  |
| bitter pains of purgatory or        | <b>hell</b>      | , of which every one passeth           | 1, 130/1  |
| soul into the fire of               | <b>hell</b>      | , for which he hath cause              | 1, 131/25 |
| though we have heard of             | <b>hell</b>      | , yet came we never in                 | 1, 138/8  |
| conscience that the fear of         | <b>hell</b>      | , the dread of the devil               | 1, 141/10 |
| as captives quick, beginning their  | <b>hell</b>      | in this world, as hath                 | 1, 144/2  |
| wretchedly to the fire of           | <b>hell</b>      | for their sinful and wilful            | 1, 155/10 |
| that where they sink in             | <b>hell</b>      | as deep as the others                  | 1, 155/26 |
| wood wolves or furies of            | <b>hell</b>      | , that driveth us forth headlong       | 1, 164/10 |
| win us eternal pain in              | <b>hell</b>      | , rather than pleasant virtue in       | 1, 177/29 |
| but in the end is                   | <b>hell</b>      | darkness and pains. " But              | 1, 178/7  |
| labour of his mind and              | <b>help</b>      | of prayer, enforce himself in          | 1, 135/18 |
| call fervently for grace and        | <b>help</b>      | , — so, if these folk                  | 1, 154/22 |
| Now let us see what                 | <b>help</b>      | we may have of this                    | 1, 158/15 |
| specially that were likely to       | <b>help</b>      | thee with theirs when thine            | 1, 174/17 |
| applied to the cure and             | <b>help</b>      | of gluttony, which is a                | 1, 174/28 |
| we desire to have some              | <b>help</b>      | to keep the body in                    | 1, 179/33 |
| thee if it be not                   | <b>helped</b>    | ? If that be so, then                  | 1, 147/2  |
| thee if thou be not                 | <b>helped</b>    | . What callest thou, then, a           | 1, 147/4  |
| poisoned daughter of his had        | <b>helped</b>    | him out of heaven, at                  | 1, 159/2  |
| it over, except it be               | <b>helped</b>    | by some outward aid. And               | 1, 179/28 |
| findeth no let, the devil           | <b>helpeth</b>   | the heart to frame and                 | 1, 175/10 |
| perceiveth us about to depart       | <b>hence</b>     | . For well he knoweth that             | 1, 142/20 |
| is one reason in going              | <b>hence</b>     | and coming hither. Now if              | 1, 149/5  |
| Nor, in likewise, in going          | <b>hence</b>     | from this town , — a                   | 1, 149/8  |
| the Privy Council of King           | <b>Henry</b>     | VIII, and also Under-Treasurer of      | 1, 127/10 |
| costly receipt of many strange      | <b>herbs</b>     | and roots, fetched out of              | 1, 128/29 |
| short medicine containing only four | <b>herbs</b>     | , common and well known, that          | 1, 129/4  |
| years lived in desert with          | <b>herbs</b>     | only and roots ) is very               | 1, 179/20 |
| as we might, peradventure, and      | <b>hereafter</b> | undoubtedly shall. Which if we         | 1, 138/3  |
| fear of lack many years             | <b>hereafter</b> | for him or his children                | 1, 170/3  |
| armour reversed, his gilt spurs     | <b>hewn</b>      | off his heels, himself hanged          | 1, 161/11 |

|                                    |                   |   |           |
|------------------------------------|-------------------|---|-----------|
| pride, as rising of an             | <b>high</b>       | estimation of ourselves. But what         | 1, 153/18 |
| own part, not only in              | <b>high</b>       | mind of fortune, rule and                 | 1, 153/23 |
| can never die. Now the             | <b>high</b>       | mind of proud fortune, rule               | 1, 155/36 |
| For the King by Whose              | <b>high</b>       | sentence we be condemned to               | 1, 157/4  |
| better, look ye never so           | <b>high</b>       | , when ye build in the                    | 1, 157/25 |
| let not to break His               | <b>high</b>       | commandments, so riseth of much           | 1, 163/24 |
| ourselves shortly follow in us     | <b>high</b>       | estimation, honour, and love of           | 1, 164/35 |
| no pleasure. Whereof riseth this   | <b>high</b>       | folly, but of the blind                   | 1, 170/16 |
| searched, prove yourself proud and | <b>high</b>       | hearted. For surely make they             | 1, 170/31 |
| the body boldly at the             | <b>high</b>       | altar, when they have all                 | 1, 180/33 |
| would bear themselves not much     | <b>higher</b>     | in their hearts for any                   | 1, 158/7  |
| his pleasure in the king's         | <b>highway</b>    | , that is free for every                  | 1, 177/16 |
| the fire of the burning            | <b>hill</b>       | of Etna burneth only itself               | 1, 158/26 |
| in going hence and coming          | <b>hither</b>     | . Now if one were coming                  | 1, 149/5  |
| Now if one were coming             | <b>hither</b>     | to this town, he were                     | 1, 149/6  |
| he were not only coming            | <b>hither</b>     | while he were entering in                 | 1, 149/6  |
| also from whence he came           | <b>hitherward</b> | . Nor, in likewise, in going              | 1, 149/8  |
| set their hearts on their          | <b>hoards</b>     | , and be proud when they                  | 1, 171/18 |
| lack insight of precious stones    | <b>hold</b>       | themselves as well content and            | 1, 130/28 |
| of the mad man, I                  | <b>hold</b>       | him madder than they both                 | 1, 131/21 |
| ungodly, it is better to           | <b>hold</b>       | thy tongue and think on                   | 1, 136/27 |
| case that he could not             | <b>hold</b>       | up his head, that he                      | 1, 146/4  |
| yet can I not here                 | <b>hold</b>       | my hand from the putting                  | 1, 159/20 |
| had set their hearts to            | <b>hold</b>       | them back. But an if                      | 1, 172/4  |
| yet better were it than            | <b>holding</b>    | of thy tongue, properly to                | 1, 136/29 |
| even there thrown in an            | <b>hole</b>       | , and either worms eat him                | 1, 157/23 |
| than due to their own              | <b>holiness</b>   | , to send them wretchedly to              | 1, 155/9  |
| WORDS OF                           | <b>HOLY</b>       | SCRIPTURE Memorare novissima, & in        | 1, 127/3  |
| men whether the words of           | <b>holy</b>       | Scripture or the doctrine of              | 1, 128/2  |
| it with these words of             | <b>holy</b>       | Writ. Let us consider the                 | 1, 128/14 |
| which many of the old              | <b>holy</b>       | martyrs had in the hope                   | 1, 132/14 |
| honest man mistrust. Lo, the       | <b>holy</b>       | doctor, Saint Austin, exhorting penitents | 1, 133/19 |
| " Sorrow , " saith this            | <b>holy</b>       | man , " and be glad                       | 1, 133/21 |
| not be glad. But this              | <b>holy</b>       | father showeth by this counsel            | 1, 133/23 |
| prove this point among the         | <b>holy</b>       | doctors of Christ's Church; but           | 1, 133/27 |
| the example? Look upon His         | <b>holy</b>       | apostles , — when they were               | 1, 134/6  |
| conceived in their soul. The       | <b>holy</b>       | Scripture saith that they rejoiced        | 1, 134/11 |
| their joy. For as the              | <b>holy</b>       | doctor, Saint Chrysostom, saith, though   | 1, 134/16 |
| to God, for, as the                | <b>holy</b>       | Scripture saith, our Lord loveth          | 1, 135/1  |
| since that we see the              | <b>holy</b>       | apostles and other holy men               | 1, 135/14 |
| the holy apostles and other        | <b>holy</b>       | men and women, the better                 | 1, 135/14 |
| the sharp thorns pricking His      | <b>holy</b>       | head, or the great, long                  | 1, 140/31 |
| but also have transformed His      | <b>holy</b>       | body into a glorious form                 | 1, 141/6  |
| own opinion taketh himself for     | <b>holy</b>       | , is farthest from all recovery           | 1, 154/5  |
| with the pretext of some           | <b>holy</b>       | purpose that he will never                | 1, 154/8  |
| taketh his envy for an             | <b>holy</b>       | desire to get before his                  | 1, 154/9  |
| wrath and anger for an             | <b>holy</b>       | zeal of justice, and thus                 | 1, 154/11 |

|                                    |                   |                                     |           |
|------------------------------------|-------------------|-------------------------------------|-----------|
| such as repute themselves for      | <b>holy</b>       | , with the disdain of others        | 1, 154/34 |
| of his sight. For as               | <b>holy</b>       | David saith to this gaoler          | 1, 157/9  |
| far forth that, as this            | <b>holy</b>       | doctor saith: strangle the mother   | 1, 160/8  |
| neither more belief in His         | <b>holy</b>       | words nor trust in His              | 1, 167/32 |
| or a Turk. Doth not                | <b>holy</b>       | Scripture say, " Cast thy           | 1, 167/34 |
| your heart thereon, " saith        | <b>holy</b>       | Scripture. He that setteth not      | 1, 171/3  |
| set unto God. For, as              | <b>holy</b>       | Scripture saith, " Where thy        | 1, 171/13 |
| whereas Saint Peter and other      | <b>holy</b>       | apostles at the first call          | 1, 172/1  |
| shall they be?" And                | <b>holy</b>       | Saint Bernard saith that it         | 1, 173/30 |
| we shall not ( as the              | <b>holy</b>       | prophet saith ) find one penny      | 1, 174/6  |
| indeed. And therefore saith the    | <b>holy</b>       | prophet, " Turn away thine          | 1, 175/15 |
| never be without soberness. The    | <b>holy</b>       | Scripture rehearseth that in desert | 1, 176/33 |
| of God fell upon them.             | <b>Holy</b>       | Job, when his children fell         | 1, 177/3  |
| by many plain texts of             | <b>holy</b>       | Scripture, as by the words          | 1, 177/34 |
| worldly wretches the words of      | <b>holy</b>       | Writ is but a dull                  | 1, 178/9  |
| ourselves, then pain bringeth us   | <b>home</b>       | , then we think how merry           | 1, 144/35 |
| I say, now ye come                 | <b>home</b>       | , lo! Methought always that ye      | 1, 170/28 |
| will I put thee an                 | <b>homely</b>     | example, not very pleasant, but     | 1, 150/2  |
| no man may be so                   | <b>homely</b>     | to come too near him                | 1, 156/5  |
| there will, I ween, none           | <b>honest</b>     | man mistrust. Lo, the holy          | 1, 133/18 |
| far greater grief to an            | <b>honest</b>     | man than the pain itself            | 1, 134/13 |
| sight of the royalty and           | <b>honour</b>     | shown him of all the                | 1, 161/3  |
| follow in us high estimation,      | <b>honour</b>     | , and love of God, and              | 1, 164/35 |
| hath given riches, substance and   | <b>honour</b>     | , so that he wanteth nothing        | 1, 167/10 |
| mind of provision for some         | <b>honourable</b> | burying , — so many torches         | 1, 143/17 |
| the delight of goodly and          | <b>honourable</b> | funerals in which the foolish       | 1, 143/20 |
| of his child a great               | <b>honourable</b> | court above other times; if         | 1, 161/1  |
| black                              | <b>hoods</b>      | , and a gay hearse, with            | 1, 143/19 |
| people have of the good            | <b>hope</b>       | of heaven, they should shortly      | 1, 131/3  |
| holy martyrs had in the            | <b>hope</b>       | of heaven darkened and in           | 1, 132/15 |
| the love of God, and               | <b>hope</b>       | of heaven, and inward liking        | 1, 133/4  |
| love of our Lord and               | <b>hope</b>       | of His glory to come                | 1, 134/2  |
| of our Lord, with an               | <b>hope</b>       | of heaven, contempt of the          | 1, 135/22 |
| is that for by the                 | <b>hope</b>       | of long life, we look               | 1, 144/11 |
| as many years as we                | <b>hope</b>       | to live, — and those                | 1, 144/16 |
| the colour of a faithful           | <b>hope</b>       | of heaven, as a thing               | 1, 155/8  |
| sessions, yet have they some       | <b>hope</b>       | either to break prison the          | 1, 156/32 |
| favour, or after condemnation some | <b>hope</b>       | of pardon. But we stand             | 1, 156/34 |
| with good will and glad            | <b>hope</b>       | , whereby he went into Abraham's    | 1, 169/27 |
| hath brought into great and        | <b>horrible</b>   | sins by the horror whereof          | 1, 143/28 |
| described, or rather much more     | <b>horrible</b>   | than any man can describe           | 1, 144/5  |
| unlawful longing to live and       | <b>horror</b>     | to go gladly to God                 | 1, 143/4  |
| and horrible sins by the           | <b>horror</b>     | whereof he hath kept them           | 1, 143/28 |
| it forth like an headstrong        | <b>horse</b>      | , till he have cast his             | 1, 175/31 |
| his foot out of his                | <b>host's</b>     | house to go forward. And            | 1, 149/11 |
| Laodicea : " Thou art neither      | <b>hot</b>        | nor cold but lukewarm, I            | 1, 154/19 |
| as a dead stock an                 | <b>hour</b>       | or two every day, wouldst           | 1, 146/6  |

|                                       |                |                                  |           |
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| afore his birth, and every            | <b>hour</b>    | of our age, as it                | 1, 149/24 |
| our time ever in twenty-four          | <b>hours</b>   | we be fain to fall               | 1, 146/25 |
| dead heads in the charnel             | <b>house</b>   | , nor the apparation of a        | 1, 139/27 |
| were going out of an                  | <b>house</b>   | , whether art thou going out     | 1, 148/33 |
| in what place of the                  | <b>house</b>   | soever ye stand when ye          | 1, 149/2  |
| be going out of the                   | <b>house</b>   | from the first foot ye           | 1, 149/3  |
| foot out of his host's                | <b>house</b>   | to go forward. And therefore     | 1, 149/11 |
| and princely port in his              | <b>house</b>   | that thou, being a right         | 1, 160/35 |
| our own eyes into the                 | <b>house</b>   | of our heart, and there          | 1, 174/33 |
| let pass old men that                 | <b>hove</b>    | and gape to be executors         | 1, 172/26 |
| we do not remember it                 | <b>hoverly</b> | , as one heareth a word          | 1, 139/17 |
| this medicine is undoubtedly sure.    | <b>How</b>     | happeth it, then, thou wilt      | 1, 129/12 |
| the pleasure of his life.             | <b>How</b>     | much more, then, should his      | 1, 129/31 |
| blindness of us worldly folk,         | <b>how</b>     | precisely we presume to shoot    | 1, 130/4  |
| and my burden light. "                | <b>How</b>     | could these two sayings stand    | 1, 133/32 |
| he never have him after,              | <b>how</b>     | sure soever he had him           | 1, 142/26 |
| in a window and see                   | <b>how</b>     | worshipfully he shall be brought | 1, 143/22 |
| young folk, they look not             | <b>how</b>     | many be dead in their            | 1, 144/21 |
| us home, then we think                | <b>how</b>     | merry a thing it were            | 1, 144/35 |
| ere he feel the grief?                | <b>How</b>     | many men have there been         | 1, 145/23 |
| other men gave them warning           | <b>how</b>     | near they were their deaths      | 1, 145/26 |
| thysself be now already dying,        | <b>how</b>     | canst thou reckon thysself far   | 1, 148/15 |
| may not pass, but not                 | <b>how</b>     | soon we shall go, nor            | 1, 150/33 |
| therefore if thou wilt consider       | <b>how</b>     | little cause thou hast to        | 1, 150/34 |
| reason of thy youth, reckon           | <b>how</b>     | many as young as thou            | 1, 150/35 |
| ways in which thou ridest,            | <b>how</b>     | many have been drowned in        | 1, 150/36 |
| friends, the uncertainty of thysself, | <b>how</b>     | soon this dreadful time shall    | 1, 153/5  |
| one part of our medicine,             | <b>how</b>     | the remembrance of death, in     | 1, 153/10 |
| farthest from all recovery. For       | <b>how</b>     | can he mend his fault            | 1, 154/6  |
| gloss, the owners wot ne'er           | <b>how</b>     | soon. And as lightly may         | 1, 155/20 |
| rule, and authority, Lord God,        | <b>how</b>     | slight a thing it would          | 1, 156/1  |
| and only God knoweth within           | <b>how</b>     | few days, when death arresteth   | 1, 156/8  |
| quartered,                            | <b>how</b>     | thinkest thou, by thy faith      | 1, 161/12 |
| for, and we be uncertain              | <b>how</b>     | soon, and yet very sure          | 1, 161/17 |
| Let us now somewhat see               | <b>how</b>     | this part of our medicine        | 1, 161/25 |
| goods, if he well remembered          | <b>how</b>     | little while he should keep      | 1, 165/8  |
| while he should keep them,            | <b>how</b>     | soon death might take them       | 1, 165/8  |
| ashamed, if he considered in          | <b>how</b>     | much peril and jeopardy of       | 1, 165/23 |
| another, and that ofttimes for        | <b>how</b>     | very trifles. First, shame were  | 1, 165/25 |
| foolish pride or proud folly.         | <b>How</b>     | much is it now the               | 1, 165/32 |
| such follies by the way.              | <b>How</b>     | much more shame and folly        | 1, 165/35 |
| space devour us all, and              | <b>how</b>     | soon we know not all             | 1, 166/3  |
| them shall well perceive it           | <b>how</b>     | heartily they rejoice where they | 1, 166/22 |
| He will not keep them,                | <b>how</b>     | believeth he Christ or trusteth  | 1, 168/14 |
| then care and take thought            | <b>how</b>     | they shall live tomorrow, or     | 1, 169/1  |
| always that ye covetous niggards,     | <b>how</b>     | lowly soever ye looked, would    | 1, 170/29 |
| see, as I said before,                | <b>how</b>     | the remembrance of death may     | 1, 171/30 |

|                                  |                   |                                       |           |
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| if they would consider deeply    | <b>how</b>        | soon they may, yea, and               | 1, 173/16 |
| soon they may, yea, and          | <b>how</b>        | soon they must, lose all              | 1, 173/16 |
| scatter abroad. If they thought  | <b>how</b>        | soon in what painful plight           | 1, 173/20 |
| themselves. And if they doubt    | <b>how</b>        | far that death is from                | 1, 173/23 |
| Now have we to consider          | <b>how</b>        | this part of our medicine             | 1, 174/26 |
| the soul, no man doubteth        | <b>how</b>        | deadly it is. For since               | 1, 175/27 |
| to the soul a prison,            | <b>how</b>        | strait a prison maketh he             | 1, 176/3  |
| painful and our virtue pleasant, | <b>how</b>        | much is it then a                     | 1, 177/28 |
| yet if men would ensearch        | <b>how</b>        | many be slain with weapon             | 1, 180/23 |
| be slain with weapon, and        | <b>how</b>        | many eat and drink themselves         | 1, 180/24 |
| more move those gluttons, in     | <b>how</b>        | much that they may well               | 1, 181/23 |
| and of much more merit.          | <b>Howbeit</b>    | , if thou can find no                 | 1, 137/1  |
| to keep us from sin.             | <b>Howbeit</b>    | , the foresaid words of Scripture     | 1, 138/13 |
| the more wretched we be.         | <b>Howbeit</b>    | , very long lasteth no man            | 1, 179/17 |
| indeed. For covetous men seem    | <b>humble</b>     | , and yet be they very                | 1, 166/16 |
| they never so meek and           | <b>humble</b>     | countenance, they have much pride     | 1, 170/31 |
| So shall there of such           | <b>humility</b>   | , contempt and abjection of ourselves | 1, 164/34 |
| to continue his life one         | <b>hundred</b>    | years? So is it now                   | 1, 128/20 |
| twenty miles off, yea an         | <b>hundred</b>    | , an ye will, he that                 | 1, 150/8  |
| cart to be carried an            | <b>hundred</b>    | miles would not take much             | 1, 150/8  |
| notwithstanding that it were a   | <b>hundred</b>    | times as long as his                  | 1, 150/10 |
| that he had thereby a            | <b>hundred</b>    | times as long to live                 | 1, 150/11 |
| he suddenly the thief that       | <b>hung</b>       | on the right hand of                  | 1, 142/28 |
| and drink but medicines against  | <b>hunger</b>     | and thirst, that give us              | 1, 146/18 |
| For though we call this          | <b>hunger</b>     | sickness and meat a medicine          | 1, 146/31 |
| it other than we account         | <b>hunger</b>     | or sleep. For as for                  | 1, 147/34 |
| For as for that thy              | <b>hunger</b>     | doth thee pleasure when it            | 1, 147/35 |
| while it is joined with          | <b>hunger</b>     | , that is to say, with                | 1, 178/29 |
| diminishing of his pain in       | <b>hungering</b>  | . Now all that ever is                | 1, 178/31 |
| had done himself but little      | <b>hurt</b>       | , by a knock of his                   | 1, 131/23 |
| may over, doth all the           | <b>hurt</b>       | it can, yet since the                 | 1, 158/24 |
| power to do the other            | <b>hurt</b>       | . And little marvel it is             | 1, 158/29 |
| weal as of his own               | <b>hurt</b>       | . I cannot here, albeit I             | 1, 159/17 |
| man, not only after the          | <b>hurt</b>       | that is done or loss                  | 1, 162/32 |
| be now with some bodily          | <b>hurt</b>       | done us upon some one                 | 1, 165/12 |
| it had never done us             | <b>hurt</b>       | of old. For hard it                   | 1, 175/25 |
| pernicious and pestilent for the | <b>hurt</b>       | it doth itself, as for                | 1, 176/12 |
| shall she call thee sweet        | <b>husband</b>    | and weep with much work               | 1, 141/31 |
| likewise as wives would their    | <b>husbands</b>   | should ween by the example            | 1, 144/18 |
| also the false pride of          | <b>hypocrites</b> | , that feign to have the              | 1, 153/25 |
| pride of these foolish proud     | <b>hypocrites</b> | , which are yet more fools            | 1, 155/22 |
| they take therefore. These mad   | <b>hypocrites</b> | be so mad that where                  | 1, 155/25 |
| tallow better than butter, and   | <b>Iceland</b>    | loveth no butter till it              | 1, 132/20 |
| root of that vice is             | <b>ide</b>        | , although their manner and behaviour | 1, 162/1  |
| since man's mind is never        | <b>idle</b>       | but occupied commonly either with     | 1, 136/5  |
| suffer the body to be            | <b>idle</b>       | . Thou wilt haply say, "              | 1, 168/33 |
| they up and played the           | <b>idolators</b>  | whereof by the occasion of            | 1, 177/1  |

|                                     |                     |                                      |           |
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| mad thereon is only for             | <b>ignorance</b>    | and lack of knowledge of             | 1, 130/26 |
| sins, they could not be             | <b>ignorant</b>     | of their own faults. For             | 1, 154/23 |
| pleasure, but a false counterfeit   | <b>image</b>        | of pleasure. And the cause           | 1, 130/25 |
| that sleep is the very              | <b>image</b>        | of death. Now thou wilt              | 1, 146/29 |
| put thee a more earnest             | <b>image</b>        | of our condition, and that           | 1, 156/24 |
| with envy needeth none other        | <b>image</b>        | of death than his own                | 1, 158/22 |
| and set to, the deep                | <b>imagination</b>  | of the dreadful doom of              | 1, 129/34 |
| the very fantasy and deep           | <b>imagination</b>  | thereof, we shall perceive thereby   | 1, 139/20 |
| by the feeling of that              | <b>imagination</b>  | in our hearts. And no                | 1, 139/23 |
| his nature, by the lively           | <b>imagination</b>  | graven in thine own heart            | 1, 139/29 |
| By which, not a false               | <b>imagination</b>  | but a very true contemplation        | 1, 151/4  |
| in the fantasy, by foul             | <b>imagination</b>  | , all that ever the clothes          | 1, 175/11 |
| it grieve them, think ye?           | <b>Imagine</b>      | yourself in the same case            | 1, 134/8  |
| live, — and those we                | <b>imagine</b>      | many, and perilously and foolishly   | 1, 144/16 |
| themselves                          | <b>immoderately</b> | with their own hands , the           | 1, 162/29 |
| belly. For when the eye             | <b>immoderately</b> | delighteth in long looking of        | 1, 175/8  |
| paradise and bereave us our         | <b>immortality</b>  | , making us into subjection not      | 1, 142/14 |
| of paradise and from their          | <b>immortality</b>  | into death and into the              | 1, 175/19 |
| envying other men's praise, bearing | <b>implacable</b>   | anger where they perceive themselves | 1, 153/30 |
| glorious form and made it           | <b>impossible</b>   | , — what intolerable torment will    | 1, 141/7  |
| those that be taken and             | <b>imprisoned</b>   | for theft. For they, albeit          | 1, 156/30 |
| heed at all, but rather             | <b>impute</b>       | the blame to the sickness            | 1, 180/17 |
| pride, begotten in bastardy and     | <b>incest</b>       | by the devil, father of              | 1, 158/31 |
| foot is on the uttermost            | <b>inch</b>         | of the threshold, thy body           | 1, 148/34 |
| to minister, by subtle and          | <b>incogitable</b>  | means, first unlawful longing to     | 1, 143/3  |
| means not without the grievous      | <b>increase</b>     | of his own damnation, to             | 1, 142/12 |
| body his sickness is most           | <b>incurable</b>    | that is sick and feeleth             | 1, 131/34 |
| never curable, but as an            | <b>incurable</b>    | canker, with continual swaddling and | 1, 148/4  |
| so is death next an                 | <b>incurable</b>    | sickness; and such is all            | 1, 148/10 |
| art ever sick of that               | <b>incurable</b>    | sickness by which, if none           | 1, 153/6  |
| with it a blindness almost          | <b>incurable</b>    | , save God's great mercy. For        | 1, 153/34 |
| reckoned it as it is                | <b>indeed</b>       | , the very express fashion and       | 1, 158/6  |
| may well perceive to be             | <b>indeed</b>       | no better but one prisoner           | 1, 158/9  |
| we mark it not, yet                 | <b>indeed</b>       | we reckon ourselves worthy more      | 1, 163/28 |
| God's, if we did not                | <b>indeed</b>       | set more by ourselves than           | 1, 164/7  |
| we be, as we be                     | <b>indeed</b>       | , already laid in the cart           | 1, 165/14 |
| our death, as we be                 | <b>indeed</b>       | . If we should see two               | 1, 165/36 |
| another sort than they be           | <b>indeed</b>       | . For covetous men seem humble       | 1, 166/16 |
| thereon, reckoneth, as it is        | <b>indeed</b>       | , himself not the richer by          | 1, 171/5  |
| reckon themselves rich, and be      | <b>indeed</b>       | very wretched beggars: those, I      | 1, 171/20 |
| reckon themselves owners, and be    | <b>indeed</b>       | but the bare keepers of              | 1, 171/25 |
| naked such as it is                 | <b>indeed</b>       | . And therefore saith the holy       | 1, 175/15 |
| be true, as it is                   | <b>indeed</b>       | , that our sin is painful            | 1, 177/27 |
| is a great capital sin              | <b>indeed</b>       | , the less that we set               | 1, 182/7  |
| For our Lord hath not               | <b>indented</b>     | with us of the time                  | 1, 150/31 |
| we call a man of                    | <b>India</b>        | white, because of his white          | 1, 178/18 |
| the felony found, the doer          | <b>indicted</b>     | , the process sued, the felon        | 1, 180/21 |

|                                  |                    |                                      |           |
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| well worthy is, he is            | <b>indicted</b>    | of his own death, his                | 1, 180/28 |
| carnal people, having our taste  | <b>infected</b>    | by the sickness of sin               | 1, 132/21 |
| that many a man is               | <b>infected</b>    | with the great sickness a            | 1, 145/21 |
| the sudden brunt of the          | <b>injury</b>      | , not forethought upon but coming    | 1, 161/32 |
| — as those that lack             | <b>insight</b>     | of precious stones hold themselves   | 1, 130/28 |
| the remnant of our life.         | <b>Insomuch</b>    | that very true we find               | 1, 145/6  |
| we come to ourselves again:      | <b>insomuch</b>    | that among all wise men              | 1, 146/27 |
| Christ's Church; but we will,    | <b>instead</b>     | of them all, allege you              | 1, 133/27 |
| done by our executors. And       | <b>instead</b>     | of sorrow for our sins               | 1, 143/15 |
| this world give us for           | <b>instruction</b> | of virtuous living, all that         | 1, 145/12 |
| is not a more meet               | <b>instrument</b>  | than of the remembrance of           | 1, 132/32 |
| saith Plutarch, " that through   | <b>intemperate</b> | living drive ourselves in sickness   | 1, 180/9  |
| off. Which thing if these        | <b>intemperate</b> | would well and advisedly remember    | 1, 181/26 |
| here, albeit I nothing less      | <b>intend</b>      | than to meddle much with             | 1, 159/18 |
| profit. And therefore , to the   | <b>intent</b>      | that ye may perceive that            | 1, 133/10 |
| more perilous, — the marvellous  | <b>intent</b>      | business and solicitation of our     | 1, 142/5  |
| ye record. But to the            | <b>intent</b>      | ye shall not deny me                 | 1, 167/6  |
| amend it. Now, to the            | <b>intent</b>      | that we do not deadly                | 1, 182/10 |
| lord one night in an             | <b>interlude</b>   | . And also couldst thou envy         | 1, 160/21 |
| manner of grievous pangs, what   | <b>intolerable</b> | torment, the silly creature feeleth  | 1, 140/24 |
| made it impossible, — what       | <b>intolerable</b> | torment will death be then           | 1, 141/7  |
| a little pain, but an            | <b>intolerable</b> | torment. Which thing I might         | 1, 178/23 |
| brought to church. And thus      | <b>inveigleth</b>  | he them that either be               | 1, 143/24 |
| be not accepted and their        | <b>invention</b>   | be not magnified. Whereof riseth     | 1, 162/7  |
| credible is it that the          | <b>inward</b>      | spiritual pleasure and comfort which | 1, 132/13 |
| and hope of heaven, and          | <b>inward</b>      | liking that the godly spirit         | 1, 133/4  |
| the outward fleshly pain with    | <b>inward</b>      | spiritual pleasure. And surely this  | 1, 134/22 |
| be fain to take medicines        | <b>inward</b>      | to clout them up withal              | 1, 146/16 |
| we daily lose by our             | <b>inward</b>      | consumption? And of that consumption | 1, 146/19 |
| to thy body, or received         | <b>inward</b>      | , shall preserve thee against that   | 1, 147/6  |
| few days follow, by the          | <b>inward</b>      | sickness of our own nature           | 1, 147/11 |
| disdain of others, and an        | <b>inward</b>      | liking of all their spiritual        | 1, 154/35 |
| be moved against them with       | <b>ire</b>         | and disdain that displease us        | 1, 163/26 |
| they should in following their   | <b>irons</b>       | immoderately with                    | 1, 162/29 |
| than blunder forth rudely and    | <b>irritate</b>    | them to anger, which shall           | 1, 137/4  |
| in desert, the children of       | <b>Israel</b>      | , when they had sat down             | 1, 176/34 |
| fed, so doth sometimes the       | <b>itch</b>        | of a sore leg when                   | 1, 148/1  |
| thou shouldst, for a little      | <b>itch</b>        | , claw thyself suddenly deep into    | 1, 178/19 |
| it that for the little           | <b>itching</b>     | pleasure of sin, we claw             | 1, 178/22 |
| this perilous point and fearful  | <b>jeopardy</b>    | likely to fall on them               | 1, 155/12 |
| in how much peril and            | <b>jeopardy</b>    | of himself his own life              | 1, 165/24 |
| of them all, our Saviour         | <b>Jesu</b>        | Christ. He saith that the            | 1, 133/29 |
| piteous departing of our Saviour | <b>Jesu</b>        | Christ, of Whom we nothing           | 1, 140/28 |
| faithful promise than hath a     | <b>Jew</b>         | or a Turk. Doth not                  | 1, 167/32 |
| token whereof he sent the        | <b>Jews</b>        | double manna, weekly, the day        | 1, 168/19 |
| God fell upon them. Holy         | <b>Job</b>         | , when his children fell to          | 1, 177/3  |
| this was in the beginning        | <b>joined</b>      | with pride in our mother             | 1, 174/29 |

|                                       |                |                                |           |
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| pleasure than while it is             | <b>joined</b>  | with hunger, that is to        | 1, 178/29 |
| after this eternally live in          | <b>joy</b>     | and be preserved from the      | 1, 128/26 |
| wit, death, doom, pain, and           | <b>joy</b>     | . This short medicine is of    | 1, 129/5  |
| remember them, and yet the            | <b>joy</b>     | of heaven therewith to temper  | 1, 129/23 |
| pain of their flesh, what             | <b>joy</b>     | and pleasure they conceived in | 1, 134/10 |
| was, the more was their               | <b>joy</b>     | . For as the holy doctor       | 1, 134/15 |
| to our Saviour Christ, Whose          | <b>joy</b>     | and comfort of His godhead     | 1, 141/3  |
| wouldst, I ween, have little          | <b>joy</b>     | to labour and toil for         | 1, 174/14 |
| Christian men, preferring their belly | <b>joy</b>     | before all the joys of         | 1, 181/1  |
| saith that they rejoiced and          | <b>joyed</b>   | that God had accounted them    | 1, 134/11 |
| that a man may be                     | <b>joyful</b>  | and glad for all his           | 1, 133/24 |
| belly joy before all the              | <b>joys</b>    | of heaven, but also abusing    | 1, 181/1  |
| quick saints on earth, proudly        | <b>judging</b> | the lives of their even        | 1, 153/29 |
| labour to thy power by                | <b>just</b>    | and true business to get       | 1, 169/6  |
| for an holy zeal of                   | <b>justice</b> | , and thus, while he proudly   | 1, 154/11 |
| kingdom of heaven and the             | <b>justice</b> | of Him, and all these          | 1, 168/9  |
| it should all his life                | <b>keep</b>    | him from sickness, namely if   | 1, 128/19 |
| receiving ) by which we shall         | <b>keep</b>    | from sickness, not the body    | 1, 128/22 |
| which none health may long            | <b>keep</b>    | from death ( for die we        | 1, 128/23 |
| a marvellous force, able to           | <b>keep</b>    | us all our life from           | 1, 129/6  |
| medicine to every man to              | <b>keep</b>    | him from sickness, but to      | 1, 129/8  |
| as I say, let us                      | <b>keep</b>    | our minds occupied with good   | 1, 136/23 |
| to speak and time to                  | <b>keep</b>    | communication                  | 1, 136/26 |
| were peradventure good, rather to     | <b>keep</b>    | a good silence thyself, than   | 1, 137/3  |
| it is able always to                  | <b>keep</b>    | us from sin, and since         | 1, 137/24 |
| all the four would well               | <b>keep</b>    | us from sin. For as            | 1, 138/6  |
| as I said, enough to                  | <b>keep</b>    | us from sin. Howbeit, the      | 1, 138/12 |
| is the thing that shall               | <b>keep</b>    | thee from sin. And if          | 1, 138/22 |
| death, he is sure to                  | <b>keep</b>    | him forever. For as the        | 1, 142/31 |
| and else he could not                 | <b>keep</b>    | his life, wouldst thou reckon  | 1, 145/33 |
| clout them up withal and              | <b>keep</b>    | them as long as we             | 1, 146/17 |
| pleasures of the flesh that           | <b>keep</b>    | out the very pleasures of      | 1, 151/7  |
| let well the growing and              | <b>keep</b>    | it somewhat under, but fail    | 1, 164/25 |
| how little while he should            | <b>keep</b>    | them, how soon death might     | 1, 165/8  |
| feareth lest He will not              | <b>keep</b>    | them, how believeth he Christ  | 1, 168/14 |
| or were not able to                   | <b>keep</b>    | His promise with us? And       | 1, 170/5  |
| spend nothing upon themselves, but    | <b>keep</b>    | all for their executors, they  | 1, 171/27 |
| whose use and behoof they             | <b>keep</b>    | it. But now let us             | 1, 171/29 |
| men's purses our money to             | <b>keep</b>    | , that death, the cruel thief  | 1, 174/23 |
| or else the worse is,                 | <b>keep</b>    | us in such pain and            | 1, 179/14 |
| part laboureth to conserve and        | <b>keep</b>    | his own nature and kind        | 1, 179/26 |
| to have some help to                  | <b>keep</b>    | the body in health. But        | 1, 179/33 |
| labour and great surety to            | <b>keep</b>    | it dry. " Thus fare            | 1, 180/8  |
| have less need of and                 | <b>keep</b>    | ourselves in health. " If      | 1, 180/11 |
| the dazing of death shall             | <b>keep</b>    | all sweet sleep out of         | 1, 181/17 |
| be indeed but the bare                | <b>keepers</b> | of other men's goods. For      | 1, 171/25 |
| special day in which he               | <b>keepeth</b> | for the marriage of his        | 1, 161/1  |



|  |                |                                      |           |
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| while they seem sage in                | <b>keeping</b> | meanwhile                            | 1, 136/11 |
| and cleaving to the world,             | <b>keeping</b> | of our goods, loathsomeness of       | 1, 143/8  |
| thou knewest a great Duke,             | <b>keeping</b> | so, great estate and princely        | 1, 160/34 |
| good to have in their                  | <b>keeping</b> | yet one year ere they                | 1, 172/28 |
| niggardous                             | <b>keeping</b> | , with all the delight that          | 1, 174/1  |
| till he fall down the                  | <b>kennel</b>  | , and there lie down till            | 1, 177/12 |
| the horror whereof he hath             | <b>kept</b>    | them from confession, these folk     | 1, 143/29 |
| will. If ye would have                 | <b>kept</b>    | it covetously or spent it            | 1, 170/22 |
| thine executors ask for the            | <b>keys</b>    | , and ask what money is              | 1, 141/33 |
| Now if a man willingly                 | <b>kill</b>    | himself with a knife, the            | 1, 180/27 |
| Christian burial. These gluttons daily | <b>kill</b>    | themselves with their own hands      | 1, 180/31 |
| daughters, of which either one         | <b>killeth</b> | the soul eternally, -- I             | 1, 176/17 |
| he is in the worst                     | <b>kind</b>    | of all, and farthest from            | 1, 131/33 |
| to consider death in his               | <b>kind</b>    | , and to take great profit           | 1, 144/10 |
| this fashion considered in his         | <b>kind</b>    | , will work with us to               | 1, 153/11 |
| of our souls from every                | <b>kind</b>    | of sin, beginning at the             | 1, 153/12 |
| of their own estimation. Which         | <b>kind</b>    | of spiritual pride, and thereupon    | 1, 153/32 |
| moved to mend. But this                | <b>kind</b>    | of pride, that in his                | 1, 154/4  |
| cloak and shadow of some               | <b>kind</b>    | of virtue, most hard it              | 1, 155/1  |
| ourselves. And like as that            | <b>kind</b>    | of good anger that we                | 1, 163/21 |
| beginning at pride in every            | <b>kind</b>    | of sin, saving that the              | 1, 178/24 |
| diseases and sickness of such          | <b>kind</b>    | that either shortly destroy us       | 1, 179/14 |
| keep his own nature and                | <b>kind</b>    | such as it is ) forwearied           | 1, 179/27 |
| as the mind is more                    | <b>kindled</b> | in the feigned figure of             | 1, 175/13 |
| his branches into all other            | <b>kinds</b>   | , besides his proper malice for      | 1, 153/22 |
| conscience. As for all other           | <b>kinds</b>   | of pride, rising of beauty           | 1, 155/17 |
| of the Privy Council of                | <b>King</b>    | Henry VIII, and also Under-Treasurer | 1, 127/10 |
| no manner pardon. For the              | <b>King</b>    | by Whose high sentence we            | 1, 157/4  |
| treason, lately detected to the        | <b>King</b>    | , he should undoubtedly be taken     | 1, 161/6  |
| Seek ye first for the                  | <b>kingdom</b> | of heaven and the justice            | 1, 168/9  |
| for first and chiefly the              | <b>kingdom</b> | of heaven, and all these             | 1, 168/25 |
| at his pleasure in the                 | <b>king's</b>  | highway, that is free for            | 1, 177/16 |
| men fall at variance for               | <b>kissing</b> | of the pax, or going                 | 1, 165/28 |
| of the cup and the                     | <b>kitchen</b> | , than of the dent of                | 1, 180/25 |
| he shall go walk a                     | <b>knave</b>   | in his old coat? Now                 | 1, 156/18 |
| and rebukeful word, as ‘               | <b>knave</b>   | , ’ percase, or ‘ beggar             | 1, 162/18 |
| resorting to him, while they           | <b>kneel</b>   | and crouch to him and                | 1, 161/4  |
| undoubtedly shall. Which if we         | <b>knew</b>    | once thoroughly, and so feelingly    | 1, 138/3  |
| felt it. For if we                     | <b>knew</b>    | these things thoroughly, the least   | 1, 138/11 |
| sad and heavy, whom he                 | <b>knew</b>    | for an envious person, "             | 1, 159/13 |
| the more nearly, if thou               | <b>knewest</b> | thyself sick, and specially of       | 1, 144/32 |
| wouldst thou not, if thou              | <b>knewest</b> | thyself in such case, have           | 1, 145/17 |
| it so were that thou                   | <b>knewest</b> | a great Duke, keeping so             | 1, 160/33 |
| our own hands. If thou                 | <b>knewest</b> | very certainly, that after all       | 1, 174/12 |
| one had put up a                       | <b>knife</b>   | into the same place, and             | 1, 140/14 |
| staff, a cut of a                      | <b>knife</b>   | , the flesh singed with fire         | 1, 140/20 |
| willingly kill himself with a          | <b>knife</b>   | , the world wondereth thereupon, and | 1, 180/27 |

|                                   |                  |  |           |
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| by Sir Thomas More then           | <b>knight</b>    | , and one of the Privy                   | 1, 127/8  |
| grief as though as many           | <b>knives</b>    | as thy body might receive                | 1, 140/18 |
| but little hurt, by a             | <b>knock</b>     | of his head to the                       | 1, 131/23 |
| door of man's heart and           | <b>knocketh</b>  | , Whom I pray God we                     | 1, 154/29 |
| see one laugh at the              | <b>knocking</b>  | of his own head against                  | 1, 131/13 |
| occasion of amendment, saving the | <b>knocking</b>  | of our Lord, which always                | 1, 154/27 |
| of His good and gracious          | <b>knocking</b>  | is the putting us in                     | 1, 154/30 |
| ye peradventure say that ye       | <b>know</b>      | these four things well enough            | 1, 137/28 |
| no faith to believe, we           | <b>know</b>      | it by daily proof and                    | 1, 137/34 |
| not nay, but that we              | <b>know</b>      | them either by faith or                  | 1, 138/1  |
| see men die, and thereby          | <b>know</b>      | the death, yet ourselves never           | 1, 138/10 |
| of Scripture biddeth thee not     | <b>know</b>      | the four last things, but                | 1, 138/14 |
| shall never sin. Many things      | <b>know</b>      | we that we seldom think                  | 1, 138/16 |
| profiteth. What availeth it to    | <b>know</b>      | that there is a God                      | 1, 138/18 |
| sick then begin we to             | <b>know</b>      | ourselves, then pain bringeth us         | 1, 144/34 |
| meat a medicine, yet men          | <b>know</b>      | well enough what very sickness           | 1, 146/32 |
| medicines be, and thereby we      | <b>know</b>      | well enough that they be                 | 1, 146/33 |
| that ye reckon that we            | <b>know</b>      | which be sickness, that is               | 1, 147/13 |
| the other, ye should never        | <b>know</b>      | till ye come to the                      | 1, 150/28 |
| die we shall. And clearly         | <b>know</b>      | we that of this death                    | 1, 157/3  |
| a special thing necessary to      | <b>know</b>      | where and in what place                  | 1, 164/15 |
| all, and how soon we              | <b>know</b>      | not all, is it not                       | 1, 166/3  |
| well remember as we well          | <b>know</b>      | , we should not fail to                  | 1, 174/21 |
| their God, and liked to           | <b>know</b>      | none other: abusing not only             | 1, 180/35 |
| believest by faith but also       | <b>knowest</b>   | by reason, what availeth that            | 1, 138/19 |
| reason, what availeth that thou   | <b>knowest</b>   | Him, if thou think little                | 1, 138/20 |
| depart hence. For well he         | <b>knoweth</b>   | that then he either winneth              | 1, 142/20 |
| abide. " And since he             | <b>knoweth</b>   | this for very surety and                 | 1, 142/33 |
| great mercy. For the lecher       | <b>knoweth</b>   | he doth naught, and hath                 | 1, 154/1  |
| few years, and only God           | <b>knoweth</b>   | within how few days, when                | 1, 156/8  |
| him by one that he                | <b>knoweth</b>   | and acknowledgeth for a great            | 1, 162/21 |
| they? Your Father in heaven       | <b>knoweth</b>   | that ye have need of                     | 1, 168/8  |
| asked why he did so,              | <b>knowing</b>   | that he should die so                    | 1, 172/20 |
| for ignorance and lack of         | <b>knowledge</b> | of the other , — as                      | 1, 130/27 |
| faith, which two lights of        | <b>knowledge</b> | remaineth                                | 1, 132/4  |
| well enough, and if the           | <b>knowledge</b> | thereof had so great effect              | 1, 137/29 |
| things of the soul, the           | <b>knowledge</b> | without the remembrance little profiteth | 1, 138/17 |
| yet is that no sure               | <b>knowledge</b> | of health. Trow ye not                   | 1, 145/20 |
| she had to be by                  | <b>knowledge</b> | made in manner a goddess                 | 1, 174/30 |
| four herbs, common and well       | <b>known</b>     | , that is to wit, death                  | 1, 129/4  |
| For it is to be                   | <b>known</b>     | that, like as we be                      | 1, 130/18 |
| for those that he hath            | <b>known</b>     | for special wretches, whose whole        | 1, 143/26 |
| had ever in their lives           | <b>known</b>     | or heard either themselves or            | 1, 147/29 |
| [ they ] be the                   | <b>known</b>     | children of pride, as rising             | 1, 153/17 |
| ye were when ye were              | <b>known</b>     | for so rich. Ah well                     | 1, 170/28 |
| spirit taketh in the diligent     | <b>labour</b>    | of good and virtuous business            | 1, 133/5  |
| pleasure and the ensuing of       | <b>labour</b>    | , travail, penance and bodily pain       | 1, 133/13 |

|                                    |                  |                                    |           |
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| it not that as the                 | <b>labour</b>    | , travail, and affliction of the   | 1, 133/33 |
| that it maketh the very            | <b>labour</b>    | easy, the sourness very sweet      | 1, 134/4  |
| pleasure and quickness in his      | <b>labour</b>    | and pain taken in prayer           | 1, 134/26 |
| will not say that his              | <b>labour</b>    | is lost, but I dare                | 1, 135/6  |
| let every man by the               | <b>labour</b>    | of his mind and help               | 1, 135/18 |
| in all tribulation and affliction, | <b>labour</b>    | , pain and travail, without spot   | 1, 135/19 |
| doth the study of philosophy       | <b>labour</b>    | to sever the soul from             | 1, 139/10 |
| be the whole study and             | <b>labour</b>    | of philosophy, as the best         | 1, 139/12 |
| yet if they consider the           | <b>labour</b>    | and solicitation of our ghostly    | 1, 155/4  |
| at the least by the                | <b>labour</b>    | of their hands to provide          | 1, 167/22 |
| Provide not for tomorrow, nor      | <b>labour</b>    | not for tomorrow. ' In             | 1, 168/19 |
| of man, requireth rather the       | <b>labour</b>    | of the body than the               | 1, 168/29 |
| mind, much more than the           | <b>labour</b>    | of the body, saving that           | 1, 168/31 |
| " What if I cannot                 | <b>labour</b>    | , or have more small children      | 1, 168/34 |
| children to find than my           | <b>labour</b>    | of three days will suffice         | 1, 168/35 |
| if you lack, thou shalt            | <b>labour</b>    | to thy power by just               | 1, 169/5  |
| and thine behoveth. If thy         | <b>labour</b>    | suffice not, thou shalt show       | 1, 169/7  |
| must, lose all that they           | <b>labour</b>    | for, they would shortly cease      | 1, 173/17 |
| ween, have little joy to           | <b>labour</b>    | and toil for so much               | 1, 174/14 |
| we should not fail to              | <b>labour</b>    | less for that we shall             | 1, 174/21 |
| it dry, than with little           | <b>labour</b>    | and great surety to keep           | 1, 180/8  |
| our nature and as sore             | <b>laboureth</b> | to the dissolution of the          | 1, 147/22 |
| divers viands, and so much         | <b>laboureth</b> | to master the meat and             | 1, 179/22 |
| upon ( of which every part         | <b>laboureth</b> | to conserve and keep his           | 1, 179/26 |
| tempered in our body, continually  | <b>labouring</b> | each to vanquish other and         | 1, 147/20 |
| some weeping, some laughing, some  | <b>labouring</b> | , some playing, some singing, some | 1, 157/16 |
| is only for ignorance and          | <b>lack</b>      | of knowledge of the other          | 1, 130/27 |
| other , — as those that            | <b>lack</b>      | insight of precious stones hold    | 1, 130/28 |
| busy about us, while we            | <b>lack</b>      | stomach and strength to bear       | 1, 141/22 |
| have the virtues that they         | <b>lack</b>      | : and the perilous pride of        | 1, 153/26 |
| displeasure at heart, lest in      | <b>lack</b>      | of law to do it                    | 1, 162/28 |
| they be ever afraid of             | <b>lack</b>      | in time to come, have              | 1, 167/19 |
| for fear and dread of              | <b>lack</b>      | in time to come, it                | 1, 167/29 |
| for doubt and fear of              | <b>lack</b>      | in time coming, either he          | 1, 168/11 |
| thought. I say, if you             | <b>lack</b>      | , thou shalt labour to thy         | 1, 169/5  |
| naught hath, show himself to       | <b>lack</b>      | faith and to have no               | 1, 169/32 |
| Christ's words if he fear          | <b>lack</b>      | of finding, what faith hath        | 1, 169/33 |
| for care and fear of               | <b>lack</b>      | many years hereafter for him       | 1, 170/3  |
| life, with the fear of             | <b>lack</b>      | of living when he is               | 1, 170/9  |
| mischief, running to ruin for      | <b>lack</b>      | of circumspection, which can never | 1, 176/32 |
| Scripture saith, in many words     | <b>lacketh</b>   | not sin — but that                 | 1, 136/16 |
| supply of theirs that thee         | <b>lacketh</b>   | of thine. What if they             | 1, 169/10 |
| left alone, where every lewd       | <b>lad</b>       | will be bold to tread              | 1, 156/11 |
| delicate dainties; and as for      | <b>Lady</b>      | Lechery, then abhor we to          | 1, 145/3  |
| Now since I have somewhat          | <b>laid</b>      | afore thy face the bodily          | 1, 153/2  |
| out of his princely palace,        | <b>laid</b>      | in the ground and there            | 1, 156/10 |
| as we be indeed, already           | <b>laid</b>      | in the cart carrying towards       | 1, 165/14 |

|                                      |                 |                                      |           |
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| taken from that place and            | <b>laid</b>     | upon his back. If the                | 1, 176/2  |
| the sinners is set or                | <b>laid</b>     | with stones, but in the              | 1, 178/7  |
| the bed, and from thence             | <b>laid</b>     | and left in the mire                 | 1, 181/19 |
| Habakkuk the prophet into the        | <b>lake</b>     | among lions, yet sent He             | 1, 169/25 |
| years, yearly coming in, of          | <b>lands</b>    | , offices, or merchandise, or other  | 1, 170/1  |
| Apocalypse unto the Church of        | <b>Laodicea</b> | : " Thou art neither hot             | 1, 154/19 |
| is lately light in his               | <b>lap</b>      | . Scantly can death cure them        | 1, 172/17 |
| of themselves that except we         | <b>lapped</b>   | them continually with warm clothes   | 1, 146/11 |
| look for. The prison is              | <b>large</b>    | and many prisoners in it             | 1, 157/6  |
| law contenteth him with the          | <b>larger</b>   | punishment of the offender. And      | 1, 163/7  |
| his barns and his warehouses         | <b>larger</b>   | to lay in the more                   | 1, 173/26 |
| non peccabis, " Remember the         | <b>last</b>     | things, & thou shalt never           | 1, 127/5  |
| saith this bill, " thy               | <b>last</b>     | things, and thou shalt never         | 1, 129/2  |
| busily to remember these four        | <b>last</b>     | things. And yet durst I              | 1, 130/9  |
| the remembrance of these four        | <b>last</b>     | things, they should find therein     | 1, 130/15 |
| the remembrance of the four          | <b>last</b>     | things, which as they shall          | 1, 132/33 |
| the remembrance of the four          | <b>last</b>     | things, which is, as the             | 1, 135/31 |
| the remembrance of these four        | <b>last</b>     | things is of such force              | 1, 137/23 |
| any faith, believeth these four      | <b>last</b>     | things, of which the first           | 1, 137/32 |
| thee not know the four               | <b>last</b>     | things, but remember thy four        | 1, 138/14 |
| things, but remember thy four        | <b>last</b>     | things, and then, he saith           | 1, 138/14 |
| busy minding of thy four             | <b>last</b>     | things, and the deep consideration   | 1, 138/21 |
| the first of these four              | <b>last</b>     | , which is undoubtedly far the       | 1, 138/29 |
| the first moment till the            | <b>last</b>     | finished, that is to wit             | 1, 149/20 |
| began to live, until the             | <b>last</b>     | moment of his life, or               | 1, 149/21 |
| pride. And surely against this       | <b>last</b>     | branch of pride, of such             | 1, 154/33 |
| we be. Howbeit, very long            | <b>lasteth</b>  | no man with the surfeits             | 1, 179/17 |
| advertised, that for secret treason, | <b>lately</b>   | detected to the King, he             | 1, 161/6  |
| lecher when his leman is             | <b>lately</b>   | light in his lap. Scantly            | 1, 172/16 |
| turn their appetites from the        | <b>laud</b>     | of silly mortal men, and             | 1, 155/33 |
| pleasant that men for madness        | <b>laugh</b>    | at. For thou shalt in                | 1, 131/13 |
| shalt in Bedlam see one              | <b>laugh</b>    | at the knocking of his               | 1, 131/13 |
| are taken and reputed wise           | <b>laugh</b>    | much more madly than he              | 1, 131/17 |
| Shall ye not see such                | <b>laugh</b>    | at their own craft, when             | 1, 131/18 |
| stage play, wouldst thou not         | <b>laugh</b>    | at his folly, considering that       | 1, 156/17 |
| both. For the mad man                | <b>laughed</b>  | when he had done himself             | 1, 131/22 |
| post. This other sage fool           | <b>laugheth</b> | at the casting of his                | 1, 131/24 |
| gowns, so many merry mourners        | <b>laughing</b> | under black hoods, and a             | 1, 143/18 |
| the prison, some weeping, some       | <b>laughing</b> | , some labouring, some playing, some | 1, 157/15 |
| take it as for a                     | <b>laughing</b> | matter and a sport. But              | 1, 182/5  |
| whoso seeth not that his             | <b>laughter</b> | is more mad than the                 | 1, 131/20 |
| is more mad than the                 | <b>laughter</b> | of the mad man, I                    | 1, 131/21 |
| and fear thereof followeth his       | <b>laughter</b> | , and secret sorrow marreth all      | 1, 131/27 |
| heart, lest in lack of               | <b>law</b>      | to do it for them                    | 1, 162/28 |
| For the assuaging whereof, the       | <b>law</b>      | contenteth him with the larger       | 1, 163/6  |
| children is bound by the             | <b>law</b>      | of God and of nature                 | 1, 167/21 |
| point confirmed by all the           | <b>laws</b>     | made among men, which laws           | 1, 162/23 |

|  |                  |                                      |           |
|--|------------------|--------------------------------------|-----------|
| laws made among men, which             | <b>laws</b>      | , forasmuch as the actions of        | 1, 162/24 |
| with their own hands , the             | <b>laws</b>      | , I say, considereth, pondereth, and | 1, 162/30 |
| is the provision of the                | <b>laws</b>      | almost in every country, and         | 1, 163/1  |
| expressed and declared by their        | <b>laws</b>      | , that the point and readiness       | 1, 163/18 |
| things. And yet durst I                | <b>lay</b>       | a wager that of those                | 1, 130/9  |
| man's creation, by which he            | <b>lay</b>       | in wait to take our                  | 1, 142/9  |
| and his warehouses larger to           | <b>lay</b>       | in the more, because he              | 1, 173/26 |
| He none at all to                      | <b>Lazarus</b>   | , but let him die for                | 1, 169/25 |
| put in ure must needs                  | <b>lead</b>      | us to heaven. Yet will               | 1, 137/27 |
| his ship fall on a                     | <b>leak</b>      | , and then careth not yet            | 1, 180/6  |
| visage, leaving it all bony,           | <b>lean</b>      | , pale, and wan, that a              | 1, 158/21 |
| that this only lesson well             | <b>learned</b>   | and busily put in ure                | 1, 137/26 |
| within short time be well              | <b>learned</b>   | in philosophy. For nothing is        | 1, 139/13 |
| and authority, beauty, wit, strength,  | <b>learning</b>  | , or such other gifts of             | 1, 153/24 |
| matters most in which we               | <b>least</b>     | can skill. For I little              | 1, 130/6  |
| be little doubt but the                | <b>least</b>     | of all the four would                | 1, 138/5  |
| knew these things thoroughly, the      | <b>least</b>     | of all four were, as                 | 1, 138/11 |
| which is undoubtedly far the           | <b>least</b>     | of the four, and thereby             | 1, 138/30 |
| come. And then when they               | <b>least</b>     | look therefore, leave all that       | 1, 167/2  |
| they be able at the                    | <b>least</b>     | by the labour of their               | 1, 167/22 |
| he might not at the                    | <b>leastwise</b> | take a little vinegar and            | 1, 129/27 |
| worse death, yet at the                | <b>leastwise</b> | lying in thy bed, thy                | 1, 140/2  |
| For they take at the                   | <b>leastwise</b> | some time of pleasure with           | 1, 166/30 |
| sight of God, and to                   | <b>leave</b>     | the fewer to be burned               | 1, 134/31 |
| dreams. Then, if the fantasies         | <b>leave</b>     | us not sleeping, it is               | 1, 136/21 |
| not likely that ever they              | <b>leave</b>     | us waking. Wherefore, as I           | 1, 136/22 |
| lest they should seem to               | <b>leave</b>     | at thy commandment. And better       | 1, 137/6  |
| we will amend in soul,                 | <b>leave</b>     | all vices and be virtuously          | 1, 145/5  |
| soon as his. We shall                  | <b>leave</b>     | the example of plays and             | 1, 156/23 |
| down again with shame. Ye              | <b>leave</b>     | your lodging for your own            | 1, 157/29 |
| should go to Tyburn, would             | <b>leave</b>     | for a memorial the arms              | 1, 158/3  |
| that the selfsame considerations shall | <b>leave</b>     | thee little cause to envy            | 1, 160/18 |
| when they least look therefore,        | <b>leave</b>     | all that they have heaped            | 1, 167/2  |
| God hath not given him                 | <b>leave</b>     | to eat of it or                      | 1, 167/11 |
| the poor shall die, and                | <b>leave</b>     | their riches unto strangers. "       | 1, 167/17 |
| that ever thou heapest, and            | <b>leave</b>     | thee scant a sheet. Which            | 1, 174/20 |
| beauty, so disfigureth the visage,     | <b>leaving</b>   | it all bony, lean, pale              | 1, 158/21 |
| out of our heads, and                  | <b>leaving</b>   | little business for our executors    | 1, 174/9  |
| God's great mercy. For the             | <b>lecher</b>    | knoweth he doth naught, and          | 1, 154/1  |
| meat, or to a lusty                    | <b>lecher</b>    | when his leman is lately             | 1, 172/16 |
| is well filled , - the                 | <b>lecherous</b> | , after his foul pleasure past       | 1, 172/10 |
| dainties; and as for Lady              | <b>Lechery</b>   | , then abhor we to think             | 1, 145/3  |
| sins of gluttony, sloth and            | <b>lechery</b>   | . Not that these three were          | 1, 154/17 |
| man doubteth but sloth and             | <b>lechery</b>   | be the very daughters of             | 1, 176/14 |
| followeth not only sloth and           | <b>lechery</b>   | , but oftentimes lewd and perilous   | 1, 176/29 |
| and                                    | <b>lechery</b>   | , the other part, that is            | 1, 182/17 |
| so hath he no time                     | <b>left</b>      | to die in but while                  | 1, 148/24 |

|                                       |                 |                                       |           |
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| in the ground and there               | <b>left</b>     | alone, where every lewd lad           | 1, 156/11 |
| them both mad, if they                | <b>left</b>     | not off when they should              | 1, 165/38 |
| it: for this that is                  | <b>left</b>     | is more than he will                  | 1, 170/18 |
| apostles at the first call            | <b>left</b>     | their nets, which was in              | 1, 172/2  |
| prophet saith ) find one penny        | <b>left</b>     | in our hands. Which if                | 1, 174/7  |
| tottering, and finally no part        | <b>left</b>     | in right course and frame             | 1, 179/9  |
| and from thence laid and              | <b>left</b>     | in the mire till Gabriel              | 1, 181/20 |
| to swaddle and plaster his            | <b>leg</b>      | and else he could not                 | 1, 145/33 |
| life, wouldst thou reckon his         | <b>leg</b>      | sick or whole? I ween                 | 1, 145/34 |
| ye will agree that his                | <b>leg</b>      | is not well at ease                   | 1, 145/35 |
| the itch of a sore                    | <b>leg</b>      | when thou clawest about the           | 1, 148/1  |
| gaping, thy nose sharpening, thy      | <b>legs</b>     | cooling, thy fingers fumbling, thy    | 1, 140/5  |
| full, it bringeth in by               | <b>leisure</b>  | the dropsy, the colic, the            | 1, 179/11 |
| a lusty lecher when his               | <b>leman</b>    | is lately light in his                | 1, 172/16 |
| set at naught, and at                 | <b>length</b>   | abhor, the foul delight and           | 1, 131/4  |
| passeth by, cutteth his own           | <b>length</b>   | out of our life and                   | 1, 149/25 |
| than his fellow in the                | <b>length</b>   | of his way, notwithstanding that      | 1, 150/9  |
| whole country were born all           | <b>lepers</b>   | , which is a sickness rather          | 1, 147/27 |
| go. But as for their                  | <b>leprosy</b>  | and falling evil, they would          | 1, 147/33 |
| say that he profiteth much            | <b>less</b>     | with much more pain. For              | 1, 135/7  |
| pain of their penance took            | <b>less</b>     | spiritual pleasure, it should thereof | 1, 135/10 |
| not occupied well it were             | <b>less</b>     | evil, save for worldly rebuke         | 1, 136/9  |
| thine own mind to no                  | <b>less</b>     | torment than thou shouldst have       | 1, 140/13 |
| very pleasant, but none the           | <b>less</b>     | very true and very fit                | 1, 150/3  |
| why ye should reckon much             | <b>less</b>     | of your death than he                 | 1, 150/17 |
| standeth, till that suddenly, nothing | <b>less</b>     | looking for, young, old, poor         | 1, 157/18 |
| cannot here, albeit I nothing         | <b>less</b>     | intend than to meddle much            | 1, 159/18 |
| whereof the sin is somewhat           | <b>less</b>     | grievous, the rule of reason          | 1, 161/31 |
| when they see any man                 | <b>less</b>     | esteem them than they seem            | 1, 162/11 |
| is aggrieved or diminished, made      | <b>less</b>     | or more, after the difference         | 1, 162/34 |
| their behaviour that they set         | <b>less</b>     | by us than our proud                  | 1, 163/27 |
| they shall appear more or             | <b>less</b>     | lief unto Him. And since              | 1, 165/2  |
| them, because they regard it          | <b>less</b>     | and spend it more liberally           | 1, 166/24 |
| much is his love the                  | <b>less</b>     | set unto God. For, as                 | 1, 171/13 |
| should not fail to labour             | <b>less</b>     | for that we shall so                  | 1, 174/21 |
| sober diet and temperance have        | <b>less</b>     | need of and keep ourselves            | 1, 180/11 |
| great capital sin indeed, the         | <b>less</b>     | that we set thereby, the              | 1, 182/7  |
| perilous it is:for the                | <b>less</b>     | we go about to amend                  | 1, 182/8  |
| needs follow that this only           | <b>lesson</b>   | well learned and busily put           | 1, 137/26 |
| disease, he closeth up his            | <b>letter</b>   | in this wise : " Look                 | 1, 145/9  |
| vanities. But the thing that          | <b>letteth</b>  | us to consider death in               | 1, 144/9  |
| ship tight and sure, but              | <b>letteth</b>  | by his lewdness his ship              | 1, 180/5  |
| there left alone, where every         | <b>lewd</b>     | lad will be bold to                   | 1, 156/11 |
| to take to heart a                    | <b>lewd</b>     | , rebukeful word spoken to his        | 1, 165/10 |
| sloth and lechery, but oftentimes     | <b>lewd</b>     | backbiting                            | 1, 176/30 |
| philosopher Plutarch saith ) like a   | <b>lewd</b>     | master of a ship that                 | 1, 180/4  |
| sure, but letteth by his              | <b>lewdness</b> | his ship fall on a                    | 1, 180/5  |

|                                   |                  |  |           |
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| giveth him advice to be           | <b>liberal</b>   | seemeth to preach to a                   | 1, 172/14 |
| less and spend it more            | <b>liberally</b> | . Men ween them wise also                | 1, 166/25 |
| they not only part nothing        | <b>liberally</b> | with other folk, but also                | 1, 171/23 |
| but unto him that shall           | <b>lie</b>       | in that case, they shall                 | 1, 141/14 |
| a gentle pleasure, when we        | <b>lie</b>       | dying, all our body in                   | 1, 141/19 |
| red fire, so thou mightest        | <b>lie</b>       | one half-hour in rest. Now               | 1, 142/3  |
| he should be fain to              | <b>lie</b>       | down along and there lie                 | 1, 146/5  |
| lie down along and there          | <b>lie</b>       | speechless as a dead stock               | 1, 146/6  |
| we call sleep, and there          | <b>lie</b>       | like dead stocks by a                    | 1, 146/26 |
| what painful plight they shall    | <b>lie</b>       | a dying, while their executors           | 1, 173/21 |
| can neither stand up nor          | <b>lie</b>       | down, -- so the soul                     | 1, 176/6  |
| midst of his matters, or          | <b>lie</b>       | down and sleep like a                    | 1, 176/21 |
| down the kennel, and there        | <b>lie</b>       | down till he be taken                    | 1, 177/13 |
| shall appear more or less         | <b>lief</b>      | unto Him. And since by                   | 1, 165/2  |
| fond lust that they had           | <b>liefer</b>    | eat tar than treacle and                 | 1, 132/18 |
| and envious that he had           | <b>liefer</b>    | double his own pain than                 | 1, 142/34 |
| so mad that we had                | <b>liefer</b>    | take sin with pain, than                 | 1, 177/18 |
| money lieth. And while thou       | <b>liest</b>     | in that case, their words                | 1, 142/1  |
| set, so, when the tongue          | <b>lieth</b>     | still, if the mind be                    | 1, 136/8  |
| and ask where thy money           | <b>lieth</b>     | . And while thou liest in                | 1, 142/1  |
| to remember death, when he        | <b>lieth</b>     | every day in such case                   | 1, 146/8  |
| of this life, while he            | <b>lieth</b>     | drawing on, but also all                 | 1, 149/17 |
| what place of the body            | <b>lieth</b>     | the beginning, and, as it                | 1, 164/16 |
| while one meat digesteth, another | <b>lieth</b>     | and putrefieth. And ever we              | 1, 179/32 |
| that it should all his            | <b>life</b>      | keep him from sickness, namely           | 1, 128/19 |
| be sure to continue his           | <b>life</b>      | one hundred years? So is                 | 1, 128/20 |
| be preserved from the deadly      | <b>life</b>      | of everlasting pain. The physician       | 1, 128/26 |
| to keep us all our                | <b>life</b>      | from sin. The physician cannot           | 1, 129/7  |
| all the pleasure of his           | <b>life</b>      | . How much more, then, should            | 1, 129/31 |
| much more, then, should his       | <b>life</b>      | be painful and grievous if               | 1, 129/32 |
| not the pleasure of their         | <b>life</b>      | lost, but so great a                     | 1, 130/16 |
| cause to weep all his             | <b>life</b>      | . And it cannot be but                   | 1, 131/25 |
| but also in this present          | <b>life</b>      | , very sweetness, comfort, pleasure, and | 1, 133/15 |
| all thy strength fainting, thy    | <b>life</b>      | vanishing, and thy death drawing         | 1, 140/6  |
| breaking thy veins and thy        | <b>life</b>      | strings, with like pain and              | 1, 140/17 |
| all in dread while our            | <b>life</b>      | walketh awayward, while our death        | 1, 141/21 |
| to the possibility of everlasting | <b>life</b>      | , he never ceased since to               | 1, 142/17 |
| for special wretches, whose whole | <b>life</b>      | hath in effect been all                  | 1, 143/27 |
| that of a shameful, sinful        | <b>life</b>      | have died and departed with              | 1, 144/3  |
| by the hope of long               | <b>life</b>      | , we look upon death either              | 1, 144/11 |
| occupied the remnant of our       | <b>life</b>      | . Insomuch that very true we             | 1, 145/6  |
| he could not keep his             | <b>life</b>      | , wouldst thou reckon his leg            | 1, 145/33 |
| see that all our whole            | <b>life</b>      | is but a sickness never                  | 1, 148/3  |
| and such is all our               | <b>life</b>      | . And yet if this move                   | 1, 148/11 |
| that a man hath once              | <b>life</b>      | , but he is either alive                 | 1, 148/22 |
| die either before he get          | <b>life</b>      | or after that he hath                    | 1, 148/23 |
| in but while he hath              | <b>life</b>      | . Wherefore, if we neither die           | 1, 148/24 |

|                                      |                   |   |           |
|--------------------------------------|-------------------|---|-----------|
| we neither die before our            | <b>life</b>       | nor when we be dead                     | 1, 148/25 |
| going out of this present            | <b>life</b>       | ? Now tell me, then, if                 | 1, 148/32 |
| his way out of this                  | <b>life</b>       | , while he lieth drawing on             | 1, 149/17 |
| the whole time of his                | <b>life</b>       | , since the first moment till           | 1, 149/19 |
| the last moment of his               | <b>life</b>       | , or rather the first in                | 1, 149/21 |
| own length out of our                | <b>life</b>       | and maketh it shorter by                | 1, 149/25 |
| of time and diminishing of           | <b>life</b>       | , with approaching towards death, is    | 1, 149/27 |
| make much longer of your             | <b>life</b>       | than of your fellow's. Now              | 1, 150/29 |
| good works of all their              | <b>life</b>       | before, and that subtlest craft         | 1, 155/6  |
| ointment long before in their        | <b>life</b>       | to wear away the web                    | 1, 155/14 |
| jeopardy of himself his own          | <b>life</b>       | and his own soul is                     | 1, 165/24 |
| commodity of all his whole           | <b>life</b>       | , with the fear of lack                 | 1, 170/9  |
| substance, is in all our             | <b>life</b>       | but a very gay golden                   | 1, 174/2  |
| in the sleep of this                 | <b>life</b>       | we be glad and proud                    | 1, 174/4  |
| to come, but of the                  | <b>life</b>       | present. If virtue were all             | 1, 177/22 |
| when they have all their             | <b>life</b>       | ( as the apostle saith ) made           | 1, 180/34 |
| thereof, hath lost the natural       | <b>light</b>      | of reason and the spiritual             | 1, 132/3  |
| of reason and the spiritual          | <b>light</b>      | of faith, which two lights              | 1, 132/3  |
| is easy and my burden                | <b>light</b>      | . " How could these two                 | 1, 133/32 |
| to behold, yet neither the           | <b>light</b>      | thereof, nor the sight of               | 1, 139/26 |
| ye see them at every                 | <b>light</b>      | occasion testy. They cannot abide       | 1, 162/4  |
| when his leman is lately             | <b>light</b>      | in his lap. Scantly can                 | 1, 172/16 |
| is not any one thing                 | <b>lightly</b>    | , as I have said, more                  | 1, 135/29 |
| ne'er how soon. And as               | <b>lightly</b>    | may there, by the same                  | 1, 155/21 |
| light of faith, which two            | <b>lights</b>     | of knowledge and understanding quenched | 1, 132/4  |
| thy clawing pleasant, though it      | <b>liked</b>      | thee a little in the                    | 1, 178/21 |
| their belly their God, and           | <b>liked</b>      | to know none other: abusing             | 1, 180/34 |
| far as thou hast by                  | <b>likelihood</b> | of nature many years to                 | 1, 150/1  |
| not sleeping, it is not              | <b>likely</b>     | that ever they leave us                 | 1, 136/22 |
| were showed that it were             | <b>likely</b>     | that ye should be carried               | 1, 150/26 |
| perilous point and fearful jeopardy  | <b>likely</b>     | to fall on them at                      | 1, 155/12 |
| on them specially that were          | <b>likely</b>     | to help thee with theirs                | 1, 174/17 |
| some fearful figure and terrible     | <b>likeness</b>   | , by the beholding whereof they         | 1, 143/35 |
| perceive him in his own              | <b>likeness</b>   | , and thereby take the more             | 1, 144/28 |
| and thus, while he proudly           | <b>liketh</b>     | his vices, he is out                    | 1, 154/11 |
| for longer time than Him             | <b>liketh</b>     | to let us live, to                      | 1, 169/22 |
| trust it well that, in               | <b>likewise</b>   | , if men would well accustom            | 1, 130/34 |
| words and use much musing,           | <b>likewise</b>   | as among many words all                 | 1, 136/7  |
| and foolishly beguile ourselves. For | <b>likewise</b>   | as wives would their husbands           | 1, 144/17 |
| he came hitherward. Nor, in          | <b>likewise</b>   | , in going hence from this              | 1, 149/8  |
| And surely, methinketh that in       | <b>likewise</b>   | a man is not only                       | 1, 149/16 |
| they shall hardly heal it ),         | <b>likewise</b>   | , I say, fareth it by                   | 1, 164/22 |
| the foul delight and filthy          | <b>liking</b>     | that riseth of sensual and              | 1, 131/4  |
| pleasantly spiced with delight and   | <b>liking</b>     | but that it bringeth therewith          | 1, 131/6  |
| fleshly lust, find so great          | <b>liking</b>     | in the vile and stinking                | 1, 132/23 |
| hope of heaven, and inward           | <b>liking</b>     | that the godly spirit taketh            | 1, 133/4  |
| our minds with over great            | <b>liking</b>     | and thereby withdraweth us from         | 1, 143/13 |



|                                 |                   |                                  |           |
|---------------------------------|-------------------|----------------------------------|-----------|
| of others, and an inward        | <b>liking</b>     | of all their spiritual vices     | 1, 154/35 |
| run about like a ramping        | <b>lion</b>       | , looking whom he might devour   | 1, 142/18 |
| they should see a ramping       | <b>lion</b>       | coming on them both, ready       | 1, 165/39 |
| prophet into the lake among     | <b>lions</b>      | , yet sent He none at            | 1, 169/25 |
| of fleshly delight that we      | <b>list</b>       | not once prove what manner       | 1, 132/24 |
| that they willingly wink, and   | <b>list</b>       | not to look at him               | 1, 173/9  |
| the diamond, rejecteth anon and | <b>listeth</b>    | not to look upon the             | 1, 130/32 |
| that ever wrote in secular      | <b>literature</b> | . Long would it be to            | 1, 128/12 |
| none whole volume of secular    | <b>literature</b> | shall arise so very fruitful     | 1, 128/17 |
| than he will take a             | <b>little</b>     | treacle before. Thou wilt say    | 1, 129/16 |
| would grudge to take a          | <b>little</b>     | treacle, yet were he very        | 1, 129/26 |
| at the leastwise take a         | <b>little</b>     | vinegar and rose water in        | 1, 129/27 |
| least can skill. For I          | <b>little</b>     | doubt but that among four        | 1, 130/6  |
| post, and yet there is          | <b>little</b>     | pleasure therein. But ye think   | 1, 131/14 |
| the mad man, and as             | <b>little</b>     | to the purpose. I am             | 1, 131/16 |
| he had done himself but         | <b>little</b>     | hurt, by a knock of              | 1, 131/23 |
| surely shall, there would be    | <b>little</b>     | doubt but the least of           | 1, 138/5  |
| remembrance                     | <b>little</b>     | profiteth. What availeth it to   | 1, 138/18 |
| knowest Him, if thou think      | <b>little</b>     | of Him? The busy minding         | 1, 138/20 |
| there one thing which a         | <b>little</b>     | I touched before, I wot          | 1, 142/4  |
| live long, but within a         | <b>little</b>     | while die the one may            | 1, 144/26 |
| thee though thou feltest yet    | <b>little</b>     | pain. For commonly when we       | 1, 144/33 |
| for grief. Then care we         | <b>little</b>     | for our gay gear, then           | 1, 145/2  |
| yet if this move you            | <b>little</b>     | , but that ye think for          | 1, 148/12 |
| if thou wilt consider how       | <b>little</b>     | cause thou hast to reckon        | 1, 150/34 |
| do the other hurt. And          | <b>little</b>     | marvel it is though envy         | 1, 158/29 |
| that his fellow should have     | <b>little</b>     | good of the doubling of          | 1, 160/1  |
| thee                            | <b>little</b>     | cause to envy the selfsame       | 1, 160/18 |
| such beside, that folk would    | <b>little</b>     | ween it. For go they             | 1, 162/2  |
| whom we see set so              | <b>little</b>     | by Him that they let             | 1, 163/23 |
| dote upon that we set           | <b>little</b>     | by. So shall there of            | 1, 164/33 |
| if he well remembered how       | <b>little</b>     | while he should keep them        | 1, 165/8  |
| were well pondered, make us     | <b>little</b>     | regard the causes of our         | 1, 165/18 |
| well and deeply remembered, I   | <b>little</b>     | doubt but they would both        | 1, 166/9  |
| that have we never so           | <b>little</b>     | , if we be not in                | 1, 167/27 |
| thy state that thou hast        | <b>little</b>     | money and much charge, to        | 1, 169/8  |
| as have much money and          | <b>little</b>     | charge: and they be then         | 1, 169/9  |
| of our heads, and leaving       | <b>little</b>     | business for our executors after | 1, 174/9  |
| thou wouldst, I ween, have      | <b>little</b>     | joy to labour and toil           | 1, 174/14 |
| for pleasant that hath with     | <b>little</b>     | pleasure much pain. For so       | 1, 178/17 |
| if thou shouldst, for a         | <b>little</b>     | itch, claw thyself suddenly deep | 1, 178/19 |
| though it liked thee a          | <b>little</b>     | in the beginning. But so         | 1, 178/21 |
| is it that for the              | <b>little</b>     | itching pleasure of sin, we      | 1, 178/21 |
| and win thereby, not a          | <b>little</b>     | pain, but an intolerable torment | 1, 178/23 |
| which is sustained with right   | <b>little</b>     | ( as well appeared by the        | 1, 179/18 |
| suppositaries: and yet all too  | <b>little</b>     | , - our gluttony is so           | 1, 179/30 |
| draw it dry, than with          | <b>little</b>     | labour and great surety to       | 1, 180/8  |

|                                      |               |   |           |
|--------------------------------------|---------------|---|-----------|
| we must in few years,                | <b>live</b>   | we never so long ), but                 | 1, 128/24 |
| sin, shall after this eternally      | <b>live</b>   | in joy and be preserved                 | 1, 128/26 |
| means, first unlawful longing to     | <b>live</b>   | and horror to go gladly                 | 1, 143/4  |
| years as we hope to                  | <b>live</b>   | , — and those we imagine                | 1, 144/16 |
| Tully saith, he trusteth to          | <b>live</b>   | one year yet. And as                    | 1, 144/21 |
| and an old man cannot                | <b>live</b>   | long, but within a little               | 1, 144/25 |
| we were not able to                  | <b>live</b>   | one winter week. Consider that          | 1, 146/12 |
| and plastering botched up to         | <b>live</b>   | as long as we may                       | 1, 148/5  |
| never die but while we               | <b>live</b>   | . It is not all one                     | 1, 148/27 |
| be never dead while we               | <b>live</b>   | ; and it is, meseemeth, as              | 1, 148/29 |
| that we die while we                 | <b>live</b>   | , but also that we die                  | 1, 148/30 |
| die all the while we                 | <b>live</b>   | . What thing is dying? Is               | 1, 148/31 |
| in which he began to                 | <b>live</b>   | , until the last moment of              | 1, 149/21 |
| we, in what wise soever              | <b>live</b>   | we, all the same while                  | 1, 149/30 |
| of nature many years to              | <b>live</b>   | , then will I put thee                  | 1, 150/2  |
| hundred times as long to             | <b>live</b>   | , being sure and out of                 | 1, 150/11 |
| since thou first beganst to          | <b>live</b>   | , — let us now make                     | 1, 153/9  |
| page, all the while we               | <b>live</b>   | in this world we be                     | 1, 156/28 |
| that all the while we                | <b>live</b>   | we be but in dying                      | 1, 165/19 |
| more fools than they that            | <b>live</b>   | from hand to mouth. For                 | 1, 166/29 |
| in spirit merry therewith, but       | <b>live</b>   | in puling and whimpering and            | 1, 167/27 |
| take thought how they shall          | <b>live</b>   | tomorrow, or tell what other            | 1, 169/2  |
| that thou and thine shall            | <b>live</b>   | no longer but die and                   | 1, 169/17 |
| Him liketh to let us                 | <b>live</b>   | , to Whom we be all                     | 1, 169/23 |
| nor his children shall haply         | <b>live</b>   | thereto. And so loseth he               | 1, 170/8  |
| with other folk, but also            | <b>live</b>   | wretchedly by sparing from themselves   | 1, 171/24 |
| certainly seven score years to       | <b>live</b>   | . The man that is purblind              | 1, 173/2  |
| he reckoned in himself to            | <b>live</b>   | and make merry many years               | 1, 173/27 |
| torment that the longer we           | <b>live</b>   | the more wretched we be                 | 1, 179/15 |
| when we be counseled to              | <b>live</b>   | temperately, and forbear our delicacies | 1, 179/34 |
| should eat but for to                | <b>live</b>   | , these gluttons are so glutted         | 1, 181/4  |
| they would not wish to               | <b>live</b>   | an it were not for                      | 1, 181/5  |
| fathers that so many years           | <b>lived</b>  | in desert with herbs only               | 1, 179/19 |
| in his nature, by the                | <b>lively</b> | imagination graven in thine own         | 1, 139/29 |
| ever they were in their              | <b>lives</b>  | , till other men gave them              | 1, 145/26 |
| them had ever in their               | <b>lives</b>  | known or heard either themselves        | 1, 147/29 |
| on earth, proudly judging the        | <b>lives</b>  | of their even Christians, disdaining    | 1, 153/29 |
| ever they made in their              | <b>lives</b>  | for their own souls, if                 | 1, 154/14 |
| die as long as thou                  | <b>livest</b> | . " And albeit he seem                  | 1, 148/17 |
| will never begin while he            | <b>liveth</b> | , taketh his envy for an                | 1, 154/9  |
| us for instruction of virtuous       | <b>living</b> | , all that can I compendiously          | 1, 145/12 |
| of God's promise for thy             | <b>living</b> | : but to make thyself very              | 1, 169/12 |
| care is all for the                  | <b>living</b> | of himself and his children             | 1, 170/6  |
| the fear of lack of                  | <b>living</b> | when he is dead. Now                    | 1, 170/9  |
| Plutarch, " that through intemperate | <b>living</b> | drive ourselves in sickness, and        | 1, 180/9  |
| wit that their manner of             | <b>living</b> | must needs accelerate this dreadful     | 1, 181/24 |
| them more moderate in their          | <b>living</b> | , and utterly flee such outrageous      | 1, 181/28 |

|                                    |                      |                                     |           |
|------------------------------------|----------------------|-------------------------------------|-----------|
| ween, none honest man mistrust.    | <b>Lo</b>            | , the holy doctor, Saint Austin     | 1, 133/19 |
| in few words: no more,             | <b>lo</b>            | , but let us be such                | 1, 145/13 |
| and the covetous lost both.        | <b>Lo</b>            | , such is the wretched appetite     | 1, 160/4  |
| say, now ye come home,             | <b>lo</b>            | ! Methought always that ye covetous | 1, 170/28 |
| to wit, that be as                 | <b>loath</b>         | to spend aught as they              | 1, 171/22 |
| look at him. They be               | <b>loath</b>         | to remember death, loath to         | 1, 173/10 |
| be loath to remember death,        | <b>loath</b>         | to put this ointment on             | 1, 173/10 |
| which every man would be           | <b>loath</b>         | to be defamed, for the              | 1, 182/3  |
| those pictures express only the    | <b>loathly</b>       | figure of our dead bony             | 1, 139/25 |
| world, keeping of our goods,       | <b>loathsomeness</b> | of shrift, sloth towards good       | 1, 143/8  |
| with shame. Ye leave your          | <b>lodging</b>       | for your own blood; and             | 1, 157/29 |
| ever wrote in secular literature.  | <b>Long</b>          | would it be to take                 | 1, 128/13 |
| body, which none health may        | <b>long</b>          | keep from death ( for die           | 1, 128/23 |
| years, live we never so            | <b>long</b>          | ), but the soul, which here         | 1, 128/24 |
| no butter till it be               | <b>long</b>          | barrelled, so we gross carnal       | 1, 132/20 |
| corn of spiritual pleasure as      | <b>long</b>          | as it is overgrown with             | 1, 132/30 |
| business. I would not so           | <b>long</b>          | tarry in this point nor             | 1, 133/6  |
| glad because of his sorrow.        | <b>Long</b>          | were it to rehearse the             | 1, 133/26 |
| since we can never be              | <b>long</b>          | void of both, it must               | 1, 137/24 |
| holy head, or the great,           | <b>long</b>          | nails piercing His precious hands   | 1, 140/31 |
| for by the hope of                 | <b>long</b>          | life, we look upon death            | 1, 144/11 |
| afar off through a great           | <b>long</b>          | space of as many years              | 1, 144/15 |
| an old man cannot live             | <b>long</b>          | , but within a little while         | 1, 144/25 |
| withal and keep them as            | <b>long</b>          | as we can. For what                 | 1, 146/17 |
| like dead stocks by a              | <b>long</b>          | space ere we come to                | 1, 146/27 |
| botched up to live as              | <b>long</b>          | as we may, and in                   | 1, 148/5  |
| thou shalt never die as            | <b>long</b>          | as thou livest . " And              | 1, 148/17 |
| all were the town so               | <b>long</b>          | that he had ten miles               | 1, 149/14 |
| were a hundred times as            | <b>long</b>          | as his fellow's and that            | 1, 150/10 |
| thereby a hundred times as         | <b>long</b>          | to live, being sure and             | 1, 150/11 |
| is a right effectual ointment      | <b>long</b>          | before in their life to             | 1, 155/13 |
| that it shall not be               | <b>long</b>          | , we should never see cause         | 1, 161/18 |
| to make us look and                | <b>long</b>          | to be lords in this                 | 1, 167/25 |
| in heart only care and             | <b>long</b>          | for heaven. And therefore He        | 1, 168/24 |
| heaven. And therefore He said,     | <b>long</b>          | for first and chiefly the           | 1, 168/25 |
| the eye immoderately delighteth in | <b>long</b>          | looking of the beauteous face       | 1, 175/9  |
| the digression would be over       | <b>long</b>          | ; for the abridging whereof, let    | 1, 178/25 |
| wretched we be. Howbeit, very      | <b>long</b>          | lasteth no man with the             | 1, 179/17 |
| fetcht out of far countries,       | <b>long-lain</b>     | drugs, all the strength worn        | 1, 128/30 |
| of the apple, that she             | <b>longed</b>        | to feel the taste. And              | 1, 174/32 |
| he, though your way be             | <b>longer</b>        | , since ye be sure ye               | 1, 150/18 |
| ye should be carried the           | <b>longer</b>        | way, yet it might hap               | 1, 150/26 |
| in this case make much             | <b>longer</b>        | of your life than of                | 1, 150/29 |
| and thine shall live no            | <b>longer</b>        | but die and depart by               | 1, 169/17 |
| He not promised it for             | <b>longer</b>        | time than Him liketh to             | 1, 169/22 |
| his viand can be no                | <b>longer</b>        | any very pleasure than while        | 1, 178/29 |
| pain and torment that the          | <b>longer</b>        | we live the more wretched           | 1, 179/15 |

|                                       |                |  |           |
|---------------------------------------|----------------|--|-----------|
| contempt of the world, and            | <b>longing</b> | to be with God. To                     | 1, 135/23 |
| and incogitable means, first unlawful | <b>longing</b> | to live and horror to                  | 1, 143/4  |
| thereby that by the hearty            | <b>longing</b> | for heaven we shall have               | 1, 168/27 |
| anon and listeth not to               | <b>look</b>    | upon the counterfeit, be it            | 1, 130/32 |
| Will ye see the example?              | <b>Look</b>    | upon His holy apostles , —             | 1, 134/6  |
| hope of long life, we                 | <b>look</b>    | upon death either so far               | 1, 144/11 |
| as for young folk, they               | <b>look</b>    | not how many be dead                   | 1, 144/21 |
| with this reckoning shall they        | <b>look</b>    | upon death much nearer hand            | 1, 144/27 |
| death the more effectually, and       | <b>look</b>    | upon him somewhat the more             | 1, 144/31 |
| letter in this wise : "               | <b>Look</b>    | , " saith he, " all                    | 1, 145/10 |
| consider this well, thou mayest       | <b>look</b>    | upon death, not as a                   | 1, 148/8  |
| that we never ought to                | <b>look</b>    | towards death as a thing               | 1, 149/32 |
| thou hast no cause to                 | <b>look</b>    | upon thy death as a                    | 1, 151/2  |
| cannot with a sure sight              | <b>look</b>    | upon their own conscience. As          | 1, 155/15 |
| for escaping, no man can              | <b>look</b>    | for. The prison is large               | 1, 157/6  |
| wis ye be no better,                  | <b>look</b>    | ye never so high, when                 | 1, 157/25 |
| ask for them both; but                | <b>look</b>    | , whatsoever that one that should      | 1, 159/27 |
| therefore ,                           | <b>look</b>    | what manner consideration, in the      | 1, 160/9  |
| go they never so simply,              | <b>look</b>    | they never so lowly, yet               | 1, 162/3  |
| reckoneth himself for worshipful, and | <b>look</b>    | whether he shall not be                | 1, 162/16 |
| proved that it is so?                 | <b>Look</b>    | whether we be not more                 | 1, 163/34 |
| own worship than God's, or            | <b>look</b>    | to have our own commandments           | 1, 164/5  |
| And then when they least              | <b>look</b>    | therefore, leave all that they         | 1, 167/2  |
| of pleasure to make us                | <b>look</b>    | and long to be lords                   | 1, 167/25 |
| commandment by example, saying, "     | <b>Look</b>    | upon the birds in the                  | 1, 168/5  |
| not provide for tomorrow, but         | <b>look</b>    | to be fed by miracle                   | 1, 168/17 |
| and be proud when they                | <b>look</b>    | on their heaps, they reckon            | 1, 171/19 |
| Wilt thou see it proved?              | <b>Look</b>    | upon the young man whom                | 1, 171/33 |
| year ere they die. But                | <b>look</b>    | if ye see not some                     | 1, 172/30 |
| him, -- and as to                     | <b>look</b>    | on death, we be for                    | 1, 173/4  |
| wink, and list not to                 | <b>look</b>    | at him. They be loath                  | 1, 173/9  |
| niggards, how lowly soever ye         | <b>looked</b>  | , would if ye were well                | 1, 170/30 |
| us than our proud heart               | <b>looketh</b> | for. By which though we                | 1, 163/28 |
| bellies (for God and nature           | <b>looketh</b> | not, as methinketh, much farther       | 1, 167/23 |
| about like a ramping lion,            | <b>looking</b> | whom he might devour , —               | 1, 142/18 |
| so fare we by death,                  | <b>looking</b> | thereat afar off through a             | 1, 144/15 |
| till that suddenly, nothing less      | <b>looking</b> | for, young, old, poor and              | 1, 157/18 |
| eye immoderately delighteth in long   | <b>looking</b> | of the beauteous face, with            | 1, 175/9  |
| about the year of our                 | <b>Lord</b>    | 1522, by Sir Thomas More               | 1, 127/7  |
| into the love of our                  | <b>Lord</b>    | and hope of His glory                  | 1, 134/2  |
| the holy Scripture saith, our         | <b>Lord</b>    | loveth a glad giver. And               | 1, 135/1  |
| in the love of our                    | <b>Lord</b>    | , with an hope of heaven               | 1, 135/22 |
| For the aggrieving whereof our        | <b>Lord</b>    | , after their deserving, suffereth him | 1, 143/33 |
| are we all. For our                   | <b>Lord</b>    | hath not indented with us              | 1, 150/31 |
| saving the knocking of our            | <b>Lord</b>    | , which always standeth at the         | 1, 154/28 |
| proud fortune, rule, and authority,   | <b>Lord</b>    | God, how slight a thing                | 1, 155/36 |
| while the lorel playeth the           | <b>lord</b>    | in a stage play, wouldst               | 1, 156/16 |

|                                     |               |                                |           |
|-------------------------------------|---------------|--------------------------------|-----------|
| poor soul for playing the           | <b>lord</b>   | one night in an interlude      | 1, 160/21 |
| do, so much by our                  | <b>Lord</b>   | God that we cannot be          | 1, 163/22 |
| his heart good to be                | <b>lord</b>   | of that purse one night        | 1, 172/22 |
| look and long to be                 | <b>lords</b>  | in this wretched earth, yet    | 1, 167/25 |
| gay golden gown, while the          | <b>lorel</b>  | playeth the lord in a          | 1, 156/16 |
| warning of that we daily            | <b>lose</b>   | by our inward consumption? And | 1, 146/19 |
| as shall shortly by death           | <b>lose</b>   | all their gloss, the owners    | 1, 155/20 |
| it, but the gaoler can              | <b>lose</b>   | none; he is so present         | 1, 157/7  |
| those that shortly shall most       | <b>lose</b>   | . % % Of Wrath. Let            | 1, 161/21 |
| and how soon they must,             | <b>lose</b>   | all that they labour for       | 1, 173/17 |
| for that we shall so                | <b>lose</b>   | , and would put into poor      | 1, 174/22 |
| a man forever, or forever           | <b>loseth</b> | him; for have he him           | 1, 142/21 |
| haply live thereto. And so          | <b>loseth</b> | he the commodity of all        | 1, 170/8  |
| harm to our person, or              | <b>loss</b>   | in our goods, which is         | 1, 161/29 |
| hurt that is done or                | <b>loss</b>   | that is taken, but an          | 1, 162/32 |
| could be angry for the              | <b>loss</b>   | of goods, if he well           | 1, 165/7  |
| hap to have a great                 | <b>loss</b>   | , in what heaviness falleth he | 1, 170/10 |
| man, where now for the              | <b>loss</b>   | of eight, twain can do         | 1, 170/15 |
| to be sorry of the                  | <b>loss</b>   | , for God accepteth your good  | 1, 170/21 |
| ye have won by the                  | <b>loss</b>   | , in that the matter and       | 1, 170/23 |
| the pleasure of their life          | <b>lost</b>   | , but so great a pleasure      | 1, 130/16 |
| hath no remorse thereof, hath       | <b>lost</b>   | the natural light of reason    | 1, 132/2  |
| say that his labour is              | <b>lost</b>   | , but I dare be bold           | 1, 135/6  |
| of his death. For so                | <b>lost</b>   | he suddenly the thief that     | 1, 142/28 |
| or after that he hath               | <b>lost</b>   | it, and so hath he             | 1, 148/24 |
| which request, the envious man      | <b>lost</b>   | one eye, and the covetous      | 1, 160/3  |
| one eye, and the covetous           | <b>lost</b>   | both. Lo, such is the          | 1, 160/4  |
| he had to that he                   | <b>lost</b>   | ? If he had had it             | 1, 170/17 |
| say that ye have now                | <b>lost</b>   | of your worship, and shall     | 1, 170/26 |
| at that point He cried              | <b>loud</b>   | once or twice to His           | 1, 140/34 |
| extreme point, with a great         | <b>loud</b>   | cry He gave up the             | 1, 141/1  |
| marmalade, and some whole people    | <b>love</b>   | tallow better than butter, and | 1, 132/19 |
| good soul riseth of the             | <b>love</b>   | of God, and hope of            | 1, 133/3  |
| conceiveth thereof, rising into the | <b>love</b>   | of our Lord and hope           | 1, 134/2  |
| thereby to rise in the              | <b>love</b>   | of our Lord, with an           | 1, 135/22 |
| sever the soul from the             | <b>love</b>   | and affections of the body     | 1, 139/10 |
| putteth in our mind a               | <b>love</b>   | yet and cleaving to the        | 1, 143/7  |
| us high estimation, honour, and     | <b>love</b>   | of God, and every other        | 1, 164/35 |
| to have riches, but to              | <b>love</b>   | riches. " If riches come       | 1, 171/2  |
| thereon, nor casteth not his        | <b>love</b>   | thereon, reckoneth, as it is   | 1, 171/5  |
| his own, he casteth a               | <b>love</b>   | thereto, and so much is        | 1, 171/12 |
| and so much is his                  | <b>love</b>   | the less set unto God          | 1, 171/13 |
| body also, that if we               | <b>love</b>   | either other, we see great     | 1, 175/23 |
| better than butter, and Iceland     | <b>loveth</b> | no butter till it be           | 1, 132/20 |
| holy Scripture saith, our Lord      | <b>loveth</b> | a glad giver. And on           | 1, 135/1  |
| simply, look they never so          | <b>lowly</b>  | , yet shall ye see them        | 1, 162/3  |
| that ye covetous niggards, how      | <b>lowly</b>  | soever ye looked, would if     | 1, 170/29 |

|                                     |                 |                                    |           |
|-------------------------------------|-----------------|------------------------------------|-----------|
| neither hot nor cold but            | <b>lukewarm</b> | , I would thou were cold           | 1, 154/19 |
| much by ourselves, so secretly      | <b>lurking</b>  | in our heart that uneath           | 1, 164/29 |
| world their heaven, and their       | <b>lust</b>     | their God. Now see the             | 1, 130/3  |
| with child have such fond           | <b>lust</b>     | that they had liefer eat           | 1, 132/18 |
| and filthy custom of fleshly        | <b>lust</b>     | , find so great liking in          | 1, 132/22 |
| that thou shalt have no             | <b>lust</b>     | to sin for the time                | 1, 138/24 |
| young man in your best              | <b>lust</b>     | , twenty years of age, if          | 1, 150/13 |
| called good fellows, than for       | <b>lust</b>     | of the drink self. So              | 1, 153/21 |
| right mark and very true            | <b>lustre</b>   | of the diamond, rejecteth anon     | 1, 130/32 |
| good meat, or to a                  | <b>lusty</b>    | lecher when his leman is           | 1, 172/16 |
| death, yet at the leastwise         | <b>lying</b>    | in thy bed, thy head               | 1, 140/2  |
| cause why men be so                 | <b>mad</b>      | thereon is only for ignorance      | 1, 130/26 |
| think peradventure this example as  | <b>mad</b>      | as the mad man, and                | 1, 131/15 |
| example as mad as the               | <b>mad</b>      | man, and as little to              | 1, 131/15 |
| that his laughter is more           | <b>mad</b>      | than the laughter of the           | 1, 131/21 |
| than the laughter of the            | <b>mad</b>      | man, I hold him madder             | 1, 131/21 |
| than they both. For the             | <b>mad</b>      | man laughed when he had            | 1, 131/22 |
| in that case is commonly            | <b>mad</b>      | ), so he that by a                 | 1, 132/1  |
| somewhat they take therefore. These | <b>mad</b>      | hypocrites be so mad that          | 1, 155/25 |
| These mad hypocrites be so          | <b>mad</b>      | that where they sink in            | 1, 155/26 |
| men should think thee so            | <b>mad</b>      | to envy a poor soul                | 1, 160/20 |
| would we reckon them both           | <b>mad</b>      | , if they left not off             | 1, 165/38 |
| to cure: it is so                   | <b>mad</b>      | that it is much work               | 1, 171/32 |
| and would never be so               | <b>mad</b>      | , greedily to gather together that | 1, 173/18 |
| that the world is so                | <b>mad</b>      | that we had liefer take            | 1, 177/18 |
| For no man is so                    | <b>mad</b>      | that will reckon that thing        | 1, 178/16 |
| mad man, I hold him                 | <b>madder</b>   | than they both. For the            | 1, 131/21 |
| thou shalt never sin. "             | <b>Made</b>     | about the year of our              | 1, 127/7  |
| that, like as we be                 | <b>made</b>     | of two far divers and              | 1, 130/19 |
| once excluded there is place        | <b>made</b>     | and clean purged to receive        | 1, 135/27 |
| into a glorious form and            | <b>made</b>     | it impossible, — what intolerable  | 1, 141/7  |
| off, considering that although he   | <b>made</b>     | no haste towards us, yet           | 1, 149/33 |
| who had in good faith               | <b>made</b>     | the best merchandise that ever     | 1, 154/13 |
| best merchandise that ever they     | <b>made</b>     | in their lives for their           | 1, 154/14 |
| things are, as I think,             | <b>made</b>     | meetly probable to thee before     | 1, 160/25 |
| confirmed by all the laws           | <b>made</b>     | among men, which laws, forasmuch   | 1, 162/23 |
| diminished,                         | <b>made</b>     | less or more, after the            | 1, 162/34 |
| had to be by knowledge              | <b>made</b>     | in manner a goddess, yet           | 1, 174/31 |
| as reason is, much speech           | <b>made</b>     | thereof, the coroner sitteth, the  | 1, 180/20 |
| and thereof is no words             | <b>made</b>     | at all. Now if a                   | 1, 180/26 |
| life ( as the apostle saith )       | <b>made</b>     | their belly their God, and         | 1, 180/34 |
| reputed wise laugh much more        | <b>madly</b>    | than he? Shall ye not              | 1, 131/18 |
| is pleasant that men for            | <b>madness</b>  | laugh at. For thou shalt           | 1, 131/12 |
| it not now more than                | <b>madness</b>  | to be wroth and bear               | 1, 166/4  |
| And ( which is the more             | <b>madness</b>  | ) his care is all for              | 1, 170/6  |
| pleasure of the other, great        | <b>madness</b>  | were it if we would                | 1, 177/24 |
| is it then a more                   | <b>madness</b>  | to take sinful pain in             | 1, 177/28 |

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| and their invention be not         | <b>magnified</b> | . Whereof riseth this waywardness, but | 1, 162/8  |
| yet this medicine, though thou     | <b>make</b>      | a sour face at it                      | 1, 129/20 |
| sage saws of such as               | <b>make</b>      | this world their heaven, and           | 1, 130/3  |
| tarry in this point nor            | <b>make</b>      | so many words of the                   | 1, 133/6  |
| the nature of the torments         | <b>make</b>      | great grief and pain, yet              | 1, 134/19 |
| put it in essay and                | <b>make</b>      | a proof, thou shalt well               | 1, 138/23 |
| four, and thereby shall we         | <b>make</b>      | a proof what marvellous effect         | 1, 138/30 |
| such things as ye should           | <b>make</b>      | answer to, when it was                 | 1, 141/18 |
| and upon his years they            | <b>make</b>      | their reckoning , — where the          | 1, 144/23 |
| fruit of the remembrance and       | <b>make</b>      | themselves the more ready thereto      | 1, 144/29 |
| any perilous sickness that would   | <b>make</b>      | an end of thee though                  | 1, 144/33 |
| would be hard, peradventure, to    | <b>make</b>      | thee believe thyself sick while        | 1, 145/19 |
| that a sickness that will          | <b>make</b>      | an end of thee if                      | 1, 147/1  |
| art thou that it will              | <b>make</b>      | an end of thee if                      | 1, 147/3  |
| he more than he can                | <b>make</b>      | good. For if that were                 | 1, 148/18 |
| that were true, I could            | <b>make</b>      | him much merrier, for then             | 1, 148/19 |
| we never cease ourselves to        | <b>make</b>      | haste towards him. Now if              | 1, 149/34 |
| could not in this case             | <b>make</b>      | much longer of your life               | 1, 150/29 |
| live, — let us now                 | <b>make</b>      | some proof of this one                 | 1, 153/9  |
| the repressing of pride should     | <b>make</b>      | thee set neither much by               | 1, 160/15 |
| thou seest that death may          | <b>make</b>      | you both matches the next              | 1, 160/32 |
| if it were well pondered,          | <b>make</b>      | us little regard the causes            | 1, 165/17 |
| that we be wroth withal,           | <b>make</b>      | us ashamed to be wroth                 | 1, 165/20 |
| only the time present, but         | <b>make</b>      | provision for time to come             | 1, 166/28 |
| the paradise of pleasure to        | <b>make</b>      | us look and long to                    | 1, 167/25 |
| thee what shift thou shalt         | <b>make</b>      | in such case: and after                | 1, 169/3  |
| for thy living: but to             | <b>make</b>      | thyself very sure, that either         | 1, 169/12 |
| and high hearted. For surely       | <b>make</b>      | they never so meek and                 | 1, 170/31 |
| all for their executors, they      | <b>make</b>      | it even now not their                  | 1, 171/27 |
| it is much work to                 | <b>make</b>      | any good counsel sink into             | 1, 171/32 |
| is somewhat pricking and would     | <b>make</b>      | their eyes water, and therefore        | 1, 173/12 |
| covetous gatherer that thought to  | <b>make</b>      | his barns and his warehouses           | 1, 173/25 |
| in himself to live and             | <b>make</b>      | merry many years: and it               | 1, 173/27 |
| gluttony should in their feasts    | <b>make</b>      | them fall into foolish talking         | 1, 177/4  |
| send them grace so to              | <b>make</b>      | good cheer that they fell              | 1, 177/7  |
| year by famine, we thereof         | <b>make</b>      | a great matter, -- we                  | 1, 180/13 |
| it would not fail to               | <b>make</b>      | them more moderate in their            | 1, 181/27 |
| mortal sin of sloth men            | <b>make</b>      | a small matter. Sloth is               | 1, 181/31 |
| not so bitter as thou              | <b>makest</b>    | for. For well thou wottest             | 1, 129/21 |
| grief of conscience that it        | <b>maketh</b>    | the stomach wamble and fare            | 1, 131/7  |
| of the grief, that it              | <b>maketh</b>    | the very labour easy, the              | 1, 134/4  |
| death. For like as death           | <b>maketh</b>    | a severance of the body                | 1, 139/8  |
| out of our life and                | <b>maketh</b>    | it shorter by so much                  | 1, 149/25 |
| of one worse than himself,         | <b>maketh</b>    | his wrath the sorer. For               | 1, 163/5  |
| so much harm groweth, that         | <b>maketh</b>    | men unlike themselves, that maketh     | 1, 164/9  |
| maketh men unlike themselves, that | <b>maketh</b>    | us like wood wolves or                 | 1, 164/9  |
| headlong upon sword points, that   | <b>maketh</b>    | us blindly run forth upon              | 1, 164/11 |

|                                 |                  |                                 |           |
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| very sore deceived. For it      | <b>maketh</b>    | folk to seem far of             | 1, 166/15 |
| prison, how strait a prison     | <b>maketh</b>    | he the body that stuffeth       | 1, 176/3  |
| that the body delicately fed    | <b>maketh</b>    | , as the rumour saith, an       | 1, 176/23 |
| and disfashioneth the body; it  | <b>maketh</b>    | the skin tawny, the body        | 1, 179/5  |
| and bereave us our immortality, | <b>making</b>    | us into subjection not only     | 1, 142/14 |
| some building them bowers and   | <b>making</b>    | palaces in the prison, some     | 1, 157/15 |
| their trust in their goods,     | <b>making</b>    | their goods their God. Which    | 1, 170/33 |
| very surety and is of           | <b>malice</b>    | so venomous and envious that    | 1, 142/33 |
| other kinds, besides his proper | <b>malice</b>    | for his own part, not           | 1, 153/23 |
| to be wroth and bear            | <b>malice</b>    | one to another, and for         | 1, 166/4  |
| the putting away of the         | <b>malicious</b> | pleasures of the devil, the     | 1, 135/25 |
| text written by the wise        | <b>man</b>       | in the seventh chapter of       | 1, 128/8  |
| doctrine. For what would a      | <b>man</b>       | give for a sure medicine        | 1, 128/18 |
| no one medicine to every        | <b>man</b>       | to keep him from sickness       | 1, 129/8  |
| every                           | <b>man</b>       | . The physician doth but guess  | 1, 129/10 |
| preserved from sin, if every    | <b>man</b>       | have so sure a medicine         | 1, 129/13 |
| them withal. Now if a           | <b>man</b>       | be so dainty stomached that     | 1, 129/24 |
| of death alone, if a            | <b>man</b>       | consider it and advise it       | 1, 129/30 |
| were able to bereave a          | <b>man</b>       | of all the pleasure of          | 1, 129/31 |
| and consideration of death, a   | <b>man</b>       | should add and set to           | 1, 129/33 |
| as mad as the mad               | <b>man</b>       | , and as little to the          | 1, 131/16 |
| the laughter of the mad         | <b>man</b>       | , I hold him madder than        | 1, 131/21 |
| they both. For the mad          | <b>man</b>       | laughed when he had done        | 1, 131/22 |
| that cannot rest, except a      | <b>man</b>       | be fallen down into the         | 1, 131/29 |
| and sensual wits common to      | <b>man</b>       | and brute beasts? Now albeit    | 1, 132/6  |
| notwithstanding, like as a sick | <b>man</b>       | feeeth no sweetness in sugar    | 1, 132/17 |
| bring therewith to a Christian  | <b>man</b>       | , not only in the world         | 1, 133/14 |
| will, I ween, none honest       | <b>man</b>       | mistrust. Lo, the holy doctor   | 1, 133/18 |
| Sorrow , " saith this holy      | <b>man</b>       | , " and be glad of              | 1, 133/21 |
| glad of his sorrow, if          | <b>man</b>       | in sorrow could not be          | 1, 133/22 |
| counsel, not only that a        | <b>man</b>       | may be joyful and glad          | 1, 133/24 |
| greater grief to an honest      | <b>man</b>       | than the pain itself —          | 1, 134/14 |
| as I say, that a                | <b>man</b>       | feeeth in this pain a           | 1, 134/32 |
| follow that the farther a       | <b>man</b>       | proceeded in the perfection of  | 1, 135/12 |
| God's sake. Therefore let every | <b>man</b>       | by the labour of his            | 1, 135/18 |
| so effectual that if a          | <b>man</b>       | remember it well, he shall      | 1, 135/32 |
| is not enough that a            | <b>man</b>       | do none evil, but he            | 1, 135/34 |
| there be. For what Christian    | <b>man</b>       | is he, that hath wit            | 1, 137/31 |
| in thy days, as every           | <b>man</b>       | hath felt some, and then        | 1, 140/10 |
| then he either winneth a        | <b>man</b>       | forever, or forever loseth him  | 1, 142/21 |
| side, if he catch a             | <b>man</b>       | fast at the time of             | 1, 142/30 |
| in which the foolish sick       | <b>man</b>       | is sometimes occupied as though | 1, 143/20 |
| much more horrible than any     | <b>man</b>       | can describe, it is not         | 1, 144/6  |
| and uncertain sight, as a       | <b>man</b>       | may see a thing so              | 1, 144/13 |
| so is there none old            | <b>man</b>       | so old but that, as             | 1, 144/20 |
| but who is the oldest           | <b>man</b>       | in the town, and upon           | 1, 144/23 |
| to reckon that a young          | <b>man</b>       | may die soon, and an            | 1, 144/24 |



|                                   |            |  |           |
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| die soon, and an old              | <b>man</b> | cannot live long, but within           | 1, 144/25 |
| the epistle that the well-learned | <b>man</b> | , Plinius Secundus, after his sickness | 1, 145/7  |
| ye not that many a                | <b>man</b> | is infected with the great             | 1, 145/21 |
| men, and never from any           | <b>man</b> | , because we reckon it natural         | 1, 147/16 |
| nearer you. Thou reckonest every  | <b>man</b> | near his death when he                 | 1, 148/14 |
| thyslf far from death? Some       | <b>man</b> | saith merrily to his fellow            | 1, 148/16 |
| his fellow, " Be merry,           | <b>man</b> | , — thou shalt never die               | 1, 148/16 |
| no time after that a              | <b>man</b> | hath once life, but he                 | 1, 148/21 |
| dead. Then will there no          | <b>man</b> | say that one can die                   | 1, 148/22 |
| forward to go forth. No           | <b>man</b> | will think other, as I                 | 1, 149/4  |
| from this town , — a              | <b>man</b> | is not only going from                 | 1, 149/9  |
| forward. And therefore , if a     | <b>man</b> | met him by the way                     | 1, 149/11 |
| methinketh that in likewise a     | <b>man</b> | is not only dying, that                | 1, 149/16 |
| meseemeth that reason proveth, a  | <b>man</b> | is always dying from afore             | 1, 149/23 |
| while thou art a young            | <b>man</b> | thou mayest for all this               | 1, 149/36 |
| me now yourself a young           | <b>man</b> | in your best lust, twenty              | 1, 150/13 |
| himself, and nothing that any     | <b>man</b> | doth else, that covereth his           | 1, 154/7  |
| but he that overlooketh every     | <b>man</b> | , and no man may be                    | 1, 156/4  |
| overlooketh every man, and no     | <b>man</b> | may be so homely to                    | 1, 156/4  |
| sure, that old and young,         | <b>man</b> | and woman, rich and poor               | 1, 156/27 |
| of which there can no             | <b>man</b> | escape. And in worse case              | 1, 156/29 |
| Son. As for escaping, no          | <b>man</b> | can look for. The prison               | 1, 157/6  |
| some chiding, some fighting, no   | <b>man</b> | , almost, remembering in what case     | 1, 157/17 |
| shrewd turn himself, or some      | <b>man</b> | else a good turn, "                    | 1, 159/15 |
| doubled. And when the envious     | <b>man</b> | saw that, he would provide             | 1, 159/34 |
| of which request, the envious     | <b>man</b> | lost one eye, and the                  | 1, 160/3  |
| selfsame things in any other      | <b>man</b> | . For thou wouldst not, for            | 1, 160/19 |
| envy a perpetual sick "           | <b>man</b> | , a man that carrieth his              | 1, 160/22 |
| perpetual sick " man, a           | <b>man</b> | that carrieth his death's wound        | 1, 160/22 |
| death's wound with him, a         | <b>man</b> | that is but a prisoner                 | 1, 160/23 |
| prisoner damned to death, a       | <b>man</b> | that is in the cart                    | 1, 160/24 |
| thou, being a right mean          | <b>man</b> | hadst in thine heart a                 | 1, 160/35 |
| all that we envy any              | <b>man</b> | for, and we be uncertain               | 1, 161/17 |
| see cause to envy any             | <b>man</b> | , but rather to pity every             | 1, 161/19 |
| but rather to pity every          | <b>man</b> | , and those most that most             | 1, 161/19 |
| heart when they see any           | <b>man</b> | less esteem them than they             | 1, 162/11 |
| the trespasses done to every      | <b>man</b> | , not only after the hurt              | 1, 162/31 |
| with a bare hand any              | <b>man</b> | should so far reckon him               | 1, 163/15 |
| And of this would a               | <b>man</b> | be the more ashamed, if                | 1, 165/23 |
| is common among men: a            | <b>man</b> | unto whom God hath given               | 1, 167/9  |
| the psalmist, thus: " A           | <b>man</b> | disquieteth himself in vain, and       | 1, 167/13 |
| other side, that albeit every     | <b>man</b> | that hath children is bound            | 1, 167/21 |
| for the necessary sustenance of   | <b>man</b> | , requireth rather the labour of       | 1, 168/29 |
| if thou be a faithful             | <b>man</b> | , thou shalt take no thought           | 1, 169/4  |
| Christ. Now if the poor           | <b>man</b> | , that naught hath, show himself       | 1, 169/31 |
| thought himself a great rich      | <b>man</b> | , where now for the loss               | 1, 170/14 |
| as hard for the rich              | <b>man</b> | to come into heaven, as                | 1, 170/35 |

|                                     |                     |                                       |           |
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| proved? Look upon the young         | <b>man</b>          | whom Christ Himself counselled to     | 1, 171/33 |
| by himself. But the covetous        | <b>man</b>          | , because he never ceaseth to         | 1, 172/12 |
| score years to live. The            | <b>man</b>          | that is purblind cannot see           | 1, 173/3  |
| as to the soul, no                  | <b>man</b>          | doubteth how deadly it is             | 1, 175/27 |
| body be ( as the wise               | <b>man</b>          | saith ) burdensome to the soul        | 1, 175/33 |
| commonly come thereon. For no       | <b>man</b>          | doubteth but sloth and lechery        | 1, 176/14 |
| beastly thing to see a              | <b>man</b>          | that hath reason, so to               | 1, 177/9  |
| there done him that any             | <b>man</b>          | presumeth to take him up              | 1, 177/15 |
| that is free for every              | <b>man</b>          | . Wonder it is that the               | 1, 177/17 |
| ways ": and the wise                | <b>man</b>          | saith, " The way of                   | 1, 178/6  |
| wallow sweet sin. For no            | <b>man</b>          | is so mad that will                   | 1, 178/16 |
| so might we call a                  | <b>man</b>          | of India white, because of            | 1, 178/18 |
| Howbeit, very long lasteth no       | <b>man</b>          | with the surfeits of gluttony         | 1, 179/17 |
| And if there be a                   | <b>man</b>          | slain of a stroke, there              | 1, 180/19 |
| at all. Now if a                    | <b>man</b>          | willingly kill himself with a         | 1, 180/27 |
| their own hands, and no             | <b>man</b>          | findeth fault, but carrieth his       | 1, 180/31 |
| and office of a natural             | <b>man</b>          | and reasonable creature. For whereas  | 1, 181/2  |
| much ought to move any              | <b>man</b>          | , yet specially should it so          | 1, 181/22 |
| with any of which every             | <b>man</b>          | would be loath to be                  | 1, 182/3  |
| of sloth there is no                | <b>man</b>          | ashamed, but we take it               | 1, 182/5  |
| goeth forth mourning at every       | <b>man's</b>        | welfare: more sorry of another        | 1, 159/9  |
| welfare: more sorry of another      | <b>man's</b>        | wealth than glad of her               | 1, 159/10 |
| was as sorry of another             | <b>man's</b>        | weal as of his own                    | 1, 159/16 |
| he were in open and                 | <b>manifest</b>     | sins, he would have more              | 1, 154/21 |
| bear any one of so                  | <b>manifold</b>     | heinous troubles, will it not         | 1, 141/23 |
| take themselves for so very         | <b>manly</b>        | men that three strokes with           | 1, 163/12 |
| he sent the Jews double             | <b>manna</b>        | , weekly, the day before the          | 1, 168/20 |
| of heaven darkened and in           | <b>manner</b>       | overwhelmed the bodily pains of       | 1, 132/15 |
| list not once prove what            | <b>manner</b>       | of sweetness good and virtuous        | 1, 132/24 |
| then moderately and in good         | <b>manner</b>       | , if thou find aught to               | 1, 137/11 |
| for your thoughts . ' Which         | <b>manner</b>       | of wandering mind in company          | 1, 137/18 |
| that felt it. But what              | <b>manner</b>       | dolour and pain, what manner          | 1, 140/23 |
| manner dolour and pain, what        | <b>manner</b>       | of grievous pangs, what intolerable   | 1, 140/23 |
| the mischievous mother of all       | <b>manner</b>       | vice. I have seen many                | 1, 153/14 |
| this death we get no                | <b>manner</b>       | pardon. For the King by               | 1, 157/4  |
| the very express fashion and        | <b>manner</b>       | of all our estate, men                | 1, 158/6  |
| daughter. And therefore , look what | <b>manner</b>       | consideration, in the remembrance of  | 1, 160/9  |
| vice is ide, although their         | <b>manner</b>       | and behaviour be such beside          | 1, 162/2  |
| be by knowledge made in             | <b>manner</b>       | a goddess, yet took she               | 1, 174/31 |
| in a grave, dead in                 | <b>manner</b>       | already, for any good operation       | 1, 176/9  |
| fighting, with readiness to all     | <b>manner</b>       | mischiefe, running to ruin for        | 1, 176/32 |
| Thy testimonies as in all           | <b>manner</b>       | of riches. " And Solomon              | 1, 178/1  |
| very sore oppressed, and in         | <b>manner</b>       | overwhelmed, with the great weight    | 1, 179/20 |
| may well wit that their             | <b>manner</b>       | of living must needs accelerate       | 1, 181/23 |
| forming and framing of man's        | <b>manners</b>      | in virtue and avoiding of             | 1, 128/10 |
| taken for wisdom nor good           | <b>manners</b>      | . But now to return to                | 1, 137/21 |
| world, as is in theft,              | <b>manslaughter</b> | , false forswearing, or treason, with | 1, 182/2  |

|                                      |       |  |           |
|--------------------------------------|-------|--|-----------|
| we should let pass so                | many  | short and weighty words spoken         | 1, 128/4  |
| and avoiding of sin , than           | many  | whole and great volumes of             | 1, 128/11 |
| sometimes a costly receipt of        | many  | strange herbs and roots, fetched       | 1, 128/29 |
| Yet wot I well that                  | many  | one will say that the                  | 1, 129/29 |
| every one passeth and exceedeth      | many  | deaths. These are the sage             | 1, 130/2  |
| sweet that the sweetness thereof     | many  | times darkeneth and diminisheth the    | 1, 132/9  |
| spiritual pleasure and comfort which | many  | of the old holy martyrs                | 1, 132/14 |
| this point nor make so               | many  | words of the pleasure that             | 1, 133/6  |
| much musing, likewise as among       | many  | words all be not always                | 1, 136/7  |
| as the Scripture saith, in           | many  | words lacketh not sin —                | 1, 136/16 |
| there should not be so               | many  | naught as there be. For                | 1, 137/30 |
| saith, thou shall never sin.         | Many  | things know we that we                 | 1, 138/16 |
| when thou shalt feel so              | many  | such pains in every part               | 1, 140/16 |
| and grief as though as               | many  | knives as thy body might               | 1, 140/18 |
| the pain of sundry sickness,         | many  | men have essayed in themselves         | 1, 140/21 |
| some honourable burying , — so       | many  | torches, so many tapers, so            | 1, 143/17 |
| — so many torches, so                | many  | tapers, so many black gowns            | 1, 143/17 |
| torches, so many tapers, so          | many  | black gowns, so many merry             | 1, 143/18 |
| so many black gowns, so              | many  | merry mourners laughing under black    | 1, 143/18 |
| words and wretched behaviour of      | many  | that of a shameful, sinful             | 1, 144/3  |
| great long space of as               | many  | years as we hope to                    | 1, 144/16 |
| — and those we imagine               | many  | , and perilously and foolishly beguile | 1, 144/16 |
| folk, they look not how              | many  | be dead in their own                   | 1, 144/21 |
| health. Trow ye not that             | many  | a man is infected with                 | 1, 145/21 |
| he feel the grief? How               | many  | men have there been that               | 1, 145/23 |
| hast by likelihood of nature         | many  | years to live, then will               | 1, 150/2  |
| of thy youth, reckon how             | many  | as young as thou have                  | 1, 150/35 |
| in which thou ridest, how            | many  | have been drowned in the               | 1, 151/1  |
| manner vice. I have seen             | many  | vices ere this that at                 | 1, 153/15 |
| or beck upon, whom so                | many  | men dread and fear, so                 | 1, 156/7  |
| men dread and fear, so               | many  | wait upon , — he shall                 | 1, 156/7  |
| The prison is large and              | many  | prisoners in it, but the               | 1, 157/7  |
| spoken against ourselves than with   | many  | of                                     | 1, 164/3  |
| next, yea and peradventure for       | many  | years, yearly coming in, of            | 1, 170/1  |
| care and fear of lack                | many  | years hereafter for him or             | 1, 170/3  |
| at him, yet see we                   | many  | that do much like, of                  | 1, 172/24 |
| most part purblind all the           | many  | : for we cannot see him                | 1, 173/4  |
| to live and make merry               | many  | years: and it was said                 | 1, 173/27 |
| belly than his eye, and              | many  | men mind it not at                     | 1, 175/5  |
| I might prove it by                  | many  | plain texts of holy Scripture          | 1, 177/33 |
| the old fathers that so              | many  | years lived in desert with             | 1, 179/19 |
| if men would ensearch how            | many  | be slain with weapon, and              | 1, 180/23 |
| slain with weapon, and how           | many  | eat and drink themselves to            | 1, 180/24 |
| of nature it might seem              | many  | years off. Which thing if              | 1, 181/25 |
| the weal and profit of               | man's | soul ( though we should let            | 1, 128/4  |
| the forming and framing of           | man's | manners in virtue and avoiding         | 1, 128/10 |
| must needs do good, since            | man's | mind is never idle but                 | 1, 136/4  |

|                                  |                   |   |           |
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| profit and commodity cometh unto | <b>man's</b>      | soul by the meditation of               | 1, 139/2  |
| conceived from the beginning of  | <b>man's</b>      | creation, by which he lay               | 1, 142/9  |
| standeth at the door of          | <b>man's</b>      | heart and knocketh, Whom I              | 1, 154/28 |
| a common consent that a          | <b>man's</b>      | own estimation, setting by himself      | 1, 163/3  |
| in his eye the right             | <b>mark</b>       | and very true lustre of                 | 1, 130/31 |
| figure of our worshipful estate. | <b>Mark</b>       | this well, for of this                  | 1, 156/26 |
| for. By which though we          | <b>mark</b>       | it not, yet indeed we                   | 1, 163/28 |
| of death is not only             | <b>marked</b>     | of the chosen people of                 | 1, 139/3  |
| have gone about with God's       | <b>marks</b>      | on their body, never perceiving         | 1, 145/24 |
| treacle and rather pitch than    | <b>marmalade</b>  | , and some whole people love            | 1, 132/19 |
| his laughter, and secret sorrow  | <b>marreth</b>    | all such outward mirth. For             | 1, 131/27 |
| which he keepeth for the         | <b>marriage</b>   | of his child a great                    | 1, 161/1  |
| the tapster doth in the          | <b>Marshalsea</b> | ; or at the uttermost, one              | 1, 158/11 |
| many of the old holy             | <b>martyrs</b>    | had in the hope of                      | 1, 132/14 |
| in our hearts. And no            | <b>marvel</b>     | . For those pictures express only       | 1, 139/24 |
| never die. Ye will peradventure  | <b>marvel</b>     | of this, but it is                      | 1, 148/20 |
| the other hurt. And little       | <b>marvel</b>     | it is though envy be                    | 1, 158/29 |
| in Christ; and, which most       | <b>marvel</b>     | is of all, they seem                    | 1, 166/19 |
| a great let. And no              | <b>marvel</b>     | though covetousness be hard to          | 1, 172/7  |
| short medicine is of a           | <b>marvellous</b> | force, able to keep us                  | 1, 129/6  |
| only wholesome virtues, but also | <b>marvellous</b> | ghostly pleasure and spiritual gladness | 1, 133/2  |
| we make a proof what             | <b>marvellous</b> | effect may grow by the                  | 1, 138/31 |
| or more perilous, — the          | <b>marvellous</b> | intent business and solicitation of     | 1, 142/5  |
| till he have cast his            | <b>master</b>     | in the mire. And if                     | 1, 175/32 |
| and so much laboureth to         | <b>master</b>     | the meat and to divide                  | 1, 179/22 |
| Plutarch saith ) like a lewd     | <b>master</b>     | of a ship that goeth                    | 1, 180/4  |
| thing, that is to wit,           | <b>mastering</b>  | the outward fleshly pain with           | 1, 134/22 |
| that thou mightst be his         | <b>match</b>      | the next week. And why                  | 1, 160/30 |
| that he reckoneth but his        | <b>match</b>      | or far under him, than                  | 1, 162/20 |
| death may make you both          | <b>matches</b>    | the next night, and shall               | 1, 160/32 |
| to break into some better        | <b>matter</b>     | ; by which thy speech and               | 1, 136/31 |
| will peradventure seem no great  | <b>matter</b>     | to them that feel them                  | 1, 141/14 |
| and very fit for the             | <b>matter</b>     | . If there were two, both               | 1, 150/4  |
| be too merry for this            | <b>matter</b>     | . I shall put thee a                    | 1, 156/24 |
| For if ye took the               | <b>matter</b>     | aright, the place a prison              | 1, 157/34 |
| with secular authors in this     | <b>matter</b>     | , yet can I not here                    | 1, 159/19 |
| brought forth and arraigned, the | <b>matter</b>     | out of question, and he                 | 1, 161/9  |
| the sore from which the          | <b>matter</b>     | is always ministered unto the           | 1, 164/17 |
| soon heal of itself, the         | <b>matter</b>     | failing that fed it, --                 | 1, 164/19 |
| the loss, in that the            | <b>matter</b>     | and occasion of your sin                | 1, 170/24 |
| we thereof make a great          | <b>matter</b>     | , -- we fall to procession              | 1, 180/14 |
| sloth men make a small           | <b>matter</b>     | . Sloth is a sin so                     | 1, 181/31 |
| it as for a laughing             | <b>matter</b>     | and a sport. But surely                 | 1, 182/6  |
| our foolish bolt, in those       | <b>matters</b>    | most in which we least                  | 1, 130/5  |
| in the midst of his              | <b>matters</b>    | , or lie down and sleep                 | 1, 176/21 |
| stomach gnaweth, and the next    | <b>meal</b>       | is eaten without appetite, with         | 1, 178/34 |
| And surely everything hath his   | <b>mean</b>       | . There is, as Scripture saith          | 1, 136/25 |

|                                       |                    |   |           |
|---------------------------------------|--------------------|---|-----------|
| that thou, being a right              | <b>mean</b>        | man hadst in thine heart                | 1, 160/35 |
| very wretched beggars: those, I       | <b>mean</b>        | , that be full christened in            | 1, 171/20 |
| the soul eternally, -- I              | <b>mean</b>        | not the substance of the                | 1, 176/17 |
| thou can find no proper               | <b>means</b>       | to break the tale, then                 | 1, 137/1  |
| of God's behest, found the            | <b>means</b>       | not without the grievous increase       | 1, 142/12 |
| minister, by subtle and incogitable   | <b>means</b>       | , first unlawful longing to live        | 1, 143/4  |
| peradventure the                      | <b>meanwhile</b>   | to fantasy with themselves filthy       | 1, 136/11 |
| be tedious out of all                 | <b>measure</b>     | . Have ye not ere this                  | 1, 141/15 |
| so much the nearer. Which             | <b>measuring</b>   | of time and diminishing of              | 1, 149/27 |
| mire careth neither for better        | <b>meat</b>        | nor better bed. Think not               | 1, 131/11 |
| can. For what is our                  | <b>meat</b>        | and drink but medicines against         | 1, 146/18 |
| call this hunger sickness and         | <b>meat</b>        | a medicine, yet men know                | 1, 146/31 |
| a medicine than is our                | <b>meat</b>        | and drink, by which is                  | 1, 147/9  |
| call it sickness, nor the             | <b>meat</b>        | that resisteth it we call               | 1, 147/23 |
| will provide thee and thine           | <b>meat</b>        | by putting other men in                 | 1, 169/13 |
| relieve thee, or send thee            | <b>meat</b>        | by miracle ( as He hath                 | 1, 169/15 |
| wilderness sent some men their        | <b>meat</b>        | by a crow ), or else                    | 1, 169/16 |
| hath promised to provide us           | <b>meat</b>        | , yet hath He not promised              | 1, 169/21 |
| therefore , though He sent Daniel     | <b>meat</b>        | enough by Habakkuk the prophet          | 1, 169/24 |
| empty and gapeth for good             | <b>meat</b>        | , or to a lusty lecher                  | 1, 172/16 |
| the ravenous appetite of delicate     | <b>meat</b>        | and drink into the belly                | 1, 175/4  |
| all till they see the                 | <b>meat</b>        | on the board ), but the                 | 1, 175/6  |
| much laboureth to master the          | <b>meat</b>        | and to divide and sunderly              | 1, 179/22 |
| great resistance of so much           | <b>meat</b>        | as she hath to work                     | 1, 179/25 |
| so diverse that, while one            | <b>meat</b>        | digesteth, another lieth and putrefieth | 1, 179/31 |
| Saint Paul saith, " the               | <b>meat</b>        | for the belly and the                   | 1, 181/7  |
| and the belly to the                  | <b>meat</b>        | : but God shall destroy both            | 1, 181/8  |
| God shall destroy both the            | <b>meat</b>        | and the belly. " Now                    | 1, 181/8  |
| nothing less intend than to           | <b>meddle</b>      | much with secular authors in            | 1, 159/18 |
| remembrance of death, shall be        | <b>medicinable</b> | against the pestilent swelling sore     | 1, 160/10 |
| man give for a sure                   | <b>medicine</b>    | that were of such strength              | 1, 128/18 |
| giveth us all a sure                  | <b>medicine</b>    | ( if we forsoth not the                 | 1, 128/21 |
| Here is first a short                 | <b>medicine</b>    | containing only four herbs, common      | 1, 129/3  |
| pain, and joy. This short             | <b>medicine</b>    | is of a marvellous force                | 1, 129/6  |
| physician cannot give no one          | <b>medicine</b>    | to every man to keep                    | 1, 129/7  |
| diversity of divers complexions. This | <b>medicine</b>    | serveth every man. The physician        | 1, 129/9  |
| shall do good; but this               | <b>medicine</b>    | is undoubtedly sure. How happeth        | 1, 129/11 |
| man have so sure a                    | <b>medicine</b>    | , so ready at hand? For                 | 1, 129/13 |
| that some part of this                | <b>medicine</b>    | is very bitter and painful              | 1, 129/17 |
| a profit? But yet this                | <b>medicine</b>    | , though thou make a sour               | 1, 129/20 |
| operation and working of this         | <b>medicine</b>    | , the remembrance of these four         | 1, 130/14 |
| by the receipt of this                | <b>medicine</b>    | , were it not that I                    | 1, 133/7  |
| hunger sickness and meat a            | <b>medicine</b>    | , yet men know well enough              | 1, 146/31 |
| What callest thou, then, a            | <b>medicine</b>    | ? Is it not such a                      | 1, 147/5  |
| properly and more verily a            | <b>medicine</b>    | than is our meat and                    | 1, 147/9  |
| resisteth it we call no               | <b>medicine</b>    | , and that for none other               | 1, 147/24 |
| this one part of our                  | <b>medicine</b>    | , how the remembrance of death          | 1, 153/10 |

|                                     |                   |   |           |
|-------------------------------------|-------------------|---|-----------|
| we may have of this                 | <b>medicine</b>   | against the sickness of envy            | 1, 158/15 |
| how this part of our                | <b>medicine</b>   | , that is to wit, the                   | 1, 161/25 |
| what this part of this              | <b>medicine</b>   | may do to the cure                      | 1, 166/13 |
| how this part of our                | <b>medicine</b>   | , that is to wit, the                   | 1, 174/26 |
| we be fain to take                  | <b>medicines</b>  | inward to clout them up                 | 1, 146/16 |
| our meat and drink but              | <b>medicines</b>  | against hunger and thirst, that         | 1, 146/18 |
| in conclusion, for all the          | <b>medicines</b>  | that we use, though never               | 1, 146/21 |
| with warm clothes and daily         | <b>medicines</b>  | , yet can our bodies not                | 1, 146/24 |
| sickness is and what very           | <b>medicines</b>  | be, and thereby we know                 | 1, 146/33 |
| have so much recourse to            | <b>medicines</b>  | , to pills, potions, plasters, glisters | 1, 179/29 |
| fain would we have some             | <b>medicines</b>  | , as purgations and vomits, to          | 1, 180/2  |
| unto man's soul by the              | <b>meditation</b> | of death is not only                    | 1, 139/3  |
| answered that it was the            | <b>meditation</b> | or exercise of death. For               | 1, 139/7  |
| surely make they never so           | <b>meek</b>       | and humble countenance, they have       | 1, 170/31 |
| there is not a more                 | <b>meet</b>       | instrument than of the remembrance      | 1, 132/32 |
| receive should everywhere enter and | <b>meet</b>       | in the midst. A stroke                  | 1, 140/19 |
| either be good, or but              | <b>meetly</b>     | bad. But as for those                   | 1, 143/25 |
| are, as I think, made               | <b>meetly</b>     | probable to thee before. It             | 1, 160/25 |
| SCRIPTURE                           | <b>Memorare</b>   | novissima, & in aeternum non            | 1, 127/4  |
| Tyburn, would leave for a           | <b>memorial</b>   | the arms of his ancestors               | 1, 158/3  |
| there were any question among       | <b>men</b>        | whether the words of holy               | 1, 128/1  |
| from sickness, but to divers        | <b>men</b>        | divers, by reason of the                | 1, 129/8  |
| in all their days. If               | <b>men</b>        | would vouchsafe to put in               | 1, 130/13 |
| pleasure. And the cause why         | <b>men</b>        | be so mad thereon is                    | 1, 130/26 |
| well that, in likewise, if          | <b>men</b>        | would well accustom themselves in       | 1, 130/34 |
| that everything is pleasant that    | <b>men</b>        | for madness laugh at. For               | 1, 131/12 |
| ye say if ye see                    | <b>men</b>        | that are taken and reputed              | 1, 131/17 |
| words of the pleasure that          | <b>men</b>        | may find by the receipt                 | 1, 133/7  |
| holy apostles and other holy        | <b>men</b>        | and women, the better that              | 1, 135/14 |
| and though we daily see             | <b>men</b>        | die, and thereby know the               | 1, 138/9  |
| pain of sundry sickness, many       | <b>men</b>        | have essayed in themselves; and         | 1, 140/21 |
| all the philosophers and wise       | <b>men</b>        | in this world give us                   | 1, 145/11 |
| feel the grief? How many            | <b>men</b>        | have there been that have               | 1, 145/23 |
| in their lives, till other          | <b>men</b>        | gave them warning how near              | 1, 145/26 |
| insomuch that among all wise        | <b>men</b>        | of old it is agreed                     | 1, 146/28 |
| and meat a medicine, yet            | <b>men</b>        | know well enough what very              | 1, 146/32 |
| that is common to all               | <b>men</b>        | , and never from any man                | 1, 147/15 |
| the laud of silly mortal            | <b>men</b>        | , and desire to deserve their           | 1, 155/34 |
| beck upon, whom so many             | <b>men</b>        | dread and fear, so many                 | 1, 156/7  |
| manner of all our estate,           | <b>men</b>        | would bear themselves not much          | 1, 158/7  |
| together in a place two             | <b>men</b>        | , the one envious, the other            | 1, 159/25 |
| wouldst not, for shame, that        | <b>men</b>        | should think thee so mad                | 1, 160/20 |
| since it is so that                 | <b>men</b>        | commonly envy their betters, the        | 1, 160/26 |
| all the laws made among             | <b>men</b>        | , which laws, forasmuch as the          | 1, 162/24 |
| trespass be given to revenge        | <b>men</b>        | not of the wrongs only                  | 1, 162/25 |
| themselves for so very manly        | <b>men</b>        | that three strokes with a               | 1, 163/12 |
| the point and readiness that        | <b>men</b>        | have to wax angry groweth               | 1, 163/19 |

|                                    |                    |  |           |
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| only. I doubt not but              | <b>men</b>         | will say nay; and I                    | 1, 163/31 |
| much harm groweth, that maketh     | <b>men</b>         | unlike themselves, that maketh us      | 1, 164/9  |
| the fountain to the place,         | <b>men</b>         | may well daily purge and               | 1, 164/21 |
| First, shame were it for           | <b>men</b>         | to be wroth like women                 | 1, 165/26 |
| And now shall ye see               | <b>men</b>         | fall at variance for kissing           | 1, 165/28 |
| I doubt not but wise               | <b>men</b>         | will agree that it is                  | 1, 165/31 |
| If we should see two               | <b>men</b>         | fighting together for very great       | 1, 165/37 |
| which is a sickness wherein        | <b>men</b>         | be very sore deceived. For             | 1, 166/14 |
| they be indeed. For covetous       | <b>men</b>         | seem humble, and yet be                | 1, 166/16 |
| and spend it more liberally.       | <b>Men</b>         | ween them wise also, and               | 1, 166/26 |
| and it is common among             | <b>men</b>         | : a man unto whom God                  | 1, 167/9  |
| much charge, to some such          | <b>men</b>         | as have much money and                 | 1, 169/8  |
| thine meat by putting other        | <b>men</b>         | in the mind to relieve                 | 1, 169/14 |
| in desert wilderness sent some     | <b>men</b>         | their meat by a crow                   | 1, 169/16 |
| benefices. I let pass old          | <b>men</b>         | that hove and gape to                  | 1, 172/26 |
| to gather together that other      | <b>men</b>         | shall merrily soon after scatter       | 1, 173/19 |
| belly ( so far forth that          | <b>men</b>         | commonly say it were better            | 1, 175/4  |
| than his eye, and many             | <b>men</b>         | mind it not at all                     | 1, 175/5  |
| rumour saith, an unchaste bed.     | <b>Men</b>         | are wont to write a                    | 1, 176/23 |
| the chinks, but set more           | <b>men</b>         | to the pump rather with                | 1, 180/7  |
| health. " If we see                | <b>men</b>         | die some dear year by                  | 1, 180/13 |
| the deed. And yet if               | <b>men</b>         | would ensearch how many be             | 1, 180/23 |
| only the name of Christian         | <b>men</b>         | , preferring their belly joy before    | 1, 180/35 |
| the mortal sin of sloth            | <b>men</b>         | make a small matter. Sloth             | 1, 181/31 |
| the very nature, not after         | <b>men's</b>       | false opinion, since we be             | 1, 161/15 |
| if ever we recover and             | <b>mend</b>        | in body, we will amend                 | 1, 145/4  |
| and thereby is moved to            | <b>mend</b>        | . But this kind of pride               | 1, 154/4  |
| recovery. For how can he           | <b>mend</b>        | his fault that taketh it               | 1, 154/6  |
| out all the way to                 | <b>mend</b>        | them; in so far forth                  | 1, 154/12 |
| of death may right easily          | <b>mend</b>        | it, since that they be                 | 1, 155/19 |
| wherein, after the description of  | <b>men's</b>       | fantasies in their disease, he         | 1, 145/9  |
| other                              | <b>men's</b>       | virtue, envying other men's praise     | 1, 153/30 |
| other men's virtue, envying other  | <b>men's</b>       | praise, bearing implacable anger where | 1, 153/30 |
| blindly run forth upon other       | <b>men's</b>       | destruction with our own ruin          | 1, 164/12 |
| the bare keepers of other          | <b>men's</b>       | goods. For since they find             | 1, 171/25 |
| use it not, but other              | <b>men's</b>       | , for whose use and behoof             | 1, 171/28 |
| remembrance of death may quicken   | <b>men's</b>       | eyes against this blind folly          | 1, 171/30 |
| and would put into poor            | <b>men's</b>       | purses our money to keep               | 1, 174/22 |
| good faith made the best           | <b>merchandise</b> | that ever they made in                 | 1, 154/14 |
| in, of lands, offices, or          | <b>merchandise</b> | , or other ways, and yet               | 1, 170/2  |
| heaven, into Whose mighty and      | <b>merciful</b>    | hands, at the extreme point            | 1, 140/35 |
| almost incurable, save God's great | <b>mercy</b>       | . For the lecher knoweth he            | 1, 154/1  |
| better and of much more            | <b>merit</b>       | . Howbeit, if thou can find            | 1, 137/1  |
| be busy to destroy the             | <b>merits</b>      | and good works of all                  | 1, 155/6  |
| I could make him much              | <b>merrier</b>     | , for then he should never             | 1, 148/19 |
| from death? Some man saith         | <b>merrily</b>     | to his fellow, " Be                    | 1, 148/16 |
| together that other men shall      | <b>merrily</b>     | soon after scatter abroad. If          | 1, 173/19 |

|                                    |                   |                                     |           |
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| the treasure that we so            | <b>merrily</b>    | dreamed of, we shall not            | 1, 174/6  |
| many black gowns, so many          | <b>merry</b>      | mourners laughing under black hoods | 1, 143/18 |
| home, then we think how            | <b>merry</b>      | a thing it were to                  | 1, 144/35 |
| to be sick, but as                 | <b>merry</b>      | as ever they were in                | 1, 145/25 |
| to his fellow, " Be                | <b>merry</b>      | , man , — thou shalt never          | 1, 148/16 |
| and players, which be too          | <b>merry</b>      | for this matter. I shall            | 1, 156/23 |
| young, old, poor and rich,         | <b>merry</b>      | and sad, prince, page, pope         | 1, 157/19 |
| testy. They cannot abide one       | <b>merry</b>      | word that toucheth them, they       | 1, 162/5  |
| we be not in spirit                | <b>merry</b>      | therewith, but live in puling       | 1, 167/27 |
| himself to live and make           | <b>merry</b>      | many years: and it was              | 1, 173/27 |
| we live; and it is,                | <b>meseemeth</b>  | , as true, not only that            | 1, 148/29 |
| if this be thus, as                | <b>meseemeth</b>  | that reason proveth, a man          | 1, 149/23 |
| wretched earth, yet, I say,        | <b>meseemeth</b>  | verily, that have we never          | 1, 167/26 |
| And therefore , if a man           | <b>met</b>        | him by the way, far                 | 1, 149/11 |
| at the gate. And surely,           | <b>methinketh</b> | that in likewise a man              | 1, 149/16 |
| beauty, strength, wit, or cunning, | <b>methinketh</b> | that the remembrance of death       | 1, 155/18 |
| already never so much. And         | <b>methinketh</b> | utterly on the other side           | 1, 167/20 |
| and nature looketh not, as         | <b>methinketh</b> | , much farther, nor thrust us       | 1, 167/24 |
| yet. And in good faith,            | <b>methinketh</b> | as much as we wonder                | 1, 172/23 |
| now ye come home, lo!              | <b>Methought</b>  | always that ye covetous niggards    | 1, 170/28 |
| enter and meet in the              | <b>midst</b>      | . A stroke of a staff               | 1, 140/19 |
| up his brews in the                | <b>midst</b>      | of his matters, or lie              | 1, 176/21 |
| a red fire, so thou                | <b>mightest</b>   | lie one half-hour in rest           | 1, 142/3  |
| thou were cold that thou           | <b>mightst</b>    | wax warm ; " signifying that        | 1, 154/20 |
| if thou thoughtst that thou        | <b>mightst</b>    | be his match the next               | 1, 160/30 |
| need were and where thou           | <b>mightst</b>    | have thank therefor: and on         | 1, 174/16 |
| Father in heaven, into Whose       | <b>mighty</b>     | and merciful hands, at the          | 1, 140/35 |
| his execution were within one      | <b>mile</b>       | , the other twenty miles off        | 1, 150/7  |
| your thought not wandering forty   | <b>miles</b>      | thence while your body was          | 1, 137/14 |
| long that he had ten               | <b>miles</b>      | to go ere he came                   | 1, 149/14 |
| one mile, the other twenty         | <b>miles</b>      | off, yea an hundred, an             | 1, 150/7  |
| to be carried an hundred           | <b>miles</b>      | would not take much more            | 1, 150/8  |
| and death standeth within ten      | <b>miles</b>      | at the farthest, and yours          | 1, 150/16 |
| the one were four score            | <b>miles</b>      | farther about than your fellow's    | 1, 150/23 |
| the other nearer by five           | <b>miles</b>      | than his; and when ye               | 1, 150/24 |
| by the alacrity and quick          | <b>mind</b>       | of them that willingly suffer       | 1, 134/18 |
| yet the prompt and willing         | <b>mind</b>       | of them that were scourged          | 1, 134/20 |
| of spirit and weariness of         | <b>mind</b>       | , he doth twice as much             | 1, 135/3  |
| by the labour of his               | <b>mind</b>       | and help of prayer, enforce         | 1, 135/18 |
| To the attaining of which          | <b>mind</b>       | , by the putting away of            | 1, 135/24 |
| needs do good, since man's         | <b>mind</b>       | is never idle but occupied          | 1, 136/4  |
| tongue lieth still, if the         | <b>mind</b>       | be not occupied well it             | 1, 136/8  |
| never. For if ever the             | <b>mind</b>       | were empty, it would be             | 1, 136/19 |
| speak thereto and say thy          | <b>mind</b>       | therein. So shall it appear         | 1, 137/12 |
| to the presence, that your         | <b>mind</b>       | was well occupied the while         | 1, 137/13 |
| the very face showeth the          | <b>mind</b>       | walking a pilgrimage, in such       | 1, 137/16 |
| and reproach of such vagrant       | <b>mind</b>       | , other folk suddenly say to        | 1, 137/17 |



|                                  |             |                                       |           |
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| ' Which manner of wandering      | <b>mind</b> | in company may percase be             | 1, 137/19 |
| put thee to thine own            | <b>mind</b> | to no less torment than               | 1, 140/12 |
| body in pain, all our            | <b>mind</b> | in trouble, our soul in               | 1, 141/20 |
| and thereby putteth in our       | <b>mind</b> | a love yet and cleaving               | 1, 143/7  |
| heaven, he putteth us in         | <b>mind</b> | of provision for some honourable      | 1, 143/16 |
| so bitter to the fleshly         | <b>mind</b> | that it could not fail                | 1, 144/8  |
| part, not only in high           | <b>mind</b> | of fortune, rule and authority        | 1, 153/23 |
| never die. Now the high          | <b>mind</b> | of proud fortune, rule, and           | 1, 155/36 |
| but the appeasing of his         | <b>mind</b> | that is so stricken, forasmuch        | 1, 163/11 |
| none anxiety nor care of         | <b>mind</b> | for tomorrow. ' For the               | 1, 168/22 |
| for tomorrow. ' For the          | <b>mind</b> | would Christ have clean discharged    | 1, 168/22 |
| than the care of the             | <b>mind</b> | . But the getting of heaven           | 1, 168/30 |
| and ardent desire of the         | <b>mind</b> | , much more than the labour           | 1, 168/31 |
| the busy desire of the           | <b>mind</b> | can never suffer the body             | 1, 168/32 |
| putting other men in the         | <b>mind</b> | to relieve thee, or send              | 1, 169/14 |
| have much pride in the           | <b>mind</b> | , and put their trust in              | 1, 170/32 |
| his eye, and many men            | <b>mind</b> | it not at all till                    | 1, 175/6  |
| such excellent fashion, as the   | <b>mind</b> | is more kindled in the                | 1, 175/13 |
| in good faith, in my             | <b>mind</b> | much wrong is there done              | 1, 177/14 |
| have done by thy well            | <b>mind</b> | silence, but also amend the           | 1, 136/33 |
| little of Him? The busy          | <b>mind</b> | of thy four last things               | 1, 138/21 |
| take good heed that their        | <b>mind</b> | be occupied with good thoughts        | 1, 136/18 |
| say, let us keep our             | <b>mind</b> | occupied with good thoughts, or       | 1, 136/23 |
| then he casteth in our           | <b>mind</b> | presumption and security of salvation | 1, 143/10 |
| he casteth them into our         | <b>mind</b> | with over great liking and            | 1, 143/13 |
| another fashion. For into their  | <b>mind</b> | he bringeth their shameful sins       | 1, 143/30 |
| to damnation, never ceasing to   | <b>mind</b> | , by subtle and incogitable means     | 1, 143/3  |
| which the matter is always       | <b>mind</b> | unto the place where it               | 1, 164/18 |
| look to be fed by                | <b>mind</b> | . In this thou sayest true            | 1, 168/17 |
| or send thee meat by             | <b>mind</b> | ( as He hath in desert                | 1, 169/15 |
| content with draff, dirt and     | <b>mind</b> | careth neither for better meat        | 1, 131/10 |
| cast his master in the           | <b>mind</b> | . And if the corruptible body         | 1, 175/32 |
| have they fallen in the          | <b>mind</b> | , and thence borne to bed             | 1, 181/18 |
| laid and left in the             | <b>mind</b> | till Gabriel blow them up             | 1, 181/20 |
| sorrow marreth all such outward  | <b>mind</b> | . For the heart of a                  | 1, 131/28 |
| with readiness to all manner     | <b>mind</b> | , running to ruin for lack            | 1, 176/32 |
| so he that by a                  | <b>mind</b> | custom of sin perceiveth no           | 1, 132/1  |
| is to wit, pride, the            | <b>mind</b> | mother of all manner vice             | 1, 153/14 |
| death be then to us              | <b>mind</b> | wretches, of which the more           | 1, 141/8  |
| into death and into the          | <b>mind</b> | of this wretched world, well          | 1, 175/20 |
| it beastly; the slothful body    | <b>mind</b> | his dulness, and thereby is           | 1, 154/3  |
| I ween, none honest man          | <b>mind</b> | . Lo, the holy doctor, Saint          | 1, 133/18 |
| spotted virtues, not without the | <b>mind</b> | of other mortal vices, take           | 1, 153/28 |
| fail to make them more           | <b>mind</b> | in their living, and utterly          | 1, 181/28 |
| upon the same, and then          | <b>mind</b> | and in good manner, if                | 1, 137/11 |
| it so drinketh up the            | <b>mind</b> | of the body and consumeth             | 1, 158/19 |
| his life, since the first        | <b>mind</b> | till the last finished, that          | 1, 149/20 |

|                                       |                 |                                     |           |
|---------------------------------------|-----------------|-------------------------------------|-----------|
| to wit, since the first               | <b>moment</b>   | in which he began to                | 1, 149/20 |
| to live, until the last               | <b>moment</b>   | of his life, or rather              | 1, 149/21 |
| the keys, and ask what                | <b>money</b>    | is owing thee, ask what             | 1, 141/33 |
| hast, and ask where thy               | <b>money</b>    | lieth. And while thou liest         | 1, 142/1  |
| call their betters beggars, if        | <b>money</b>    | be not so rife with                 | 1, 166/24 |
| state that thou hast little           | <b>money</b>    | and much charge, to some            | 1, 169/8  |
| such men as have much                 | <b>money</b>    | and little charge: and they         | 1, 169/9  |
| into poor men's purses our            | <b>money</b>    | to keep, that death, the            | 1, 174/22 |
| for the next, for this                | <b>month</b>    | , for the next, for this            | 1, 169/35 |
| we fare ( as the great                | <b>moral</b>    | philosopher Plutarch saith ) like a | 1, 180/3  |
| years undoubtedly die, and yet,       | <b>moreover</b> | , that thou art already dying       | 1, 153/8  |
| should undoubtedly be taken the       | <b>morrow</b>   | , his court all broken up           | 1, 161/7  |
| should be hanged on the               | <b>morrow</b>   | ; and when he was asked             | 1, 172/19 |
| and assaults of the three             | <b>mortal</b>   | enemies, the devil, the world       | 1, 138/33 |
| without the mixture of other          | <b>mortal</b>   | vices, take themselves for quick    | 1, 153/28 |
| from the laud of silly                | <b>mortal</b>   | men, and desire to deserve          | 1, 155/34 |
| can be more venomous and              | <b>mortal</b>   | to the soul than gorbellied         | 1, 175/29 |
| excess. Of Sloth. Of the              | <b>mortal</b>   | sin of sloth men make               | 1, 181/31 |
| foolish bolt, in those matters        | <b>most</b>     | in which we least can               | 1, 130/5  |
| the body his sickness is              | <b>most</b>     | incurable that is sick and          | 1, 131/34 |
| travailed in spiritual business, find | <b>most</b>     | comfort therein. And therefore if   | 1, 135/9  |
| therein. And therefore if they        | <b>most</b>     | pleased God that in the             | 1, 135/9  |
| of those sicknesses that have         | <b>most</b>     | grieved thee and tormented thee     | 1, 140/9  |
| be no doubt but he                    | <b>most</b>     | busily travaileth in that behalf    | 1, 142/19 |
| of some kind of virtue,               | <b>most</b>     | hard it is to take                  | 1, 155/2  |
| and that subtlest craft and           | <b>most</b>     | venomous dart and the most          | 1, 155/7  |
| most venomous dart and the            | <b>most</b>     | for them to avoid, shall            | 1, 155/7  |
| can, yet since the worst              | <b>most</b>     | commonly envieth the better, and    | 1, 158/25 |
| pity every man, and those             | <b>most</b>     | that most hath to be                | 1, 161/19 |
| man, and those most that              | <b>most</b>     | hath to be envied for               | 1, 161/20 |
| be those that shortly shall           | <b>most</b>     | lose. % % Of Wrath                  | 1, 161/21 |
| trust in Christ; and, which           | <b>most</b>     | marvel is of all, they              | 1, 166/19 |
| death, we be for the                  | <b>most</b>     | part purblind all the many          | 1, 173/4  |
| wait to take our first                | <b>mother</b>   | , Eve, in a train, and              | 1, 142/10 |
| to wit, pride, the mischievous        | <b>mother</b>   | of all manner vice. I               | 1, 153/14 |
| holy doctor saith: strangle the       | <b>mother</b>   | and thou destroyest the daughter    | 1, 160/8  |
| joined with pride in our              | <b>mother</b>   | Eve: who besides the proud          | 1, 174/29 |
| we, eat we, drink we,                 | <b>mourn</b>    | we, sing we, in what                | 1, 149/30 |
| black gowns, so many merry            | <b>mourners</b> | laughing under black hoods, and     | 1, 143/18 |
| ever since, envy goeth forth          | <b>mourning</b> | at every man's welfare: more        | 1, 159/9  |
| yet is ever whining, complaining,     | <b>mourning</b> | , for care and fear of              | 1, 170/3  |
| weighty words spoken by the           | <b>mouth</b>    | of our Saviour Christ Himself       | 1, 128/5  |
| rattling, thy flesh trembling, thy    | <b>mouth</b>    | gaping, thy nose sharpening, thy    | 1, 140/4  |
| that live from hand to                | <b>mouth</b>    | . For they take at the              | 1, 166/30 |
| drowsy, the nose dripping, the        | <b>mouth</b>    | spitting, the eyes bleared, the     | 1, 179/6  |
| be able to feed the                   | <b>mouth</b>    | , and the mouth that was            | 1, 181/11 |
| feed the mouth, and the               | <b>mouth</b>    | that was wont to pour               | 1, 181/12 |

|                                    |                |                                    |           |
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| blast of wind of their             | <b>mouths</b>  | , which yet, percase, praise them  | 1, 155/28 |
| the clods cover all the            | <b>mouths</b>  | that praise them. Which, if        | 1, 155/32 |
| life. And yet if this              | <b>move</b>    | you little, but that ye            | 1, 148/12 |
| these considerations much ought to | <b>move</b>    | any man, yet specially should      | 1, 181/21 |
| it so much the more                | <b>move</b>    | those gluttons, in how much        | 1, 181/22 |
| we were never so greatly           | <b>moved</b>   | by the beholding of the            | 1, 139/21 |
| his dulness, and thereby is        | <b>moved</b>   | to mend. But this kind             | 1, 154/4  |
| anger, by which we be              | <b>moved</b>   | against them with ire and          | 1, 163/26 |
| we, trow ye, be more               | <b>moved</b>   | with the diminishing of our        | 1, 164/4  |
| of our own estate nothing          | <b>moved</b>   | us, which being such as            | 1, 165/16 |
| few words and use much             | <b>musings</b> | , likewise as among many words     | 1, 136/6  |
| from death ( for die we            | <b>must</b>    | in few years, live we              | 1, 128/24 |
| do none evil, but he               | <b>must</b>    | also do good. This is              | 1, 136/1  |
| be very hard but he                | <b>must</b>    | needs do good, since man's         | 1, 136/4  |
| long void of both, it              | <b>must</b>    | thereof ensue that we shall        | 1, 137/25 |
| consequently do good; and thereof  | <b>must</b>    | it needs follow that this          | 1, 137/26 |
| and busily put in ure              | <b>must</b>    | needs lead us to heaven            | 1, 137/27 |
| they by course of nature           | <b>must</b>    | needs depart asunder, so (said     | 1, 139/9  |
| terror and grief thereof, it       | <b>must</b>    | needs be so bitter to              | 1, 144/7  |
| the one may, the other             | <b>must</b>    | . And with this reckoning shall    | 1, 144/26 |
| were in case that he               | <b>must</b>    | be fain once or twice              | 1, 145/32 |
| in such case that ye               | <b>must</b>    | be fain all day to                 | 1, 145/36 |
| we be dead already, needs          | <b>must</b>    | it follow that we never            | 1, 148/26 |
| there be another, ninety. Both     | <b>must</b>    | ye die, both be ye                 | 1, 150/14 |
| if thyself hadst them, it          | <b>must</b>    | needs follow that the selfsame     | 1, 160/17 |
| sickness. In which case thou       | <b>must</b>    | willingly without grudge or care   | 1, 169/18 |
| that of the disposition he         | <b>must</b>    | give the reckoning. And therefore  | 1, 171/8  |
| yea, and how soon they             | <b>must</b>    | , lose all that they labour        | 1, 173/16 |
| of gluttony. And then needs        | <b>must</b>    | it be a deadly enemy               | 1, 176/15 |
| that their manner of living        | <b>must</b>    | needs accelerate this dreadful day | 1, 181/24 |
| when he saw one Publius            | <b>Mutius</b>  | sad and heavy, whom he             | 1, 159/13 |
| " quoth he, " either               | <b>Mutius</b>  | hath a shrewd turn himself         | 1, 159/14 |
| head, or the great, long           | <b>nails</b>   | piercing His precious hands and    | 1, 140/32 |
| of estate, all stripped stark      | <b>naked</b>   | and shifted out in a               | 1, 157/21 |
| eye saw the body, belly            | <b>naked</b>   | such as it is indeed               | 1, 175/15 |
| call no sickness by that           | <b>name</b>    | but such as be casual              | 1, 147/14 |
| we give it not the                 | <b>name</b>    | of sickness, but we name           | 1, 147/17 |
| name of sickness, but we           | <b>name</b>    | sickness a passion that cometh     | 1, 147/17 |
| the properties belonging to the    | <b>name</b>    | , that is to wit, that             | 1, 171/22 |
| other: abusing not only the        | <b>name</b>    | of Christian men, preferring their | 1, 180/35 |
| life keep him from sickness,       | <b>namely</b>  | if he might by the                 | 1, 128/19 |
| as we might, percase, and          | <b>namely</b>  | as we surely shall, there          | 1, 138/4  |
| folk babble to you, and            | <b>namely</b>  | such things as ye should           | 1, 141/17 |
| counterfeited, as with a right     | <b>natural</b> | diamond. But he that by            | 1, 130/30 |
| remorse thereof, hath lost the     | <b>natural</b> | light of reason and the            | 1, 132/3  |
| man, because we reckon it          | <b>natural</b> | , we give it not the               | 1, 147/16 |
| part and office of a               | <b>natural</b> | man and reasonable creature. For   | 1, 181/2  |

|                                       |                  |                                      |           |
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| nature that they seem now             | <b>naturally</b> | disposed to, wrath and waywardness   | 1, 161/35 |
| pain be grievous for the              | <b>nature</b>    | of the affliction, yet is            | 1, 134/17 |
| it. And therefore , though the        | <b>nature</b>    | of the torments make great           | 1, 134/19 |
| scourged passed and overcame the      | <b>nature</b>    | of the thing, that is                | 1, 134/21 |
| when they by course of                | <b>nature</b>    | must needs depart asunder, so        | 1, 139/9  |
| fantasy of death in his               | <b>nature</b>    | , by the lively imagination graven   | 1, 139/29 |
| inward sickness of our own            | <b>nature</b>    | continually consuming us within? For | 1, 147/11 |
| and, as we reckon, against            | <b>nature</b>    | , whereas the conflict of the        | 1, 147/18 |
| against the continuance of our        | <b>nature</b>    | and as sore laboureth to             | 1, 147/22 |
| thou hast by likelihood of            | <b>nature</b>    | many years to live, then             | 1, 150/2  |
| " noting that his envious             | <b>nature</b>    | was as sorry of another              | 1, 159/16 |
| it expressteth so properly the        | <b>nature</b>    | , the affection, and the reward      | 1, 159/21 |
| esteemed it after the very            | <b>nature</b>    | , not after men's false opinion      | 1, 161/15 |
| turned an evil custom into            | <b>nature</b>    | that they seem now naturally         | 1, 161/35 |
| law of God and of                     | <b>nature</b>    | to provide for them till             | 1, 167/21 |
| their bellies (for God and            | <b>nature</b>    | looketh not, as methinketh, much     | 1, 167/23 |
| surfeits of gluttony. For undoubtedly | <b>nature</b>    | , which is sustained with right      | 1, 179/18 |
| conserve and keep his own             | <b>nature</b>    | and kind such as it                  | 1, 179/26 |
| and reasonable creature. For whereas  | <b>nature</b>    | and reason showeth us that           | 1, 181/3  |
| albeit that by course of              | <b>nature</b>    | it might seem many years             | 1, 181/25 |
| they should shortly set at            | <b>naught</b>    | , and at length abhor, the           | 1, 131/3  |
| wretch and setteth all at             | <b>naught</b>    | , and he is in the                   | 1, 131/32 |
| communication is                      | <b>naught</b>    | and ungodly, it is better            | 1, 136/27 |
| should not be so many                 | <b>naught</b>    | as there be. For what                | 1, 137/30 |
| the lecher knoweth he doth            | <b>naught</b>    | , and hath remorse thereof; the      | 1, 154/1  |
| for good where they be                | <b>naught</b>    | , they be far from all               | 1, 154/26 |
| for fantasies and things of           | <b>naught</b>    | , if there were no worse             | 1, 165/27 |
| be very beggars, and have             | <b>naught</b>    | of their own. As for                 | 1, 166/20 |
| if the poor man, that                 | <b>naught</b>    | hath, show himself to lack           | 1, 169/31 |
| it covetously or spent it             | <b>naughtly</b>  | , ye have a cause to                 | 1, 170/22 |
| and experience? I say not             | <b>nay</b>       | , but that we know them              | 1, 138/1  |
| have reckoned them for sickness?      | <b>Nay</b>       | surely, but they would have          | 1, 147/31 |
| them that would haply say             | <b>nay</b>       | . Take me one that reckoneth         | 1, 162/15 |
| not but men will say                  | <b>nay</b>       | ; and I verily believe that          | 1, 163/31 |
| verily believe that they think        | <b>nay</b>       | ; and the cause is, for              | 1, 163/32 |
| they look upon death much             | <b>nearer</b>    | hand, and better perceive him        | 1, 144/27 |
| you, I will go somewhat               | <b>nearer</b>    | you. Thou reckonest every man        | 1, 148/13 |
| our death so much the                 | <b>nearer</b>    | . Which measuring of time and        | 1, 149/26 |
| than your fellow's, the other         | <b>nearer</b>    | by five miles than his               | 1, 150/24 |
| upon him somewhat the more            | <b>nearly</b>    | , if thou knewest thyself sick       | 1, 144/31 |
| in physic a special thing             | <b>necessary</b> | to know where and in                 | 1, 164/15 |
| of the earth for the                  | <b>necessary</b> | sustenance of man, requireth rather  | 1, 168/28 |
| deadly deceive ourself, it is         | <b>necessary</b> | that we consider well the            | 1, 182/11 |
| And this driveth us of                | <b>necessity</b> | to have so much recourse             | 1, 179/29 |
| beauteous face, with the white        | <b>neck</b>      | and round paps, and so               | 1, 175/9  |
| is to say, death, we                  | <b>need</b>      | no faith to believe, we              | 1, 137/33 |
| heaven knoweth that ye have           | <b>need</b>      | of all these things. Seek            | 1, 168/8  |

|                                     |                  |   |           |
|-------------------------------------|------------------|---|-----------|
| will spend or haply shall           | <b>need</b>      | to spend. If ye would                   | 1, 170/19 |
| wisely bestow it there as           | <b>need</b>      | were and where thou mightst             | 1, 174/16 |
| diet and temperance have less       | <b>need</b>      | of and keep ourselves in                | 1, 180/11 |
| as a thing that either              | <b>needeth</b>   | not or may be done                      | 1, 143/14 |
| well set awork with envy            | <b>needeth</b>   | none other image of death               | 1, 158/22 |
| camel to go through a               | <b>needle's</b>  | eye. For it is not                      | 1, 171/1  |
| very hard but he must               | <b>needs</b>     | do good, since man's mind               | 1, 136/4  |
| good; and thereof must it           | <b>needs</b>     | follow that this only lesson            | 1, 137/26 |
| busily put in ure must              | <b>needs</b>     | lead us to heaven. Yet                  | 1, 137/27 |
| by course of nature must            | <b>needs</b>     | depart asunder, so (said they           | 1, 139/9  |
| and grief thereof, it must          | <b>needs</b>     | be so bitter to the                     | 1, 144/7  |
| when we be dead already,            | <b>needs</b>     | must it follow that we                  | 1, 148/26 |
| thyslf hadst them, it must          | <b>needs</b>     | follow that the selfsame considerations | 1, 160/17 |
| daughters of gluttony. And then     | <b>needs</b>     | must it be a deadly                     | 1, 176/15 |
| their manner of living must         | <b>needs</b>     | accelerate this dreadful day, and       | 1, 181/24 |
| they think, wilfully done their     | <b>neighbour</b> | wrong? Now whoso seeth not              | 1, 131/20 |
| stranger, but as a nigh             | <b>neighbour</b> | . For as the flame is                   | 1, 148/9  |
| desire to get before his            | <b>neighbour</b> | in virtue, and taketh his               | 1, 154/10 |
| so he may draw his                  | <b>neighbour</b> | with him. Which envy is                 | 1, 160/6  |
| by the beguiling of his             | <b>neighbour</b> | as if he had of                         | 1, 173/1  |
| the first call left their           | <b>nets</b>      | , which was in effect all               | 1, 172/2  |
| that is all forgrown with           | <b>nettles</b>   | , briars, and other evil weeds          | 1, 132/27 |
| last things, & thou shalt           | <b>never</b>     | sin. " Made about the                   | 1, 127/6  |
| in few years, live we               | <b>never</b>     | so long ), but the soul                 | 1, 128/24 |
| last things, and thou shalt         | <b>never</b>     | sin in this world . "                   | 1, 129/2  |
| pleasure grow thereby that they     | <b>never</b>     | felt the like before nor                | 1, 130/17 |
| upon the counterfeit, be it         | <b>never</b>     | so well handled, never so               | 1, 130/33 |
| it never so well handled,           | <b>never</b>     | so craftily polished. And trust         | 1, 130/33 |
| and fleshly pleasure, which is      | <b>never</b>     | so pleasantly spiced with delight       | 1, 131/5  |
| remember it well, he shall          | <b>never</b>     | sin. Thou wilt haply say                | 1, 135/33 |
| good, since man's mind is           | <b>never</b>     | idle but occupied commonly either       | 1, 136/5  |
| thoughts, for unoccupied be they    | <b>never</b>     | . For if ever the mind                  | 1, 136/19 |
| party, but surely it is             | <b>never</b>     | taken for wisdom nor good               | 1, 137/20 |
| sin, and since we can               | <b>never</b>     | be long void of both                    | 1, 137/24 |
| the doom, yet were we               | <b>never</b>     | at it: though we have                   | 1, 138/7  |
| of hell, yet came we                | <b>never</b>     | in it; though we have                   | 1, 138/8  |
| of heaven, yet came we              | <b>never</b>     | to it; and though we                    | 1, 138/9  |
| know the death, yet ourselves       | <b>never</b>     | felt it. For if we                      | 1, 138/10 |
| then, he saith, thou shall          | <b>never</b>     | sin. Many things know we                | 1, 138/15 |
| if our frailty could endure         | <b>never</b>     | to remit or slacken in                  | 1, 138/25 |
| devising of them, we should         | <b>never</b>     | have delight or pleasure in             | 1, 138/26 |
| perceive thereby that we were       | <b>never</b>     | so greatly moved by the                 | 1, 139/21 |
| the soul from the body,             | <b>never</b>     | was there body that yet                 | 1, 140/25 |
| one fashion present, but surely     | <b>never</b>     | absent from him that draweth            | 1, 142/7  |
| possibility of everlasting life, he | <b>never</b>     | ceased since to run about               | 1, 142/17 |
| him; for have he him                | <b>never</b>     | so fast afore, yet if                   | 1, 142/22 |
| he can after his death              | <b>never</b>     | get him again. Well he                  | 1, 142/23 |

|                                     |                |                                   |           |
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| his perpetual slave, shall he       | <b>never</b>   | have him after, how sure          | 1, 142/26 |
| to bring us to damnation,           | <b>never</b>   | ceasing to minister, by subtle    | 1, 143/3  |
| God's marks on their body,          | <b>never</b>   | perceiving themselves to be sick  | 1, 145/25 |
| were their deaths? And therefore    | <b>never</b>   | reckon thyself whole, though thou | 1, 145/27 |
| medicines that we use, though       | <b>never</b>   | other sickness came at us         | 1, 146/21 |
| common to all men, and              | <b>never</b>   | from any man, because we          | 1, 147/15 |
| the falling sickness, so that       | <b>never</b>   | any of them had ever              | 1, 147/28 |
| and falling evil, they would        | <b>never</b>   | account it other than we          | 1, 147/34 |
| life is but a sickness              | <b>never</b>   | curable, but as an incurable      | 1, 148/4  |
| same sickness, and though there     | <b>never</b>   | came other. So that, if           | 1, 148/7  |
| merry, man , — thou shalt           | <b>never</b>   | die as long as thou               | 1, 148/17 |
| merrier, for then he should         | <b>never</b>   | die. Ye will peradventure marvel  | 1, 148/19 |
| must it follow that we              | <b>never</b>   | die but while we live             | 1, 148/26 |
| it is that we be                    | <b>never</b>   | dead while we live; and           | 1, 148/29 |
| die we. So that we                  | <b>never</b>   | ought to look towards death       | 1, 149/32 |
| haste towards us, yet we            | <b>never</b>   | cease ourselves to make haste     | 1, 149/33 |
| ye be sure ye shall                 | <b>never</b>   | cease riding till ye come         | 1, 150/18 |
| or the other, ye should             | <b>never</b>   | know till ye come to              | 1, 150/28 |
| holy purpose that he will           | <b>never</b>   | begin while he liveth, taketh     | 1, 154/9  |
| God only, Whose praise can          | <b>never</b>   | die. Now the high mind            | 1, 155/35 |
| shall, as the Scripture saith,      | <b>never</b>   | walk with him into the            | 1, 156/3  |
| be no better, look ye               | <b>never</b>   | so high, when ye build            | 1, 157/25 |
| all the tyrants of Sicily           | <b>never</b>   | devised a sorer. And it           | 1, 158/18 |
| not be long, we should              | <b>never</b>   | see cause to envy any             | 1, 161/18 |
| ween it. For go they                | <b>never</b>   | so simply, look they never        | 1, 162/3  |
| never so simply, look they          | <b>never</b>   | so lowly, yet shall ye            | 1, 162/3  |
| heaped to strangers that shall      | <b>never</b>   | can them thank. If ye             | 1, 167/3  |
| to come, have they already          | <b>never</b>   | so much. And methinketh utterly   | 1, 167/19 |
| meseemeth verily, that have we      | <b>never</b>   | so little, if we be               | 1, 167/26 |
| say, plainly, that speak we         | <b>never</b>   | so much of faith and              | 1, 167/30 |
| desire of the mind can              | <b>never</b>   | suffer the body to be             | 1, 168/32 |
| or care ( which, care thou          | <b>never</b>   | so sore, cannot get thee          | 1, 169/19 |
| And yet if he had                   | <b>never</b>   | had but one, he would             | 1, 170/13 |
| hearted. For surely make they       | <b>never</b>   | so meek and humble countenance    | 1, 170/31 |
| therefore , as he reckoneth himself | <b>never</b>   | the richer, so is he              | 1, 171/9  |
| the richer, so is he                | <b>never</b>   | the prouder. But he that          | 1, 171/9  |
| the covetous man, because he        | <b>never</b>   | ceaseth to dote upon his          | 1, 172/13 |
| the grave already, and yet          | <b>never</b>   | the more haste to part            | 1, 172/34 |
| cease their business, and would     | <b>never</b>   | be so mad, greedily to            | 1, 173/18 |
| and abomination, though it had      | <b>never</b>   | done us hurt of old               | 1, 175/25 |
| without which it were better        | <b>never</b>   | to have been born. What           | 1, 176/19 |
| lack of circumspection, which can   | <b>never</b>   | be without soberness. The holy    | 1, 176/33 |
| rere supper. If God would           | <b>never</b>   | punish gluttony, yet bringeth it  | 1, 179/3  |
| on a dunghill, his body             | <b>never</b>   | buried in Christian burial. These | 1, 180/30 |
| although there should now no        | <b>new</b>     | harm grow thereof. But so         | 1, 175/21 |
| much harm daily growth thereof      | <b>new</b>     | , not to the soul only            | 1, 175/23 |
| painted on a post in                | <b>Newgate</b> | . Surely, I suppose that if       | 1, 158/4  |

|                                      |                   |                                       |           |
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| a thief once cast at                 | <b>Newgate</b>    | , that cut a purse at                 | 1, 172/18 |
| For as the flame is                  | <b>next</b>       | the smoke, so is death                | 1, 148/9  |
| the smoke, so is death               | <b>next</b>       | an incurable sickness; and such       | 1, 148/10 |
| the selfsame considerations be the   | <b>next</b>       | remedies against the venomous vice    | 1, 160/12 |
| mightst be his match the             | <b>next</b>       | week. And why shouldst thou           | 1, 160/30 |
| make you both matches the            | <b>next</b>       | night, and shall undoubtedly within   | 1, 160/32 |
| for this week, for the               | <b>next</b>       | , for this month, for the             | 1, 169/35 |
| for this month, for the              | <b>next</b>       | , for this year, for the              | 1, 169/35 |
| for this year, for the               | <b>next</b>       | , yea and peradventure for many       | 1, 169/35 |
| the stomach gnaweth, and the         | <b>next</b>       | meal is eaten without appetite        | 1, 178/33 |
| their gloss, the owners wot          | <b>ne'er</b>      | how soon. And as lightly              | 1, 155/20 |
| treacle, yet were he very            | <b>nicely</b>     | wanton if he might not                | 1, 129/26 |
| that this covetous gathering and     | <b>niggardous</b> | keeping, with all the delight         | 1, 173/35 |
| at another. But these covetous       | <b>niggards</b>   | , while they pass on with             | 1, 166/32 |
| Methought always that ye covetous    | <b>niggards</b>   | , how lowly soever ye looked          | 1, 170/29 |
| a stranger, but as a                 | <b>nigh</b>       | neighbour. For as the flame           | 1, 148/9  |
| off, but a thing undoubtedly         | <b>nigh</b>       | thee, and ever walking with           | 1, 151/3  |
| for playing the lord one             | <b>night</b>      | in an interlude. And also             | 1, 160/21 |
| you both matches the next            | <b>night</b>      | , and shall undoubtedly within few    | 1, 160/32 |
| lord of that purse one               | <b>night</b>      | yet. And in good faith                | 1, 172/22 |
| him: " Thou fool! This               | <b>night</b>      | shall they take thy soul              | 1, 173/28 |
| to take his ease all                 | <b>night</b>      | at his pleasure in the                | 1, 177/16 |
| will. Let there be another,          | <b>ninety</b>     | . Both must ye die, both              | 1, 150/14 |
| sendeth his bill to thyself,         | <b>no</b>         | strange thing therein, nothing costly | 1, 128/32 |
| sin. The physician cannot give       | <b>no</b>         | one medicine to every man             | 1, 129/7  |
| delight, which is of truth           | <b>no</b>         | very true pleasure, but a             | 1, 130/24 |
| mischievous custom of sin perceiveth | <b>no</b>         | fault in his evil deed                | 1, 132/2  |
| his evil deed nor hath               | <b>no</b>         | remorse thereof, hath lost the        | 1, 132/2  |
| as a sick man feeleth                | <b>no</b>         | sweetness in sugar, and some          | 1, 132/17 |
| than butter, and Iceland loveth      | <b>no</b>         | butter till it be long                | 1, 132/20 |
| evil weeds, can bring forth          | <b>no</b>         | corn till they be weeded              | 1, 132/28 |
| so can our soul have                 | <b>no</b>         | place for the good corn               | 1, 132/29 |
| bodily pain is relieved with         | <b>no</b>         | spiritual rejoice nor comfort. I      | 1, 135/5  |
| he were. Which can in                | <b>no</b>         | wise be so, since that                | 1, 135/13 |
| all empty, we should have            | <b>no</b>         | dreams. Then, if the fantasies        | 1, 136/21 |
| Howbeit, if thou can find            | <b>no</b>         | proper means to break the             | 1, 137/1  |
| to say, death, we need               | <b>no</b>         | faith to believe, we know             | 1, 137/33 |
| by that thou shalt have              | <b>no</b>         | lust to sin for the                   | 1, 138/24 |
| imagination in our hearts. And       | <b>no</b>         | marvel. For those pictures express    | 1, 139/24 |
| say, thyself, if thou die            | <b>no</b>         | worse death, yet at the               | 1, 140/1  |
| to thine own mind to                 | <b>no</b>         | less torment than thou shouldst       | 1, 140/12 |
| there which will peradventure seem   | <b>no</b>         | great matter to them that             | 1, 141/13 |
| devour , — it can be                 | <b>no</b>         | doubt but he most busily              | 1, 142/19 |
| of Sarah that there were             | <b>no</b>         | woman so old but she                  | 1, 144/19 |
| gay gear, then desire we             | <b>no</b>         | delicate dainties; and as for         | 1, 145/2  |
| and thee in few words:               | <b>no</b>         | more, lo, but let us                  | 1, 145/13 |
| thyself sick while thou feelest      | <b>no</b>         | harm, and yet is that                 | 1, 145/20 |

|                                       |    |                                      |           |
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| harm, and yet is that                 | no | sure knowledge of health. Trow       | 1, 145/20 |
| thysself whole, though thou feel      | no | grief. But thou wilt haply           | 1, 145/28 |
| calling, by which we call             | no | sickness by that name but            | 1, 147/14 |
| that resisteth it we call             | no | medicine, and that for none          | 1, 147/24 |
| grant me that there is                | no | time after that a man                | 1, 148/21 |
| or dead. Then will there              | no | man say that one can                 | 1, 148/22 |
| it, and so hath he                    | no | time left to die in                  | 1, 148/24 |
| set forward to go forth.              | No | man will think other, as             | 1, 149/4  |
| considering that although he made     | no | haste towards us, yet we             | 1, 149/33 |
| well see that thou hast               | no | cause to look upon thy               | 1, 151/2  |
| that overlooketh every man, and       | no | man may be so homely                 | 1, 156/4  |
| out of which there can                | no | man escape. And in worse             | 1, 156/29 |
| of this death we get                  | no | manner pardon. For the King          | 1, 157/4  |
| own Son. As for escaping,             | no | man can look for. The                | 1, 157/6  |
| that we can creep into                | no | corner out of his sight              | 1, 157/8  |
| who saith, nowhither. There is        | no | remedy, therefore , but as condemned | 1, 157/11 |
| singing, some chiding, some fighting, | no | man, almost, remembering in what     | 1, 157/17 |
| for I wis ye be                       | no | better, look ye never so             | 1, 157/25 |
| well perceive to be indeed            | no | better but one prisoner bearing      | 1, 158/9  |
| own, of which she taketh              | no | pleasure if other folk fare          | 1, 159/11 |
| beggar ' ( in which is                | no | great slander spoken to his          | 1, 162/18 |
| of naught, if there were              | no | worse therein. And now shall         | 1, 165/27 |
| in pilgrimage and have here           | no | dwelling place, then, to chide       | 1, 165/33 |
| seem Christian, and yet have          | no | trust in Christ; and, which          | 1, 166/18 |
| ye will say there be                  | no | such fools, I might say              | 1, 167/4  |
| our Saviour Himself, " Have           | no | care for tomorrow, " and             | 1, 168/3  |
| nor reap, nor gather to               | no | barns, and your heavenly Father      | 1, 168/6  |
| faithful man, thou shalt take         | no | thought. I say, if you               | 1, 169/5  |
| thou and thine shall live             | no | longer but die and depart            | 1, 169/17 |
| lack faith and to have                | no | trust in Christ's words if           | 1, 169/32 |
| eight, twain can do him               | no | pleasure. Whereof riseth this high   | 1, 170/15 |
| spent it well, ye have                | no | cause to be sorry of                 | 1, 170/20 |
| and followed Him. They had            | no | great things whereupon they had      | 1, 172/3  |
| been a great let. And                 | no | marvel though covetousness be hard   | 1, 172/7  |
| as far as it findeth                  | no | let, the devil helpeth the           | 1, 175/10 |
| it, although there should now         | no | new harm grow thereof. But           | 1, 175/21 |
| And as to the soul,                   | no | man doubteth how deadly it           | 1, 175/27 |
| that the soul can have                | no | rule thereof, but carrieth it        | 1, 175/31 |
| that the soul can have                | no | room to stir itself, but             | 1, 176/4  |
| as commonly come thereon. For         | no | man doubteth but sloth and           | 1, 176/14 |
| wall that D. C. hath                  | no | P. Read ye this riddle               | 1, 176/24 |
| declare it, though it be              | no | great authority, yet have I          | 1, 176/27 |
| our wallow sweet sin. For             | no | man is so mad that                   | 1, 178/16 |
| in his viand can be                   | no | longer any very pleasure than        | 1, 178/28 |
| the feet tottering, and finally       | no | part left in right course            | 1, 179/9  |
| be. Howbeit, very long lasteth        | no | man with the surfeits of             | 1, 179/17 |
| of sword and thereof is               | no | words made at all. Now               | 1, 180/26 |



|                                       |               |                                   |           |
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| with their own hands, and             | <b>no</b>     | man findeth fault, but carrieth   | 1, 180/31 |
| a sin so common, and                  | <b>no</b>     | notable act therein that is       | 1, 181/32 |
| therefore of sloth there is           | <b>no</b>     | man ashamed, but we take          | 1, 182/5  |
| destroy. Sir Thomas More wrote        | <b>no</b>     | farther of this work.             | 1, 182/19 |
| like a taber, and his                 | <b>noll</b>   | toty with drink, but balk         | 1, 176/20 |
| Memorare novissima, & in aeternum     | <b>non</b>    | peccabis, " Remember the last     | 1, 127/5  |
| trembling, thy mouth gaping, thy      | <b>nose</b>   | sharping, thy legs cooling, thy   | 1, 140/4  |
| fobby, the face drowsy, the           | <b>nose</b>   | dripping, the mouth spitting, the | 1, 179/6  |
| one hand and the pater                | <b>noster</b> | in the other hand, the            | 1, 172/33 |
| sure medicine ( if we forsloth        | <b>not</b>    | the receiving ) by which we       | 1, 128/22 |
| we shall keep from sickness,          | <b>not</b>    | the body, which none health       | 1, 128/23 |
| sour face at it, is                   | <b>not</b>    | so bitter as thou makest          | 1, 129/21 |
| thou wottest, he biddeth thee         | <b>not</b>    | take neither death, nor doom      | 1, 129/22 |
| nicely wanton if he might             | <b>not</b>    | at the leastwise take a           | 1, 129/27 |
| out at adventure, we shall            | <b>not</b>    | find four score but they          | 1, 130/7  |
| those four thousand ye shall          | <b>not</b>    | find fourteen that hath deeply    | 1, 130/10 |
| things, they should find therein,     | <b>not</b>    | the pleasure of their life        | 1, 130/15 |
| diamond, rejecteth anon and listeth   | <b>not</b>    | to look upon the counterfeit      | 1, 130/32 |
| meat nor better bed. Think            | <b>not</b>    | that everything is pleasant that  | 1, 131/12 |
| madly than he? Shall ye               | <b>not</b>    | see such laugh at their           | 1, 131/18 |
| neighbour wrong? Now whoso seeth      | <b>not</b>    | that his laughter is more         | 1, 131/20 |
| is sick and feeleth it                | <b>not</b>    | , but weeneth himself whole ( for | 1, 131/34 |
| worldly pleasure is of truth          | <b>not</b>    | pleasant but bitter, and the      | 1, 132/8  |
| fleshly delight that we list          | <b>not</b>    | once prove what manner of         | 1, 132/24 |
| by the root, there is                 | <b>not</b>    | a more meet instrument than       | 1, 132/32 |
| fleshly voluptuousness, so shall they | <b>not</b>    | fail to plant in their            | 1, 133/1  |
| to plant in their places,             | <b>not</b>    | only wholesome virtues, but also  | 1, 133/1  |
| and virtuous business. I would        | <b>not</b>    | so long tarry in this             | 1, 133/6  |
| of this medicine, were it             | <b>not</b>    | that I well perceive the          | 1, 133/8  |
| may perceive that it is               | <b>not</b>    | a fantasy found of mine           | 1, 133/11 |
| therewith to a Christian man,         | <b>not</b>    | only in the world that            | 1, 133/14 |
| if man in sorrow could                | <b>not</b>    | be glad. But this holy            | 1, 133/22 |
| father showeth by this counsel,       | <b>not</b>    | only that a man may               | 1, 133/23 |
| sayings stand together, were it       | <b>not</b>    | that as the labour, travail       | 1, 133/32 |
| them worthy for Christ's sake,        | <b>not</b>    | only to be scourged, but          | 1, 134/12 |
| rejoice nor comfort. I will           | <b>not</b>    | say that his labour is            | 1, 135/6  |
| the spirit , — there is               | <b>not</b>    | any one thing lightly, as         | 1, 135/28 |
| haply say that it is                  | <b>not</b>    | enough that a man do              | 1, 135/34 |
| among many words all be               | <b>not</b>    | always well and wisely set        | 1, 136/7  |
| still, if the mind be                 | <b>not</b>    | occupied well it were less        | 1, 136/8  |
| were set on babbling, could           | <b>not</b>    | for shame utter and speak         | 1, 136/13 |
| speak the like. I say                 | <b>not</b>    | this for that I would             | 1, 136/15 |
| saith, in many words lacketh          | <b>not</b>    | sin — but that I                  | 1, 136/16 |
| if the fantasies leave us             | <b>not</b>    | sleeping, it is not likely        | 1, 136/22 |
| us not sleeping, it is                | <b>not</b>    | likely that ever they leave       | 1, 136/22 |
| speech and talking, thou shalt        | <b>not</b>    | only profit thyself as thou       | 1, 136/32 |
| anger, which shall haply therefore    | <b>not</b>    | let to talk on, but               | 1, 137/5  |

|                                     |            |                                    |           |
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| good, then is it better             | <b>not</b> | only to give ear thereto           | 1, 137/9  |
| the while and your thought          | <b>not</b> | wandering forty miles thence while | 1, 137/14 |
| pilgrimage, in such wise that,      | <b>not</b> | without some note and reproach     | 1, 137/16 |
| Scripture speaketh of, there should | <b>not</b> | be so many naught as               | 1, 137/30 |
| proof and experience? I say         | <b>not</b> | nay, but that we know              | 1, 138/1  |
| or experience , — and yet           | <b>not</b> | so very thoroughly as we           | 1, 138/2  |
| words of Scripture biddeth thee     | <b>not</b> | know the four last things          | 1, 138/13 |
| is a God, which thou                | <b>not</b> | only believest by faith but        | 1, 138/19 |
| the meditation of death is          | <b>not</b> | only marked of the chosen          | 1, 139/3  |
| death , — if we do                  | <b>not</b> | remember it hoverly, as one        | 1, 139/16 |
| his heart. But if we                | <b>not</b> | only hear this word ‘              | 1, 139/18 |
| heart. For there seest thou,        | <b>not</b> | one plain grievous sight of        | 1, 139/30 |
| themselves; and they that have      | <b>not</b> | yet, somewhat have heard by        | 1, 140/22 |
| His body, that it should            | <b>not</b> | only have supped up all            | 1, 141/5  |
| to them that feel them              | <b>not</b> | , but unto him that shall          | 1, 141/14 |
| of all measure. Have ye             | <b>not</b> | ere this, in a sore                | 1, 141/16 |
| pain to speak? Think ye             | <b>not</b> | now that it will be                | 1, 141/18 |
| manifold heinous troubles, will it  | <b>not</b> | be, as I was about                 | 1, 141/24 |
| health haply she spake thee         | <b>not</b> | one sweet word in six              | 1, 141/30 |
| I touched before, I wot             | <b>not</b> | whether more painful or more       | 1, 142/5  |
| our ghostly enemy the devil,        | <b>not</b> | only in one fashion present        | 1, 142/6  |
| God’s behest, found the means       | <b>not</b> | without the grievous increase of   | 1, 142/12 |
| subjection                          | <b>not</b> | only of temporal death but         | 1, 142/14 |
| his eternal tormentry, were we      | <b>not</b> | by the great bounty of             | 1, 142/15 |
| a thing that either needeth         | <b>not</b> | or may be done by                  | 1, 143/14 |
| man can describe, it is             | <b>not</b> | to be doubted but if               | 1, 144/6  |
| fleshly mind that it could          | <b>not</b> | fail to take away the              | 1, 144/8  |
| off that we see him                 | <b>not</b> | at all, or but a                   | 1, 144/12 |
| far off that he wotteth             | <b>not</b> | whether it be a bush               | 1, 144/14 |
| for young folk, they look           | <b>not</b> | how many be dead in                | 1, 144/21 |
| a perilous sickness, wouldst thou   | <b>not</b> | , if thou knewest thyself in       | 1, 145/17 |
| knowledge of health. Trow ye        | <b>not</b> | that many a man is                 | 1, 145/21 |
| whole, yet ye show me               | <b>not</b> | why I should reckon myself         | 1, 145/30 |
| leg and else he could               | <b>not</b> | keep his life, wouldst thou        | 1, 145/33 |
| agree that his leg is               | <b>not</b> | well at ease, nor the              | 1, 145/35 |
| clothes or else ye were             | <b>not</b> | able to abide the pain             | 1, 146/1  |
| ye would reckon your belly          | <b>not</b> | in good quart. If thou             | 1, 146/3  |
| such case that he could             | <b>not</b> | hold up his head, that             | 1, 146/4  |
| his head, that he could             | <b>not</b> | stand on his feet, that            | 1, 146/5  |
| two every day, wouldst thou         | <b>not</b> | say that he were perilously        | 1, 146/7  |
| with warm clothes, we were          | <b>not</b> | able to live one winter            | 1, 146/12 |
| themselves that the strongest were  | <b>not</b> | able to endure and continue        | 1, 146/15 |
| ten days together, were it          | <b>not</b> | that once or twice a               | 1, 146/16 |
| medicines, yet can our bodies       | <b>not</b> | bear themselves but that almost    | 1, 146/24 |
| thou callest a sickness. Is         | <b>not</b> | that a sickness that will          | 1, 147/1  |
| of thee if it be                    | <b>not</b> | helped? If that be so              | 1, 147/2  |
| of thee if thou be                  | <b>not</b> | helped. What callest thou, then    | 1, 147/4  |

|                                   |            |                                   |           |
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| then, a medicine? Is it           | <b>not</b> | such a thing as either            | 1, 147/5  |
| it natural, we give it            | <b>not</b> | the name of sickness, but         | 1, 147/16 |
| thou mayest look upon death,      | <b>not</b> | as a stranger, but as             | 1, 148/9  |
| while we live. It is              | <b>not</b> | all one to die and                | 1, 148/28 |
| it is, meseemeth, as true,        | <b>not</b> | only that we die while            | 1, 148/29 |
| to this town, he were             | <b>not</b> | only coming hither while he       | 1, 149/6  |
| town , — a man is                 | <b>not</b> | only going from this town         | 1, 149/9  |
| in likewise a man is              | <b>not</b> | only dying, that is to            | 1, 149/16 |
| put thee an homely example,       | <b>not</b> | very pleasant, but none the       | 1, 150/3  |
| carried an hundred miles would    | <b>not</b> | take much more pleasure than      | 1, 150/9  |
| yours within eighty. I see        | <b>not</b> | why ye should reckon much         | 1, 150/16 |
| place: I trow ye could            | <b>not</b> | in this case make much            | 1, 150/29 |
| all. For our Lord hath            | <b>not</b> | indented with us of the           | 1, 150/31 |
| hath appointed what we may        | <b>not</b> | pass, but not how soon            | 1, 150/32 |
| we may not pass, but              | <b>not</b> | how soon we shall go              | 1, 150/32 |
| walking with thee. By which,      | <b>not</b> | a false imagination but a         | 1, 151/4  |
| malice for his own part,          | <b>not</b> | only in high mind of              | 1, 153/23 |
| for their few spotted virtues,    | <b>not</b> | without the mixture of other      | 1, 153/27 |
| themselves                        | <b>not</b> | accepted and set by after         | 1, 153/31 |
| of gluttony, sloth and lechery.   | <b>Not</b> | that these three were good        | 1, 154/17 |
| these carnal sins, they could     | <b>not</b> | be ignorant of their own          | 1, 154/23 |
| which yet, percase, praise them   | <b>not</b> | but call them as they             | 1, 155/29 |
| do, yet themselves hear it        | <b>not</b> | often. And sure they be           | 1, 155/30 |
| tread on his head. Would          | <b>not</b> | , ween ye, the deep consideration | 1, 156/12 |
| a stage play, wouldst thou        | <b>not</b> | laugh at his folly, considering   | 1, 156/17 |
| as he. Nor thou remembrest        | <b>not</b> | that thy pageant may happen       | 1, 156/21 |
| of our condition, and that        | <b>not</b> | a feigned similitude but a        | 1, 156/25 |
| be condemned to die, would        | <b>not</b> | of this death pardon His          | 1, 157/5  |
| for your blood, is it             | <b>not</b> | a great royalty if it             | 1, 157/26 |
| suppose that if we took           | <b>not</b> | true figure for a fantasy         | 1, 158/5  |
| estate, men would bear themselves | <b>not</b> | much higher in their hearts       | 1, 158/7  |
| a glass. This vice is             | <b>not</b> | only devilish, but also very      | 1, 158/23 |
| this matter, yet can I            | <b>not</b> | here hold my hand from            | 1, 159/19 |
| should ask: for that would        | <b>not</b> | the covetous be brought unto      | 1, 159/32 |
| other man. For thou wouldst       | <b>not</b> | , for shame, that men should      | 1, 160/19 |
| above thee, yet thou wouldst      | <b>not</b> | greatly envy his estate, if       | 1, 160/29 |
| amid thine envy shouldst thou     | <b>not</b> | suddenly change into pity? Surely | 1, 161/13 |
| it after the very nature,         | <b>not</b> | after men's false opinion, since  | 1, 161/15 |
| very sure that it shall           | <b>not</b> | be long, we should never          | 1, 161/18 |
| sudden brunt of the injury,       | <b>not</b> | forethought upon but coming, upon | 1, 161/32 |
| fume if their opinion be          | <b>not</b> | accepted and their invention be   | 1, 162/7  |
| accepted and their invention be   | <b>not</b> | waywardness                       | 1, 162/8  |
| and look whether he shall         | <b>not</b> | be much more wroth with           | 1, 162/17 |
| be given to revenge men           | <b>not</b> | of the wrongs only done           | 1, 162/25 |
| trespasses done to every man,     | <b>not</b> | only after the hurt that          | 1, 162/31 |
| strokes with a sword could        | <b>not</b> | anger one of them so              | 1, 163/13 |
| a boy that he would               | <b>not</b> | vouchsafe to draw any weapon      | 1, 163/16 |

|                                   |            |                                    |           |
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| by Him that they let              | <b>not</b> | to break His high commandments     | 1, 163/24 |
| which though we mark it           | <b>not</b> | , yet indeed we reckon ourselves   | 1, 163/28 |
| God Himself only. I doubt         | <b>not</b> | but men will say nay               | 1, 163/31 |
| is, for that we perceive          | <b>not</b> | of what root the branches          | 1, 163/32 |
| so? Look whether we be            | <b>not</b> | more angry with our servants       | 1, 163/34 |
| ten; and whether we be            | <b>not</b> | more wroth with one contumelious   | 1, 164/1  |
| than God's, if we did             | <b>not</b> | indeed set more by ourselves       | 1, 164/6  |
| under, but fail they may          | <b>not</b> | always to spring again. And        | 1, 164/26 |
| setting by ourselves, we shall    | <b>not</b> | greatly dote upon that we          | 1, 164/32 |
| be wroth. For who would           | <b>not</b> | disdain to be wroth with           | 1, 165/20 |
| wrath be pride? I doubt           | <b>not</b> | but wise men will agree            | 1, 165/30 |
| both mad, if they left            | <b>not</b> | off when they should see           | 1, 165/38 |
| and how soon we know              | <b>not</b> | all, is it not now                 | 1, 166/3  |
| know not all, is it               | <b>not</b> | now more than madness to           | 1, 166/3  |
| bettors beggars, if money be      | <b>not</b> | so rife with them, because         | 1, 166/24 |
| be folk of foresight, and         | <b>not</b> | to regard only the time            | 1, 166/27 |
| time. And if ye believe           | <b>not</b> | me, I could find ye                | 1, 167/5  |
| to the intent ye shall            | <b>not</b> | deny me but that there             | 1, 167/6  |
| can desire, yet God hath          | <b>not</b> | given him leave to eat             | 1, 167/11 |
| for God and nature looketh        | <b>not</b> | , as methinketh, much farther, nor | 1, 167/23 |
| much farther, nor thrust us       | <b>not</b> | out of the paradise of             | 1, 167/24 |
| so little, if we be               | <b>not</b> | in spirit merry therewith, but     | 1, 167/27 |
| Jew or a Turk. Doth               | <b>not</b> | holy Scripture say, " Cast         | 1, 167/34 |
| to fail for food? Saith           | <b>not</b> | our Saviour Himself, " Have        | 1, 168/3  |
| heavenly Father feedeth them. Are | <b>not</b> | ye far more excellent than         | 1, 168/7  |
| time coming, either he believeth  | <b>not</b> | that Christ spoke these words      | 1, 168/12 |
| words ( and then believeth he     | <b>not</b> | the gospel ) or else, if           | 1, 168/13 |
| yet feareth lest He will          | <b>not</b> | keep them, how believeth he        | 1, 168/14 |
| haply say that Christ would       | <b>not</b> | for any trust of Him               | 1, 168/16 |
| of Him that thou shouldst         | <b>not</b> | provide for tomorrow, but look     | 1, 168/16 |
| true: and therefore He said       | <b>not</b> | , ' Provide not for tomorrow       | 1, 168/18 |
| He said not, ' Provide            | <b>not</b> | for tomorrow, nor labour not       | 1, 168/18 |
| not for tomorrow, nor labour      | <b>not</b> | for tomorrow. ' In token           | 1, 168/19 |
| for one day? Shall I              | <b>not</b> | then care and take thought         | 1, 169/1  |
| behoveth. If thy labour suffice   | <b>not</b> | , thou shalt show thy state        | 1, 169/7  |
| thine. What if they will          | <b>not</b> | ? Then, I say, that yet            | 1, 169/11 |
| say, that yet oughtest thou       | <b>not</b> | to take thought and care           | 1, 169/11 |
| us meat, yet hath He              | <b>not</b> | promised it for longer time        | 1, 169/22 |
| as though God either would        | <b>not</b> | , or were not able to              | 1, 170/4  |
| either would not, or were         | <b>not</b> | able to keep His promise           | 1, 170/5  |
| still, yet he would peradventure  | <b>not</b> | have occupied it: for this         | 1, 170/18 |
| of your worship, and shall        | <b>not</b> | be set by so much                  | 1, 170/27 |
| needle's eye. For it is           | <b>not</b> | sin to have riches, but            | 1, 171/1  |
| riches come to you, set           | <b>not</b> | your heart thereon, " saith        | 1, 171/3  |
| holy Scripture. He that setteth   | <b>not</b> | his heart thereon, nor casteth     | 1, 171/4  |
| his heart thereon, nor casteth    | <b>not</b> | his love thereon, reckoneth, as    | 1, 171/4  |
| as it is indeed, himself          | <b>not</b> | the richer by them, nor            | 1, 171/5  |

|                                     |                |                                       |           |
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| by them, nor those goods            | <b>not</b>     | his own, but delivered him            | 1, 171/6  |
| thou didst reckon the treasure      | <b>not</b>     | thine, but the treasure of            | 1, 171/15 |
| to get all. For they                | <b>not</b>     | only part nothing liberally with      | 1, 171/23 |
| they make it even now               | <b>not</b>     | their own while they use              | 1, 171/28 |
| own while they use it               | <b>not</b>     | , but other men's, for whose          | 1, 171/28 |
| to heal. For it is                  | <b>not</b>     | easy to find a good                   | 1, 172/8  |
| But look if ye see                  | <b>not</b>     | some wretch that scant can            | 1, 172/30 |
| us. But these folk be               | <b>not</b>     | purblind but stark blind: for         | 1, 173/6  |
| they willingly wink, and list       | <b>not</b>     | to look at him. They                  | 1, 173/9  |
| merrily dreamed of, we shall        | <b>not</b>     | ( as the holy prophet saith           | 1, 174/6  |
| hands. Which if we forgot           | <b>not</b>     | , but well and effectually remembered | 1, 174/7  |
| our executors after our death,      | <b>not</b>     | fail to dispose and distribute        | 1, 174/10 |
| we well know, we should             | <b>not</b>     | fail to labour less for               | 1, 174/21 |
| death, the cruel thief, should      | <b>not</b>     | find it about us, but                 | 1, 174/23 |
| daily, that the eye is              | <b>not</b>     | only the cook and the                 | 1, 175/2  |
| and many men mind it                | <b>not</b>     | at all till they see                  | 1, 175/6  |
| harm daily growth thereof new,      | <b>not</b>     | to the soul only, but                 | 1, 175/23 |
| is, as it were, enclosed,           | <b>not</b>     | in a prison but in                    | 1, 176/9  |
| is gluttony to the soul             | <b>not</b>     | so pernicious and pestilent for       | 1, 176/11 |
| soul eternally, -- I mean           | <b>not</b>     | the substance of the soul             | 1, 176/17 |
| Of our glutton feasts followeth     | <b>not</b>     | only sloth and lechery, but           | 1, 176/29 |
| good cheer that they fell           | <b>not</b>     | in the vices usually coming           | 1, 177/7  |
| sin so shameful? Is it              | <b>not</b>     | a beastly thing to see                | 1, 177/9  |
| himself that his feet may           | <b>not</b>     | bear him, but when he                 | 1, 177/10 |
| up, and that he is                  | <b>not</b>     | suffered to take his ease             | 1, 177/15 |
| his pleasure, and vice is           | <b>not</b>     | without pain. And yet speak           | 1, 177/21 |
| pain. And yet speak I               | <b>not</b>     | of the world to come                  | 1, 177/21 |
| were it if we would                 | <b>not</b>     | rather take a short pain              | 1, 177/25 |
| For our beastly taste favoureth     | <b>not</b>     | the sweetness of heavenly things      | 1, 178/9  |
| the dependants thereupon, we should | <b>not</b>     | fail to perceive the painful          | 1, 178/15 |
| into the flesh, thou wouldst        | <b>not</b>     | call thy clawing pleasant, though     | 1, 178/20 |
| hard bones, and win thereby,        | <b>not</b>     | a little pain, but an                 | 1, 178/23 |
| our gluttony, that will we          | <b>not</b>     | hear of: but fain would               | 1, 180/1  |
| of a ship that goeth                | <b>not</b>     | about to see the ship                 | 1, 180/4  |
| a leak, and then careth             | <b>not</b>     | yet to stop the chinks                | 1, 180/6  |
| to know none other: abusing         | <b>not</b>     | only the name of Christian            | 1, 180/35 |
| their taste that they would         | <b>not</b>     | wish to live an it                    | 1, 181/5  |
| to live an it were                  | <b>not</b>     | for to eat. But surely                | 1, 181/5  |
| in which the hands shall            | <b>not</b>     | be able to feed the                   | 1, 181/11 |
| would ween verily, it would         | <b>not</b>     | fail to make them more                | 1, 181/27 |
| the intent that we do               | <b>not</b>     | deadly deceive ourself, it is         | 1, 182/10 |
| sin so common, and no               | <b>notable</b> | act therein that is accounted         | 1, 181/32 |
| wise that, not without some         | <b>note</b>    | and reproach of such vagrant          | 1, 137/16 |
| thyself, no strange thing therein,  | <b>nothing</b> | costly to buy, nothing far            | 1, 128/32 |
| therein, nothing costly to buy,     | <b>nothing</b> | far to fetch, but to                  | 1, 128/33 |
| receive. Surely there can be        | <b>nothing</b> | so bitter but wisdom would            | 1, 129/19 |
| well learned in philosophy. For     | <b>nothing</b> | is there that may more                | 1, 139/14 |

|                                    |                        |                                    |           |
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| Jesu Christ, of Whom we            | <b>nothing</b>         | read that ever He cried            | 1, 140/29 |
| with approaching towards death, is | <b>nothing</b>         | else but from our beginning        | 1, 149/28 |
| that he doth himself, and          | <b>nothing</b>         | that any man doth else             | 1, 154/7  |
| he standeth, till that suddenly,   | <b>nothing</b>         | less looking for, young, old       | 1, 157/18 |
| I cannot here, albeit I            | <b>nothing</b>         | less intend than to meddle         | 1, 159/18 |
| covetous be brought unto for       | <b>nothing</b>         | , because himself would have his   | 1, 159/32 |
| wretchedness of our own estate     | <b>nothing</b>         | moved us, which being such         | 1, 165/16 |
| honour, so that he wanteth         | <b>nothing</b>         | that his heart can desire          | 1, 167/11 |
| For they not only part             | <b>nothing</b>         | liberally with other folk, but     | 1, 171/23 |
| in their heart to spend            | <b>nothing</b>         | upon themselves, but keep all      | 1, 171/26 |
| much like, of whom we              | <b>nothing</b>         | wonder at all. I let               | 1, 172/24 |
| we gather we shall carry           | <b>nothing</b>         | with us, it would cause            | 1, 173/34 |
| so that thou art of                | <b>nothing</b>         | so sure as that death              | 1, 174/19 |
| stuffed body that it can           | <b>nothing</b>         | wield itself in doing of           | 1, 176/7  |
| else a good turn, "                | <b>noting</b>          | that his envious nature was        | 1, 159/15 |
| it would vomit. And that           | <b>notwithstanding</b> | , such is our blind custom         | 1, 131/8  |
| their torment, — yet this          | <b>notwithstanding</b> | , like as a sick man               | 1, 132/16 |
| the length of his way,             | <b>notwithstanding</b> | that it were a hundred             | 1, 150/10 |
| into God and he shall              | <b>nourish</b>         | thee? " Why takest thou            | 1, 168/1  |
| Memorare                           | <b>novissima</b>       | , & in aeternum non peccabis       | 1, 127/4  |
| " — as who saith,                  | <b>nowhither</b>       | . There is no remedy, therefore    | 1, 157/10 |
| body what sin is so                | <b>noyous</b>          | , what sin so shameful? Is         | 1, 177/9  |
| have our own commandments better   | <b>obeyed</b>          | than God's, if we did              | 1, 164/6  |
| word pass uncontrolled, than give  | <b>occasion</b>        | of twain. But if the               | 1, 137/8  |
| he is, and thereby take            | <b>occasion</b>        | to flee vain pleasures of          | 1, 151/6  |
| sins, he would have more           | <b>occasion</b>        | to call fervently for grace        | 1, 154/21 |
| and so should they have            | <b>occasion</b>        | to call for grace and              | 1, 154/25 |
| they be far from all               | <b>occasion</b>        | of amendment, saving the knocking  | 1, 154/27 |
| our goods, which is an             | <b>occasion</b>        | given us and it often              | 1, 161/30 |
| see them at every light            | <b>occasion</b>        | testy. They cannot abide one       | 1, 162/4  |
| in that the matter and             | <b>occasion</b>        | of your sin is by                  | 1, 170/24 |
| the idolators whereof by the       | <b>occasion</b>        | of gluttony, the wrath of          | 1, 177/2  |
| feared so greatly that the         | <b>occasion</b>        | of gluttony should in their        | 1, 177/4  |
| mind is never idle but             | <b>occupied</b>        | commonly either with good or       | 1, 136/5  |
| if the mind be not                 | <b>occupied</b>        | well it were less evil             | 1, 136/9  |
| heed that their minds be           | <b>occupied</b>        | with good thoughts, for unoccupied | 1, 136/18 |
| let us keep our minds              | <b>occupied</b>        | with good thoughts, or else        | 1, 136/23 |
| that your mind was well            | <b>occupied</b>        | the while and your thought         | 1, 137/13 |
| foolish sick man is sometimes      | <b>occupied</b>        | as though he thought that          | 1, 143/21 |
| all vices and be virtuously        | <b>occupied</b>        | the remnant of our life            | 1, 145/5  |
| he would peradventure not have     | <b>occupied</b>        | it: for this that is               | 1, 170/18 |
| sinner to sorrow for their         | <b>offences</b>        | , saith unto them : " Sorrow       | 1, 133/20 |
| the larger punishment of the       | <b>offender</b>        | . And this so far forth            | 1, 163/7  |
| doubled. When this condition was   | <b>offered</b>         | , then began there some courtesy   | 1, 159/30 |
| also abusing the part and          | <b>office</b>          | of a natural man and               | 1, 181/2  |
| yearly coming in, of lands,        | <b>offices</b>         | , or merchandise, or other ways    | 1, 170/2  |
| yet spew it out again.             | <b>Oft</b>             | have they had a sick               | 1, 181/15 |

|                                  |                   |  |           |
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| out of their watery eyes.        | <b>Oft</b>        | have they fallen in the                  | 1, 181/18 |
| body was there; as it            | <b>often</b>      | happeth that the very face               | 1, 137/15 |
| yet themselves hear it not       | <b>often</b>      | . And sure they be that                  | 1, 155/30 |
| seem to him that would           | <b>often</b>      | and deeply remember the death            | 1, 156/2  |
| occasion given us and it         | <b>often</b>      | sudden, by reason whereof the            | 1, 161/30 |
| said in the beginning and        | <b>often</b>      | shall I say, virtue bringeth             | 1, 177/20 |
| only sloth and lechery, but      | <b>oftentimes</b> | lewd and perilous talking, foolhardiness | 1, 176/30 |
| fighteth with another, and that  | <b>ofttimes</b>   | for how very trifles. First              | 1, 165/25 |
| death, is a right effectual      | <b>ointment</b>   | long before in their life                | 1, 155/13 |
| death, loath to put this         | <b>ointment</b>   | on their eyes. This water                | 1, 173/10 |
| volumes of the best of           | <b>old</b>        | philosophers or any other that           | 1, 128/11 |
| comfort which many of the        | <b>old</b>        | holy martyrs had in the                  | 1, 132/14 |
| paynims. For some of the         | <b>old</b>        | famous philosophers, when they were      | 1, 139/5  |
| there were no woman so           | <b>old</b>        | but she might have a                     | 1, 144/19 |
| child, so is there none          | <b>old</b>        | man so old but that                      | 1, 144/20 |
| there none old man so            | <b>old</b>        | but that, as Tully saith                 | 1, 144/20 |
| may die soon, and an             | <b>old</b>        | man cannot live long, but                | 1, 144/25 |
| among all wise men of            | <b>old</b>        | it is agreed that sleep                  | 1, 146/28 |
| walk a knave in his              | <b>old</b>        | coat? Now thou thinkest thyself          | 1, 156/19 |
| we be very sure, that            | <b>old</b>        | and young, man and woman                 | 1, 156/27 |
| nothing less looking for, young, | <b>old</b>        | , poor and rich, merry and               | 1, 157/18 |
| have been such fools of          | <b>old</b>        | , ye shall hear what Solomon             | 1, 167/7  |
| at all. I let pass               | <b>old</b>        | priests that sue for advowsons           | 1, 172/25 |
| priests' benefices. I let pass   | <b>old</b>        | men that hove and gape                   | 1, 172/26 |
| a beastly sickness and an        | <b>old</b>        | sore. For this was in                    | 1, 174/28 |
| it is so that this               | <b>old</b>        | sore of gluttony was the                 | 1, 175/17 |
| never done us hurt of            | <b>old</b>        | . For hard it is to                      | 1, 175/25 |
| as well appeared by the          | <b>old</b>        | fathers that so many years               | 1, 179/19 |
| themselves, but who is the       | <b>oldest</b>     | man in the town, and                     | 1, 144/23 |
| For when a sinner is             | <b>once</b>       | fallen down into the depth               | 1, 131/31 |
| delight that we list not         | <b>once</b>       | prove what manner of sweetness           | 1, 132/24 |
| pleasures of the world, which    | <b>once</b>       | excluded there is place made             | 1, 135/26 |
| shall. Which if we knew          | <b>once</b>       | thoroughly, and so feelingly perceived   | 1, 138/3  |
| that point He cried loud         | <b>once</b>       | or twice to His Father                   | 1, 140/34 |
| that he must be fain             | <b>once</b>       | or twice a day to                        | 1, 145/32 |
| together, were it not that       | <b>once</b>       | or twice a day we                        | 1, 146/16 |
| after that a man hath            | <b>once</b>       | life, but he is either                   | 1, 148/22 |
| death, both carried out at       | <b>once</b>       | towards execution; of which two          | 1, 150/6  |
| sometimes a great rabble at      | <b>once</b>       | , without order, without respect of      | 1, 157/20 |
| it appeareth ( for the fountain  | <b>once</b>       | stopped, the sore shall soon             | 1, 164/19 |
| the soul: if we perceive         | <b>once</b>       | the root and dig up                      | 1, 164/23 |
| soon wither away. For taken      | <b>once</b>       | away the setting by ourselves            | 1, 164/31 |
| remember me of a thief           | <b>once</b>       | cast at Newgate, that cut                | 1, 172/18 |
| thereof. But when death shall    | <b>once</b>       | waken us, our gay golden                 | 1, 174/4  |
| Thomas More then knight, and     | <b>one</b>        | of the Privy Council of                  | 1, 127/9  |
| sure to continue his life        | <b>one</b>        | hundred years? So is it                  | 1, 128/20 |
| The physician cannot give no     | <b>one</b>        | medicine to every man to                 | 1, 129/7  |

|                                   |            |                                     |           |
|-----------------------------------|------------|-------------------------------------|-----------|
| wot I well that many              | <b>one</b> | will say that the bare              | 1, 129/29 |
| or hell, of which every           | <b>one</b> | passeth and exceedeth many deaths   | 1, 130/1  |
| diverse and unlike pleasures, the | <b>one</b> | carnal and fleshly, the other       | 1, 130/21 |
| thou shalt in Bedlam see          | <b>one</b> | laugh at the knocking of            | 1, 131/13 |
| Because we cannot perceiue the    | <b>one</b> | , but if we forbear the             | 1, 132/26 |
| on the other side, whereas        | <b>one</b> | doth such spiritual business with   | 1, 135/2  |
| — there is not any                | <b>one</b> | thing lightly, as I have            | 1, 135/28 |
| that getteth him on the           | <b>one</b> | is half up. And over                | 1, 136/3  |
| for the while to let              | <b>one</b> | wanton word pass uncontrolled, than | 1, 137/7  |
| not remember it hoveryly, as      | <b>one</b> | heareth a word and let              | 1, 139/17 |
| For there seest thou, not         | <b>one</b> | plain grievous sight of the         | 1, 139/30 |
| then findest thou that some       | <b>one</b> | disease in some one part            | 1, 140/11 |
| some one disease in some          | <b>one</b> | part of thy body, as                | 1, 140/11 |
| thou shouldst have felt if        | <b>one</b> | had put up a knife                  | 1, 140/13 |
| and strength to bear any          | <b>one</b> | of so manifold heinous troubles     | 1, 141/23 |
| haply she spake thee not          | <b>one</b> | sweet word in six weeks             | 1, 141/30 |
| fire, so thou mightest lie        | <b>one</b> | half-hour in rest. Now is           | 1, 142/3  |
| in rest. Now is there             | <b>one</b> | thing which a little I              | 1, 142/4  |
| the devil, not only in            | <b>one</b> | fashion present, but surely never   | 1, 142/7  |
| saith, he trusteth to live        | <b>one</b> | year yet. And as for                | 1, 144/21 |
| a little while die the            | <b>one</b> | may, the other must. And            | 1, 144/26 |
| thee now. Tell me, if             | <b>one</b> | were in case that he                | 1, 145/32 |
| quart. If thou shouldst see       | <b>one</b> | in such case that he                | 1, 146/4  |
| were not able to live             | <b>one</b> | winter week. Consider that our      | 1, 146/12 |
| if it were so that                | <b>one</b> | whole country were born all         | 1, 147/26 |
| there no man say that             | <b>one</b> | can die either before he            | 1, 148/23 |
| live. It is not all               | <b>one</b> | to die and to be                    | 1, 148/28 |
| I suppose, but all is             | <b>one</b> | reason in going hence and           | 1, 149/4  |
| and coming hither. Now if         | <b>one</b> | were coming hither to this          | 1, 149/5  |
| our beginning to our ending,      | <b>one</b> | continual dying: so that wake       | 1, 149/29 |
| execution; of which two, the      | <b>one</b> | were sure that the place            | 1, 150/6  |
| of his execution were within      | <b>one</b> | mile, the other twenty miles        | 1, 150/7  |
| two ways, of which the            | <b>one</b> | were four score miles farther       | 1, 150/23 |
| whether ye were carried the       | <b>one</b> | or the other, ye should             | 1, 150/27 |
| make some proof of this           | <b>one</b> | part of our medicine, how           | 1, 153/10 |
| and let Him in. And               | <b>one</b> | of His good and gracious            | 1, 154/30 |
| If thou shouldst perceiue that    | <b>one</b> | were earnestly proud of the         | 1, 156/15 |
| already condemned to death, some  | <b>one</b> | , some other, none of us            | 1, 157/1  |
| and poor soul priest, now         | <b>one</b> | , now other, sometimes a great      | 1, 157/20 |
| be indeed no better but           | <b>one</b> | prisoner bearing a rule among       | 1, 158/9  |
| Marshalsea; or at the uttermost,  | <b>one</b> | so put in trust with                | 1, 158/11 |
| In so far forth that              | <b>one</b> | Publius, a Roman, when he           | 1, 159/12 |
| a Roman, when he saw              | <b>one</b> | Publius Mutius sad and heavy        | 1, 159/13 |
| ye have heard, feigneth that      | <b>one</b> | of the paynim gods came             | 1, 159/24 |
| a place two men, the              | <b>one</b> | envious, the other covetous, showed | 1, 159/25 |
| gift, but there should but        | <b>one</b> | of them ask for them                | 1, 159/27 |
| both; but look, whatsoever that   | <b>one</b> | that should ask would ask           | 1, 159/28 |



|                                    |             |  |           |
|------------------------------------|-------------|--|-----------|
| part, that he might have           | <b>one</b>  | of his eyes put out                    | 1, 160/2  |
| request, the envious man lost      | <b>one</b>  | eye, and the covetous lost             | 1, 160/3  |
| soul for playing the lord          | <b>one</b>  | night in an interlude. And             | 1, 160/21 |
| I suppose, if there were           | <b>one</b>  | right far above thee, yet              | 1, 160/28 |
| occasion testy. They cannot abide  | <b>one</b>  | merry word that toucheth them          | 1, 162/5  |
| haply say nay. Take me             | <b>one</b>  | that reckoneth himself for worshipful  | 1, 162/15 |
| be much more wroth with            | <b>one</b>  | opprobrious and rebukeful word, as     | 1, 162/17 |
| spoken to his face by              | <b>one</b>  | that he reckoneth but his              | 1, 162/19 |
| word spoken to him by              | <b>one</b>  | that he knoweth and acknowledgeth      | 1, 162/21 |
| disdaining to take rebuke of       | <b>one</b>  | worse than himself, maketh his         | 1, 163/4  |
| taken, and sorer punished, if      | <b>one</b>  | give another a dry blow                | 1, 163/9  |
| a sword could not anger            | <b>one</b>  | of them so much as                     | 1, 163/13 |
| servants for the breach of         | <b>one</b>  | commandment of our own than            | 1, 163/35 |
| be not more wroth with             | <b>one</b>  | contumelious or despiteful word spoken | 1, 164/2  |
| hurt done us upon some             | <b>one</b>  | part of the body, if                   | 1, 165/13 |
| be wroth and bear malice           | <b>one</b>  | to another, and for the                | 1, 166/4  |
| will suffice to feed for           | <b>one</b>  | day? Shall I not then                  | 1, 169/1  |
| he had never had but               | <b>one</b>  | , he would have thought himself        | 1, 170/13 |
| be lord of that purse              | <b>one</b>  | night yet. And in good                 | 1, 172/22 |
| have in their keeping yet          | <b>one</b>  | year ere they die. But                 | 1, 172/29 |
| with the staff in the              | <b>one</b>  | hand and the pater noster              | 1, 172/32 |
| in the other hand, the             | <b>one</b>  | foot almost in the grave               | 1, 172/33 |
| the holy prophet saith ) find      | <b>one</b>  | penny left in our hands                | 1, 174/7  |
| to stir itself, but as             | <b>one</b>  | were so set, hand and                  | 1, 176/5  |
| such daughters, of which either    | <b>one</b>  | killesh the soul eternally, --         | 1, 176/17 |
| drunkenness. And if ye find        | <b>one</b>  | that can declare it, though            | 1, 176/27 |
| both the pain of the               | <b>one</b>  | and the pleasure of the                | 1, 177/23 |
| can none get of the                | <b>one</b>  | part, that is to wit                   | 1, 178/11 |
| therewith so diverse that, while   | <b>one</b>  | meat digesteth, another lieth and      | 1, 179/31 |
| other part, that is, the           | <b>one</b>  | half of our way to                     | 1, 182/17 |
| can be comparable ) yet this       | <b>only</b> | text written by the wise               | 1, 128/7  |
| first a short medicine containing  | <b>only</b> | four herbs, common and well            | 1, 129/3  |
| nor doom, nor pain, but            | <b>only</b> | to remember them, and yet              | 1, 129/23 |
| be so mad thereon is               | <b>only</b> | for ignorance and lack of              | 1, 130/26 |
| plant in their places, not         | <b>only</b> | wholesome virtues, but also marvellous | 1, 133/1  |
| to a Christian man, not            | <b>only</b> | in the world that is                   | 1, 133/14 |
| showeth by this counsel, not       | <b>only</b> | that a man may be                      | 1, 133/23 |
| worthy for Christ's sake, not      | <b>only</b> | to be scourged, but also               | 1, 134/12 |
| and talking, thou shalt not        | <b>only</b> | profit thyself as thou shouldst        | 1, 136/32 |
| then is it better not              | <b>only</b> | to give ear thereto, but               | 1, 137/9  |
| it needs follow that this          | <b>only</b> | lesson well learned and busily         | 1, 137/26 |
| a God, which thou not              | <b>only</b> | believest by faith but also            | 1, 138/19 |
| meditation of death is not         | <b>only</b> | marked of the chosen people            | 1, 139/3  |
| heart. But if we not               | <b>only</b> | hear this word ' death                 | 1, 139/19 |
| marvel. For those pictures express | <b>only</b> | the loathly figure of our              | 1, 139/24 |
| body, that it should not           | <b>only</b> | have supped up all His                 | 1, 141/5  |
| ghostly enemy the devil, not       | <b>only</b> | in one fashion present, but            | 1, 142/7  |

|                                     |                    |                                       |           |
|-------------------------------------|--------------------|---------------------------------------|-----------|
| making us into subjection not       | <b>only</b>        | of temporal death but also            | 1, 142/14 |
| is, meseemeth, as true, not         | <b>only</b>        | that we die while we                  | 1, 148/30 |
| whether art thou going out          | <b>only</b>        | when thy foot is on                   | 1, 148/34 |
| this town, he were not              | <b>only</b>        | coming hither while he were           | 1, 149/6  |
| — a man is not                      | <b>only</b>        | going from this town while            | 1, 149/9  |
| likewise a man is not               | <b>only</b>        | dying, that is to say                 | 1, 149/16 |
| for his own part, not               | <b>only</b>        | in high mind of fortune               | 1, 153/23 |
| thanks and commendation of God      | <b>only</b>        | , Whose praise can never die          | 1, 155/35 |
| within a few years, and             | <b>only</b>        | God knoweth within how few            | 1, 156/8  |
| glass. This vice is not             | <b>only</b>        | devilish, but also very foolish       | 1, 158/23 |
| burning hill of Etna burneth        | <b>only</b>        | itself, so doth the envious           | 1, 158/27 |
| men not of the wrongs               | <b>only</b>        | done unto them in their               | 1, 162/25 |
| done to every man, not              | <b>only</b>        | after the hurt that is                | 1, 162/32 |
| than we do God Himself              | <b>only</b>        | . I doubt not but men                 | 1, 163/30 |
| foresight, and not to regard        | <b>only</b>        | the time present, but make            | 1, 166/28 |
| that we should in heart             | <b>only</b>        | care and long for heaven              | 1, 168/24 |
| get all. For they not               | <b>only</b>        | part nothing liberally with other     | 1, 171/23 |
| that the eye is not                 | <b>only</b>        | the cook and the tapster              | 1, 175/3  |
| new, not to the soul                | <b>only</b>        | , but to the body also                | 1, 175/23 |
| our glutton feasts followeth not    | <b>only</b>        | sloth and lechery, but oftentimes     | 1, 176/29 |
| lived in desert with herbs          | <b>only</b>        | and roots ) is very sore              | 1, 179/20 |
| know none other: abusing not        | <b>only</b>        | the name of Christian men             | 1, 180/35 |
| that if he were in                  | <b>open</b>        | and manifest sins, he would           | 1, 154/21 |
| in proof and experience the         | <b>operation</b>   | and working of this medicine          | 1, 130/14 |
| manner already, for any good        | <b>operation</b>   | that the unwieldy body can            | 1, 176/10 |
| pride, that in his own              | <b>opinion</b>     | taketh himself for holy, is           | 1, 154/5  |
| nature, not after men's false       | <b>opinion</b>     | , since we be certain that            | 1, 161/15 |
| fret and fume if their              | <b>opinion</b>     | be not accepted and their             | 1, 162/7  |
| and roots ) is very sore            | <b>oppressed</b>   | , and in manner overwhelmed, with     | 1, 179/20 |
| much more wroth with one            | <b>opprobrious</b> | and rebukeful word, as ‘              | 1, 162/17 |
| great rabble at once, without       | <b>order</b>       | , without respect of age or           | 1, 157/20 |
| and every other creature in         | <b>order</b>       | for His sake, as they                 | 1, 165/1  |
| more ) conform thyself to His       | <b>ordinance</b>   | . For though He hath promised         | 1, 169/21 |
| we. So that we never                | <b>ought</b>       | to look towards death as              | 1, 149/32 |
| of this wretched world, well        | <b>ought</b>       | we to hate and abhor                  | 1, 175/20 |
| much                                | <b>ought</b>       | to move any man, yet                  | 1, 181/21 |
| Then, I say, that yet               | <b>oughtest</b>    | thou not to take thought              | 1, 169/11 |
| strange herbs and roots, fetched    | <b>out</b>         | of far countries, long-lain drugs     | 1, 128/30 |
| drugs, all the strength worn        | <b>out</b>         | , and some none such to               | 1, 128/31 |
| that among four thousand taken      | <b>out</b>         | at adventure, we shall not            | 1, 130/7  |
| corn till they be weeded            | <b>out</b>         | , so can our soul have                | 1, 132/29 |
| carnal delectation. For the pulling | <b>out</b>         | of which weeds by the                 | 1, 132/31 |
| which as they shall pull            | <b>out</b>         | these weeds of fleshly voluptuousness | 1, 132/34 |
| that few folk find it               | <b>out</b>         | or walk therein. And yet              | 1, 133/30 |
| punishment to purge and rub         | <b>out</b>         | the rusty, cankered spots that        | 1, 134/29 |
| the fewer to be burned              | <b>out</b>         | in the fire of purgatory              | 1, 134/31 |
| His sacred soul should depart       | <b>out</b>         | of His blessed body, at               | 1, 140/33 |

|                                      |                      |   |           |
|--------------------------------------|----------------------|---|-----------|
| case, they shall be tedious          | <b>out</b>           | of all measure. Have ye                   | 1, 141/15 |
| than the passage and going           | <b>out</b>           | of this present life? Now                 | 1, 148/32 |
| then, if thou were going             | <b>out</b>           | of an house, whether art                  | 1, 148/33 |
| house, whether art thou going        | <b>out</b>           | only when thy foot is                     | 1, 148/34 |
| the threshold, thy body half         | <b>out</b>           | of the door, or else                      | 1, 148/35 |
| first foot forward to go             | <b>out</b>           | , in what place of the                    | 1, 149/1  |
| say that ye be going                 | <b>out</b>           | of the house from the                     | 1, 149/3  |
| while he setteth his foot            | <b>out</b>           | of his host's house to                    | 1, 149/10 |
| answer that he were going            | <b>out</b>           | of the town, all were                     | 1, 149/13 |
| say, going in his way                | <b>out</b>           | of this life, while he                    | 1, 149/17 |
| by, cutteth his own length           | <b>out</b>           | of our life and maketh                    | 1, 149/25 |
| condemned to death, both carried     | <b>out</b>           | at once towards execution; of             | 1, 150/5  |
| to live, being sure and              | <b>out</b>           | of all question to die                    | 1, 150/12 |
| of the flesh that keep               | <b>out</b>           | the very pleasures of the                 | 1, 151/7  |
| liketh his vices, he is              | <b>out</b>           | all the way to mend                       | 1, 154/12 |
| into stinking carrion, be borne      | <b>out</b>           | of his princely palace, laid              | 1, 156/10 |
| be within a sure prison,             | <b>out</b>           | of which there can no                     | 1, 156/29 |
| can creep into no corner             | <b>out</b>           | of his sight. For as                      | 1, 157/8  |
| stripped stark naked and shifted     | <b>out</b>           | in a sheet, be put                        | 1, 157/22 |
| as the devil had brought             | <b>out</b>           | his daughter, pride, without wife         | 1, 158/33 |
| of his had helped him                | <b>out</b>           | of heaven, at the first                   | 1, 159/2  |
| one of his eyes put                  | <b>out</b>           | . By reason of which request              | 1, 160/3  |
| goods seized, his wife put           | <b>out</b>           | , his children disinherited, himself cast | 1, 161/8  |
| forth and arraigned, the matter      | <b>out</b>           | of question, and he should                | 1, 161/9  |
| cursed branch rising and springing   | <b>out</b>           | of the secret root of                     | 1, 164/13 |
| ungracious branch of wrath springeth | <b>out</b>           | of the cursed root of                     | 1, 164/28 |
| farther, nor thrust us not           | <b>out</b>           | of the paradise of pleasure               | 1, 167/24 |
| would in time cast covetousness      | <b>out</b>           | of our heads, and leaving                 | 1, 174/9  |
| him, but when he cometh              | <b>out</b>           | he weeneth that the sky                   | 1, 177/11 |
| forfeited and his corpse cast        | <b>out</b>           | on a dunghill, his body                   | 1, 180/29 |
| spoon, and yet spew it               | <b>out</b>           | again. Oft have they had                  | 1, 181/14 |
| shall keep all sweet sleep           | <b>out</b>           | of their watery eyes. Oft                 | 1, 181/17 |
| living, and utterly flee such        | <b>outrageous</b>    | riot and pestilent excess. Of             | 1, 181/28 |
| secret sorrow marreth all such       | <b>outward</b>       | mirth. For the heart of                   | 1, 131/27 |
| is to wit, mastering the             | <b>outward</b>       | fleshly pain with inward spiritual        | 1, 134/22 |
| body in the gate going               | <b>outward</b>       | , but also while he setteth               | 1, 149/10 |
| it be helped by some                 | <b>outward</b>       | aid. And this driveth us                  | 1, 179/28 |
| a thing as either applied            | <b>outwardly</b>     | to thy body, or received                  | 1, 147/6  |
| that were scourged passed and        | <b>overcame</b>      | the nature of the thing                   | 1, 134/21 |
| as it is ) forwearied and            | <b>overcome</b>      | , and giveth it over, except              | 1, 179/27 |
| as long as it is                     | <b>overgrown</b>     | with the barren weeds of                  | 1, 132/30 |
| the grave ; but he that              | <b>overlooketh</b>   | every man, and no man                     | 1, 156/4  |
| to come, so tempereth and            | <b>overmastereth</b> | the bitterness of the grief               | 1, 134/3  |
| pride by which we set                | <b>overmuch</b>      | by ourselves. And like as                 | 1, 163/20 |
| heaven darkened and in manner        | <b>overwhelmed</b>   | the bodily pains of their                 | 1, 132/15 |
| sore oppressed, and in manner        | <b>overwhelmed</b>   | , with the great weight and               | 1, 179/20 |
| and ask what money is                | <b>owing</b>         | thee, ask what substance thou             | 1, 141/34 |

|   |                |  |           |
|---|----------------|--|-----------|
| well at ease, nor the                   | <b>owner</b>   | neither. Now if ye felt                | 1, 145/35 |
| a disposer reckoneth himself an         | <b>owner</b>   | , he taketh himself for rich           | 1, 171/11 |
| lose all their gloss, the               | <b>owners</b>  | wot ne'er how soon. And                | 1, 155/20 |
| And so they reckon themselves           | <b>owners</b>  | , and be indeed but the                | 1, 171/25 |
| rich and poor, prince and               | <b>page</b>    | , all the while we live                | 1, 156/28 |
| rich, merry and sad, prince,            | <b>page</b>    | , pope and poor soul priest            | 1, 157/19 |
| thou remembrest not that thy            | <b>pageant</b> | may happen to be done                  | 1, 156/22 |
| the deadly life of everlasting          | <b>pain</b>    | . The physician sendeth his bill       | 1, 128/27 |
| is to wit, death, doom,                 | <b>pain</b>    | , and joy. This short medicine         | 1, 129/4  |
| neither death, nor doom, nor            | <b>pain</b>    | , but only to remember them            | 1, 129/22 |
| diminisheth the feeling of bodily       | <b>pain</b>    | , by reason whereof good virtuous      | 1, 132/10 |
| labour, travail, penance and bodily     | <b>pain</b>    | , shall bring therewith to a           | 1, 133/13 |
| very sweet, and the very                | <b>pain</b>    | pleasant? Will ye see the              | 1, 134/5  |
| see, then, for all the                  | <b>pain</b>    | of their flesh, what joy               | 1, 134/9  |
| an honest man than the                  | <b>pain</b>    | itself — to be scourged                | 1, 134/14 |
| so that the more their                  | <b>pain</b>    | was, the more was their                | 1, 134/15 |
| though                                  | <b>pain</b>    | be grievous for the nature             | 1, 134/16 |
| torments make great grief and           | <b>pain</b>    | , yet the prompt and willing           | 1, 134/20 |
| wit, mastering the outward fleshly      | <b>pain</b>    | with inward spiritual pleasure. And    | 1, 134/22 |
| quickness in his labour and             | <b>pain</b>    | taken in prayer, almsdeeds, pilgrimage | 1, 134/26 |
| a man feeleth in this                   | <b>pain</b>    | a pleasure he hath a                   | 1, 134/32 |
| taketh four times as much               | <b>pain</b>    | , since his bodily pain is             | 1, 135/4  |
| much pain, since his bodily             | <b>pain</b>    | is relieved with no spiritual          | 1, 135/5  |
| much less with much more                | <b>pain</b>    | . For certain it is that               | 1, 135/7  |
| God that in the bodily                  | <b>pain</b>    | of their penance took less             | 1, 135/10 |
| all tribulation and affliction, labour, | <b>pain</b>    | and travail, without spot of           | 1, 135/20 |
| thy life strings, with like             | <b>pain</b>    | and grief as though as                 | 1, 140/17 |
| flesh singed with fire, the             | <b>pain</b>    | of sundry sickness, many men           | 1, 140/21 |
| But what manner dolour and              | <b>pain</b>    | , what manner of grievous pangs        | 1, 140/23 |
| ever He cried for any                   | <b>pain</b>    | , neither for the whips and            | 1, 140/29 |
| have supped up all His                  | <b>pain</b>    | , but also have transformed His        | 1, 141/5  |
| to, when it was a                       | <b>pain</b>    | to speak? Think ye not                 | 1, 141/18 |
| dying, all our body in                  | <b>pain</b>    | , all our mind in trouble              | 1, 141/20 |
| had liefer double his own               | <b>pain</b>    | than suffer us to escape               | 1, 142/34 |
| suffer us to escape from                | <b>pain</b>    | , he, when we draw to                  | 1, 143/1  |
| though thou feltest yet little          | <b>pain</b>    | . For commonly when we be              | 1, 144/33 |
| we to know ourselves, then              | <b>pain</b>    | bringeth us home, then we              | 1, 144/35 |
| not able to abide the                   | <b>pain</b>    | , would ye reckon your belly           | 1, 146/2  |
| in reward of all their                  | <b>pain</b>    | taken in this world they               | 1, 155/27 |
| while they pass on with                 | <b>pain</b>    | always the time present, and           | 1, 166/32 |
| had liefer take sin with                | <b>pain</b>    | , than virtue with pleasure. For       | 1, 177/19 |
| and vice is not without                 | <b>pain</b>    | . And yet speak I not                  | 1, 177/21 |
| shall shortly finish both the           | <b>pain</b>    | of the one and the                     | 1, 177/23 |
| not rather take a short                 | <b>pain</b>    | for the winning of everlasting         | 1, 177/25 |
| for the winning of everlasting          | <b>pain</b>    | . But now, if it be                    | 1, 177/26 |
| more madness to take sinful             | <b>pain</b>    | in this world, that shall              | 1, 177/29 |
| that shall win us eternal               | <b>pain</b>    | in hell, rather than pleasant          | 1, 177/29 |

|                                    |                  |                                       |           |
|------------------------------------|------------------|---------------------------------------|-----------|
| pleasure and in sin is             | <b>pain</b>      | , I might prove it by                 | 1, 177/33 |
| hath with little pleasure much     | <b>pain</b>      | . For so might we call                | 1, 178/17 |
| win thereby, not a little          | <b>pain</b>      | , but an intolerable torment. Which   | 1, 178/23 |
| that is to say, with               | <b>pain</b>      | . For the very pleasure of            | 1, 178/30 |
| but the diminishing of his         | <b>pain</b>      | in hungering. Now all that            | 1, 178/31 |
| gluttony beginneth, is in effect   | <b>pain</b>      | altogether. And then the head         | 1, 178/32 |
| is, keep us in such                | <b>pain</b>      | and torment that the longer           | 1, 179/15 |
| medicine is very bitter and        | <b>painful</b>   | to receive. Surely there can          | 1, 129/18 |
| then, should his life be           | <b>painful</b>   | and grievous if, to the               | 1, 129/32 |
| it for a thing too                 | <b>painful</b>   | , busily to remember these four       | 1, 130/8  |
| is strait and aspre or             | <b>painful</b>   | . And therefore He saith that         | 1, 133/30 |
| affliction of the body is          | <b>painful</b>   | and sharp to the flesh                | 1, 133/33 |
| if that death was so               | <b>painful</b>   | and ragious to our Saviour            | 1, 141/2  |
| passage shall have yet so          | <b>painful</b>   | twitches of our own conscience        | 1, 141/9  |
| I wot not whether more             | <b>painful</b>   | or more perilous, — the               | 1, 142/5  |
| bounty of God and Christ's         | <b>painful</b>   | passion, restored to the possibility  | 1, 142/16 |
| rather foul and perilous than      | <b>painful</b>   | , or all an whole country             | 1, 147/27 |
| thought how soon in what           | <b>painful</b>   | plight they shall lie a               | 1, 173/20 |
| this point and remember the        | <b>painful</b>   | peril of death that we                | 1, 173/33 |
| present. If virtue were all        | <b>painful</b>   | , and vice all pleasant, yet          | 1, 177/22 |
| indeed, that our sin is            | <b>painful</b>   | and our virtue pleasant, how          | 1, 177/27 |
| not fail to perceive the           | <b>painful</b>   | bitterness of our wallow sweet        | 1, 178/15 |
| remember and think upon the        | <b>painful</b>   | time of death, in which               | 1, 181/10 |
| doom of God, and bitter            | <b>pains</b>     | of purgatory or hell, of              | 1, 130/1  |
| in manner overwhelmed the bodily   | <b>pains</b>     | of their torment, — yet               | 1, 132/16 |
| shalt feel so many such            | <b>pains</b>     | in every part of thy                  | 1, 140/16 |
| pass and exceed the deadly         | <b>pains</b>     | of our body. Other things             | 1, 141/12 |
| afore thy face the bodily          | <b>pains</b>     | of death, the troubles and            | 1, 153/3  |
| end is hell darkness and           | <b>pains</b>     | . " But to tell us                    | 1, 178/8  |
| the arms of his ancestors          | <b>painted</b>   | on a post in Newgate                  | 1, 158/4  |
| walk pit pat upon a                | <b>pair</b>      | of pattens with the staff             | 1, 172/32 |
| borne out of his princely          | <b>palace</b>    | , laid in the ground and              | 1, 156/10 |
| build in the prison a              | <b>palace</b>    | for your blood, is it                 | 1, 157/26 |
| building them bowers and making    | <b>palaces</b>   | in the prison, some weeping           | 1, 157/15 |
| leaving it all bony, lean,         | <b>pale</b>      | , and wan, that a person              | 1, 158/21 |
| the gout, the cramp, the           | <b>palsy</b>     | , the pox, the pestilence, and        | 1, 179/12 |
| than gorbellied gluttony, which so | <b>pampereth</b> | the body, that the soul               | 1, 175/30 |
| he the soul that so                | <b>pampereth</b> | his paunch that he is                 | 1, 175/34 |
| pain, what manner of grievous      | <b>pangs</b>     | , what intolerable torment, the silly | 1, 140/24 |
| the more part among the            | <b>pangs</b>     | of our passage shall have             | 1, 141/9  |
| thy veins beating, thine heart     | <b>panting</b>   | , thy throat rattling, thy flesh      | 1, 140/3  |
| the white neck and round           | <b>paps</b>      | , and so forth as far                 | 1, 175/10 |
| damnation, to deprive us of        | <b>paradise</b>  | and bereave us our immortality        | 1, 142/13 |
| of Adam and Eve in                 | <b>paradise</b>  | set in the way to                     | 1, 159/3  |
| upon our first parents in          | <b>paradise</b>  | , " and by pride supplanted           | 1, 159/6  |
| us not out of the                  | <b>paradise</b>  | of pleasure to make us                | 1, 167/24 |
| fell from the felicity of          | <b>paradise</b>  | and from their immortality into       | 1, 175/19 |

|                                      |                |                                     |           |
|--------------------------------------|----------------|-------------------------------------|-----------|
| after condemnation some hope of      | <b>pardon</b>  | . But we stand all in               | 1, 156/34 |
| death we get no manner               | <b>pardon</b>  | . For the King by Whose             | 1, 157/4  |
| would not of this death              | <b>pardon</b>  | His own Son. As for                 | 1, 157/5  |
| he set upon our first                | <b>parents</b> | in paradise, " and by               | 1, 159/6  |
| wilt say, peradventure, that some    | <b>part</b>    | of this medicine is very            | 1, 129/17 |
| one disease in some one              | <b>part</b>    | of thy body, as percase             | 1, 140/11 |
| many such pains in every             | <b>part</b>    | of thy body, breaking thy           | 1, 140/16 |
| wretches, of which the more          | <b>part</b>    | among the pangs of our              | 1, 141/8  |
| would put thee or some               | <b>part</b>    | of thee in peril? What              | 1, 147/8  |
| some proof of this one               | <b>part</b>    | of our medicine, how the            | 1, 153/10 |
| proper malice for his own            | <b>part</b>    | , not only in high mind             | 1, 153/23 |
| it happeth, for the more             | <b>part</b>    | , that as the fire of               | 1, 158/26 |
| forthwith he required, for his       | <b>part</b>    | , that he might have one            | 1, 160/2  |
| now somewhat see how this            | <b>part</b>    | of our medicine, that is            | 1, 161/25 |
| done us upon some one                | <b>part</b>    | of the body, if we                  | 1, 165/13 |
| another, and for the more            | <b>part</b>    | for as very trifles, as             | 1, 166/5  |
| now somewhat see what this           | <b>part</b>    | of this medicine may do             | 1, 166/13 |
| all. For they not only               | <b>part</b>    | nothing liberally with other folk   | 1, 171/23 |
| never the more haste to              | <b>part</b>    | with anything, nor to restore       | 1, 172/34 |
| we be for the most                   | <b>part</b>    | purbblind all the many: for         | 1, 173/4  |
| we to consider how this              | <b>part</b>    | of our medicine, that is            | 1, 174/26 |
| thing that appertaineth unto his     | <b>part</b>    | , but is, as it were                | 1, 176/8  |
| none get of the one                  | <b>part</b>    | , that is to wit, the               | 1, 178/11 |
| is in virtue. The other              | <b>part</b>    | we cannot perceive for bitter       | 1, 178/12 |
| feet tottering, and finally no       | <b>part</b>    | left in right course and            | 1, 179/9  |
| work upon ( of which every           | <b>part</b>    | laboureth to conserve and keep      | 1, 179/26 |
| heaven, but also abusing the         | <b>part</b>    | and office of a natural             | 1, 181/2  |
| Now whereas in the first             | <b>part</b>    | there are all the other             | 1, 182/15 |
| covetousness, and lechery, the other | <b>part</b>    | , that is, the one half             | 1, 182/17 |
| worship and reputation between the   | <b>parties</b> | . And this is the provision         | 1, 163/1  |
| children and cry for their           | <b>parts</b>   | ; then shall come thy sweet         | 1, 141/29 |
| to send it into all                  | <b>parts</b>   | of the body and there               | 1, 179/23 |
| some chargeable business of the      | <b>party</b>   | , but surely it is never            | 1, 137/20 |
| it be such as the                    | <b>party</b>   | grieved is like to be               | 1, 162/33 |
| soul ( though we should let          | <b>pass</b>    | so many short and weighty           | 1, 128/4  |
| sweetness of spiritual pleasure far  | <b>pass</b>    | and excel the gross and             | 1, 130/23 |
| to let one wanton word               | <b>pass</b>    | uncontrolled, than give occasion of | 1, 137/8  |
| a word and let it                    | <b>pass</b>    | by his ear, without any             | 1, 139/17 |
| sight of our sins, shall             | <b>pass</b>    | and exceed the deadly pains         | 1, 141/11 |
| appointed what we may not            | <b>pass</b>    | , but not how soon we               | 1, 150/32 |
| these covetous niggards, while they  | <b>pass</b>    | on with pain always the             | 1, 166/32 |
| wonder at all. I let                 | <b>pass</b>    | old priests that sue for            | 1, 172/25 |
| younger priests' benefices. I let    | <b>pass</b>    | old men that hove and               | 1, 172/26 |
| among the pangs of our               | <b>passage</b> | shall have yet so painful           | 1, 141/9  |
| any other thing than the             | <b>passage</b> | and going out of this               | 1, 148/31 |
| of them that were scourged           | <b>passed</b>  | and overcame the nature of          | 1, 134/21 |
| hell, of which every one             | <b>passeth</b> | and exceedeth many deaths. These    | 1, 130/2  |

|                                      |                     |  |           |
|--------------------------------------|---------------------|--|-----------|
| of our age, as it                    | <b>passeth</b>      | by, cutteth his own length               | 1, 149/25 |
| we have of the bitter                | <b>passion</b>      | and piteous departing of our             | 1, 140/28 |
| of God and Christ's painful          | <b>passion</b>      | , restored to the possibility of         | 1, 142/16 |
| but we name sickness a               | <b>passion</b>      | that cometh seldomer and, as             | 1, 147/17 |
| till all their time be               | <b>past</b>         | and none to come. And                    | 1, 167/1  |
| lecherous, after his foul pleasure   | <b>past</b>         | , may suffer to hear of                  | 1, 172/11 |
| his body crooked, walk pit           | <b>pat</b>          | upon a pair of pattens                   | 1, 172/31 |
| the one hand and the                 | <b>pater</b>        | noster in the other hand                 | 1, 172/33 |
| full of pleasure, and her            | <b>paths</b>        | are peaceable. " And further             | 1, 178/2  |
| pat upon a pair of                   | <b>pattens</b>      | with the staff in the                    | 1, 172/32 |
| own faults. For, as Saint            | <b>Paul</b>         | saith, the fleshly sins be               | 1, 154/24 |
| to consider that, as Saint           | <b>Paul</b>         | saith, " the meat for                    | 1, 181/7  |
| Dance of Death pictured in           | <b>Paul's</b>       | , as we shall feel ourselves             | 1, 139/22 |
| soul that so pampereth his           | <b>paunch</b>       | that he is scant able                    | 1, 175/34 |
| by the stuffing of his               | <b>paunch</b>       | so full, it bringeth in                  | 1, 179/11 |
| variance for kissing of the          | <b>pax</b>          | , or going before in procession          | 1, 165/28 |
| feigneth that one of the             | <b>paynim</b>       | gods came down into earth                | 1, 159/24 |
| best sort among gentiles and         | <b>paynims</b>      | . For some of the old                    | 1, 139/5  |
| pleasure, and her paths are          | <b>peaceable</b>    | . " And further he saith                 | 1, 178/2  |
| novissima, & in aeternum non         | <b>peccabis</b>     | , " Remember the last things             | 1, 127/5  |
| sins and affliction of their         | <b>penance</b>      | than wretches feel in the                | 1, 132/12 |
| the ensuing of labour, travail,      | <b>penance</b>      | and bodily pain, shall bring             | 1, 133/13 |
| great grace and that his             | <b>penance</b>      | is pleasant to God, for                  | 1, 134/33 |
| the bodily pain of their             | <b>penance</b>      | took less spiritual pleasure, it         | 1, 135/10 |
| very certain token that a            | <b>penitent</b>     | beginneth to profit and grow             | 1, 134/24 |
| holy doctor, Saint Austin, exhorting | <b>penitents</b>    | and repentant sinners to sorrow          | 1, 133/19 |
| say to them : ' A                    | <b>penny</b>        | for your thoughts . ' Which              | 1, 137/18 |
| sore, cannot get thee a              | <b>penny</b>        | the more ) conform thyself to            | 1, 169/20 |
| holy prophet saith ) find one        | <b>penny</b>        | left in our hands. Which                 | 1, 174/7  |
| that sweet feeling that virtuous     | <b>people</b>       | have of the good hope                    | 1, 131/2  |
| than marmalade, and some whole       | <b>people</b>       | love tallow better than butter           | 1, 132/19 |
| barrelled, so we gross carnal        | <b>people</b>       | , having our taste infected by           | 1, 132/21 |
| only marked of the chosen            | <b>people</b>       | of God, but also of                      | 1, 139/4  |
| the vain praise of the               | <b>people</b>       | , a blast of wind of                     | 1, 155/28 |
| dieth in good years great            | <b>people</b>       | of gluttony, thereof we take             | 1, 180/16 |
| treacle before. Thou wilt say,       | <b>peradventure</b> | , that some part of this                 | 1, 129/17 |
| pleasure therein. But ye think       | <b>peradventure</b> | this example as mad as                   | 1, 131/15 |
| sage in keeping silence, secretly    | <b>peradventure</b> | the meanwhile to fantasy with            | 1, 136/11 |
| to command silence, it were          | <b>peradventure</b> | good, rather to keep a                   | 1, 137/3  |
| to heaven. Yet will ye               | <b>peradventure</b> | say that ye know these                   | 1, 137/28 |
| very thoroughly as we might,         | <b>peradventure</b> | , and hereafter undoubtedly shall. Which | 1, 138/2  |
| things are there which will          | <b>peradventure</b> | seem no great matter to                  | 1, 141/13 |
| him again. Well he may,              | <b>peradventure</b> | , have him as his gaoler                 | 1, 142/24 |
| hast? It would be hard,              | <b>peradventure</b> | , to make thee believe thyself           | 1, 145/19 |
| of death. Now thou wilt              | <b>peradventure</b> | say that this is but                     | 1, 146/30 |
| should never die. Ye will            | <b>peradventure</b> | marvel of this, but it                   | 1, 148/20 |
| for the next, yea and                | <b>peradventure</b> | for many years, yearly coming            | 1, 170/1  |

|                                     |                     |                                      |           |
|-------------------------------------|---------------------|--------------------------------------|-----------|
| it still, yet he would              | <b>peradventure</b> | not have occupied it: for            | 1, 170/18 |
| wandering mind in company may       | <b>percase</b>      | be the more excusable sometimes      | 1, 137/19 |
| feelingly perceived as we might,    | <b>percase</b>      | , and namely as we surely            | 1, 138/4  |
| part of thy body, as                | <b>percase</b>      | the stone or the strangury           | 1, 140/11 |
| of their mouths, which yet,         | <b>percase</b>      | , praise them not but call           | 1, 155/29 |
| word, as ‘ knave,’                  | <b>percase</b>      | , or ‘ beggar ’ ( in                 | 1, 162/18 |
| and virtuous folk feel and          | <b>perceive</b>     | in spiritual pleasure. And the       | 1, 132/25 |
| is why? Because we cannot           | <b>perceive</b>     | the one, but if we                   | 1, 132/26 |
| it not that I well                  | <b>perceive</b>     | the world so set upon                | 1, 133/8  |
| the intent that ye may              | <b>perceive</b>     | that it is not a                     | 1, 133/10 |
| deep imagination thereof, we shall  | <b>perceive</b>     | thereby that we were never           | 1, 139/20 |
| much nearer hand, and better        | <b>perceive</b>     | him in his own likeness              | 1, 144/28 |
| a good while ere he                 | <b>perceive</b>     | it, and the body sore                | 1, 145/22 |
| bearing implacable anger where they | <b>perceive</b>     | themselves not accepted and set      | 1, 153/31 |
| fleshly sins be easy to             | <b>perceive</b>     | , and so should they have            | 1, 154/24 |
| worldly worship? If thou shouldst   | <b>perceive</b>     | that one were earnestly proud        | 1, 156/15 |
| world, which they may well          | <b>perceive</b>     | to be indeed no better               | 1, 158/9  |
| themselves? Wilt thou also well     | <b>perceive</b>     | that the setting by ourselves        | 1, 162/13 |
| cause is, for that we               | <b>perceive</b>     | not of what root the                 | 1, 163/32 |
| of the soul: if we                  | <b>perceive</b>     | once the root and dig                | 1, 164/23 |
| heart that uneath we can            | <b>perceive</b>     | it ourselves, let us pull            | 1, 164/30 |
| acquainted with them shall well     | <b>perceive</b>     | it how heartily they rejoice         | 1, 166/22 |
| The other part we cannot            | <b>perceive</b>     | for bitter, for the corruption       | 1, 178/12 |
| we should not fail to               | <b>perceive</b>     | the painful bitterness of our        | 1, 178/15 |
| were, the more pleasure they        | <b>perceived</b>    | in their fleshly afflictions, either | 1, 135/15 |
| once thoroughly, and so feelingly   | <b>perceived</b>    | as we might, percase, and            | 1, 138/4  |
| a mischievous custom of sin         | <b>perceiveth</b>   | no fault in his evil                 | 1, 132/1  |
| at the time that he                 | <b>perceiveth</b>   | us about to depart hence             | 1, 142/20 |
| hath remorse thereof; the glutton   | <b>perceiveth</b>   | his own fault, and sometimes         | 1, 154/2  |
| marks on their body, never          | <b>perceiving</b>   | themselves to be sick, but           | 1, 145/25 |
| a man proceeded in the              | <b>perfection</b>   | of spiritual exercise, in the        | 1, 135/12 |
| some part of thee in                | <b>peril</b>        | ? What can be, then, more            | 1, 147/8  |
| by which is resisted the            | <b>peril</b>        | and undoubted death that else        | 1, 147/10 |
| he considered in how much           | <b>peril</b>        | and jeopardy of himself his          | 1, 165/23 |
| point and remember the painful      | <b>peril</b>        | of death that we shall               | 1, 173/33 |
| with much travail and great         | <b>peril</b>        | to draw it dry, than                 | 1, 180/7  |
| whether more painful or more        | <b>perilous</b>     | , — the marvellous intent business   | 1, 142/5  |
| sick, and specially of any          | <b>perilous</b>     | sickness that would make an          | 1, 144/32 |
| and ever sick of a                  | <b>perilous</b>     | sickness, wouldst thou not, if       | 1, 145/16 |
| a sickness rather foul and          | <b>perilous</b>     | than painful, or all an              | 1, 147/27 |
| that they lack : and the            | <b>perilous</b>     | pride of them that for               | 1, 153/26 |
| this                                | <b>perilous</b>     | point and fearful jeopardy likely    | 1, 155/11 |
| lechery, but oftentimes lewd and    | <b>perilous</b>     | variance                             | 1, 176/30 |
| we set thereby, the more            | <b>perilous</b>     | it is:for the less                   | 1, 182/8  |
| those we imagine many, and          | <b>perilously</b>   | and foolishly beguile ourselves. For | 1, 144/17 |
| not say that he were                | <b>perilously</b>   | sick and had good cause              | 1, 146/7  |
| be defamed, for the world           | <b>perils</b>       | that do depend thereupon, --         | 1, 182/4  |



|                                  |                     |                                   |           |
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| to the soul not so               | <b>pernicious</b>   | and pestilent for the hurt        | 1, 176/11 |
| would have him for his           | <b>perpetual</b>    | slave, shall he never have        | 1, 142/26 |
| also couldst thou envy a         | <b>perpetual</b>    | sick " man, a man                 | 1, 160/22 |
| our blind custom that we         | <b>persevere</b>    | therein without care or cure      | 1, 131/9  |
| pale, and wan, that a            | <b>person</b>       | well set awork with envy          | 1, 158/21 |
| itself, so doth the envious      | <b>person</b>       | fret, fume, and burn in           | 1, 158/27 |
| he knew for an envious           | <b>person</b>       | , " Surely, " quoth he            | 1, 159/14 |
| us, as harm to our               | <b>person</b>       | , or loss in our goods            | 1, 161/29 |
| the palsy, the pox, the          | <b>pestilence</b>   | , and the apoplexy, diseases and  | 1, 179/13 |
| For since that of his            | <b>pestilent</b>    | envy conceived from the beginning | 1, 142/8  |
| is so much the more              | <b>pestilent</b>    | in that it carrieth with          | 1, 153/34 |
| shall be medicinable against the | <b>pestilent</b>    | swelling sore of pride, the       | 1, 160/10 |
| whether this vice be more        | <b>pestilent</b>    | to the body or to                 | 1, 175/26 |
| to the soul: surely very         | <b>pestilent</b>    | to both. And as to                | 1, 175/27 |
| soul not so pernicious and       | <b>pestilent</b>    | for the hurt it doth              | 1, 176/12 |
| flee such outrageous riot and    | <b>pestilent</b>    | excess. Of Sloth. Of the          | 1, 181/29 |
| he was rich: whereas Saint       | <b>Peter</b>        | and other holy apostles at        | 1, 172/1  |
| of the doubling of his           | <b>petition</b>     | . And forthwith he required, for  | 1, 160/1  |
| or setting of their wives'       | <b>pews</b>         | in the church. Doubt ye           | 1, 165/29 |
| of philosophy, as the best       | <b>philosopher</b>  | said that it is, then             | 1, 139/12 |
| fare ( as the great moral        | <b>philosopher</b>  | Plutarch saith ) like a lewd      | 1, 180/3  |
| of the best of old               | <b>philosophers</b> | or any other that ever            | 1, 128/11 |
| some of the old famous           | <b>philosophers</b> | , when they were demanded what    | 1, 139/5  |
| and precepts that all the        | <b>philosophers</b> | and wise men in this              | 1, 145/11 |
| they were demanded what faculty  | <b>philosophy</b>   | was, answered that it was         | 1, 139/6  |
| they ) doth the study of         | <b>philosophy</b>   | labour to sever the soul          | 1, 139/10 |
| whole study and labour of        | <b>philosophy</b>   | , as the best philosopher said    | 1, 139/12 |
| time be well learned in          | <b>philosophy</b>   | . For nothing is there that       | 1, 139/14 |
| like as it is in                 | <b>physic</b>       | a special thing necessary to      | 1, 164/15 |
| and botch us up with             | <b>physic</b>       | , where we might with sober       | 1, 180/10 |
| life of everlasting pain. The    | <b>physician</b>    | sendeth his bill to the           | 1, 128/28 |
| to be got. But this              | <b>physician</b>    | sendeth his bill to thyself       | 1, 128/31 |
| our life from sin. The           | <b>physician</b>    | cannot give no one medicine       | 1, 129/7  |
| medicine serveth every man. The  | <b>physician</b>    | doth but guess and conjecture     | 1, 129/10 |
| of the Dance of Death            | <b>pictured</b>     | in Paul's, as we shall            | 1, 139/22 |
| And no marvel. For those         | <b>pictures</b>     | express only the loathly figure   | 1, 139/24 |
| or the great, long nails         | <b>piercing</b>     | His precious hands and feet       | 1, 140/32 |
| pain taken in prayer, almsdeeds, | <b>pilgrimage</b>   | and                               | 1, 134/26 |
| showeth the mind walking a       | <b>pilgrimage</b>   | , in such wise that, not          | 1, 137/16 |
| we be but going in               | <b>pilgrimage</b>   | and have here no dwelling         | 1, 165/33 |
| much recourse to medicines, to   | <b>pills</b>        | suppositaries                     | 1, 179/29 |
| and his body crooked, walk       | <b>pit</b>          | pat upon a pair of                | 1, 172/31 |
| tar than treacle and rather      | <b>pitch</b>        | than marmalade, and some whole    | 1, 132/19 |
| of the bitter passion and        | <b>piteous</b>      | departing of our Saviour Jesu     | 1, 140/28 |
| thou not suddenly change into    | <b>pity</b>         | ? Surely so is it that            | 1, 161/13 |
| any man, but rather to           | <b>pity</b>         | every man, and those most         | 1, 161/19 |
| can our soul have no             | <b>place</b>        | for the good corn of              | 1, 132/29 |

|                                      |                   |  |           |
|--------------------------------------|-------------------|--|-----------|
| which once excluded there is         | <b>place</b>      | made and clean purged to               | 1, 135/27 |
| a knife into the same                | <b>place</b>      | , and wouldst, as thee then            | 1, 140/14 |
| to go out, in what                   | <b>place</b>      | of the house soever ye                 | 1, 149/1  |
| one were sure that the               | <b>place</b>      | of his execution were within           | 1, 150/6  |
| ye were sure that the                | <b>place</b>      | of your execution stood so             | 1, 150/20 |
| if there were to the                 | <b>place</b>      | of your execution two ways             | 1, 150/22 |
| till ye come to the                  | <b>place</b>      | : I trow ye could not                  | 1, 150/28 |
| is so present in every               | <b>place</b>      | that we can creep into                 | 1, 157/8  |
| took the matter aright, the          | <b>place</b>      | a prison, yourself a prisoner          | 1, 157/34 |
| and finding together in a            | <b>place</b>      | two men, the one envious               | 1, 159/25 |
| know where and in what               | <b>place</b>      | of the body lieth the                  | 1, 164/16 |
| is always ministered unto the        | <b>place</b>      | where it appeareth ( for the           | 1, 164/18 |
| from the fountain to the             | <b>place</b>      | , men may well daily purge             | 1, 164/21 |
| and have here no dwelling            | <b>place</b>      | , then, to chide and fight             | 1, 165/33 |
| it were taken from that              | <b>place</b>      | and laid upon his back                 | 1, 176/2  |
| fail to plant in their               | <b>places</b>     | , not only wholesome virtues, but      | 1, 133/1  |
| were it to rehearse the              | <b>places</b>     | that prove this point among            | 1, 133/26 |
| " saith he, " another                | <b>plague</b>     | under the sun, and it                  | 1, 167/8  |
| there seest thou, not one            | <b>plain</b>      | grievous sight of the bare             | 1, 139/30 |
| might prove it by many               | <b>plain</b>      | texts of holy Scripture, as            | 1, 177/33 |
| more fools than they that            | <b>plainly</b>    | follow the ways of the                 | 1, 155/23 |
| eighth Psalm, the prophet expresseth | <b>plainly</b>    | the folly of such fools                | 1, 167/15 |
| come, it appeareth, I say,           | <b>plainly</b>    | , that speak we never so               | 1, 167/30 |
| shall they not fail to               | <b>plant</b>      | in their places, not only              | 1, 133/1  |
| a day to swaddle and                 | <b>plaster</b>    | his leg and else he                    | 1, 145/33 |
| canker, with continual swaddling and | <b>plastering</b> | botched up to live as                  | 1, 148/5  |
| to medicines, to pills, potions,     | <b>plasters</b>   | , glisters, and suppositaries: and yet | 1, 179/30 |
| the lord in a stage                  | <b>play</b>       | , wouldst thou not laugh at            | 1, 156/17 |
| very sure that when the              | <b>play</b>       | is done he shall go                    | 1, 156/18 |
| and forgettest that when thy         | <b>play</b>       | is done, thou shalt go                 | 1, 156/20 |
| then rose they up and                | <b>played</b>     | the idolators whereof by the           | 1, 177/1  |
| the example of plays and             | <b>players</b>    | , which be too merry for               | 1, 156/23 |
| thou art proud in thy                | <b>player's</b>   | garment, and forgettest that when      | 1, 156/20 |
| golden gown, while the lorel         | <b>playeth</b>    | the lord in a stage                    | 1, 156/16 |
| some laughing, some labouring, some  | <b>playing</b>    | , some singing, some chiding, some     | 1, 157/16 |
| envy a poor soul for                 | <b>playing</b>    | the lord one night in                  | 1, 160/21 |
| shall leave the example of           | <b>plays</b>      | and players, which be too              | 1, 156/23 |
| Think not that everything is         | <b>pleasant</b>   | that men for madness laugh             | 1, 131/12 |
| pleasure is of truth not             | <b>pleasant</b>   | but bitter, and the spiritual          | 1, 132/8  |
| sweet, and the very pain             | <b>pleasant</b>   | ? Will ye see the example              | 1, 134/5  |
| the affliction, yet is it            | <b>pleasant</b>   | by the alacrity and quick              | 1, 134/17 |
| and that his penance is              | <b>pleasant</b>   | to God, for, as the                    | 1, 135/1  |
| with some good grace and             | <b>pleasant</b>   | fashion to break into some             | 1, 136/31 |
| was about to say, a                  | <b>pleasant</b>   | thing to see before thine              | 1, 141/24 |
| an homely example, not very          | <b>pleasant</b>   | , but none the less very               | 1, 150/3  |
| all painful, and vice all            | <b>pleasant</b>   | , yet since death shall shortly        | 1, 177/23 |
| is painful and our virtue            | <b>pleasant</b>   | , how much is it then                  | 1, 177/28 |

|  |                   |                                    |           |
|--|-------------------|------------------------------------|-----------|
| pain in hell, rather than              | <b>pleasant</b>   | virtue in this world, that         | 1, 177/30 |
| will reckon that thing for             | <b>pleasant</b>   | that hath with little pleasure     | 1, 178/17 |
| wouldst not call thy clawing           | <b>pleasant</b>   | , though it liked thee a           | 1, 178/20 |
| pleasure, which is never so            | <b>pleasantly</b> | spiced with delight and liking     | 1, 131/5  |
| And therefore if they most             | <b>pleased</b>    | God that in the bodily             | 1, 135/10 |
| a man of all the                       | <b>pleasure</b>   | of his life. How much              | 1, 129/31 |
| should find therein, not the           | <b>pleasure</b>   | of their life lost, but            | 1, 130/16 |
| lost, but so great a                   | <b>pleasure</b>   | grow thereby that they never       | 1, 130/16 |
| doth the sweetness of spiritual        | <b>pleasure</b>   | far pass and excel the             | 1, 130/23 |
| excel the gross and filthy             | <b>pleasure</b>   | of all fleshly delight, which      | 1, 130/24 |
| of truth no very true                  | <b>pleasure</b>   | , but a false counterfeit image    | 1, 130/25 |
| a false counterfeit image of           | <b>pleasure</b>   | . And the cause why men            | 1, 130/25 |
| in the taste of spiritual              | <b>pleasure</b>   | and of that sweet feeling          | 1, 131/1  |
| riseth of sensual and fleshly          | <b>pleasure</b>   | , which is never so pleasantly     | 1, 131/5  |
| and yet there is little                | <b>pleasure</b>   | therein. But ye think peradventure | 1, 131/14 |
| that the fleshly and worldly           | <b>pleasure</b>   | is of truth not pleasant           | 1, 132/7  |
| but bitter, and the spiritual          | <b>pleasure</b>   | is of truth so sweet               | 1, 132/8  |
| good virtuous folk feel more           | <b>pleasure</b>   | in the sorrow of their             | 1, 132/11 |
| it that the inward spiritual           | <b>pleasure</b>   | and comfort which many of          | 1, 132/14 |
| feel and perceive in spiritual         | <b>pleasure</b>   | . And the cause is why             | 1, 132/25 |
| the good corn of spiritual             | <b>pleasure</b>   | as long as it is                   | 1, 132/30 |
| virtues, but also marvellous ghostly   | <b>pleasure</b>   | and spiritual gladness, which in   | 1, 133/2  |
| so many words of the                   | <b>pleasure</b>   | that men may find by               | 1, 133/7  |
| set upon the seeking of                | <b>pleasure</b>   | , that they set by pleasure        | 1, 133/9  |
| pleasure, that they set by             | <b>pleasure</b>   | much more than by profit           | 1, 133/9  |
| abandoning and refusing of carnal      | <b>pleasure</b>   | and the ensuing of labour          | 1, 133/12 |
| present life, very sweetness, comfort, | <b>pleasure</b>   | , and gladness, I shall prove      | 1, 133/16 |
| their flesh, what joy and              | <b>pleasure</b>   | they conceived in their soul       | 1, 134/10 |
| fleshly pain with inward spiritual     | <b>pleasure</b>   | . And surely this is so            | 1, 134/23 |
| God when he feeleth a                  | <b>pleasure</b>   | and quickness in his labour        | 1, 134/25 |
| feeleth in this pain a                 | <b>pleasure</b>   | he hath a token of                 | 1, 134/33 |
| their penance took less spiritual      | <b>pleasure</b>   | , it should thereof follow that    | 1, 135/11 |
| that they were, the more               | <b>pleasure</b>   | they perceived in their fleshly    | 1, 135/15 |
| to conceive a delight and              | <b>pleasure</b>   | in such spiritual exercise, and    | 1, 135/21 |
| the very sweet and pure                | <b>pleasure</b>   | of the spirit , — there            | 1, 135/28 |
| should never have delight or           | <b>pleasure</b>   | in any sinful thing. For           | 1, 138/27 |
| it will be a gentle                    | <b>pleasure</b>   | , when we lie dying, all           | 1, 141/19 |
| that thy hunger doth thee              | <b>pleasure</b>   | when it is fed, so                 | 1, 147/35 |
| would not take much more               | <b>pleasure</b>   | than his fellow in the             | 1, 150/9  |
| ways of the world and                  | <b>pleasure</b>   | of their body. For they            | 1, 155/23 |
| of which she taketh no                 | <b>pleasure</b>   | if other folk fare well            | 1, 159/11 |
| the leastwise some time of             | <b>pleasure</b>   | with their own, though they        | 1, 166/30 |
| out of the paradise of                 | <b>pleasure</b>   | to make us look and                | 1, 167/25 |
| a crow ), or else His                  | <b>pleasure</b>   | is that thou and thine             | 1, 169/16 |
| twain can do him no                    | <b>pleasure</b>   | . Whereof riseth this high folly   | 1, 170/15 |
| the lecherous, after his foul          | <b>pleasure</b>   | past, may suffer to hear           | 1, 172/11 |
| desire of the foul beastly             | <b>pleasure</b>   | beneath the belly. For when        | 1, 175/7  |

|                                    |                  |                                     |           |
|------------------------------------|------------------|-------------------------------------|-----------|
| ease all night at his              | <b>pleasure</b>  | in the king's highway, that         | 1, 177/16 |
| with pain, than virtue with        | <b>pleasure</b>  | . For, as I said in                 | 1, 177/19 |
| I say, virtue bringeth his         | <b>pleasure</b>  | , and vice is not without           | 1, 177/20 |
| of the one and the                 | <b>pleasure</b>  | of the other, great madness         | 1, 177/24 |
| for the winning of everlasting     | <b>pleasure</b>  | , than a short pleasure for         | 1, 177/25 |
| everlasting pleasure, than a short | <b>pleasure</b>  | for the winning of everlasting      | 1, 177/26 |
| that shall win us eternal          | <b>pleasure</b>  | in heaven? If thou ween             | 1, 177/31 |
| say that in virtue is              | <b>pleasure</b>  | and in sin is pain                  | 1, 177/33 |
| I have had as great                | <b>pleasure</b>  | in the way of Thy                   | 1, 177/35 |
| ways are all full of               | <b>pleasure</b>  | , and her paths are peaceable       | 1, 178/2  |
| that is to wit, the                | <b>pleasure</b>  | that is in virtue. The              | 1, 178/11 |
| pleasant that hath with little     | <b>pleasure</b>  | much pain. For so might             | 1, 178/17 |
| that for the little itching        | <b>pleasure</b>  | of sin, we claw ourselves           | 1, 178/22 |
| we have in hand. The               | <b>pleasure</b>  | that the glutton bath in            | 1, 178/28 |
| be no longer any very              | <b>pleasure</b>  | than while it is joined             | 1, 178/29 |
| with pain. For the very            | <b>pleasure</b>  | of eating is but the                | 1, 178/30 |
| so glutted in the beastly          | <b>pleasure</b>  | of their taste that they            | 1, 181/4  |
| receive two diverse and unlike     | <b>pleasures</b> | , the one carnal and fleshly        | 1, 130/21 |
| putting away of the malicious      | <b>pleasures</b> | of the devil, the filthy            | 1, 135/25 |
| of the devil, the filthy           | <b>pleasures</b> | of the flesh, and the               | 1, 135/25 |
| the flesh, and the vain            | <b>pleasures</b> | of the world, which once            | 1, 135/26 |
| take occasion to flee vain         | <b>pleasures</b> | of the flesh that keep              | 1, 151/6  |
| that keep out the very             | <b>pleasures</b> | of the soul. % Of                   | 1, 151/7  |
| to procession, we pray for         | <b>plenty</b>    | , and reckon the world at           | 1, 180/14 |
| we stand all in other              | <b>plight</b>    | : we be very sure that              | 1, 156/34 |
| how soon in what painful           | <b>plight</b>    | they shall lie a dying              | 1, 173/20 |
| epistle that the well-learned man, | <b>Plinius</b>   | Secundus, after his sickness wrote  | 1, 145/7  |
| as the great moral philosopher     | <b>Plutarch</b>  | saith ) like a lewd master          | 1, 180/4  |
| Thus fare we, " saith              | <b>Plutarch</b>  | , " that through intemperate living | 1, 180/9  |
| so long tarry in this              | <b>point</b>     | nor make so many words              | 1, 133/6  |
| the places that prove this         | <b>point</b>     | among the holy doctors of           | 1, 133/26 |
| conjecture and token of this       | <b>point</b>     | we have of the bitter               | 1, 140/27 |
| and feet. But when the             | <b>point</b>     | approached in which His sacred      | 1, 140/32 |
| His blessed body, at that          | <b>point</b>     | He cried loud once or               | 1, 140/34 |
| merciful hands, at the extreme     | <b>point</b>     | , with a great loud cry             | 1, 141/1  |
| and consideration of this perilous | <b>point</b>     | and fearful jeopardy likely to      | 1, 155/12 |
| his better. We see this            | <b>point</b>     | confirmed by all the laws           | 1, 162/23 |
| by their laws, that the            | <b>point</b>     | and readiness that men have         | 1, 163/18 |
| well advise us upon this           | <b>point</b>     | and remember the painful peril      | 1, 173/32 |
| us forth headlong upon sword       | <b>points</b>    | , that maketh us blindly run        | 1, 164/11 |
| are, ye wot well, two              | <b>points</b>    | requisite unto salvation, that is   | 1, 182/13 |
| forth her cobweb, when this        | <b>poisoned</b>  | daughter of his had helped          | 1, 159/2  |
| well handled, never so craftily    | <b>polished</b>  | . And trust it well that            | 1, 130/34 |
| which thing, well advised and      | <b>pondered</b>  | , shall well declare that of        | 1, 128/15 |
| should if it were well             | <b>pondered</b>  | , make us little regard the         | 1, 165/17 |
| the laws, I say, considereth,      | <b>pondereth</b> | , and punisheth the trespasses done | 1, 162/30 |
| thou shalt go forth as             | <b>poor</b>      | as he. Nor thou remembrest          | 1, 156/21 |

|                                   |                    |  |           |
|-----------------------------------|--------------------|--|-----------|
| man and woman, rich and           | <b>poor</b>        | , prince and page, all the                   | 1, 156/27 |
| less looking for, young, old,     | <b>poor</b>        | and rich, merry and sad                      | 1, 157/18 |
| sad, prince, page, pope and       | <b>poor</b>        | soul priest, now one, now                    | 1, 157/19 |
| so mad to envy a                  | <b>poor</b>        | soul for playing the lord                    | 1, 160/20 |
| be as he is, a                    | <b>poor</b>        | prisoner damned to death; or                 | 1, 165/11 |
| both the rich and the             | <b>poor</b>        | shall die, and leave their                   | 1, 167/16 |
| Saviour Christ. Now if the        | <b>poor</b>        | man, that naught hath, show                  | 1, 169/31 |
| had and give it to                | <b>poor</b>        | folk, and come and follow                    | 1, 171/34 |
| lose, and would put into          | <b>poor</b>        | men's purses our money to                    | 1, 174/22 |
| merry and sad, prince, page,      | <b>pope</b>        | and poor soul priest, now                    | 1, 157/19 |
| so, great estate and princely     | <b>port</b>        | in his house that thou                       | 1, 160/34 |
| As for pride of the               | <b>possession</b>  | of their goods, whoso be                     | 1, 166/21 |
| painful passion, restored to the  | <b>possibility</b> | of everlasting life, he never                | 1, 142/16 |
| his own head against a            | <b>post</b>        | , and yet there is little                    | 1, 131/14 |
| of his head to the                | <b>post</b>        | . This other sage fool laugheth              | 1, 131/23 |
| awhile, some bound to a           | <b>post</b>        | , some wandering abroad, some in             | 1, 157/13 |
| his ancestors painted on a        | <b>post</b>        | in Newgate. Surely, I suppose                | 1, 158/4  |
| unto this day all their           | <b>posterity</b>   | go crooked thereof. And therefore            | 1, 159/8  |
| recourse to medicines, to pills,  | <b>potions</b>     | , plasters, glisters, and suppositaries: and | 1, 179/29 |
| to pour in by the                 | <b>pottle</b>      | and cram in the flesh                        | 1, 181/12 |
| if he had ten thousand            | <b>pounds</b>      | , and thereof had eight thousand             | 1, 170/11 |
| mouth that was wont to            | <b>pour</b>        | in by the pottle and                         | 1, 181/12 |
| own heart, without ability or     | <b>power</b>       | to do the other hurt                         | 1, 158/28 |
| thou shalt labour to thy          | <b>power</b>       | by just and true business                    | 1, 169/6  |
| the cramp, the palsy, the         | <b>pox</b>         | , the pestilence, and the apoplexy           | 1, 179/13 |
| of pride or ascribing any         | <b>praise</b>      | to himself, to conceive a                    | 1, 135/20 |
| men's virtue, envying other men's | <b>praise</b>      | , bearing implacable anger where they        | 1, 153/30 |
| content to take the vain          | <b>praise</b>      | of the people, a blast                       | 1, 155/28 |
| their mouths, which yet, percase, | <b>praise</b>      | them not but call them                       | 1, 155/29 |
| cover all the mouths that         | <b>praise</b>      | them. Which, if they well                    | 1, 155/32 |
| commendation of God only, Whose   | <b>praise</b>      | can never die. Now the                       | 1, 155/35 |
| dead already? Now then I          | <b>pray</b>        | thee consider me that all                    | 1, 146/10 |
| heart and knocketh, Whom I        | <b>pray</b>        | God we may give ear                          | 1, 154/29 |
| we fall to procession, we         | <b>pray</b>        | for plenty, and reckon the                   | 1, 180/14 |
| labour and pain taken in          | <b>prayer</b>      | discipline, tribulation                      | 1, 134/26 |
| his mind and help of              | <b>prayer</b>      | , enforce himself in all tribulation         | 1, 135/19 |
| their feasts, he fell to          | <b>prayer</b>      | and sacrifice, that God might                | 1, 177/6  |
| that God might at his             | <b>prayer</b>      | send them grace so to                        | 1, 177/6  |
| thing it were to be               | <b>praying</b>     | in health, which we cannot                   | 1, 145/1  |
| hear of temperance, yea and       | <b>preach</b>      | also of fasting himself, when                | 1, 172/9  |
| to be liberal seemeth to          | <b>preach</b>      | to a glutton for fasting                     | 1, 172/15 |
| all the good counsel and          | <b>precepts</b>    | that all the philosophers and                | 1, 145/10 |
| those that lack insight of        | <b>precious</b>    | stones hold themselves as well               | 1, 130/28 |
| great, long nails piercing His    | <b>precious</b>    | hands and feet. But when                     | 1, 140/32 |
| of us worldly folk, how           | <b>precisely</b>   | we presume to shoot our                      | 1, 130/4  |
| the name of Christian men,        | <b>preferring</b>  | their belly joy before all                   | 1, 181/1  |
| shall it appear to the            | <b>presence</b>    | , that your mind was well                    | 1, 137/13 |

|                                     |                     |   |           |
|-------------------------------------|---------------------|---|-----------|
| coming but also in this             | <b>present</b>      | life, very sweetness, comfort, pleasure | 1, 133/15 |
| not only in one fashion             | <b>present</b>      | , but surely never absent from          | 1, 142/7  |
| and going out of this               | <b>present</b>      | life? Now tell me, then                 | 1, 148/32 |
| lose none; he is so                 | <b>present</b>      | in every place that we                  | 1, 157/8  |
| to regard only the time             | <b>present</b>      | , but make provision for time           | 1, 166/28 |
| with pain always the time           | <b>present</b>      | , and always spare all for              | 1, 166/32 |
| come, but of the life               | <b>present</b>      | . If virtue were all painful            | 1, 177/22 |
| work with us to the                 | <b>preservation</b> | of our souls from every                 | 1, 153/12 |
| body, or received inward, shall     | <b>preserve</b>     | thee against that sore or               | 1, 147/7  |
| but the soul, which here            | <b>preserved</b>    | from the sickness of sin                | 1, 128/25 |
| live in joy and be                  | <b>preserved</b>    | from the deadly life of                 | 1, 128/26 |
| say, that so few be                 | <b>preserved</b>    | from sin, if every man                  | 1, 129/13 |
| worldly folk, how precisely we      | <b>presume</b>      | to shoot our foolish bolt               | 1, 130/5  |
| done him that any man               | <b>presumeth</b>    | to take him up, and                     | 1, 177/15 |
| he casteth in our minds             | <b>presumption</b>  | and security of salvation as            | 1, 143/10 |
| their sinful and wilful blind       | <b>presumption</b>  | , I say, the remembrance and            | 1, 155/10 |
| covereth his purpose with the       | <b>pretext</b>      | of some holy purpose that               | 1, 154/8  |
| body nor the sharp thorns           | <b>pricking</b>     | His holy head, or the                   | 1, 140/31 |
| eyes. This water is somewhat        | <b>pricking</b>     | and would make their eyes               | 1, 173/11 |
| and travail, without spot of        | <b>pride</b>        | or ascribing any praise to              | 1, 135/20 |
| of the soul. % Of                   | <b>Pride</b>        | . Now since I have somewhat             | 1, 153/1  |
| sins, that is to wit,               | <b>pride</b>        | , the mischievous mother of all         | 1, 153/13 |
| the first seemed far from           | <b>pride</b>        | , and yet well considered to            | 1, 153/16 |
| be the known children of            | <b>pride</b>        | , as rising of an high                  | 1, 153/18 |
| what should seem farther from       | <b>pride</b>        | than drunken gluttony? And yet          | 1, 153/19 |
| drink themselves sow drunk of       | <b>pride</b>        | to be called good fellows               | 1, 153/20 |
| spreadeth this cursed root of       | <b>pride</b>        | his branches into all other             | 1, 153/22 |
| God, but also the false             | <b>pride</b>        | of hypocrites, that feign to            | 1, 153/25 |
| they lack : and the perilous        | <b>pride</b>        | of them that for their                  | 1, 153/26 |
| estimation. Which kind of spiritual | <b>pride</b>        | , and thereupon following envy and      | 1, 153/33 |
| mend. But this kind of              | <b>pride</b>        | , that in his own opinion               | 1, 154/4  |
| changed those spiritual vices of    | <b>pride</b>        | , wrath, and envy for the               | 1, 154/15 |
| good, where now, by their           | <b>pride</b>        | taking themselves for good where        | 1, 154/26 |
| against this cursed sin of          | <b>pride</b>        | . And surely against this last          | 1, 154/33 |
| against this last branch of         | <b>pride</b>        | , of such as repute themselves          | 1, 154/34 |
| for all other kinds of              | <b>pride</b>        | , rising of beauty, strength, wit       | 1, 155/17 |
| same consideration, be cured the    | <b>pride</b>        | of these foolish proud hypocrites       | 1, 155/22 |
| that puffeth us up in               | <b>pride</b>        | upon the solemn sight of                | 1, 156/14 |
| the prison; and all your            | <b>pride</b>        | is because ye forget that               | 1, 157/33 |
| the first begotten daughter of      | <b>pride</b>        | , begotten in bastardy and incest       | 1, 158/31 |
| had brought out his daughter,       | <b>pride</b>        | , without wife, of his own              | 1, 158/33 |
| daughter to wife, and upon          | <b>pride</b>        | begat envy; by whose enticement         | 1, 159/5  |
| in paradise, " and by               | <b>pride</b>        | supplanted them, and there gave         | 1, 159/6  |
| Austin saith, the daughter of       | <b>pride</b>        | , in so far forth that                  | 1, 160/7  |
| the pestilent swelling sore of      | <b>pride</b>        | , the selfsame considerations be the    | 1, 160/11 |
| of in the repressing of             | <b>pride</b>        | should make thee set neither            | 1, 160/15 |
| is undoubtedly another daughter of  | <b>pride</b>        | . For albeit that wrath sometimes       | 1, 161/28 |

|                                    |                  |  |           |
|------------------------------------|------------------|--|-----------|
| angry groweth of the secret        | <b>pride</b>     | by which we set overmuch                   | 1, 163/20 |
| of the secret root of              | <b>pride</b>     | . And like as it is                        | 1, 164/14 |
| of the cursed root of              | <b>pride</b>     | and setting much by ourselves              | 1, 164/28 |
| since by the destruction of        | <b>pride</b>     | followeth, as I have said                  | 1, 165/3  |
| serve to the repression of         | <b>pride</b>     | . For who could be angry                   | 1, 165/6  |
| ye whether this wrath be           | <b>pride</b>     | ? I doubt not but wise                     | 1, 165/30 |
| that it is either foolish          | <b>pride</b>     | or proud folly. How much                   | 1, 165/31 |
| heart the cankered root of         | <b>pride</b>     | . Of Covetousness. Let us now              | 1, 166/11 |
| of their own. As for               | <b>pride</b>     | of the possession of their                 | 1, 166/21 |
| humble countenance, they have much | <b>pride</b>     | in the mind, and put                       | 1, 170/32 |
| in the beginning joined with       | <b>pride</b>     | in our mother Eve: who                     | 1, 174/29 |
| I might prove beginning at         | <b>pride</b>     | in every kind of sin                       | 1, 178/24 |
| eschewed, that is to wit,          | <b>pride</b>     | , envy, wrath, gluttony, covetousness, and | 1, 182/16 |
| page, pope and poor soul           | <b>priest</b>    | , now one, now other, sometimes            | 1, 157/19 |
| all. I let pass old                | <b>priests</b>   | that sue for advowsons of                  | 1, 172/25 |
| sue for advowsons of younger       | <b>priests'</b>  | benefices. I let pass old                  | 1, 172/25 |
| and woman, rich and poor,          | <b>prince</b>    | and page, all the while                    | 1, 156/28 |
| and rich, merry and sad,           | <b>prince</b>    | , page, pope and poor soul                 | 1, 157/19 |
| be borne out of his                | <b>princely</b>  | palace, laid in the ground                 | 1, 156/10 |
| keeping so, great estate and       | <b>princely</b>  | port in his house that                     | 1, 160/34 |
| as his gaoler in his               | <b>prison</b>    | of purgatory for the time                  | 1, 142/24 |
| and be within a sure               | <b>prison</b>    | , out of which there can                   | 1, 156/29 |
| some hope either to break          | <b>prison</b>    | the while, or to escape                    | 1, 156/32 |
| man can look for. The              | <b>prison</b>    | is large and many prisoners                | 1, 157/6  |
| folk and remediless in this        | <b>prison</b>    | of the earth we drive                      | 1, 157/12 |
| and making palaces in the          | <b>prison</b>    | , some weeping, some laughing, some        | 1, 157/15 |
| some corner of the same            | <b>prison</b>    | , and even there thrown in                 | 1, 157/23 |
| when ye build in the               | <b>prison</b>    | a palace for your blood                    | 1, 157/26 |
| in a corner of the                 | <b>prison</b>    | , and be very proud thereof                | 1, 157/28 |
| ancestors set up in the            | <b>prison</b>    | ; and all your pride is                    | 1, 157/33 |
| forget that it is a                | <b>prison</b>    | . For if ye took the                       | 1, 157/34 |
| matter aright, the place a         | <b>prison</b>    | , yourself a prisoner condemned to         | 1, 157/34 |
| into                               | <b>prison</b>    | , brought forth and arraigned, the         | 1, 161/9  |
| be to the soul a                   | <b>prison</b>    | , how strait a prison maketh               | 1, 176/3  |
| a prison, how strait a             | <b>prison</b>    | maketh he the body that                    | 1, 176/3  |
| were, enclosed, not in a           | <b>prison</b>    | but in a grave, dead                       | 1, 176/9  |
| Now come forth, ye proud           | <b>prisoner</b>  | , for I wis ye be                          | 1, 157/25 |
| be dead, setteth a strange         | <b>prisoner</b>  | in your building, and thrusteth            | 1, 157/31 |
| place a prison, yourself a         | <b>prisoner</b>  | condemned to death, from which             | 1, 158/1  |
| indeed no better but one           | <b>prisoner</b>  | bearing a rule among the                   | 1, 158/10 |
| man that is but a                  | <b>prisoner</b>  | damned to death, a man                     | 1, 160/23 |
| as he is, a poor                   | <b>prisoner</b>  | damned to death; or so                     | 1, 165/11 |
| be wroth with a wretched           | <b>prisoner</b>  | , with him that is in                      | 1, 165/21 |
| this world we be but               | <b>prisoners</b> | , and be within a sure                     | 1, 156/29 |
| prison is large and many           | <b>prisoners</b> | in it, but the gaoler                      | 1, 157/7  |
| knight, and one of the             | <b>Privy</b>     | Council of King Henry VIII                 | 1, 127/9  |
| as I think, made meetly            | <b>probable</b>  | to thee before. It is                      | 1, 160/25 |

|                                    |                   |                                    |           |
|------------------------------------|-------------------|------------------------------------|-----------|
| that the farther a man             | <b>proceeded</b>  | in the perfection of spiritual     | 1, 135/12 |
| found, the doer indicted, the      | <b>process</b>    | sued, the felon arraigned, and     | 1, 180/22 |
| pax, or going before in            | <b>procession</b> | , or setting of their wives'       | 1, 165/29 |
| matter, -- we fall to              | <b>procession</b> | , we pray for plenty, and          | 1, 180/14 |
| effect to the weal and             | <b>profit</b>     | of man's soul ( though we          | 1, 128/3  |
| us consider the fruit and          | <b>profit</b>     | of this in itself: which           | 1, 128/15 |
| it for so great a                  | <b>profit</b>     | ? But yet this medicine, though    | 1, 129/20 |
| pleasure much more than by         | <b>profit</b>     | . And therefore , to the intent    | 1, 133/10 |
| that a penitent beginneth to       | <b>profit</b>     | and grow in grace and              | 1, 134/24 |
| talking, thou shalt not only       | <b>profit</b>     | thyself as thou shouldst have      | 1, 136/32 |
| The Remembrance of Death. What     | <b>profit</b>     | and commodity cometh unto man's    | 1, 139/2  |
| kind, and to take great            | <b>profit</b>     | that would arise of the            | 1, 144/10 |
| bold to say that he                | <b>profiteth</b>  | much less with much more           | 1, 135/7  |
| little                             | <b>profiteth</b>  | . What availeth it to know         | 1, 138/18 |
| nor trust in His faithful          | <b>promise</b>    | than hath a Jew or                 | 1, 167/32 |
| Christ or trusteth in His          | <b>promise</b>    | ? Thou wilt haply say that         | 1, 168/15 |
| heart or despair of God's          | <b>promise</b>    | for thy living: but to             | 1, 169/12 |
| not able to keep His               | <b>promise</b>    | with us? And ( which is            | 1, 170/5  |
| ordinance. For though He hath      | <b>promised</b>   | to provide us meat, yet            | 1, 169/21 |
| meat, yet hath He not              | <b>promised</b>   | it for longer time than            | 1, 169/22 |
| grief and pain, yet the            | <b>prompt</b>     | and willing mind of them           | 1, 134/20 |
| would vouchsafe to put in          | <b>proof</b>      | and experience the operation and   | 1, 130/13 |
| we know it by daily                | <b>proof</b>      | and experience? I say not          | 1, 137/34 |
| in essay and make a                | <b>proof</b>      | , thou shalt well find, by         | 1, 138/23 |
| any sinful thing. For the          | <b>proof</b>      | whereof, let us first begin        | 1, 138/28 |
| thereby shall we make a            | <b>proof</b>      | what marvellous effect may grow    | 1, 138/30 |
| let us now make some               | <b>proof</b>      | of this one part of                | 1, 153/10 |
| Writ is but a dull                 | <b>proof</b>      | . For our beastly taste favoureth  | 1, 178/9  |
| if thou can find no                | <b>proper</b>     | means to break the tale            | 1, 137/1  |
| all other kinds, besides his       | <b>proper</b>     | malice for his own part            | 1, 153/23 |
| than holding of thy tongue,        | <b>properly</b>   | to speak, and with some            | 1, 136/30 |
| What can be, then, more            | <b>properly</b>   | and more verily a medicine         | 1, 147/8  |
| of Aesop; it expreseth so          | <b>properly</b>   | the nature, the affection, and     | 1, 159/21 |
| covetousness, that have all the    | <b>properties</b> | belonging to the name, that        | 1, 171/21 |
| the forty eighth Psalm, the        | <b>prophet</b>    | expresseth plainly the folly of    | 1, 167/15 |
| meat enough by Habakkuk the        | <b>prophet</b>    | into the lake among lions          | 1, 169/24 |
| shall not ( as the holy            | <b>prophet</b>    | saith ) find one penny left        | 1, 174/6  |
| And therefore saith the holy       | <b>prophet</b>    | , " Turn away thine eyes           | 1, 175/15 |
| the pride of these foolish         | <b>proud</b>      | hypocrites, which are yet more     | 1, 155/22 |
| Now the high mind of               | <b>proud</b>      | fortune, rule, and authority, Lord | 1, 155/36 |
| perceive that one were earnestly   | <b>proud</b>      | of the wearing of the              | 1, 156/15 |
| wise enough while thou art         | <b>proud</b>      | in thy player's garment, and       | 1, 156/20 |
| above. Now come forth, ye          | <b>proud</b>      | prisoner, for I wis ye             | 1, 157/25 |
| the prison, and be very            | <b>proud</b>      | thereof; and sometime the gaoler   | 1, 157/28 |
| some other cabin. Ye be            | <b>proud</b>      | of the arms of your                | 1, 157/32 |
| something whereof himself would be | <b>proud</b>      | if he had it. Then                 | 1, 160/14 |
| less by us than our                | <b>proud</b>      | heart looketh for. By which        | 1, 163/28 |



|                                    |                   |                                     |           |
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| is either foolish pride or         | <b>proud</b>      | folly. How much is it               | 1, 165/31 |
| and yet be they very               | <b>proud</b>      | ; they seem wise, and yet           | 1, 166/17 |
| were well searched, prove yourself | <b>proud</b>      | and high hearted. For surely        | 1, 170/30 |
| on their hoards, and be            | <b>proud</b>      | when they look on their             | 1, 171/19 |
| life we be glad and                | <b>proud</b>      | thereof. But when death shall       | 1, 174/4  |
| mother Eve: who besides the        | <b>proud</b>      | appetite that she had to            | 1, 174/30 |
| so is he never the                 | <b>prouder</b>    | . But he that forgetteth his        | 1, 171/9  |
| for quick saints on earth,         | <b>proudly</b>    | judging the lives of their          | 1, 153/29 |
| justice, and thus, while he        | <b>proudly</b>    | liketh his vices, he is             | 1, 154/11 |
| that we list not once              | <b>prove</b>      | what manner of sweetness good       | 1, 132/24 |
| pleasure, and gladness, I shall    | <b>prove</b>      | it to be true by                    | 1, 133/16 |
| to rehearse the places that        | <b>prove</b>      | this point among the holy           | 1, 133/26 |
| but it is easy to                  | <b>prove</b>      | . For I think ye will               | 1, 148/20 |
| of our wrath? We shall             | <b>prove</b>      | it by them that would               | 1, 162/14 |
| time to come. But then             | <b>prove</b>      | they more fools than they           | 1, 166/29 |
| if ye were well searched,          | <b>prove</b>      | yourself proud and high hearted     | 1, 170/30 |
| sin is pain, I might               | <b>prove</b>      | it by many plain texts              | 1, 177/33 |
| torment. Which thing I might       | <b>prove</b>      | beginning at pride in every         | 1, 178/24 |
| But will ye see it                 | <b>proved</b>     | that it is so? Look                 | 1, 163/34 |
| heart. Wilt thou see it            | <b>proved</b>     | ? Look upon the young man           | 1, 171/33 |
| thus, as meseemeth that reason     | <b>proveth</b>    | , a man is always dying             | 1, 149/23 |
| man saw that, he would             | <b>provide</b>    | that his fellow should have         | 1, 159/34 |
| God and of nature to               | <b>provide</b>    | for them till they be               | 1, 167/22 |
| labour of their hands to           | <b>provide</b>    | for their bellies (for God          | 1, 167/23 |
| Him that thou shouldst not         | <b>provide</b>    | for tomorrow, but look to           | 1, 168/17 |
| therefore He said not, ‘           | <b>Provide</b>    | not for tomorrow, nor labour        | 1, 168/18 |
| sure, that either God will         | <b>provide</b>    | thee and thine meat by              | 1, 169/13 |
| though He hath promised to         | <b>provide</b>    | us meat, yet hath He                | 1, 169/21 |
| the sabbath day, to be             | <b>provided</b>   | for before the hand. But            | 1, 168/21 |
| because they seem to have          | <b>providence</b> | and be folk of foresight            | 1, 166/27 |
| putteth us in mind of              | <b>provision</b>  | for some honourable burying , —     | 1, 143/16 |
| parties. And this is the           | <b>provision</b>  | of the laws almost in               | 1, 163/1  |
| the time present, but make         | <b>provision</b>  | for time to come. But               | 1, 166/28 |
| but also first well and            | <b>prudently</b>  | to devise with thyself upon         | 1, 137/10 |
| And in the forty eighth            | <b>Psalm</b>      | , the prophet expreseth plainly the | 1, 167/15 |
| of fools, also, speaketh the       | <b>psalmist</b>   | , thus: " A man disquieteth         | 1, 167/13 |
| by the words of the                | <b>psalmist</b>   | , where he saith, " I               | 1, 177/34 |
| so far forth that one              | <b>Publius</b>    | , a Roman, when he saw              | 1, 159/12 |
| Roman, when he saw one             | <b>Publius</b>    | Mutius sad and heavy, whom          | 1, 159/13 |
| come, withdraw the wind that       | <b>puffeth</b>    | us up in pride upon                 | 1, 156/14 |
| that heareth this, and yet         | <b>puleth</b>     | and whimpereth for doubt and        | 1, 168/11 |
| merry therewith, but live in       | <b>puling</b>     | and whimpering and heaviness of     | 1, 167/27 |
| things, which as they shall        | <b>pull</b>       | out these weeds of fleshly          | 1, 132/34 |
| perceive it ourselves, let us      | <b>pull</b>       | up well the root; and               | 1, 164/30 |
| crooked branch of wrath and        | <b>pull</b>       | up from the bottom of               | 1, 166/10 |
| as purgations and vomits, to       | <b>pull</b>       | down and avoid that we              | 1, 180/2  |
| of carnal delectation. For the     | <b>pulling</b>    | out of which weeds by               | 1, 132/31 |

|                                      |                   |   |           |
|--------------------------------------|-------------------|---|-----------|
| set more men to the                  | <b>pump</b>       | rather with much travail and            | 1, 180/7  |
| supper. If God would never           | <b>punish</b>     | gluttony, yet bringeth it punishment    | 1, 179/3  |
| is sorer taken, and sorer            | <b>punished</b>   | , if one give another a                 | 1, 163/9  |
| I say, considereth, pondereth, and   | <b>punisheth</b>  | the trespasses done to every            | 1, 162/31 |
| the body by their own                | <b>punishment</b> | to purge and rub out                    | 1, 134/29 |
| to be wroth withal, the              | <b>punishment</b> | is aggrieved or diminished, made        | 1, 162/34 |
| contenteth him with the larger       | <b>punishment</b> | of the offender. And this               | 1, 163/7  |
| punish gluttony, yet bringeth it     | <b>punishment</b> | enough with itself: it disfigureth      | 1, 179/3  |
| for the time of his                  | <b>punition</b>   | temporal; but as he would               | 1, 142/25 |
| live. The man that is                | <b>purblind</b>   | cannot see far from him                 | 1, 173/3  |
| be for the most part                 | <b>purblind</b>   | all the many: for we                    | 1, 173/4  |
| But these folk be not                | <b>purblind</b>   | but stark blind: for they               | 1, 173/6  |
| receive the very sweet and           | <b>pure</b>       | pleasure of the spirit , —              | 1, 135/28 |
| we have some medicines, as           | <b>purgations</b> | and vomits, to pull down                | 1, 180/2  |
| God, and bitter pains of             | <b>purgatory</b>  | or hell, of which every                 | 1, 130/1  |
| out in the fire of                   | <b>purgatory</b>  | . And whensoever, as I say              | 1, 134/32 |
| gaoler in his prison of              | <b>purgatory</b>  | for the time of his                     | 1, 142/24 |
| by their own punishment to           | <b>purge</b>      | and rub out the rusty                   | 1, 134/29 |
| place, men may well daily            | <b>purge</b>      | and cleanse the sore, but               | 1, 164/21 |
| is place made and clean              | <b>purged</b>     | to receive the very sweet               | 1, 135/27 |
| and as little to the                 | <b>purpose</b>    | . I am content ye so                    | 1, 131/16 |
| thou find aught to the               | <b>purpose</b>    | , speak thereto and say thy             | 1, 137/12 |
| now to return to my                  | <b>purpose</b>    | , since the remembrance of these        | 1, 137/22 |
| doth else, that covereth his         | <b>purpose</b>    | with the pretext of some                | 1, 154/8  |
| the pretext of some holy             | <b>purpose</b>    | that he will never begin                | 1, 154/8  |
| at Newgate, that cut a               | <b>purse</b>      | at the bar when he                      | 1, 172/19 |
| to be lord of that                   | <b>purse</b>      | one night yet. And in                   | 1, 172/22 |
| would put into poor men's            | <b>purses</b>     | our money to keep, that                 | 1, 174/22 |
| If men would vouchsafe to            | <b>put</b>        | in proof and experience the             | 1, 130/13 |
| in their fleshly afflictions, either | <b>put</b>        | unto them by God, or                    | 1, 135/16 |
| lesson well learned and busily       | <b>put</b>        | in ure must needs lead                  | 1, 137/26 |
| from sin. And if thou                | <b>put</b>        | it in essay and make                    | 1, 138/22 |
| stone or the strangury, have         | <b>put</b>        | thee to thine own mind                  | 1, 140/12 |
| have felt if one had                 | <b>put</b>        | up a knife into the                     | 1, 140/13 |
| or sickness that else would          | <b>put</b>        | thee or some part of                    | 1, 147/7  |
| to live, then will I                 | <b>put</b>        | thee an homely example, not             | 1, 150/2  |
| his; and when ye were                | <b>put</b>        | in the cart, had warning                | 1, 150/25 |
| for this matter. I shall             | <b>put</b>        | thee a more earnest image               | 1, 156/24 |
| out in a sheet, be                   | <b>put</b>        | to death in divers wise                 | 1, 157/22 |
| at the uttermost, one so             | <b>put</b>        | in trust with the gaoler                | 1, 158/11 |
| have one of his eyes                 | <b>put</b>        | out. By reason of which                 | 1, 160/2  |
| his goods seized, his wife           | <b>put</b>        | out, his children disinherited, himself | 1, 161/8  |
| pride in the mind, and               | <b>put</b>        | their trust in their goods              | 1, 170/32 |
| to remember death, loath to          | <b>put</b>        | this ointment on their eyes             | 1, 173/10 |
| shall so lose, and would             | <b>put</b>        | into poor men's purses our              | 1, 174/22 |
| meat digesteth, another lieth and    | <b>putrefieth</b> | . And ever we desire to                 | 1, 179/32 |
| escaping that sickness, and thereby  | <b>putteth</b>    | in our mind a love                      | 1, 143/7  |

|                                    |                  |                                   |           |
|------------------------------------|------------------|-----------------------------------|-----------|
| and care of heaven, he             | <b>putteth</b>   | us in mind of provision           | 1, 143/16 |
| cometh so near that he             | <b>putteth</b>   | almost his finger in their        | 1, 173/7  |
| of which mind, by the              | <b>putting</b>   | away of the malicious pleasures   | 1, 135/24 |
| and gracious knocking is the       | <b>putting</b>   | us in remembrance of death        | 1, 154/31 |
| hold my hand from the              | <b>putting</b>   | in remembrance of a certain       | 1, 159/20 |
| thee and thine meat by             | <b>putting</b>   | other men in the mind             | 1, 169/14 |
| the conflict of the divers         | <b>qualified</b> | elements tempered in our body     | 1, 147/19 |
| your belly not in good             | <b>quart</b>     | . If thou shouldst see one        | 1, 146/3  |
| heels, himself hanged, drawn, and  | <b>quartered</b> | , how thinkest thou, by thy       | 1, 161/12 |
| understanding                      | <b>quenched</b>  | , what remaineth in him more      | 1, 132/4  |
| thereof, the coroner sitteth, the  | <b>quest</b>     | is charged, the verdict given     | 1, 180/20 |
| England. If there were any         | <b>question</b>  | among men whether the words       | 1, 128/1  |
| sure and out of all                | <b>question</b>  | to die at the end                 | 1, 150/12 |
| arraigned, the matter out of       | <b>question</b>  | , and he should be condemned      | 1, 161/10 |
| pleasant by the alacrity and       | <b>quick</b>     | mind of them that willingly       | 1, 134/18 |
| and yield themselves as captives   | <b>quick</b>     | , beginning their hell in this    | 1, 144/1  |
| mortal vices, take themselves for  | <b>quick</b>     | saints on earth, proudly judging  | 1, 153/28 |
| the remembrance of death may       | <b>quicken</b>   | men's eyes against this blind     | 1, 171/30 |
| he feeleth a pleasure and          | <b>quickness</b> | in his labour and pain            | 1, 134/25 |
| envious person, " Surely, "        | <b>quoth</b>     | he, " either Mutius hath          | 1, 159/14 |
| hear at thine ear a                | <b>rabble</b>    | of fleshly friends, or rather     | 1, 141/25 |
| now other, sometimes a great       | <b>rabble</b>    | at once, without order, without   | 1, 157/20 |
| it so full of rift                 | <b>raff</b>      | that the soul can have            | 1, 176/4  |
| death was so painful and           | <b>ragious</b>   | to our Saviour Christ, Whose      | 1, 141/2  |
| cure us of the fierce              | <b>ragious</b>   | fever of wrath. For wrath         | 1, 161/27 |
| to run about like a                | <b>ramping</b>   | lion, looking whom he might       | 1, 142/18 |
| when they should see a             | <b>ramping</b>   | lion coming on them both          | 1, 165/39 |
| their executors afore their face   | <b>ransack</b>   | up their sacks, they would        | 1, 173/21 |
| thine heart panting, thy throat    | <b>rattling</b>  | , thy flesh trembling, thy mouth  | 1, 140/4  |
| the tapster, to bring the          | <b>ravenous</b>  | appetite of delicate meat and     | 1, 175/3  |
| and thy sick body, like            | <b>ravens</b>    | about thy corpse, now almost      | 1, 141/26 |
| Christ, of Whom we nothing         | <b>read</b>      | that ever He cried for            | 1, 140/29 |
| D. C. hath no P.                   | <b>Read</b>      | ye this riddle? I cannot          | 1, 176/24 |
| laws, that the point and           | <b>readiness</b> | that men have to wax              | 1, 163/19 |
| say that it toucheth the           | <b>readiness</b> | that woman hath to fleshly        | 1, 176/26 |
| chiding, wrath, and fighting, with | <b>readiness</b> | to all manner mischief, running   | 1, 176/31 |
| so sure a medicine, so             | <b>ready</b>     | at hand? For folk fare            | 1, 129/14 |
| and make themselves the more       | <b>ready</b>     | remember                          | 1, 144/29 |
| as they reckon themselves thereby  | <b>ready</b>     | to go straight to heaven          | 1, 155/3  |
| this it of cursed envy,            | <b>ready</b>     | to run into the fire              | 1, 160/5  |
| lion coming on them both,          | <b>ready</b>     | to devour them both. Now          | 1, 166/1  |
| glutton, [ he ] is                 | <b>ready</b>     | to hear of temperance, yea        | 1, 172/9  |
| air, they neither sow nor          | <b>reap</b>      | , nor gather to no barns          | 1, 168/6  |
| to divers men divers, by           | <b>reason</b>    | of the diversity of divers        | 1, 129/9  |
| lost the natural light of          | <b>reason</b>    | and the spiritual light of        | 1, 132/3  |
| feeling of bodily pain, by         | <b>reason</b>    | whereof good virtuous folk feel   | 1, 132/10 |
| faith but also knowest by          | <b>reason</b>    | , what availeth that thou knowest | 1, 138/19 |

|                                    |                   |  |           |
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| suppose, but all is one            | <b>reason</b>     | in going hence and coming              | 1, 149/5  |
| be thus, as meseemeth that         | <b>reason</b>     | proveth, a man is always               | 1, 149/23 |
| Now if thou think this             | <b>reason</b>     | but a sophistical subtlety, and        | 1, 149/35 |
| death so far off by                | <b>reason</b>     | of thy youth, reckon how               | 1, 150/35 |
| his eyes put out. By               | <b>reason</b>     | of which request, the envious          | 1, 160/3  |
| remembrance of death should of     | <b>reason</b>     | be a great remedy thereof              | 1, 160/27 |
| and it often sudden, by            | <b>reason</b>     | whereof the sin is somewhat            | 1, 161/30 |
| less grievous, the rule of         | <b>reason</b>     | being letted for the while             | 1, 161/31 |
| see a man that hath                | <b>reason</b>     | , so to rule himself that              | 1, 177/10 |
| a stroke, there is, as             | <b>reason</b>     | is, much speech made thereof           | 1, 180/19 |
| creature. For whereas nature and   | <b>reason</b>     | showeth us that we should              | 1, 181/3  |
| of a natural man and               | <b>reasonable</b> | creature. For whereas nature and       | 1, 181/2  |
| them, they cannot bear in          | <b>reasoning</b>  | to be contraried, but they             | 1, 162/6  |
| is. For since the body             | <b>rebelleth</b>  | always against the spirit, what        | 1, 175/28 |
| less evil, save for worldly        | <b>rebuke</b>     | , to blabber on trifles somewhat       | 1, 136/9  |
| by himself, disdaining to take     | <b>rebuke</b>     | of one worse than himself              | 1, 163/4  |
| wroth with one opprobrious and     | <b>rebukeful</b>  | word, as ' knave, '                    | 1, 162/17 |
| take to heart a lewd,              | <b>rebukeful</b>  | word spoken to his face                | 1, 165/10 |
| therein writeth sometimes a costly | <b>receipt</b>    | of many strange herbs and              | 1, 128/29 |
| us hear, then, what wholesome      | <b>receipt</b>    | this is. " Remember , "                | 1, 129/1  |
| guess and conjecture that his      | <b>receipt</b>    | shall do good; but this                | 1, 129/11 |
| men may find by the                | <b>receipt</b>    | of this medicine, were it              | 1, 133/7  |
| very bitter and painful to         | <b>receive</b>    | . Surely there can be nothing          | 1, 129/18 |
| be apt and able to                 | <b>receive</b>    | two diverse and unlike pleasures       | 1, 130/20 |
| made and clean purged to           | <b>receive</b>    | the very sweet and pure                | 1, 135/27 |
| knives as thy body might           | <b>receive</b>    | should everywhere enter and meet       | 1, 140/18 |
| outwardly to thy body, or          | <b>received</b>   | inward, shall preserve thee against    | 1, 147/6  |
| if we forsloth not the             | <b>receiving</b>  | ) by which we shall keep               | 1, 128/22 |
| by his ear, without any            | <b>receiving</b>  | of the sentence into his               | 1, 139/18 |
| the wiser way were to              | <b>reckon</b>     | that a young man may                   | 1, 144/24 |
| their deaths? And therefore never  | <b>reckon</b>     | thyself whole, though thou feel        | 1, 145/27 |
| it that I cannot surely            | <b>reckon</b>     | myself whole, yet ye show              | 1, 145/29 |
| me not why I should                | <b>reckon</b>     | myself sick . " Thou sayest            | 1, 145/30 |
| keep his life, wouldst thou        | <b>reckon</b>     | his leg sick or whole                  | 1, 145/34 |
| abide the pain, would ye           | <b>reckon</b>     | your belly sick or whole               | 1, 146/2  |
| whole? I ween ye would             | <b>reckon</b>     | your belly not in good                 | 1, 146/3  |
| For as for that ye                 | <b>reckon</b>     | that we know which be                  | 1, 147/12 |
| from any man, because we           | <b>reckon</b>     | it natural, we give it                 | 1, 147/16 |
| cometh seldomer and, as we         | <b>reckon</b>     | , against nature, whereas the conflict | 1, 147/18 |
| already dying, how canst thou      | <b>reckon</b>     | thyself far from death? Some           | 1, 148/15 |
| to die at the end.                 | <b>Reckon</b>     | me now yourself a young                | 1, 150/13 |
| see not why ye should              | <b>reckon</b>     | much less of your death                | 1, 150/17 |
| little cause thou hast to          | <b>reckon</b>     | thy death so far off                   | 1, 150/34 |
| by reason of thy youth,            | <b>reckon</b>     | how many as young as                   | 1, 150/35 |
| of death, forasmuch as they        | <b>reckon</b>     | themselves thereby ready to go         | 1, 155/3  |
| ye cannot escape, ye would         | <b>reckon</b>     | this gear as worshipful as             | 1, 158/2  |
| any man should so far              | <b>reckon</b>     | him for a boy that                     | 1, 163/15 |

|                                  |                   |                                      |           |
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| it not, yet indeed we            | <b>reckon</b>     | ourselves worthy more reverence than | 1, 163/29 |
| great things, yet would we       | <b>reckon</b>     | them both mad, if they               | 1, 165/38 |
| cause to be glad and             | <b>reckon</b>     | that ye have won by                  | 1, 170/23 |
| "; where if thou didst           | <b>reckon</b>     | the treasure not thine, but          | 1, 171/15 |
| look on their heaps, they        | <b>reckon</b>     | themselves rich, and be indeed       | 1, 171/19 |
| from themselves. And so they     | <b>reckon</b>     | themselves owners, and be indeed     | 1, 171/24 |
| if they would fall, they         | <b>reckon</b>     | would do them good to                | 1, 172/28 |
| is so mad that will              | <b>reckon</b>     | that thing for pleasant that         | 1, 178/16 |
| we pray for plenty, and          | <b>reckon</b>     | the world at an end                  | 1, 180/14 |
| that they would ever have        | <b>reckoned</b>   | them for sickness? Nay surely        | 1, 147/31 |
| figure for a fantasy, but        | <b>reckoned</b>   | it as it is indeed                   | 1, 158/5  |
| in the more, because he          | <b>reckoned</b>   | in himself to live and               | 1, 173/26 |
| go somewhat nearer you. Thou     | <b>reckonest</b>  | every man near his death             | 1, 148/13 |
| nay. Take me one that            | <b>reckoneth</b>  | himself for worshipful, and look     | 1, 162/15 |
| face by one that he              | <b>reckoneth</b>  | but his match or far                 | 1, 162/19 |
| casteth not his love thereon,    | <b>reckoneth</b>  | , as it is indeed, himself           | 1, 171/5  |
| reckoning. And therefore , as he | <b>reckoneth</b>  | himself never the richer, so         | 1, 171/9  |
| God, and of a disposer           | <b>reckoneth</b>  | himself an owner, he taketh          | 1, 171/11 |
| for rich. And because he         | <b>reckoneth</b>  | the riches his own, he               | 1, 171/12 |
| his years they make their        | <b>reckoning</b>  | , — where the wiser way              | 1, 144/24 |
| other must. And with this        | <b>reckoning</b>  | shall they look upon death           | 1, 144/27 |
| disposition he must give the     | <b>reckoning</b>  | . And therefore , as he reckoneth    | 1, 171/8  |
| me, I could find ye              | <b>record</b>     | . But to the intent ye               | 1, 167/6  |
| necessity to have so much        | <b>recourse</b>   | to medicines, to pills, potions      | 1, 179/29 |
| that we see we cannot            | <b>recover</b>    | , then he casteth in our             | 1, 143/10 |
| ourselves that if ever we        | <b>recover</b>    | and mend in body, we                 | 1, 145/4  |
| all, and farthest from all       | <b>recovery</b>   | . For like as in the                 | 1, 131/33 |
| holy, is farthest from all       | <b>recovery</b>   | . For how can he mend                | 1, 154/5  |
| they ask for upon a              | <b>red</b>        | fire, so thou mightest lie           | 1, 142/2  |
| might in such wise have          | <b>redounded</b>  | into His soul, and so                | 1, 141/4  |
| head, and there rolleth and      | <b>reeleth</b>    | till he fall down the                | 1, 177/12 |
| eyes water, and therefore they   | <b>refuse</b>     | it. But surely, if they              | 1, 173/12 |
| head, that the abandoning and    | <b>refusing</b>   | of carnal pleasure and the           | 1, 133/12 |
| well pondered, make us little    | <b>regard</b>     | the causes of our wrath              | 1, 165/18 |
| rife with them, because they     | <b>regard</b>     | it less and spend it                 | 1, 166/24 |
| of foresight, and not to         | <b>regard</b>     | only the time present, but           | 1, 166/27 |
| sorrow. Long were it to          | <b>rehearse</b>   | the places that prove this           | 1, 133/26 |
| Scripture                        | <b>rehearseth</b> | that in desert, the children         | 1, 176/33 |
| true lustre of the diamond,      | <b>rejecteth</b>  | anon and listeth not to              | 1, 130/32 |
| is relieved with no spiritual    | <b>rejoice</b>    | nor comfort. I will not              | 1, 135/5  |
| perceive it how heartily they    | <b>rejoice</b>    | where they dare speak and            | 1, 166/23 |
| holy Scripture saith that they   | <b>rejoiced</b>   | and joyed that God had               | 1, 134/11 |
| men in the mind to               | <b>relieve</b>    | thee, or send thee meat              | 1, 169/14 |
| about us, but they should        | <b>relieve</b>    | us therewith when the remnant        | 1, 174/24 |
| since his bodily pain is         | <b>relieved</b>   | with no spiritual rejoice nor        | 1, 135/5  |
| quenched, what                   | <b>remaineth</b>  | in him more than the                 | 1, 132/4  |
| gone. But while the root         | <b>remaineth</b>  | , while we cut off the               | 1, 164/24 |

|                                     |                    |                                     |           |
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| selfsame considerations be the next | <b>remedies</b>    | against the venomous vice of        | 1, 160/12 |
| but as condemned folk and           | <b>remediless</b>  | in this prison of the               | 1, 157/12 |
| hard it is to take                  | <b>remedy</b>      | by the remembrance of death         | 1, 155/2  |
| saith, nowhither. There is no       | <b>remedy</b>      | , therefore , but as condemned folk | 1, 157/11 |
| of reason be a great                | <b>remedy</b>      | thereof. For I suppose, if          | 1, 160/28 |
| in aeternum non peccabis, "         | <b>Remember</b>    | the last things, & thou             | 1, 127/5  |
| wholesome receipt this is. "        | <b>Remember</b>    | , " saith this bill, "              | 1, 129/1  |
| nor pain, but only to               | <b>remember</b>    | them, and yet the joy               | 1, 129/23 |
| thing too painful, busily to        | <b>remember</b>    | these four last things. And         | 1, 130/9  |
| effectual that if a man             | <b>remember</b>    | it well, he shall never             | 1, 135/32 |
| the four last things, but           | <b>remember</b>    | thy four last things, and           | 1, 138/14 |
| — if we do not                      | <b>remember</b>    | it hoverly, as one heareth          | 1, 139/16 |
| somewhat                            | <b>remember</b>    | death the more effectually, and     | 1, 144/30 |
| and had good cause to               | <b>remember</b>    | death, when he lieth every          | 1, 146/8  |
| that would often and deeply         | <b>remember</b>    | the death that shall shortly        | 1, 156/2  |
| them when he cometh. I              | <b>remember</b>    | me of a thief once                  | 1, 172/18 |
| him. They be loath to               | <b>remember</b>    | death, loath to put this            | 1, 173/10 |
| if they would as advisedly          | <b>remember</b>    | death as they unadvisedly forget    | 1, 173/13 |
| us upon this point and              | <b>remember</b>    | the painful peril of death          | 1, 173/32 |
| if we did as well                   | <b>remember</b>    | as we well know, we                 | 1, 174/21 |
| belly. " Now should they            | <b>remember</b>    | and think upon the painful          | 1, 181/10 |
| advisedly                           | <b>remember</b>    | , I would ween verily, it           | 1, 181/27 |
| doubted but if we busily            | <b>remembered</b>  | the terror and grief thereof        | 1, 144/6  |
| of goods, if he well                | <b>remembered</b>  | how little while he should          | 1, 165/8  |
| to his face, if he                  | <b>remembered</b>  | himself to be as he                 | 1, 165/11 |
| the body, if we deeply              | <b>remembered</b>  | that we be, as we                   | 1, 165/13 |
| they were well and deeply           | <b>remembered</b>  | , I little doubt but they           | 1, 166/9  |
| not, but well and effectually       | <b>remembered</b>  | , we would in time cast             | 1, 174/8  |
| some fighting, no man, almost,      | <b>remembering</b> | in what case he standeth            | 1, 157/17 |
| will say that the bare              | <b>remembrance</b> | of death alone, if a                | 1, 129/29 |
| and grievous if, to the             | <b>remembrance</b> | and consideration of death, a       | 1, 129/33 |
| working of this medicine, the       | <b>remembrance</b> | of these four last things           | 1, 130/14 |
| meet instrument than of the         | <b>remembrance</b> | of the four last things             | 1, 132/33 |
| that is to wit, the                 | <b>remembrance</b> | of the four last things             | 1, 135/31 |
| to my purpose, since the            | <b>remembrance</b> | of these four last things           | 1, 137/22 |
| soul, the knowledge without the     | <b>remembrance</b> | little profiteth. What availeth it  | 1, 138/17 |
| us first begin at the               | <b>remembrance</b> | of the first of these               | 1, 138/28 |
| may grow by the diligent            | <b>remembrance</b> | of all four, towards the            | 1, 138/31 |
| and our own flesh. The              | <b>Remembrance</b> | of Death. What profit and           | 1, 139/1  |
| the body than may the               | <b>remembrance</b> | of death , — if we                  | 1, 139/16 |
| couldst now call to thy             | <b>remembrance</b> | some of those sicknesses that       | 1, 140/8  |
| that would arise of the             | <b>remembrance</b> | thereof is that for by              | 1, 144/10 |
| the more fruit of the               | <b>remembrance</b> | and make themselves the more        | 1, 144/29 |
| in such case, have better           | <b>remembrance</b> | of death than thou hast             | 1, 145/18 |
| of our medicine, how the            | <b>remembrance</b> | of death, in this fashion           | 1, 153/10 |
| is the putting us in                | <b>remembrance</b> | of death, which remembrance, as     | 1, 154/31 |
| in remembrance of death, which      | <b>remembrance</b> | , as I have said, let               | 1, 154/31 |

|                                       |                    |  |           |
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| to take remedy by the                 | <b>remembrance</b> | of death, forasmuch as they            | 1, 155/2  |
| blind presumption, I say, the         | <b>remembrance</b> | and consideration of this perilous     | 1, 155/11 |
| or cunning, methinketh that the       | <b>remembrance</b> | of death may right easily              | 1, 155/18 |
| hand from the putting in              | <b>remembrance</b> | of a certain fable of                  | 1, 159/20 |
| what manner consideration, in the     | <b>remembrance</b> | of death, shall be medicinable         | 1, 160/10 |
| commonly envy their betters, the      | <b>remembrance</b> | of death should of reason              | 1, 160/27 |
| that is to wit, the                   | <b>remembrance</b> | of death, may cure us                  | 1, 161/26 |
| self same considerations in the       | <b>remembrance</b> | of death that we before                | 1, 165/5  |
| I said before, how the                | <b>remembrance</b> | of death may quicken men's             | 1, 171/30 |
| that is to wit, the                   | <b>remembrance</b> | of death, may be applied               | 1, 174/27 |
| poor as he. Nor thou                  | <b>remembrest</b>  | not that thy pageant may               | 1, 156/21 |
| frailty could endure never to         | <b>remit</b>       | or slacken in the deep                 | 1, 138/26 |
| and be virtuously occupied the        | <b>remnant</b>     | of our life. Insomuch that             | 1, 145/6  |
| bearing a rule among the              | <b>remnant</b>     | , as the tapster doth in               | 1, 158/10 |
| relieve us therewith when the         | <b>remnant</b>     | were bereft us. Of Gluttony            | 1, 174/24 |
| evil deed nor hath no                 | <b>remorse</b>     | thereof, hath lost the natural         | 1, 132/2  |
| he doth naught, and hath              | <b>remorse</b>     | thereof; the glutton perceiveth his    | 1, 154/2  |
| Saint Austin, exhorting penitents and | <b>repentant</b>   | sinner to sorrow for their             | 1, 133/20 |
| before spoken of in the               | <b>repressing</b>  | of pride should make thee              | 1, 160/15 |
| we shall apply to the                 | <b>repression</b>  | of wrath the self same                 | 1, 165/4  |
| shown to serve to the                 | <b>repression</b>  | of pride. For who could                | 1, 165/6  |
| not without some note and             | <b>reproach</b>    | of such vagrant mind, other            | 1, 137/17 |
| in degree of worship and              | <b>reputation</b>  | between the parties. And this          | 1, 162/35 |
| of pride, of such as                  | <b>repute</b>      | themselves for holy, with the          | 1, 154/34 |
| men that are taken and                | <b>reputed</b>     | wise laugh much more madly             | 1, 131/17 |
| himself would have his fellow's       | <b>request</b>     | doubled. And when the envious          | 1, 159/33 |
| out. By reason of which               | <b>request</b>     | , the envious man lost one             | 1, 160/3  |
| his petition. And forthwith he        | <b>required</b>    | , for his part, that he                | 1, 160/2  |
| the necessary sustenance of man,      | <b>requireth</b>   | rather the labour of the               | 1, 168/29 |
| But the getting of heaven             | <b>requireth</b>   | care, cure and ardent desire           | 1, 168/30 |
| ye wot well, two points               | <b>requisite</b>   | unto salvation, that is to             | 1, 182/13 |
| and then fall to a                    | <b>rere</b>        | supper. If God would never             | 1, 179/2  |
| by the force and great                | <b>resistance</b>  | of so much meat as                     | 1, 179/25 |
| and drink, by which is                | <b>resisted</b>    | the peril and undoubted death          | 1, 147/10 |
| sickness, nor the meat that           | <b>resisteth</b>   | it we call no medicine                 | 1, 147/24 |
| of all the country about              | <b>resorting</b>   | to him, while they kneel               | 1, 161/4  |
| fed it, -- which continually          | <b>resorting</b>   | from the fountain to the               | 1, 164/20 |
| at once, without order, without       | <b>respect</b>     | of age or of estate                    | 1, 157/21 |
| a stormy sea that cannot              | <b>rest</b>        | , except a man be fallen               | 1, 131/29 |
| mightest lie one half-hour in         | <b>rest</b>        | . Now is there one thing               | 1, 142/3  |
| part with anything, nor to            | <b>restore</b>     | that he hath evil gotten               | 1, 172/35 |
| God and Christ's painful passion,     | <b>restored</b>    | to the possibility of everlasting      | 1, 142/16 |
| it into the like and                  | <b>retain</b>      | it, that she is by                     | 1, 179/24 |
| good manners. But now to              | <b>return</b>      | to my purpose, since the               | 1, 137/22 |
| of trespass be given to               | <b>revenge</b>     | men not of the wrongs                  | 1, 162/25 |
| in following their irons affection,   | <b>revenge</b>     | themselves immoderately with their own | 1, 162/29 |
| we reckon ourselves worthy more       | <b>reverence</b>   | than we do God Himself                 | 1, 163/29 |

|                                     |                  |                                   |           |
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| be condemned, his coat armour       | <b>reversed</b>  | , his gilt spurs hewn off         | 1, 161/10 |
| as the others, yet in               | <b>reward</b>    | of all their pain taken           | 1, 155/26 |
| nature, the affection, and the      | <b>reward</b>    | of two capital vices, that        | 1, 159/22 |
| and young, man and woman,           | <b>rich</b>      | and poor, prince and page         | 1, 156/27 |
| for, young, old, poor and           | <b>rich</b>      | , merry and sad, prince, page     | 1, 157/19 |
| is of all, they seem                | <b>rich</b>      | , and yet be very beggars         | 1, 166/19 |
| saith he, " both the                | <b>rich</b>      | and the poor shall die            | 1, 167/16 |
| die for famine at the               | <b>rich</b>      | glutton's gate. There died he     | 1, 169/26 |
| have thought himself a great        | <b>rich</b>      | man, where now for the            | 1, 170/14 |
| ye were known for so                | <b>rich</b>      | . Ah well, I say, now             | 1, 170/28 |
| were as hard for the                | <b>rich</b>      | man to come into heaven           | 1, 170/35 |
| owner, he taketh himself for        | <b>rich</b>      | . And because he reckoneth the    | 1, 171/11 |
| their heaps, they reckon themselves | <b>rich</b>      | , and be indeed very wretched     | 1, 171/20 |
| way heavily, because he was         | <b>rich</b>      | : whereas Saint Peter and other   | 1, 172/1  |
| in the gospel to the                | <b>rich</b>      | covetous gatherer that thought to | 1, 173/24 |
| is indeed, himself not the          | <b>richer</b>    | by them, nor those goods          | 1, 171/5  |
| he reckoneth himself never the      | <b>richer</b>    | , so is he never the              | 1, 171/9  |
| unto whom God hath given            | <b>riches</b>    | , substance and honour, so that   | 1, 167/10 |
| in vain, and heapeth up             | <b>riches</b>    | , and cannot tell for whom        | 1, 167/14 |
| shall die, and leave their          | <b>riches</b>    | unto strangers. " And surely      | 1, 167/17 |
| is not sin to have                  | <b>riches</b>    | , but to love riches. "           | 1, 171/1  |
| have riches, but to love            | <b>riches</b>    | . " If riches come to             | 1, 171/2  |
| to love riches. " If                | <b>riches</b>    | come to you, set not              | 1, 171/3  |
| And because he reckoneth the        | <b>riches</b>    | his own, he casteth a             | 1, 171/12 |
| dream that we have great            | <b>riches</b>    | , and in the sleep of             | 1, 174/3  |
| as in all manner of                 | <b>riches</b>    | . " And Solomon saith of          | 1, 178/1  |
| wont to write a short               | <b>riddle</b>    | on the wall that D                | 1, 176/24 |
| no P. Read ye this                  | <b>riddle</b>    | ? I cannot: but I have            | 1, 176/25 |
| selfsame ways in which thou         | <b>ridest</b>    | , how many have been drowned      | 1, 150/36 |
| sure ye shall never cease           | <b>riding</b>    | till ye come at it                | 1, 150/19 |
| if money be not so                  | <b>rife</b>      | with them, because they regard    | 1, 166/24 |
| stuffeth it so full of              | <b>rift</b>      | raff that the soul can            | 1, 176/4  |
| well counterfeited, as with a       | <b>right</b>     | natural diamond. But he that      | 1, 130/30 |
| hath in his eye the                 | <b>right</b>     | mark and very true lustre         | 1, 130/31 |
| thief that hung on the              | <b>right</b>     | hand of Christ. And on            | 1, 142/29 |
| myself sick . " Thou sayest         | <b>right</b>     | well, and that shall I            | 1, 145/31 |
| of their death, is a                | <b>right</b>     | effectual ointment long before in | 1, 155/13 |
| the remembrance of death may        | <b>right</b>     | easily mend it, since that        | 1, 155/18 |
| suppose, if there were one          | <b>right</b>     | far above thee, yet thou          | 1, 160/28 |
| house that thou, being a            | <b>right</b>     | mean man hadst in thine           | 1, 160/35 |
| had been sore set upon              | <b>right</b>     | small things, it would have       | 1, 172/5  |
| finally no part left in             | <b>right</b>     | course and frame. And besides     | 1, 179/9  |
| nature, which is sustained with     | <b>right</b>     | little ( as well appeared by      | 1, 179/18 |
| but the way of the                  | <b>righteous</b> | is without stumbling. " "         | 1, 178/4  |
| and utterly flee such outrageous    | <b>riot</b>      | and pestilent excess. Of Sloth    | 1, 181/29 |
| spiritual exercise, and thereby to  | <b>rise</b>      | in the love of our                | 1, 135/22 |
| delight and filthy liking that      | <b>riseth</b>    | of sensual and fleshly pleasure   | 1, 131/4  |



|                                     |                |                                      |           |
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| which in every good soul            | <b>riseth</b>  | of the love of God                   | 1, 133/3  |
| For albeit that wrath sometimes     | <b>riseth</b>  | upon a wrong done us                 | 1, 161/28 |
| invention be not magnified. Whereof | <b>riseth</b>  | this waywardness, but of a           | 1, 162/9  |
| we call a good zeal                 | <b>riseth</b>  | of that we set, as                   | 1, 163/21 |
| break His high commandments, so     | <b>riseth</b>  | of much setting by ourselves         | 1, 163/24 |
| do him no pleasure. Whereof         | <b>riseth</b>  | this high folly, but of              | 1, 170/16 |
| that the soul conceiveth thereof,   | <b>rising</b>  | into the love of our                 | 1, 134/2  |
| known children of pride, as         | <b>rising</b>  | of an high estimation of             | 1, 153/18 |
| all other kinds of pride,           | <b>rising</b>  | of beauty, strength, wit, or         | 1, 155/17 |
| is but a cursed branch              | <b>rising</b>  | and springing out of the             | 1, 164/13 |
| together, thou shouldst be suddenly | <b>robbed</b>  | of all together, thou wouldst        | 1, 174/13 |
| neither for the whips and           | <b>rods</b>    | beating His blessed body nor         | 1, 140/30 |
| on his head, and there              | <b>rolleth</b> | and reeleth till he fall             | 1, 177/12 |
| forth that one Publius, a           | <b>Roman</b>   | , when he saw one Publius            | 1, 159/12 |
| the soul can have no                | <b>room</b>    | to stir itself, but as               | 1, 176/4  |
| of which weeds by the               | <b>root</b>    | , there is not a more                | 1, 132/32 |
| is the very head and                | <b>root</b>    | of all sins, that is                 | 1, 153/13 |
| well appear that of that            | <b>root</b>    | they sprang. As for wrath            | 1, 153/17 |
| self. So spreadeth this cursed      | <b>root</b>    | of pride his branches into           | 1, 153/22 |
| wrath and waywardness, the very     | <b>root</b>    | of that vice is ide                  | 1, 162/1  |
| waywardness, but of a secret        | <b>root</b>    | of setting much by themselves        | 1, 162/9  |
| we perceive not of what             | <b>root</b>    | the branches of our sins             | 1, 163/33 |
| springing out of the secret         | <b>root</b>    | of pride. And like as                | 1, 164/13 |
| if we perceive once the             | <b>root</b>    | and dig up that, we                  | 1, 164/23 |
| surely gone. But while the          | <b>root</b>    | remaineth, while we cut off          | 1, 164/24 |
| springeth out of the cursed         | <b>root</b>    | of pride and setting much            | 1, 164/28 |
| us pull up well the                 | <b>root</b>    | ; and surely the branch of           | 1, 164/30 |
| of the heart the cankered           | <b>root</b>    | of pride. Of Covetousness. Let       | 1, 166/11 |
| of many strange herbs and           | <b>roots</b>   | , fetched out of far countries       | 1, 128/30 |
| desert with herbs only and          | <b>roots</b>   | ) is very sore oppressed, and        | 1, 179/20 |
| take a little vinegar and           | <b>rose</b>    | water in his handkercher. Yet        | 1, 129/27 |
| well eaten and drunk, then          | <b>rose</b>    | they up and played the               | 1, 177/1  |
| the eyes bleared, the teeth         | <b>rotten</b>  | , the breath stinking, the hands     | 1, 179/7  |
| with the white neck and             | <b>round</b>   | paps, and so forth as                | 1, 175/9  |
| selfsame waters in which thou       | <b>rowest</b>  | . And thus shalt thou well           | 1, 151/2  |
| shortly take away all this          | <b>royalty</b> | , and his glory shall, as            | 1, 156/3  |
| is it not a great                   | <b>royalty</b> | if it be well considered             | 1, 157/27 |
| at the sight of the                 | <b>royalty</b> | and honour shown him of              | 1, 161/3  |
| own punishment to purge and         | <b>rub</b>     | out the rusty, cankered spots        | 1, 134/29 |
| silence thyself, than blunder forth | <b>rudely</b>  | and irritate them to anger           | 1, 137/4  |
| men's destruction with our own      | <b>ruin</b>    | , is but a cursed branch             | 1, 164/12 |
| all manner mischief, running to     | <b>ruin</b>    | for lack of circumspection, which    | 1, 176/32 |
| in high mind of fortune,            | <b>rule</b>    | and authority, beauty, wit, strength | 1, 153/24 |
| high mind of proud fortune,         | <b>rule</b>    | , and authority, Lord God, how       | 1, 155/36 |
| in their hearts for any             | <b>rule</b>    | or authority that they bear          | 1, 158/8  |
| but one prisoner bearing a          | <b>rule</b>    | among the remnant, as the            | 1, 158/10 |
| is somewhat less grievous, the      | <b>rule</b>    | of reason being letted for           | 1, 161/31 |

|                                    |                  |   |           |
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| the soul can have no               | <b>rule</b>      | thereof, but carrieth it forth            | 1, 175/31 |
| that hath reason, so to            | <b>rule</b>      | himself that his feet may                 | 1, 177/10 |
| delicately fed maketh, as the      | <b>rumour</b>    | saith, an unchaste bed. Men               | 1, 176/23 |
| he never ceased since to           | <b>run</b>       | about like a ramping lion                 | 1, 142/17 |
| of cursed envy, ready to           | <b>run</b>       | into the fire, so he                      | 1, 160/5  |
| points, that maketh us blindly     | <b>run</b>       | forth upon other men's destruction        | 1, 164/11 |
| readiness to all manner mischief,  | <b>running</b>   | to ruin for lack of                       | 1, 176/32 |
| purge and rub out the              | <b>rusty</b>     | , cankered spots that sin hath            | 1, 134/29 |
| weekly, the day before the         | <b>sabbath</b>   | day, to be provided for                   | 1, 168/20 |
| their face ransack up their        | <b>sacks</b>     | , they would, I ween, shortly             | 1, 173/22 |
| I ween, shortly empty their        | <b>sacks</b>     | themselves. And if they doubt             | 1, 173/22 |
| point approached in which His      | <b>sacred</b>    | soul should depart out of                 | 1, 140/33 |
| he fell to prayer and              | <b>sacrifice</b> | , that God might at his                   | 1, 177/6  |
| poor and rich, merry and           | <b>sad</b>       | , prince, page, pope and poor             | 1, 157/19 |
| he saw one Publius Mutius          | <b>sad</b>       | and heavy, whom he knew                   | 1, 159/13 |
| many deaths. These are the         | <b>sage</b>      | saws of such as make                      | 1, 130/2  |
| to the post. This other            | <b>sage</b>      | fool laugheth at the casting              | 1, 131/24 |
| sottishly, than while they seem    | <b>sage</b>      | in keeping silence, secretly peradventure | 1, 136/11 |
| mistrust. Lo, the holy doctor,     | <b>Saint</b>     | Austin, exhorting penitents and repentant | 1, 133/19 |
| For as the holy doctor,            | <b>Saint</b>     | Chrysostom, saith, though pain be         | 1, 134/16 |
| their own faults. For, as          | <b>Saint</b>     | Paul saith, the fleshly sins              | 1, 154/24 |
| I have said, and as                | <b>Saint</b>     | Austin saith, the daughter of             | 1, 160/6  |
| because he was rich: whereas       | <b>Saint</b>     | Peter and other holy apostles             | 1, 172/1  |
| they be?" And holy                 | <b>Saint</b>     | Bernard saith that it may                 | 1, 173/30 |
| effectually to consider that, as   | <b>Saint</b>     | Paul saith, " the meat                    | 1, 181/7  |
| vices, take themselves for quick   | <b>saints</b>    | on earth, proudly judging the             | 1, 153/28 |
| this is. " Remember , "            | <b>saith</b>     | this bill, " thy last                     | 1, 129/2  |
| to sorrow for their offences,      | <b>saith</b>     | unto them : " Sorrow , "                  | 1, 133/20 |
| unto them : " Sorrow , "           | <b>saith</b>     | this holy man , " and                     | 1, 133/21 |
| our Saviour Jesu Christ. He        | <b>saith</b>     | that the way to heaven                    | 1, 133/29 |
| or painful. And therefore He       | <b>saith</b>     | that few folk find it                     | 1, 133/30 |
| or walk therein. And yet           | <b>saith</b>     | He for all that, "                        | 1, 133/31 |
| their soul. The holy Scripture     | <b>saith</b>     | that they rejoiced and joyed              | 1, 134/11 |
| the holy doctor, Saint Chrysostom, | <b>saith</b>     | , though pain be grievous for             | 1, 134/16 |
| for, as the holy Scripture         | <b>saith</b>     | , our Lord loveth a glad                  | 1, 135/1  |
| which is, as the Scripture         | <b>saith</b>     | , so effectual that if a                  | 1, 135/32 |
| wotting that, as the Scripture     | <b>saith</b>     | , in many words lacketh not               | 1, 136/16 |
| mean. There is, as Scripture       | <b>saith</b>     | , time to speak and time                  | 1, 136/26 |
| last things, and then, he          | <b>saith</b>     | , thou shall never sin. Many              | 1, 138/15 |
| forever. For as the Scripture      | <b>saith</b>     | , " Wheresoever the stone falleth         | 1, 142/32 |
| old but that, as Tully             | <b>saith</b>     | , he trusteth to live one                 | 1, 144/20 |
| this wise : " Look , "             | <b>saith</b>     | he, " all the good                        | 1, 145/10 |
| far from death? Some man           | <b>saith</b>     | merrily to his fellow, "                  | 1, 148/16 |
| seem to say true, yet              | <b>saith</b>     | he more than he can                       | 1, 148/18 |
| faults. For, as Saint Paul         | <b>saith</b>     | , the fleshly sins be easy                | 1, 154/24 |
| glory shall, as the Scripture      | <b>saith</b>     | , never walk with him into                | 1, 156/3  |
| sight. For as holy David           | <b>saith</b>     | to this gaoler, " Whither                 | 1, 157/9  |

|                                      |                  |                                      |           |
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| face? " — as who                     | <b>saith</b>     | , nowhither. There is no remedy      | 1, 157/10 |
| said, and as Saint Austin            | <b>saith</b>     | , the daughter of pride, in          | 1, 160/7  |
| that, as this holy doctor            | <b>saith</b>     | : strangle the mother and thou       | 1, 160/8  |
| " I have seen, "                     | <b>saith</b>     | he, " another plague under           | 1, 167/8  |
| such fools, " For, "                 | <b>saith</b>     | he, " both the rich                  | 1, 167/16 |
| fearest to fail for food?            | <b>Saith</b>     | not our Saviour Himself, "           | 1, 168/3  |
| not your heart thereon, "            | <b>saith</b>     | holy Scripture. He that setteth      | 1, 171/3  |
| God. For, as holy Scripture          | <b>saith</b>     | , " Where thy treasure is            | 1, 171/14 |
| let them hear what Christ            | <b>saith</b>     | in the gospel to the                 | 1, 173/24 |
| " And holy Saint Bernard             | <b>saith</b>     | that it may be said                  | 1, 173/30 |
| not ( as the holy prophet            | <b>saith</b>     | ) find one penny left in             | 1, 174/6  |
| it is indeed. And therefore          | <b>saith</b>     | the holy prophet, " Turn             | 1, 175/15 |
| be ( as the wise man                 | <b>saith</b>     | ) burdensome to the soul, with       | 1, 175/33 |
| fed maketh, as the rumour            | <b>saith</b>     | , an unchaste bed. Men are           | 1, 176/23 |
| of the psalmist, where he            | <b>saith</b>     | , " I have had as                    | 1, 177/34 |
| of riches. " And Solomon             | <b>saith</b>     | of virtue thus, " Her                | 1, 178/1  |
| peaceable. " And further he          | <b>saith</b>     | , " The way of the                   | 1, 178/3  |
| " : and the wise man                 | <b>saith</b>     | , " The way of the                   | 1, 178/6  |
| the great moral philosopher Plutarch | <b>saith</b>     | ) like a lewd master of              | 1, 180/4  |
| " Thus fare we, "                    | <b>saith</b>     | Plutarch, " that through intemperate | 1, 180/9  |
| should be found ( as Solomon         | <b>saith</b>     | ) more dead of the cup               | 1, 180/25 |
| their life ( as the apostle          | <b>saith</b>     | ) made their belly their God         | 1, 180/34 |
| consider that, as Saint Paul         | <b>saith</b>     | , " the meat for the                 | 1, 181/7  |
| scourged with whips for Christ's     | <b>sake</b>      | , did it grieve them, think          | 1, 134/7  |
| accounted them worthy for Christ's   | <b>sake</b>      | , not only to be scourged            | 1, 134/12 |
| taken by themselves for God's        | <b>sake</b>      | . Therefore let every man by         | 1, 135/17 |
| creature in order for His            | <b>sake</b>      | , as they shall appear more          | 1, 165/1  |
| minds presumption and security of    | <b>salvation</b> | as a thing well won                  | 1, 143/11 |
| they conceive sometimes despair of   | <b>salvation</b> | and yield themselves as captives     | 1, 144/1  |
| well, two points requisite unto      | <b>salvation</b> | , that is to wit, the                | 1, 182/13 |
| ye? Imagine yourself in the          | <b>same</b>      | case, and I think ye                 | 1, 134/8  |
| devise with thyself upon the         | <b>same</b>      | , and then moderately and in         | 1, 137/11 |
| up a knife into the                  | <b>same</b>      | place, and wouldst, as thee          | 1, 140/14 |
| undoubtedly to die of the            | <b>same</b>      | sickness, and though there never     | 1, 148/6  |
| soever live we, all the              | <b>same</b>      | while die we. So that                | 1, 149/31 |
| lightly may there, by the            | <b>same</b>      | consideration, be cured the pride    | 1, 155/21 |
| in some corner of the                | <b>same</b>      | prison, and even there thrown        | 1, 157/23 |
| repression of wrath the self         | <b>same</b>      | considerations in the remembrance of | 1, 165/5  |
| ween by the example of               | <b>Sarah</b>     | that there were no woman             | 1, 144/18 |
| of Israel, when they had             | <b>sat</b>       | down and well eaten and              | 1, 176/34 |
| themselves as well content and       | <b>satisfied</b> | with a beryl or crystal              | 1, 130/29 |
| well it were less evil,              | <b>save</b>      | for worldly rebuke, to blabber       | 1, 136/9  |
| it a blindness almost incurable,     | <b>save</b>      | God's great mercy. For the           | 1, 154/1  |
| from all occasion of amendment,      | <b>saving</b>    | the knocking of our Lord             | 1, 154/27 |
| the labour of the body,              | <b>saving</b>    | that the busy desire of              | 1, 168/32 |
| in every kind of sin,                | <b>saving</b>    | that the digression would be         | 1, 178/25 |
| by the mouth of our                  | <b>Saviour</b>   | Christ Himself, to Whose heavenly    | 1, 128/5  |

|                                   |                |  |           |
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| doctor of them all, our           | <b>Saviour</b> | Jesu Christ. He saith that             | 1, 133/28 |
| and piteous departing of our      | <b>Saviour</b> | Jesu Christ, of Whom we                | 1, 140/28 |
| painful and ragious to our        | <b>Saviour</b> | Christ, Whose joy and comfort          | 1, 141/2  |
| for food? Saith not our           | <b>Saviour</b> | Himself, " Have no care                | 1, 168/3  |
| into the bosom of our             | <b>Saviour</b> | Christ. Now if the poor                | 1, 169/30 |
| is the cause that our             | <b>Saviour</b> | Christ said it were as                 | 1, 170/34 |
| Publius, a Roman, when he         | <b>saw</b>     | one Publius Mutius sad and             | 1, 159/13 |
| And when the envious man          | <b>saw</b>     | that, he would provide that            | 1, 159/34 |
| haply be if the eye               | <b>saw</b>     | the body, belly naked such             | 1, 175/14 |
| deaths. These are the sage        | <b>saws</b>    | of such as make this                   | 1, 130/2  |
| it, then, thou wilt haply         | <b>say</b>     | , that so few be preserved             | 1, 129/12 |
| little treacle before. Thou wilt  | <b>say</b>     | , peradventure, that some part of      | 1, 129/17 |
| well that many one will           | <b>say</b>     | that the bare remembrance of           | 1, 129/29 |
| think. But what will ye           | <b>say</b>     | if ye see men that                     | 1, 131/17 |
| purgatory. And whensoever, as I   | <b>say</b>     | , that a man feeleth in                | 1, 134/32 |
| nor comfort. I will not           | <b>say</b>     | that his labour is lost                | 1, 135/6  |
| I dare be bold to                 | <b>say</b>     | that he profiteth much less            | 1, 135/6  |
| never sin. Thou wilt haply        | <b>say</b>     | that it is not enough                  | 1, 135/34 |
| is very truth that ye             | <b>say</b>     | . But first, if there be               | 1, 136/1  |
| and speak the like. I             | <b>say</b>     | not this for that I                    | 1, 136/15 |
| us waking. Wherefore, as I        | <b>say</b>     | , let us keep our minds                | 1, 136/23 |
| the purpose, speak thereto and    | <b>say</b>     | thy mind therein. So shall             | 1, 137/12 |
| vagrant mind, other folk suddenly | <b>say</b>     | to them : ' A penny                    | 1, 137/17 |
| heaven. Yet will ye peradventure  | <b>say</b>     | that ye know these four                | 1, 137/28 |
| the first, that is to             | <b>say</b>     | , death, we need no faith              | 1, 137/33 |
| daily proof and experience? I     | <b>say</b>     | not nay, but that we                   | 1, 138/1  |
| counsel advised ), thou seest, I  | <b>say</b>     | , thyself, if thou die no              | 1, 140/1  |
| as I was about to                 | <b>say</b>     | , a pleasant thing to see              | 1, 141/24 |
| grief. But thou wilt haply        | <b>say</b>     | , " Be it that I                       | 1, 145/29 |
| every day, wouldst thou not       | <b>say</b>     | that he were perilously sick           | 1, 146/7  |
| death. Now thou wilt peradventure | <b>say</b>     | that this is but a                     | 1, 146/30 |
| And albeit he seem to             | <b>say</b>     | true, yet saith he more                | 1, 148/17 |
| Then will there no man            | <b>say</b>     | that one can die either                | 1, 148/23 |
| ye buskle forward? I would        | <b>say</b>     | that ye be going out                   | 1, 149/2  |
| only dying, that is to            | <b>say</b>     | , going in his way out                 | 1, 149/17 |
| and wilful blind presumption, I   | <b>say</b>     | , the remembrance and consideration of | 1, 155/11 |
| by them that would haply          | <b>say</b>     | nay. Take me one that                  | 1, 162/15 |
| own hands , the laws, I           | <b>say</b>     | the                                    | 1, 162/30 |
| doubt not but men will            | <b>say</b>     | nay; and I verily believe              | 1, 163/31 |
| hardly heal it ), likewise, I     | <b>say</b>     | , fareth it by the sore                | 1, 164/22 |
| stones, death coming, as I        | <b>say</b>     | , upon us to devour us                 | 1, 166/6  |
| them thank. If ye will            | <b>say</b>     | there be no such fools                 | 1, 167/4  |
| no such fools, I might            | <b>say</b>     | that I have seen some                  | 1, 167/4  |
| this wretched earth, yet, I       | <b>say</b>     | , meseemeth verily, that have we       | 1, 167/26 |
| to come, it appeareth, I          | <b>say</b>     | , plainly, that speak we never         | 1, 167/30 |
| Turk. Doth not holy Scripture     | <b>say</b>     | , " Cast thy thought into              | 1, 167/34 |
| His promise? Thou wilt haply      | <b>say</b>     | that Christ would not for              | 1, 168/16 |

|                                |                  |                                     |           |
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| be idle. Thou wilt haply       | <b>say</b>       | , " What if I cannot                | 1, 168/34 |
| shalt take no thought. I       | <b>say</b>       | , if you lack, thou shalt           | 1, 169/5  |
| they will not? Then, I         | <b>say</b>       | , that yet oughtest thou not        | 1, 169/11 |
| from you. But ye will          | <b>say</b>       | that ye have now lost               | 1, 170/26 |
| so rich. Ah well, I            | <b>say</b>       | , now ye come home, lo              | 1, 170/28 |
| far forth that men commonly    | <b>say</b>       | it were better fill his             | 1, 175/5  |
| Now, as I began to             | <b>say</b>       | , since it is so that               | 1, 175/17 |
| For hard it is to              | <b>say</b>       | whether this vice be more           | 1, 175/25 |
| cannot: but I have heard       | <b>say</b>       | that it toucheth the readiness      | 1, 176/25 |
| authority, yet have I heard    | <b>say</b>       | that it is very true                | 1, 176/28 |
| beginning and often shall I    | <b>say</b>       | , virtue bringeth his pleasure, and | 1, 177/20 |
| teach thee wrong, when I       | <b>say</b>       | that in virtue is pleasure          | 1, 177/32 |
| wearied, " shall the wretches  | <b>say</b>       | , " in the way of                   | 1, 178/5  |
| with hunger, that is to        | <b>say</b>       | , with pain. For the very           | 1, 178/30 |
| reckon myself sick . " Thou    | <b>sayest</b>    | right well, and that shall          | 1, 145/31 |
| by miracle. In this thou       | <b>sayest</b>    | true: and therefore He said         | 1, 168/18 |
| example,                       | <b>saying</b>    | , " Look upon the birds             | 1, 168/5  |
| " How could these two          | <b>sayings</b>   | stand together, were it not         | 1, 133/32 |
| see not some wretch that       | <b>scant</b>     | can creep for age, his              | 1, 172/30 |
| thou heapest, and leave thee   | <b>scant</b>     | a sheet. Which thing, if            | 1, 174/20 |
| his paunch that he is          | <b>scant</b>     | able to bear the burden             | 1, 176/1  |
| flesh by the handfuls, shall   | <b>scant</b>     | be able to take in                  | 1, 181/13 |
| lately light in his lap.       | <b>Scantly</b>   | can death cure them when            | 1, 172/17 |
| men shall merrily soon after   | <b>scatter</b>   | abroad. If they thought how         | 1, 173/19 |
| we shall not find four         | <b>score</b>     | but they shall boldly affirm        | 1, 130/7  |
| which the one were four        | <b>score</b>     | miles farther about than your       | 1, 150/23 |
| he had of certainty seven      | <b>score</b>     | years to live. The man              | 1, 173/2  |
| when they were taken and       | <b>scourged</b>  | with whips for Christ's sake        | 1, 134/7  |
| sake, not only to be           | <b>scourged</b>  | , but also — which would            | 1, 134/13 |
| pain itself — to be            | <b>scourged</b>  | with despite and shame, so          | 1, 134/14 |
| mind of them that were         | <b>scourged</b>  | passed and overcame the nature      | 1, 134/21 |
| UPON THESE WORDS OF HOLY       | <b>SCRIPTURE</b> | Memorare novissima, & in aeternum   | 1, 127/3  |
| whether the words of holy      | <b>Scripture</b> | or the doctrine of any              | 1, 128/2  |
| in their soul. The holy        | <b>Scripture</b> | saith that they rejoiced and        | 1, 134/11 |
| God, for, as the holy          | <b>Scripture</b> | saith, our Lord loveth a            | 1, 135/1  |
| things, which is, as the       | <b>Scripture</b> | saith, so effectual that if         | 1, 135/32 |
| well wotting that, as the      | <b>Scripture</b> | saith, in many words lacketh        | 1, 136/16 |
| his mean. There is, as         | <b>Scripture</b> | saith, time to speak and            | 1, 136/25 |
| so great effect as the         | <b>Scripture</b> | speaketh of, there should not       | 1, 137/30 |
| Howbeit, the foresaid words of | <b>Scripture</b> | biddeth thee not know the           | 1, 138/13 |
| him forever. For as the        | <b>Scripture</b> | saith, " Wheresoever the stone      | 1, 142/31 |
| his glory shall, as the        | <b>Scripture</b> | saith, never walk with him          | 1, 156/3  |
| a Turk. Doth not holy          | <b>Scripture</b> | say, " Cast thy thought             | 1, 167/34 |
| heart thereon, " saith holy    | <b>Scripture</b> | . He that setteth not his           | 1, 171/4  |
| unto God. For, as holy         | <b>Scripture</b> | saith, " Where thy treasure         | 1, 171/14 |
| be without soberness. The holy | <b>Scripture</b> | rehearseth that in desert, the      | 1, 176/33 |
| many plain texts of holy       | <b>Scripture</b> | , as by the words of                | 1, 177/34 |

|                                     |                 |                                       |           |
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| wretch is like a stormy             | <b>sea</b>      | that cannot rest, except a            | 1, 131/28 |
| would if ye were well               | <b>searched</b> | , prove yourself proud and high       | 1, 170/30 |
| thereof followeth his laughter, and | <b>secret</b>   | sorrow marreth all such outward       | 1, 131/27 |
| be surely advertised, that for      | <b>secret</b>   | treason, lately detected to the       | 1, 161/6  |
| this waywardness, but of a          | <b>secret</b>   | root of setting much by               | 1, 162/9  |
| wax angry groweth of the            | <b>secret</b>   | pride by which we set                 | 1, 163/19 |
| and springing out of the            | <b>secret</b>   | root of pride. And like               | 1, 164/13 |
| seem sage in keeping silence,       | <b>secretly</b> | peradventure the meanwhile to fantasy | 1, 136/11 |
| setting much by ourselves, so       | <b>secretly</b> | lurking in our heart that             | 1, 164/29 |
| or the doctrine of any              | <b>secular</b>  | author were of greater force          | 1, 128/2  |
| other that ever wrote in            | <b>secular</b>  | literature. Long would it be          | 1, 128/12 |
| of none whole volume of             | <b>secular</b>  | literature shall arise so very        | 1, 128/16 |
| than to meddle much with            | <b>secular</b>  | authors in this matter, yet           | 1, 159/19 |
| that the well-learned man, Plinius  | <b>Secundus</b> | , after his sickness wrote unto       | 1, 145/7  |
| in our minds presumption and        | <b>security</b> | of salvation as a thing               | 1, 143/11 |
| their lust their God. Now           | <b>see</b>      | the blindness of us worldly           | 1, 130/4  |
| For thou shalt in Bedlam            | <b>see</b>      | one laugh at the knocking             | 1, 131/13 |
| will ye say if ye                   | <b>see</b>      | men that are taken and                | 1, 131/17 |
| than he? Shall ye not               | <b>see</b>      | such laugh at their own               | 1, 131/18 |
| very pain pleasant? Will ye         | <b>see</b>      | the example? Look upon His            | 1, 134/6  |
| ye will think yea. Now              | <b>see</b>      | , then, for all the pain              | 1, 134/9  |
| be so, since that we                | <b>see</b>      | the holy apostles and other           | 1, 135/14 |
| it; and though we daily             | <b>see</b>      | men die, and thereby know             | 1, 138/9  |
| say, a pleasant thing to            | <b>see</b>      | before thine eyes and hear            | 1, 141/24 |
| so far gone that we                 | <b>see</b>      | we cannot recover, then he            | 1, 143/9  |
| stand in a window and               | <b>see</b>      | how worshipfully he shall be          | 1, 143/22 |
| so far off that we                  | <b>see</b>      | him not at all, or                    | 1, 144/12 |
| sight, as a man may                 | <b>see</b>      | a thing so far off                    | 1, 144/13 |
| good quart. If thou shouldst        | <b>see</b>      | one in such case that                 | 1, 146/3  |
| And thus mayest thou surely         | <b>see</b>      | that all our whole life               | 1, 148/3  |
| and yours within eighty. I          | <b>see</b>      | not why ye should reckon              | 1, 150/16 |
| And thus shalt thou well            | <b>see</b>      | that thou hast no cause               | 1, 151/2  |
| I have said, let us                 | <b>see</b>      | what stead it may stand               | 1, 154/32 |
| Of Envy. Now let us                 | <b>see</b>      | what help we may have                 | 1, 158/15 |
| be long, we should never            | <b>see</b>      | cause to envy any man                 | 1, 161/18 |
| Wrath. Let us now somewhat          | <b>see</b>      | how this part of our                  | 1, 161/25 |
| so lowly, yet shall ye              | <b>see</b>      | them at every light occasion          | 1, 162/4  |
| to their heart when they            | <b>see</b>      | any man less esteem them              | 1, 162/11 |
| great deal his better. We           | <b>see</b>      | this point confirmed by all           | 1, 162/23 |
| wroth with them whom we             | <b>see</b>      | set so little by Him                  | 1, 163/23 |
| sins spring. But will ye            | <b>see</b>      | it proved that it is                  | 1, 163/33 |
| therein. And now shall ye           | <b>see</b>      | men fall at variance for              | 1, 165/28 |
| be indeed. If we should             | <b>see</b>      | two men fighting together for         | 1, 165/37 |
| not off when they should            | <b>see</b>      | a ramping lion coming on              | 1, 165/39 |
| them both. Now when we              | <b>see</b>      | surely that the death is              | 1, 166/1  |
| Covetousness. Let us now somewhat   | <b>see</b>      | what this part of this                | 1, 166/13 |
| it. But now let us                  | <b>see</b>      | , as I said before, how               | 1, 171/29 |

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| into the heart. Wilt thou           | <b>see</b>      | it proved? Look upon the               | 1, 171/33 |
| we wonder at him, yet               | <b>see</b>      | we many that do much                   | 1, 172/23 |
| die. But look if ye                 | <b>see</b>      | not some wretch that scant             | 1, 172/30 |
| man that is purblind cannot         | <b>see</b>      | far from him, -- and                   | 1, 173/3  |
| the many: for we cannot             | <b>see</b>      | him till he come very                  | 1, 173/5  |
| stark blind: for they cannot        | <b>see</b>      | him when he cometh so                  | 1, 173/6  |
| forget him, they should soon        | <b>see</b>      | their folly and shake off              | 1, 173/14 |
| not at all till they                | <b>see</b>      | the meat on the board                  | 1, 175/6  |
| we love either other, we            | <b>see</b>      | great cause to have it                 | 1, 175/24 |
| not a beastly thing to              | <b>see</b>      | a man that hath reason                 | 1, 177/9  |
| that goeth not about to             | <b>see</b>      | the ship tight and sure                | 1, 180/5  |
| in health. " If we                  | <b>see</b>      | men die some dear year                 | 1, 180/13 |
| need of all these things.           | <b>Seek</b>     | ye first for the kingdom               | 1, 168/8  |
| world so set upon the               | <b>seeking</b>  | of pleasure, that they set             | 1, 133/9  |
| somewhat sottishly, than while they | <b>seem</b>     | sage in keeping silence, secretly      | 1, 136/10 |
| the more, lest they should          | <b>seem</b>     | to leave at thy commandment            | 1, 137/6  |
| are there which will peradventure   | <b>seem</b>     | no great matter to them                | 1, 141/13 |
| livest . " And albeit he            | <b>seem</b>     | to say true, yet saith                 | 1, 148/17 |
| of ourselves. But what should       | <b>seem</b>     | farther from pride than drunken        | 1, 153/19 |
| slight a thing it would             | <b>seem</b>     | to him that would often                | 1, 156/1  |
| custom into nature that they        | <b>seem</b>     | now naturally disposed to, wrath       | 1, 161/35 |
| less esteem them than they          | <b>seem</b>     | worthy to themselves? Wilt thou        | 1, 162/11 |
| For it maketh folk to               | <b>seem</b>     | far of another sort than               | 1, 166/15 |
| be indeed. For covetous men         | <b>seem</b>     | humble, and yet be they                | 1, 166/16 |
| be they very proud; they            | <b>seem</b>     | wise, and yet be they                  | 1, 166/17 |
| be they very foolish; they          | <b>seem</b>     | Christian, and yet have no             | 1, 166/18 |
| marvel is of all, they              | <b>seem</b>     | rich, and yet be very                  | 1, 166/19 |
| they do themselves, because they    | <b>seem</b>     | to have providence and be              | 1, 166/27 |
| " And surely where they             | <b>seem</b>     | Christian, they have none earthly      | 1, 167/18 |
| course of nature it might           | <b>seem</b>     | many years off. Which thing            | 1, 181/25 |
| and wouldst, as thee then           | <b>seemed</b>   | , have been content with such          | 1, 140/14 |
| this that at the first              | <b>seemed</b>   | far from pride, and yet                | 1, 153/15 |
| him advice to be liberal            | <b>seemeth</b>  | to preach to a glutton                 | 1, 172/14 |
| of our custom whereby sour          | <b>seemeth</b>  | us sweet. But yet if                   | 1, 178/13 |
| all manner vice. I have             | <b>seen</b>     | many vices ere this that               | 1, 153/15 |
| might say that I have               | <b>seen</b>     | some such in my time                   | 1, 167/4  |
| was born. " I have                  | <b>seen</b>     | , " saith he, " another                | 1, 167/8  |
| thine own heart. For there          | <b>seest</b>    | thou, not one plain grievous           | 1, 139/30 |
| by the sinews, but thou             | <b>seest</b>    | ( if thou fantasy thine own            | 1, 139/31 |
| by this counsel advised ), thou     | <b>seest</b>    | , I say, thyself, if thou              | 1, 140/1  |
| envy him now, while thou            | <b>seest</b>    | that death may make you                | 1, 160/31 |
| their neighbour wrong? Now whoso    | <b>seeth</b>    | not that his laughter is               | 1, 131/20 |
| all broken up, his goods            | <b>seized</b>   | , his wife put out, his                | 1, 161/8  |
| things know we that we              | <b>seldom</b>   | think on : and in the                  | 1, 138/16 |
| sickness a passion that cometh      | <b>seldomer</b> | and, as we reckon, against             | 1, 147/18 |
| for lust of the drink               | <b>self</b>     | . So spreadeth this cursed root        | 1, 153/21 |
| the repression of wrath the         | <b>self</b>     | same considerations in the remembrance | 1, 165/5  |

|                                      |                 |  |           |
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| have been slain in the               | <b>selfsame</b> | ways in which thou ridest              | 1, 150/36 |
| have been drowned in the             | <b>selfsame</b> | waters in which thou rowest            | 1, 151/1  |
| the other should have the            | <b>selfsame</b> | thing doubled. When this condition     | 1, 159/29 |
| swelling sore of pride, the          | <b>selfsame</b> | considerations be the next remedies    | 1, 160/11 |
| must needs follow that the           | <b>selfsame</b> | considerations shall leave thee little | 1, 160/18 |
| little cause to envy the             | <b>selfsame</b> | things in any other man                | 1, 160/19 |
| under him, than with the             | <b>selfsame</b> | word spoken to him by                  | 1, 162/20 |
| consider it but in the               | <b>selfsame</b> | sin that we have in                    | 1, 178/26 |
| whom Christ Himself counselled to    | <b>sell</b>     | that he had and give                   | 1, 171/34 |
| to their own holiness, to            | <b>send</b>     | them wretchedly to the fire            | 1, 155/9  |
| mind to relieve thee, or             | <b>send</b>     | thee meat by miracle ( as              | 1, 169/14 |
| God might at his prayer              | <b>send</b>     | them grace so to make                  | 1, 177/7  |
| to divide and sunderly to            | <b>send</b>     | it into all parts of                   | 1, 179/23 |
| of everlasting pain. The physician   | <b>sendeth</b>  | his bill to the apothecary             | 1, 128/28 |
| be got. But this physician           | <b>sendeth</b>  | his bill to thyself, no                | 1, 128/32 |
| him more than the bodily             | <b>senses</b>   | and sensual wits common to             | 1, 132/5  |
| filthy liking that riseth of         | <b>sensual</b>  | and fleshly pleasure, which is         | 1, 131/5  |
| than the bodily senses and           | <b>sensual</b>  | wits common to man and                 | 1, 132/5  |
| ' In token whereof he                | <b>sent</b>     | the Jews double manna, weekly          | 1, 168/19 |
| He hath in desert wilderness         | <b>sent</b>     | some men their meat by                 | 1, 169/15 |
| death. And therefore , though He     | <b>sent</b>     | Daniel meat enough by Habakkuk         | 1, 169/24 |
| the lake among lions, yet            | <b>sent</b>     | He none at all to                      | 1, 169/25 |
| without any receiving of the         | <b>sentence</b> | into his heart. But if                 | 1, 139/18 |
| the King by Whose high               | <b>sentence</b> | we be condemned to die                 | 1, 157/4  |
| not more angry with our              | <b>servants</b> | for the breach of one                  | 1, 163/35 |
| we before have shown to              | <b>serve</b>    | to the repression of pride             | 1, 165/6  |
| of divers complexions. This medicine | <b>serveth</b>  | every man. The physician doth          | 1, 129/10 |
| been all bestowed in his             | <b>service</b>  | , whom he hath brought into            | 1, 143/27 |
| choir, and with much solemn          | <b>service</b>  | burieth the body boldly at             | 1, 180/33 |
| heart heavily harkeneth after the    | <b>sessions</b> | , yet have they some hope              | 1, 156/32 |
| a man should add and                 | <b>set</b>      | to, the deep imagination of            | 1, 129/34 |
| of heaven, they should shortly       | <b>set</b>      | at naught, and at length               | 1, 131/3  |
| well perceive the world so           | <b>set</b>      | upon the seeking of pleasure           | 1, 133/8  |
| seeking of pleasure, that they       | <b>set</b>      | by pleasure much more than             | 1, 133/9  |
| not always well and wisely           | <b>set</b>      | , so, when the tongue lieth            | 1, 136/8  |
| their tongues, if they were          | <b>set</b>      | on babbling, could not for             | 1, 136/13 |
| else when thou beginnest to          | <b>set</b>      | the first foot forward to              | 1, 149/1  |
| from the first foot ye               | <b>set</b>      | forward to go forth. No                | 1, 149/3  |
| perceive themselves not accepted and | <b>set</b>      | by after the worthiness of             | 1, 153/31 |
| the arms of your ancestors           | <b>set</b>      | up in the prison; and                  | 1, 157/32 |
| wan, that a person well              | <b>set</b>      | awork with envy needeth none           | 1, 158/21 |
| Adam and Eve in paradise             | <b>set</b>      | in the way to such                     | 1, 159/3  |
| envy; by whose enticement he         | <b>set</b>      | upon our first parents in              | 1, 159/5  |
| of pride should make thee            | <b>set</b>      | neither much by those things           | 1, 160/16 |
| secret pride by which we             | <b>set</b>      | overmuch by ourselves. And like        | 1, 163/20 |
| zeal riseth of that we               | <b>set</b>      | , as we should do, so                  | 1, 163/22 |
| with them whom we see                | <b>set</b>      | so little by Him that                  | 1, 163/23 |



|                                 |                  |   |           |
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| by their behaviour that they    | <b>set</b>       | less by us than our                     | 1, 163/27 |
| if we did not indeed            | <b>set</b>       | more by ourselves than Him              | 1, 164/7  |
| greatly dote upon that we       | <b>set</b>       | little by. So shall there               | 1, 164/33 |
| them from him? Who could        | <b>set</b>       | so much by himself, to                  | 1, 165/9  |
| worship, and shall not be       | <b>set</b>       | by so much as ye                        | 1, 170/27 |
| If riches come to you,          | <b>set</b>       | not your heart thereon, "               | 1, 171/3  |
| is his love the less            | <b>set</b>       | unto God. For, as holy                  | 1, 171/13 |
| But these covetous folk that    | <b>set</b>       | their hearts on their hoards            | 1, 171/18 |
| great things whereupon they had | <b>set</b>       | their hearts to hold them               | 1, 172/3  |
| their hearts had been sore      | <b>set</b>       | upon right small things, it             | 1, 172/5  |
| but as one were so              | <b>set</b>       | , hand and foot, in a                   | 1, 176/5  |
| way of the sinners is           | <b>set</b>       | or laid with stones, but                | 1, 178/7  |
| to stop the chinks, but         | <b>set</b>       | more men to the pump                    | 1, 180/7  |
| indeed, the less that we        | <b>set</b>       | thereby, the more perilous it           | 1, 182/8  |
| waxeth a desperate wretch and   | <b>setteth</b>   | all at naught, and he                   | 1, 131/32 |
| outward, but also while he      | <b>setteth</b>   | his foot out of his                     | 1, 149/10 |
| gaoler, when ye be dead,        | <b>setteth</b>   | a strange prisoner in your              | 1, 157/30 |
| saith holy Scripture. He that   | <b>setteth</b>   | not his heart thereon, nor              | 1, 171/4  |
| of a secret root of             | <b>setting</b>   | much by themselves, by which            | 1, 162/9  |
| also well perceive that the     | <b>setting</b>   | by ourselves is more than               | 1, 162/13 |
| that a man's own estimation,    | <b>setting</b>   | by himself, disdaining to take          | 1, 163/4  |
| commandments, so riseth of much | <b>setting</b>   | by ourselves that affection of          | 1, 163/25 |
| cursed root of pride and        | <b>setting</b>   | much by ourselves, so secretly          | 1, 164/28 |
| For taken once away the         | <b>setting</b>   | by ourselves, we shall not              | 1, 164/32 |
| going before in procession, or  | <b>setting</b>   | of their wives' pews in                 | 1, 165/29 |
| shall hear what Solomon said    | <b>seven</b>     | years ere I was born                    | 1, 167/7  |
| if he had of certainty          | <b>seven</b>     | score years to live. The                | 1, 173/1  |
| the wise man in the             | <b>seventh</b>   | chapter of Ecclesiasticus is such       | 1, 128/8  |
| study of philosophy labour to   | <b>sever</b>     | the soul from the love                  | 1, 139/10 |
| like as death maketh a          | <b>severance</b> | of the body and the                     | 1, 139/8  |
| feebleth in the dissolution and | <b>severance</b> | of the soul from the                    | 1, 140/25 |
| themselves under the cloak and  | <b>shadow</b>    | of some kind of virtue                  | 1, 155/1  |
| soon see their folly and        | <b>shake</b>     | off their covetousness. For undoubtedly | 1, 173/15 |
| the last things, & thou         | <b>shalt</b>     | never sin. " Made about                 | 1, 127/6  |
| thy last things, and thou       | <b>shalt</b>     | never sin in this world                 | 1, 129/2  |
| madness laugh at. For thou      | <b>shalt</b>     | in Bedlam see one laugh                 | 1, 131/13 |
| thy speech and talking, thou    | <b>shalt</b>     | not only profit thyself as              | 1, 136/32 |
| and make a proof, thou          | <b>shalt</b>     | well find, by that thou                 | 1, 138/23 |
| well find, by that thou         | <b>shalt</b>     | have no lust to sin                     | 1, 138/24 |
| will be then when thou          | <b>shalt</b>     | feel so many such pains                 | 1, 140/16 |
| Be merry, man , — thou          | <b>shalt</b>     | never die as long as                    | 1, 148/16 |
| which thou rowest. And thus     | <b>shalt</b>     | thou well see that thou                 | 1, 151/2  |
| a very true contemplation, thou | <b>shalt</b>     | behold him and advise him               | 1, 151/5  |
| if none other come, thou        | <b>shalt</b>     | yet in few years undoubtedly            | 1, 153/7  |
| thy play is done, thou          | <b>shalt</b>     | go forth as poor as                     | 1, 156/21 |
| tell thee what shift thou       | <b>shalt</b>     | make in such case: and                  | 1, 169/3  |
| be a faithful man, thou         | <b>shalt</b>     | take no thought. I say                  | 1, 169/5  |

|                                     |                   |                                     |           |
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| say, if you lack, thou              | <b>shalt</b>      | labour to thy power by              | 1, 169/5  |
| thy labour suffice not, thou        | <b>shalt</b>      | show thy state that thou            | 1, 169/7  |
| thou do the like, thou              | <b>shalt</b>      | go into a better bosom              | 1, 169/29 |
| that hast gathered them, whose      | <b>shalt</b>      | thou be? " If we                    | 1, 173/31 |
| be scourged with despite and        | <b>shame</b>      | , so that the more their            | 1, 134/15 |
| on babbling, could not for          | <b>shame</b>      | utter and speak the like            | 1, 136/13 |
| beateth it down again with          | <b>shame</b>      | . Ye leave your lodging for         | 1, 157/29 |
| For thou wouldst not, for           | <b>shame</b>      | , that men should think thee        | 1, 160/20 |
| for how very trifles. First,        | <b>shame</b>      | were it for men to                  | 1, 165/26 |
| the way. How much more              | <b>shame</b>      | and folly is it yet                 | 1, 165/35 |
| their minds he bringeth their       | <b>shameful</b>   | sins by heap, and by                | 1, 143/31 |
| of many that of a                   | <b>shameful</b>   | , sinful life have died and         | 1, 144/3  |
| so noyous, what sin so              | <b>shameful</b>   | ? Is it not a beastly               | 1, 177/9  |
| the body is painful and             | <b>sharp</b>      | to the flesh, so the                | 1, 133/33 |
| His blessed body nor the            | <b>sharp</b>      | thorns pricking His holy head       | 1, 140/31 |
| thy mouth gaping, thy nose          | <b>sharping</b>   | , thy legs cooling, thy fingers     | 1, 140/5  |
| and shifted out in a                | <b>sheet</b>      | , be put to death in                | 1, 157/22 |
| and leave thee scant a              | <b>sheet</b>      | . Which thing, if we did            | 1, 174/20 |
| over his fellows, till the          | <b>sheriff</b>    | and the cart come for               | 1, 158/13 |
| tomorrow, or tell what other        | <b>shift</b>      | I shall find? " First               | 1, 169/2  |
| shall I tell thee what              | <b>shift</b>      | thou shalt make in such             | 1, 169/3  |
| show thee, that if all              | <b>shift</b>      | fail thee, yet if thou              | 1, 169/4  |
| all stripped stark naked and        | <b>shifted</b>    | out in a sheet, be                  | 1, 157/21 |
| a lewd master of a                  | <b>ship</b>       | that goeth not about to             | 1, 180/4  |
| not about to see the                | <b>ship</b>       | tight and sure, but letteth         | 1, 180/5  |
| letteth by his lewdness his         | <b>ship</b>       | fall on a leak, and                 | 1, 180/6  |
| how precisely we presume to         | <b>shoot</b>      | our foolish bolt, in those          | 1, 130/5  |
| in thy bed, thy head                | <b>shooting</b>   | , thy back aching, thy veins        | 1, 140/2  |
| should let pass so many             | <b>short</b>      | and weighty words spoken by         | 1, 128/4  |
| " Here is first a                   | <b>short</b>      | medicine containing only four herbs | 1, 129/3  |
| doom, pain, and joy. This           | <b>short</b>      | medicine is of a marvellous         | 1, 129/6  |
| is, then may we within              | <b>short</b>      | time be well learned in             | 1, 139/13 |
| sure they be that within            | <b>short</b>      | time death shall stop their         | 1, 155/31 |
| all and shall undoubtedly within    | <b>short</b>      | space devour us all, and            | 1, 166/2  |
| are wont to write a                 | <b>short</b>      | riddle on the wall that             | 1, 176/24 |
| would not rather take a             | <b>short</b>      | pain for the winning of             | 1, 177/25 |
| of everlasting pleasure, than a     | <b>short</b>      | pleasure for the winning of         | 1, 177/26 |
| thy fingers fumbling, thy breath    | <b>shortening</b> | , all thy strength fainting, thy    | 1, 140/6  |
| our life and maketh it              | <b>shorter</b>    | by so much, and our                 | 1, 149/26 |
| hap ye should go the                | <b>shorter</b>    | , and whether ye were carried       | 1, 150/27 |
| hope of heaven, they should         | <b>shortly</b>    | set at naught, and at               | 1, 131/3  |
| be such things as shall             | <b>shortly</b>    | by death lose all their             | 1, 155/19 |
| remember the death that shall       | <b>shortly</b>    | take away all this royalty          | 1, 156/2  |
| surely to come and so               | <b>shortly</b>    | to come, withdraw the wind          | 1, 156/13 |
| since they be those that            | <b>shortly</b>    | shall most lose. % %                | 1, 161/20 |
| contempt and abjection of ourselves | <b>shortly</b>    | follow in us high estimation        | 1, 164/35 |
| that he should die so               | <b>shortly</b>    | , the desperate wretch said that    | 1, 172/21 |

|                                   |                 |                                     |           |
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| they labour for, they would       | <b>shortly</b>  | cease their business, and would     | 1, 173/17 |
| sacks, they would, I ween,        | <b>shortly</b>  | empty their sacks themselves. And   | 1, 173/22 |
| pleasant, yet since death shall   | <b>shortly</b>  | finish both the pain of             | 1, 177/23 |
| of such kind that either          | <b>shortly</b>  | destroy us, or else the             | 1, 179/14 |
| dreadful day, and draw it         | <b>shortly</b>  | to them, albeit that by             | 1, 181/24 |
| only profit thyself as thou       | <b>shouldst</b> | have done by thy well               | 1, 136/33 |
| no less torment than thou         | <b>shouldst</b> | have felt if one had                | 1, 140/13 |
| in good quart. If thou            | <b>shouldst</b> | see one in such case                | 1, 146/3  |
| of worldly worship? If thou       | <b>shouldst</b> | perceive that one were earnestly    | 1, 156/15 |
| the next week. And why            | <b>shouldst</b> | thou then envy him now              | 1, 160/31 |
| barehead begrace him, if thou     | <b>shouldst</b> | suddenly be surely advertised, that | 1, 161/5  |
| thy faith, amid thine envy        | <b>shouldst</b> | thou not suddenly change into       | 1, 161/13 |
| trust of Him that thou            | <b>shouldst</b> | not provide for tomorrow, but       | 1, 168/16 |
| thy goods gathered together, thou | <b>shouldst</b> | be suddenly robbed of all           | 1, 174/13 |
| much, but rather as thou          | <b>shouldst</b> | happen to get it, so                | 1, 174/15 |
| white teeth. Now if thou          | <b>shouldst</b> | , for a little itch, claw           | 1, 178/19 |
| their deserving, suffereth him to | <b>show</b>     | himself to them for their           | 1, 143/33 |
| reckon myself whole, yet ye       | <b>show</b>     | me not why I should                 | 1, 145/30 |
| well, and that shall I            | <b>show</b>     | thee now. Tell me, if               | 1, 145/31 |
| disdain that displease us and     | <b>show</b>     | by their behaviour that they        | 1, 163/27 |
| case: and after shall I           | <b>show</b>     | thee, that if all shift             | 1, 169/4  |
| labour suffice not, thou shalt    | <b>show</b>     | thy state that thou hast            | 1, 169/7  |
| poor man, that naught hath,       | <b>show</b>     | himself to lack faith and           | 1, 169/31 |
| both; and though ye were          | <b>showed</b>   | that it were likely that            | 1, 150/25 |
| one envious, the other covetous,  | <b>showed</b>   | himself willing to give each        | 1, 159/26 |
| glad. But this holy father        | <b>showeth</b>  | by this counsel, not only           | 1, 133/23 |
| happeth that the very face        | <b>showeth</b>  | the mind walking a pilgrimage       | 1, 137/15 |
| For whereas nature and reason     | <b>showeth</b>  | us that we should eat               | 1, 181/3  |
| shall cast unto us besides:       | <b>showing</b>  | thereby that by the hearty          | 1, 168/26 |
| of the royalty and honour         | <b>shown</b>    | him of all the country              | 1, 161/3  |
| death that we before have         | <b>shown</b>    | to serve to the repression          | 1, 165/6  |
| " either Mutius hath a            | <b>shrewd</b>   | turn himself, or some man           | 1, 159/14 |
| of our goods, loathsomeness of    | <b>shrift</b>   | , sloth towards good works. And     | 1, 143/8  |
| of wretchedness, and the door     | <b>shut</b>     | over his head. For when             | 1, 131/30 |
| as all the tyrants of             | <b>Sicily</b>   | never devised a sorer. And          | 1, 158/18 |
| that goeth forth fasting among    | <b>sick</b>     | folk for sloth, rather than         | 1, 129/15 |
| is most incurable that is         | <b>sick</b>     | and feeleth it not, but             | 1, 131/34 |
| this notwithstanding, like as a   | <b>sick</b>     | man feeleth no sweetness in         | 1, 132/17 |
| about thy bed and thy             | <b>sick</b>     | body, like ravens about thy         | 1, 141/26 |
| funerals in which the foolish     | <b>sick</b>     | man is sometimes occupied as        | 1, 143/20 |
| nearly, if thou knewest thyself   | <b>sick</b>     | , and specially of any perilous     | 1, 144/32 |
| For commonly when we be           | <b>sick</b>     | then begin we to know               | 1, 144/34 |
| will be when we be                | <b>sick</b>     | . " Now then if thou                | 1, 145/15 |
| then if thou be ever              | <b>sick</b>     | , and ever sick of a                | 1, 145/16 |
| be ever sick, and ever            | <b>sick</b>     | of a perilous sickness, wouldst     | 1, 145/16 |
| to make thee believe thyself      | <b>sick</b>     | while thou feelest no harm          | 1, 145/19 |
| never perceiving themselves to be | <b>sick</b>     | , but as merry as ever              | 1, 145/25 |

|                                  |                 |                                    |           |
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| why I should reckon myself       | <b>sick</b>     | . " Thou sayest right well         | 1, 145/30 |
| wouldst thou reckon his leg      | <b>sick</b>     | or whole? I ween ye                | 1, 145/34 |
| would ye reckon your belly       | <b>sick</b>     | or whole? I ween ye                | 1, 146/2  |
| say that he were perilously      | <b>sick</b>     | and had good cause to              | 1, 146/7  |
| come, that thou art ever         | <b>sick</b>     | of that incurable sickness by      | 1, 153/6  |
| couldst thou envy a perpetual    | <b>sick</b>     | " man, a man that                  | 1, 160/22 |
| Oft have they had a              | <b>sick</b>     | drunken head, and slept themselves | 1, 181/15 |
| his life keep him from           | <b>sickness</b> | , namely if he might by            | 1, 128/19 |
| might by the avoiding of         | <b>sickness</b> | be sure to continue his            | 1, 128/20 |
| which we shall keep from         | <b>sickness</b> | , not the body, which none         | 1, 128/22 |
| which here preserved from the    | <b>sickness</b> | of sin, shall after this           | 1, 128/25 |
| man to keep him from             | <b>sickness</b> | , but to divers men divers         | 1, 129/8  |
| as in the body his               | <b>sickness</b> | is most incurable that is          | 1, 131/34 |
| our taste infected by the        | <b>sickness</b> | of sin and filthy custom           | 1, 132/22 |
| fire, the pain of sundry         | <b>sickness</b> | , many men have essayed in         | 1, 140/21 |
| ere this, in a sore              | <b>sickness</b> | , felt it very grievous to         | 1, 141/16 |
| false glade of escaping that     | <b>sickness</b> | , and thereby putteth in our       | 1, 143/6  |
| and specially of any perilous    | <b>sickness</b> | that would make an end             | 1, 144/32 |
| man, Plinius Secundus, after his | <b>sickness</b> | wrote unto his friend, wherein     | 1, 145/8  |
| ever sick of a perilous          | <b>sickness</b> | , wouldst thou not, if thou        | 1, 145/17 |
| is infected with the great       | <b>sickness</b> | a good while ere he                | 1, 145/22 |
| bodies have so sore a            | <b>sickness</b> | and such a continual consumption   | 1, 146/13 |
| we use, though never other       | <b>sickness</b> | came at us. Consider also          | 1, 146/21 |
| though we call this hunger       | <b>sickness</b> | and meat a medicine, yet           | 1, 146/31 |
| know well enough what very       | <b>sickness</b> | is and what very medicines         | 1, 146/32 |
| thee what thou callest a         | <b>sickness</b> | . Is not that a sickness           | 1, 147/1  |
| sickness. Is not that a          | <b>sickness</b> | that will make an end              | 1, 147/1  |
| suppose thou bearest ever thy    | <b>sickness</b> | with thee , — for very             | 1, 147/3  |
| thee against that sore or        | <b>sickness</b> | that else would put thee           | 1, 147/7  |
| days follow, by the inward       | <b>sickness</b> | of our own nature continually      | 1, 147/11 |
| that we know which be            | <b>sickness</b> | , that is but a custom             | 1, 147/13 |
| by which we call no              | <b>sickness</b> | by that name but such              | 1, 147/14 |
| it not the name of               | <b>sickness</b> | , but we name sickness a           | 1, 147/17 |
| of sickness, but we name         | <b>sickness</b> | a passion that cometh seldomer     | 1, 147/17 |
| the whole body as other          | <b>sickness</b> | do, yet we neither call            | 1, 147/23 |
| yet we neither call it           | <b>sickness</b> | , nor the meat that resisteth      | 1, 147/23 |
| all lepers, which is a           | <b>sickness</b> | rather foul and perilous than      | 1, 147/27 |
| country born with the falling    | <b>sickness</b> | , so that never any of             | 1, 147/28 |
| ever have reckoned them for      | <b>sickness</b> | ? Nay surely, but they would       | 1, 147/31 |
| they would have counted for      | <b>sickness</b> | the colic and the stone            | 1, 147/32 |
| whole life is but a              | <b>sickness</b> | never curable, but as an           | 1, 148/4  |
| to die of the same               | <b>sickness</b> | , and though there never came      | 1, 148/6  |
| is death next an incurable       | <b>sickness</b> | ; and such is all our              | 1, 148/10 |
| ever sick of that incurable      | <b>sickness</b> | by which, if none other            | 1, 153/6  |
| of this medicine against the     | <b>sickness</b> | of envy, which is undoubtedly      | 1, 158/16 |
| of covetousness, which is a      | <b>sickness</b> | wherein men be very sore           | 1, 166/14 |
| that some other die by           | <b>sickness</b> | . In which case thou must          | 1, 169/18 |

|                                       |                   |  |           |
|---------------------------------------|-------------------|--|-----------|
| gluttony, which is a beastly          | <b>sickness</b>   | and an old sore. For                     | 1, 174/28 |
| and the apoplexy, diseases and        | <b>sickness</b>   | of such kind that either                 | 1, 179/13 |
| intemperate living drive ourselves in | <b>sickness</b>   | , and botch us up with                   | 1, 180/10 |
| impute the blame to the               | <b>sickness</b>   | whereof they die, than to                | 1, 180/17 |
| to the gluttony whereof the           | <b>sickness</b>   | cometh. And if there be                  | 1, 180/18 |
| thy remembrance some of those         | <b>sicknesses</b> | that have most grieved thee              | 1, 140/9  |
| giver. And on the other               | <b>side</b>       | , whereas one doth such spiritual        | 1, 135/2  |
| crying to thee on every               | <b>side</b>       | , " What shall I have                    | 1, 141/28 |
| Christ. And on the other              | <b>side</b>       | , if he catch a man                      | 1, 142/30 |
| methinketh utterly on the other       | <b>side</b>       | , that albeit every man that             | 1, 167/20 |
| defiled them with, in the             | <b>sight</b>      | of God, and to leave                     | 1, 134/30 |
| the light thereof, nor the            | <b>sight</b>      | of all the dead heads                    | 1, 139/27 |
| thou, not one plain grievous          | <b>sight</b>      | of the bare bones hanging                | 1, 139/31 |
| at our heart at the                   | <b>sight</b>      | of our sins, shall pass                  | 1, 141/11 |
| heap, and by the abominable           | <b>sight</b>      | thereof draweth them into desperation    | 1, 143/32 |
| but a slight and uncertain            | <b>sight</b>      | , as a man may see                       | 1, 144/13 |
| they cannot with a sure               | <b>sight</b>      | look upon their own conscience           | 1, 155/15 |
| in pride upon the solemn              | <b>sight</b>      | of worldly worship? If thou              | 1, 156/14 |
| no corner out of his                  | <b>sight</b>      | . For as holy David saith                | 1, 157/9  |
| of heaven, at the first               | <b>sight</b>      | of Adam and Eve in                       | 1, 159/3  |
| being thereat, and at the             | <b>sight</b>      | of the royalty and honour                | 1, 161/2  |
| thou mightst wax warm ; "             | <b>signifying</b> | that if he were in                       | 1, 154/20 |
| they seem sage in keeping             | <b>silence</b>    | , secretly peradventure the meanwhile to | 1, 136/11 |
| would have folk in their              | <b>silence</b>    | take good heed that their                | 1, 136/17 |
| done by thy well minded               | <b>silence</b>    | , but also amend the whole               | 1, 136/33 |
| bare authority suffice to command     | <b>silence</b>    | , it were peradventure good, rather      | 1, 137/3  |
| rather to keep a good                 | <b>silence</b>    | thyself, than blunder forth rudely       | 1, 137/4  |
| pangs, what intolerable torment, the  | <b>silly</b>      | creature feeleth in the dissolution      | 1, 140/24 |
| appetites from the laud of            | <b>silly</b>      | mortal men, and desire to                | 1, 155/34 |
| and that not a feigned                | <b>similitude</b> | but a very true fashion                  | 1, 156/25 |
| For go they never so                  | <b>simply</b>     | , look they never so lowly               | 1, 162/3  |
| things, & thou shalt never            | <b>sin</b>        | . " Made about the year                  | 1, 127/6  |
| in virtue and avoiding of             | <b>sin</b>        | , than many whole and great              | 1, 128/11 |
| preserved from the sickness of        | <b>sin</b>        | , shall after this eternally live        | 1, 128/25 |
| things, and thou shalt never          | <b>sin</b>        | in this world . " Here                   | 1, 129/2  |
| us all our life from                  | <b>sin</b>        | . The physician cannot give no           | 1, 129/7  |
| so few be preserved from              | <b>sin</b>        | , if every man have so                   | 1, 129/13 |
| by a mischievous custom of            | <b>sin</b>        | perceiveth no fault in his               | 1, 132/1  |
| infected by the sickness of           | <b>sin</b>        | and filthy custom of fleshly             | 1, 132/22 |
| the rusty, cankered spots that        | <b>sin</b>        | hath defiled them with, in               | 1, 134/30 |
| it well, he shall never               | <b>sin</b>        | . Thou wilt haply say that               | 1, 135/33 |
| in many words lacketh not             | <b>sin</b>        | — but that I would                       | 1, 136/17 |
| always to keep us from                | <b>sin</b>        | , and since we can never                 | 1, 137/24 |
| would well keep us from               | <b>sin</b>        | . For as for yet, though                 | 1, 138/6  |
| enough to keep us from                | <b>sin</b>        | . Howbeit, the foresaid words of         | 1, 138/12 |
| he saith, thou shall never            | <b>sin</b>        | . Many things know we that               | 1, 138/15 |
| that shall keep thee from             | <b>sin</b>        | . And if thou put it                     | 1, 138/22 |

|                                    |                |                                     |           |
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| shalt have no lust to              | <b>sin</b>     | for the time that thou              | 1, 138/24 |
| souls from every kind of           | <b>sin</b>     | , beginning at the sin that         | 1, 153/12 |
| of sin, beginning at the           | <b>sin</b>     | that is the very head               | 1, 153/13 |
| us in against this cursed          | <b>sin</b>     | of pride. And surely against        | 1, 154/33 |
| sudden, by reason whereof the      | <b>sin</b>     | is somewhat less grievous, the      | 1, 161/31 |
| matter and occasion of your        | <b>sin</b>     | is by God's goodness graciously     | 1, 170/24 |
| eye. For it is not                 | <b>sin</b>     | to have riches, but to              | 1, 171/1  |
| gluttony was the vice and          | <b>sin</b>     | by which our forefathers, eating    | 1, 175/18 |
| Now to the body what               | <b>sin</b>     | is so noxious, what sin             | 1, 177/8  |
| sin is so noxious, what            | <b>sin</b>     | so shameful? Is it not              | 1, 177/9  |
| that we had liefer take            | <b>sin</b>     | with pain, than virtue with         | 1, 177/19 |
| it is indeed, that our             | <b>sin</b>     | is painful and our virtue           | 1, 177/27 |
| virtue is pleasure and in          | <b>sin</b>     | is pain, I might prove              | 1, 177/33 |
| if we would consider our           | <b>sin</b>     | well, with the dependants thereupon | 1, 178/14 |
| bitterness of our wallow sweet     | <b>sin</b>     | . For no man is so                  | 1, 178/16 |
| the little itching pleasure of     | <b>sin</b>     | , we claw ourselves suddenly to     | 1, 178/22 |
| pride in every kind of             | <b>sin</b>     | , saving that the digression would  | 1, 178/24 |
| it but in the selfsame             | <b>sin</b>     | that we have in hand                | 1, 178/26 |
| Of Sloth. Of the mortal            | <b>sin</b>     | of sloth men make a                 | 1, 181/31 |
| small matter. Sloth is a           | <b>sin</b>     | so common, and no notable           | 1, 181/32 |
| it is a great capital              | <b>sin</b>     | indeed, the less that we            | 1, 182/7  |
| bare bones hanging by the          | <b>sineews</b> | , but thou seest ( if thou          | 1, 139/31 |
| to fantasy with themselves filthy  | <b>sinful</b>  | devices, whereof their tongues, if  | 1, 136/12 |
| delight or pleasure in any         | <b>sinful</b>  | thing. For the proof whereof        | 1, 138/27 |
| many that of a shameful,           | <b>sinful</b>  | life have died and departed         | 1, 144/3  |
| fire of hell for their             | <b>sinful</b>  | and wilful blind presumption, I     | 1, 155/10 |
| a more madness to take             | <b>sinful</b>  | pain in this world, that            | 1, 177/29 |
| we, drink we, mourn we,            | <b>sing</b>    | we, in what wise soever             | 1, 149/30 |
| of a knife, the flesh              | <b>singed</b>  | with fire, the pain of              | 1, 140/20 |
| some labouring, some playing, some | <b>singing</b> | , some chiding, some fighting, no   | 1, 157/16 |
| death,' but also let               | <b>sink</b>    | into our hearts the very            | 1, 139/19 |
| so mad that where they             | <b>sink</b>    | in hell as deep as                  | 1, 155/26 |
| to make any good counsel           | <b>sink</b>    | into the heart. Wilt thou           | 1, 171/32 |
| his head. For when a               | <b>sinner</b>  | is once fallen down into            | 1, 131/30 |
| repentant                          | <b>sinner</b>  | to sorrow for their offences        | 1, 133/20 |
| " The way of the                   | <b>sinner</b>  | is set or laid with                 | 1, 178/7  |
| in the sorrow of their             | <b>sins</b>    | and affliction of their penance     | 1, 132/11 |
| at the sight of our                | <b>sins</b>    | , shall pass and exceed the         | 1, 141/11 |
| instead of sorrow for our          | <b>sins</b>    | and care of heaven, he              | 1, 143/16 |
| brought into great and horrible    | <b>sins</b>    | by the horror whereof he            | 1, 143/28 |
| minds he bringeth their shameful   | <b>sins</b>    | by heap, and by the                 | 1, 143/31 |
| head and root of all               | <b>sins</b>    | , that is to wit, pride             | 1, 153/13 |
| envy for the beastly carnal        | <b>sins</b>    | of gluttony, sloth and lechery      | 1, 154/16 |
| were in open and manifest          | <b>sins</b>    | , he would have more occasion       | 1, 154/21 |
| these folk had these carnal        | <b>sins</b>    | , they could not be ignorant        | 1, 154/23 |
| Saint Paul saith, the fleshly      | <b>sins</b>    | be easy to perceive, and            | 1, 154/24 |
| root the branches of our           | <b>sins</b>    | spring. But will ye see             | 1, 163/33 |

|  |                  |                                      |           |
|--|------------------|--------------------------------------|-----------|
| of our Lord 1522, by                   | <b>Sir</b>       | Thomas More then knight, and         | 1, 127/8  |
| alone is able to destroy.              | <b>Sir</b>       | Thomas More wrote no farther         | 1, 182/19 |
| speech made thereof, the coroner       | <b>sitteth</b>   | , the quest is charged, the          | 1, 180/20 |
| not one sweet word in                  | <b>six</b>       | weeks, now shall she call            | 1, 141/31 |
| there are all the other                | <b>six</b>       | to be eschewed, that is              | 1, 182/16 |
| in which we least can                  | <b>skill</b>     | . For I little doubt but             | 1, 130/6  |
| disfigureth the face, discoloureth the | <b>skin</b>      | , and disfashioneth the body; it     | 1, 179/5  |
| the body; it maketh the                | <b>skin</b>      | tawny, the body fat and              | 1, 179/5  |
| or rather of flesh flies,              | <b>skipping</b>  | about thy bed and thy                | 1, 141/26 |
| out he weeneth that the                | <b>sky</b>       | would fall on his head               | 1, 177/11 |
| endure never to remit or               | <b>slacken</b>   | in the deep devising of              | 1, 138/26 |
| young as thou have been                | <b>slain</b>     | in the selfsame ways in              | 1, 150/36 |
| if there be a man                      | <b>slain</b>     | of a stroke, there is                | 1, 180/19 |
| would ensearch how many be             | <b>slain</b>     | with weapon, and how many            | 1, 180/23 |
| in which is no great                   | <b>slander</b>   | spoken to his face by                | 1, 162/19 |
| have him for his perpetual             | <b>slave</b>     | , shall he never have him            | 1, 142/26 |
| a swoon which we call                  | <b>sleep</b>     | , and there lie like dead            | 1, 146/26 |
| old it is agreed that                  | <b>sleep</b>     | is the very image of                 | 1, 146/28 |
| than we account hunger or              | <b>sleep</b>     | . For as for that thy                | 1, 147/35 |
| dying: so that wake we,                | <b>sleep</b>     | we, eat we, drink we                 | 1, 149/29 |
| great riches, and in the               | <b>sleep</b>     | of this life we be                   | 1, 174/3  |
| matters, or lie down and               | <b>sleep</b>     | like a swine. And who                | 1, 176/22 |
| death shall keep all sweet             | <b>sleep</b>     | out of their watery eyes             | 1, 181/17 |
| be empty when the body                 | <b>sleepeth</b>  | . But if it were then                | 1, 136/20 |
| the fantasies leave us not             | <b>sleeping</b>  | , it is not likely that              | 1, 136/22 |
| of all the trains, darts,              | <b>sleights</b>  | , enticings, and assaults of the     | 1, 138/32 |
| a sick drunken head, and               | <b>slept</b>     | themselves sober; but then shall     | 1, 181/15 |
| at all, or but a                       | <b>slight</b>    | and uncertain sight, as a            | 1, 144/12 |
| and authority, Lord God, how           | <b>slight</b>    | a thing it would seem                | 1, 156/1  |
| fasting among sick folk for            | <b>sloth</b>     | , rather than he will take           | 1, 129/15 |
| our goods, loathsomeness of shrift,    | <b>sloth</b>     | towards good works. And if           | 1, 143/8  |
| beastly carnal sins of gluttony,       | <b>sloth</b>     | and lechery. Not that these          | 1, 154/16 |
| For no man doubteth but                | <b>sloth</b>     | and lechery be the very              | 1, 176/14 |
| glutton feasts followeth not only      | <b>sloth</b>     | and lechery, but oftentimes lewd     | 1, 176/29 |
| riot and pestilent excess. Of          | <b>Sloth</b>     | . Of the mortal sin of               | 1, 181/30 |
| Of the mortal sin of                   | <b>sloth</b>     | men make a small matter              | 1, 181/31 |
| men make a small matter.               | <b>Sloth</b>     | is a sin so common                   | 1, 181/32 |
| thereupon, -- that therefore of        | <b>sloth</b>     | there is no man ashamed              | 1, 182/4  |
| our way to heaven, even                | <b>sloth</b>     | alone is able to destroy             | 1, 182/18 |
| sometimes thinketh it beastly; the     | <b>slothful</b>  | body misliketh his dulness, and      | 1, 154/3  |
| cannot labour, or have more            | <b>small</b>     | children to find than my             | 1, 168/35 |
| been sore set upon right               | <b>small</b>     | things, it would have been           | 1, 172/5  |
| of sloth men make a                    | <b>small</b>     | matter. Sloth is a sin               | 1, 181/31 |
| the flame is next the                  | <b>smoke</b>     | , so is death next an                | 1, 148/10 |
| physic, where we might with            | <b>sober</b>     | diet and temperance have less        | 1, 180/11 |
| drunken head, and slept themselves     | <b>sober</b>     | ; but then shall they feel           | 1, 181/15 |
| which can never be without             | <b>soberness</b> | . The holy Scripture rehearseth that | 1, 176/33 |

|                                     |                     |                                     |           |
|-------------------------------------|---------------------|-------------------------------------|-----------|
| have him after, how sure            | <b>soever</b>       | he had him afore, if                | 1, 142/26 |
| what place of the house             | <b>soever</b>       | ye stand when ye buskle             | 1, 149/2  |
| sing we, in what wise               | <b>soever</b>       | live we, all the same               | 1, 149/30 |
| ye covetous niggards, how lowly     | <b>soever</b>       | ye looked, would if ye              | 1, 170/29 |
| up in pride upon the                | <b>solemn</b>       | sight of worldly worship? If        | 1, 156/14 |
| the choir, and with much            | <b>solemn</b>       | service burieth the body boldly     | 1, 180/32 |
| the marvellous intent business and  | <b>solicitation</b> | of our ghostly enemy the            | 1, 142/6  |
| they consider the labour and        | <b>solicitation</b> | of our ghostly enemy, the           | 1, 155/4  |
| old, ye shall hear what             | <b>Solomon</b>      | said seven years ere I              | 1, 167/7  |
| manner of riches. " And             | <b>Solomon</b>      | saith of virtue thus, "             | 1, 178/1  |
| there should be found ( as          | <b>Solomon</b>      | saith ) more dead of the            | 1, 180/25 |
| envy another, it is for             | <b>something</b>    | whereof himself would be proud      | 1, 160/13 |
| be very proud thereof; and          | <b>sometime</b>     | the gaoler beateth it down          | 1, 157/28 |
| the apothecary, and therein writeth | <b>sometimes</b>    | a costly receipt of many            | 1, 128/29 |
| percase be the more excusable       | <b>sometimes</b>    | by some chargeable business of      | 1, 137/19 |
| the foolish sick man is             | <b>sometimes</b>    | occupied as though he thought       | 1, 143/20 |
| the beholding whereof they conceive | <b>sometimes</b>    | despair of salvation and yield      | 1, 144/1  |
| it is fed, so doth                  | <b>sometimes</b>    | the itch of a sore                  | 1, 148/1  |
| perceiveth his own fault, and       | <b>sometimes</b>    | thinketh it beastly; the slothful   | 1, 154/3  |
| priest, now one, now other,         | <b>sometimes</b>    | a great rabble at once              | 1, 157/20 |
| pride. For albeit that wrath        | <b>sometimes</b>    | riseth upon a wrong done            | 1, 161/28 |
| rebuke, to blabber on trifles       | <b>somewhat</b>     | sottishly, than while they seem     | 1, 136/10 |
| they that have not yet,             | <b>somewhat</b>     | have heard by them that             | 1, 140/22 |
| more ready thereto. Thou wouldst    | <b>somewhat</b>     | remember death the more effectually | 1, 144/30 |
| effectually, and look upon him      | <b>somewhat</b>     | the more nearly, if thou            | 1, 144/31 |
| from you, I will go                 | <b>somewhat</b>     | nearer you. Thou reckonest every    | 1, 148/13 |
| Pride. Now since I have             | <b>somewhat</b>     | laid afore thy face the             | 1, 153/2  |
| to the devil therefore, yet         | <b>somewhat</b>     | they take therefore. These mad      | 1, 155/25 |
| Of Wrath. Let us now                | <b>somewhat</b>     | see how this part of                | 1, 161/25 |
| reason whereof the sin is           | <b>somewhat</b>     | less grievous, the rule of          | 1, 161/31 |
| the growing and keep it             | <b>somewhat</b>     | under, but fail they may            | 1, 164/26 |
| Of Covetousness. Let us now         | <b>somewhat</b>     | see what this part of               | 1, 166/13 |
| their eyes. This water is           | <b>somewhat</b>     | pricking and would make their       | 1, 173/11 |
| this death pardon His own           | <b>Son</b>          | . As for escaping, no man           | 1, 157/6  |
| a young man may die                 | <b>soon</b>         | , and an old man cannot             | 1, 144/25 |
| not pass, but not how               | <b>soon</b>         | we shall go, nor where              | 1, 150/33 |
| the uncertainty of thyself, how     | <b>soon</b>         | this dreadful time shall come       | 1, 153/5  |
| the owners wot ne'er how            | <b>soon</b>         | . And as lightly may there          | 1, 155/20 |
| happen to be done as                | <b>soon</b>         | as his. We shall leave              | 1, 156/22 |
| of them both. For as                | <b>soon</b>         | as the devil had brought            | 1, 158/32 |
| and we be uncertain how             | <b>soon</b>         | , and yet very sure that            | 1, 161/17 |
| once stopped, the sore shall        | <b>soon</b>         | heal of itself, the matter          | 1, 164/19 |
| the branch of wrath shall           | <b>soon</b>         | wither away. For taken once         | 1, 164/31 |
| he should keep them, how            | <b>soon</b>         | death might take them from          | 1, 165/8  |
| devour us all, and how              | <b>soon</b>         | we know not all, is                 | 1, 166/3  |
| unadvisedly forget him, they should | <b>soon</b>         | see their folly and shake           | 1, 173/14 |
| they would consider deeply how      | <b>soon</b>         | they may, yea, and how              | 1, 173/16 |



|                                    |                    |                                       |           |
|------------------------------------|--------------------|---------------------------------------|-----------|
| they may, yea, and how             | <b>soon</b>        | they must, lose all that              | 1, 173/16 |
| that other men shall merrily       | <b>soon</b>        | after scatter abroad. If they         | 1, 173/19 |
| abroad. If they thought how        | <b>soon</b>        | in what painful plight they           | 1, 173/20 |
| death that we shall so             | <b>soon</b>        | come to, and that of                  | 1, 173/33 |
| think this reason but a            | <b>sophistical</b> | subtlety, and thinkest while thou     | 1, 149/35 |
| not ere this, in a                 | <b>sore</b>        | sickness, felt it very grievous       | 1, 141/16 |
| perceive it, and the body          | <b>sore</b>        | corrupt within ere he feel            | 1, 145/22 |
| that our bodies have so            | <b>sore</b>        | a sickness and such a                 | 1, 146/13 |
| shall preserve thee against that   | <b>sore</b>        | or sickness that else would           | 1, 147/7  |
| whole, though it be as             | <b>sore</b>        | against the continuance of our        | 1, 147/21 |
| of our nature and as               | <b>sore</b>        | laboureth to the dissolution of       | 1, 147/22 |
| sometimes the itch of a            | <b>sore</b>        | leg when thou clawest about           | 1, 148/1  |
| which is undoubtedly both a        | <b>sore</b>        | torment and a very consumption        | 1, 158/16 |
| swelling                           | <b>sore</b>        | of pride, the selfsame considerations | 1, 160/11 |
| Him? And therefore this deadly     | <b>sore</b>        | of wrath, of which so                 | 1, 164/8  |
| were, the fountain of the          | <b>sore</b>        | from which the matter is              | 1, 164/17 |
| the fountain once stopped, the     | <b>sore</b>        | shall soon heal of itself             | 1, 164/19 |
| daily purge and cleanse the        | <b>sore</b>        | , but they shall hardly heal          | 1, 164/21 |
| say, fareth it by the              | <b>sore</b>        | of the soul: if we                    | 1, 164/22 |
| sickness wherein men be very       | <b>sore</b>        | deceived. For it maketh folk          | 1, 166/15 |
| which, care thou never so          | <b>sore</b>        | , cannot get thee a penny             | 1, 169/20 |
| surely it is an hard               | <b>sore</b>        | to cure: it is so                     | 1, 171/31 |
| if their hearts had been           | <b>sore</b>        | set upon right small things           | 1, 172/5  |
| beastly sickness and an old        | <b>sore</b>        | . For this was in the                 | 1, 174/28 |
| is so that this old                | <b>sore</b>        | of gluttony was the vice              | 1, 175/17 |
| only and roots ) is very           | <b>sore</b>        | oppressed, and in manner overwhelmed  | 1, 179/20 |
| of Sicily never devised a          | <b>sorer</b>       | . And it so drinketh up               | 1, 158/18 |
| himself, maketh his wrath the      | <b>sorer</b>       | . For the assuaging whereof, the      | 1, 163/5  |
| that in Spain it is                | <b>sorer</b>       | taken, and sorer punished, if         | 1, 163/8  |
| it is sorer taken, and             | <b>sorer</b>       | punished, if one give another         | 1, 163/8  |
| followeth his laughter, and secret | <b>sorrow</b>      | marreth all such outward mirth        | 1, 131/27 |
| feel more pleasure in the          | <b>sorrow</b>      | of their sins and affliction          | 1, 132/11 |
| penitents and repentant sinners to | <b>sorrow</b>      | for their offences, saith unto        | 1, 133/20 |
| offences, saith unto them : "      | <b>Sorrow</b>      | , " saith this holy man               | 1, 133/21 |
| and be glad of thy                 | <b>sorrow</b>      | . " In vain should he                 | 1, 133/21 |
| him be glad of his                 | <b>sorrow</b>      | , if man in sorrow could              | 1, 133/22 |
| his sorrow, if man in              | <b>sorrow</b>      | could not be glad. But                | 1, 133/22 |
| and glad for all his               | <b>sorrow</b>      | , but also that he may                | 1, 133/24 |
| be glad because of his             | <b>sorrow</b>      | . Long were it to rehearse            | 1, 133/25 |
| dread of the devil, and            | <b>sorrow</b>      | at our heart at the                   | 1, 141/11 |
| in trouble, our soul in            | <b>sorrow</b>      | , our heart all in dread              | 1, 141/20 |
| our executors. And instead of      | <b>sorrow</b>      | for our sins and care                 | 1, 143/15 |
| at every man's welfare: more       | <b>sorry</b>       | of another man's wealth than          | 1, 159/10 |
| his envious nature was as          | <b>sorry</b>       | of another man's weal as              | 1, 159/16 |
| have no cause to be                | <b>sorry</b>       | of the loss, for God                  | 1, 170/20 |
| such as were the best              | <b>sort</b>        | among gentiles and paynims. For       | 1, 139/4  |
| to seem far of another             | <b>sort</b>        | than they be indeed. For              | 1, 166/15 |

|                                   |                  |   |           |
|-----------------------------------|------------------|---|-----------|
| stranger devoureth. " Of such     | <b>sort</b>      | of fools, also, speaketh the            | 1, 167/12 |
| to blabber on trifles somewhat    | <b>sottishly</b> | , than while they seem sage             | 1, 136/10 |
| weal and profit of man's          | <b>soul</b>      | ( though we should let pass             | 1, 128/4  |
| never so long ), but the          | <b>soul</b>      | , which here preserved from the         | 1, 128/24 |
| the garden of thine own           | <b>soul</b>      | . Let us hear, then, what               | 1, 128/34 |
| substances, the body and the      | <b>soul</b>      | , so we be apt and                      | 1, 130/20 |
| spiritual. And like as the        | <b>soul</b>      | excelleth the body, so doth             | 1, 130/22 |
| the casting of his own            | <b>soul</b>      | into the fire of hell                   | 1, 131/24 |
| weeded out, so can our            | <b>soul</b>      | have no place for the                   | 1, 132/29 |
| gladness, which in every good     | <b>soul</b>      | riseth of the love of                   | 1, 133/3  |
| comfort and gladness that the     | <b>soul</b>      | conceiveth thereof, rising into the     | 1, 134/1  |
| pleasure they conceived in their  | <b>soul</b>      | . The holy Scripture saith that         | 1, 134/10 |
| spiritual exercise, by which the  | <b>soul</b>      | willingly worketh with the body         | 1, 134/28 |
| in the things of the              | <b>soul</b>      | , the knowledge without the remembrance | 1, 138/17 |
| and commodity cometh unto man's   | <b>soul</b>      | by the meditation of death              | 1, 139/2  |
| of the body and the               | <b>soul</b>      | , when they by course of                | 1, 139/8  |
| philosophy labour to sever the    | <b>soul</b>      | from the love and affections            | 1, 139/10 |
| may more effectually withdraw the | <b>soul</b>      | from the wretched affections of         | 1, 139/15 |
| dissolution and severance of the  | <b>soul</b>      | from the body, never was                | 1, 140/25 |
| approached in which His sacred    | <b>soul</b>      | should depart out of His                | 1, 140/33 |
| wise have redounded into His      | <b>soul</b>      | , and so forth into His                 | 1, 141/4  |
| our mind in trouble, our          | <b>soul</b>      | in sorrow, our heart all                | 1, 141/20 |
| body, we will amend in            | <b>soul</b>      | , leave all vices and be                | 1, 145/5  |
| the very pleasures of the         | <b>soul</b>      | . % Of Pride. Now since                 | 1, 151/7  |
| prince, page, pope and poor       | <b>soul</b>      | priest, now one, now other              | 1, 157/19 |
| mad to envy a poor                | <b>soul</b>      | for playing the lord one                | 1, 160/20 |
| by the sore of the                | <b>soul</b>      | : if we perceive once the               | 1, 164/22 |
| own life and his own              | <b>soul</b>      | is, while he striveth, chideth          | 1, 165/24 |
| night shall they take thy         | <b>soul</b>      | from thee: and then these               | 1, 173/28 |
| thereof new, not to the           | <b>soul</b>      | only, but to the body                   | 1, 175/23 |
| the body or to the                | <b>soul</b>      | : surely very pestilent to both         | 1, 175/26 |
| both. And as to the               | <b>soul</b>      | , no man doubteth how deadly            | 1, 175/27 |
| venomous and mortal to the        | <b>soul</b>      | than gorbellied gluttony, which so      | 1, 175/29 |
| pampereth the body, that the      | <b>soul</b>      | can have no rule thereof                | 1, 175/30 |
| man saith ) burdensome to the     | <b>soul</b>      | , with what a burden chargeth           | 1, 175/33 |
| a burden chargeth he the          | <b>soul</b>      | that so pampereth his paunch            | 1, 175/34 |
| the body be to the                | <b>soul</b>      | a prison, how strait a                  | 1, 176/2  |
| of rift raff that the             | <b>soul</b>      | can have no room to                     | 1, 176/4  |
| lie down, -- so the               | <b>soul</b>      | is so stifled in such                   | 1, 176/6  |
| yet is gluttony to the            | <b>soul</b>      | not so pernicious and pestilent         | 1, 176/11 |
| a deadly enemy to the             | <b>soul</b>      | , that bringeth forth two such          | 1, 176/16 |
| which either one killeth the      | <b>soul</b>      | eternally, -- I mean not                | 1, 176/17 |
| not the substance of the          | <b>soul</b>      | , but the wealth and felicity           | 1, 176/18 |
| wealth and felicity of the        | <b>soul</b>      | , without which it were better          | 1, 176/18 |
| it is that the best               | <b>souls</b>     | and they that have best                 | 1, 135/8  |
| to the preservation of our        | <b>souls</b>     | from every kind of sin                  | 1, 153/12 |
| their lives for their own         | <b>souls</b>     | , if they had changed those             | 1, 154/15 |

|                                    |                   |                                   |           |
|------------------------------------|-------------------|-----------------------------------|-----------|
| covereth the eyes of their         | <b>souls</b>      | in such wise as they              | 1, 155/14 |
| medicine, though thou make a       | <b>sour</b>       | face at it, is not                | 1, 129/20 |
| corruption of our custom whereby   | <b>sour</b>       | seemeth us sweet. But yet         | 1, 178/13 |
| the very labour easy, the          | <b>sourness</b>   | very sweet, and the very          | 1, 134/4  |
| of the better, as a                | <b>sow</b>        | content with drafft, dirt and     | 1, 131/10 |
| find more that drink themselves    | <b>sow</b>        | drunk of pride to be              | 1, 153/20 |
| in the air, they neither           | <b>sow</b>        | nor reap, nor gather to           | 1, 168/5  |
| off through a great long           | <b>space</b>      | of as many years as               | 1, 144/15 |
| dead stocks by a long              | <b>space</b>      | ere we come to ourselves          | 1, 146/27 |
| and shall undoubtedly within short | <b>space</b>      | devour us all, and how            | 1, 166/3  |
| so far forth that in               | <b>Spain</b>      | it is sorer taken, and            | 1, 163/8  |
| in thine health haply she          | <b>spake</b>      | thee not one sweet word           | 1, 141/30 |
| the time present, and always       | <b>spare</b>      | all for their time to             | 1, 166/33 |
| but also live wretchedly by        | <b>sparing</b>    | from themselves. And so they      | 1, 171/24 |
| not for shame utter and            | <b>speak</b>      | the like. I say not               | 1, 136/14 |
| as Scripture saith, time to        | <b>speak</b>      | and time to keep thy              | 1, 136/26 |
| of thy tongue, properly to         | <b>speak</b>      | , and with some good grace        | 1, 136/30 |
| let to talk on, but                | <b>speak</b>      | much the more, lest they          | 1, 137/5  |
| find aught to the purpose,         | <b>speak</b>      | thereto and say thy mind          | 1, 137/12 |
| it was a pain to                   | <b>speak</b>      | ? Think ye not now that           | 1, 141/18 |
| they reioice where they dare       | <b>speak</b>      | and call their betters beggars    | 1, 166/23 |
| appeareth, I say, plainly, that    | <b>speak</b>      | we never so much of               | 1, 167/30 |
| not without pain. And yet          | <b>speak</b>      | I not of the world                | 1, 177/21 |
| great effect as the Scripture      | <b>speaketh</b>   | of, there should not be           | 1, 137/30 |
| such sort of fools, also,          | <b>speaketh</b>   | the psalmist, thus: " A           | 1, 167/13 |
| authority,                         | <b>speaking</b>   | of their own experience, there    | 1, 133/17 |
| that he hath known for             | <b>special</b>    | wretches, whose whole life hath   | 1, 143/26 |
| thereat, and specially at some     | <b>special</b>    | day in which he keepeth           | 1, 160/36 |
| it is in physick a                 | <b>special</b>    | thing necessary to know where     | 1, 164/15 |
| thou knewest thyself sick, and     | <b>specially</b>  | of any perilous sickness that     | 1, 144/32 |
| a great envy thereat, and          | <b>specially</b>  | at some special day in            | 1, 160/36 |
| thank therefor: and on them        | <b>specially</b>  | that were likely to help          | 1, 174/17 |
| to move any man, yet               | <b>specially</b>  | should it so much the             | 1, 181/22 |
| better matter; by which thy        | <b>speech</b>     | and talking, thou shalt not       | 1, 136/32 |
| is, as reason is, much             | <b>speech</b>     | made thereof, the coroner sitteth | 1, 180/20 |
| down along and there lie           | <b>speechless</b> | as a dead stock an                | 1, 146/6  |
| they regard it less and            | <b>spend</b>      | it more liberally. Men ween       | 1, 166/25 |
| is more than he will               | <b>spend</b>      | or haply shall need to            | 1, 170/19 |
| or haply shall need to             | <b>spend</b>      | . If ye would have spent          | 1, 170/19 |
| that be as loath to                | <b>spend</b>      | aught as they be glad             | 1, 171/22 |
| find in their heart to             | <b>spend</b>      | nothing upon themselves, but keep | 1, 171/26 |
| spend. If ye would have            | <b>spent</b>      | it well, ye have no               | 1, 170/20 |
| have kept it covetously or         | <b>spent</b>      | it naughtly, ye have a            | 1, 170/22 |
| with a spoon, and yet              | <b>spew</b>       | it out again. Oft have            | 1, 181/14 |
| which is never so pleasantly       | <b>spiced</b>     | with delight and liking but       | 1, 131/6  |
| body, like as the venomous         | <b>spider</b>     | bringeth forth her cobweb, when   | 1, 159/1  |
| inward liking that the godly       | <b>spirit</b>     | taketh in the diligent labour     | 1, 133/4  |

|   |                  |                                     |           |
|---|------------------|-------------------------------------|-----------|
| business with a dulness of              | <b>spirit</b>    | and weariness of mind, he           | 1, 135/3  |
| and pure pleasure of the                | <b>spirit</b>    | , — there is not any                | 1, 135/28 |
| shall I go from Thy                     | <b>spirit</b>    | and whither shall I flee            | 1, 157/10 |
| if we be not in                         | <b>spirit</b>    | merry therewith, but live in        | 1, 167/27 |
| body rebelleth always against the       | <b>spirit</b>    | , what can be more venomous         | 1, 175/28 |
| fleshly, the other ghostly and          | <b>spiritual</b> | . And like as the soul              | 1, 130/22 |
| so doth the sweetness of                | <b>spiritual</b> | pleasure far pass and excel         | 1, 130/23 |
| themselves in the taste of              | <b>spiritual</b> | pleasure and of that sweet          | 1, 131/1  |
| light of reason and the                 | <b>spiritual</b> | light of faith, which two           | 1, 132/3  |
| pleasant but bitter, and the            | <b>spiritual</b> | pleasure is of truth so             | 1, 132/8  |
| is it that the inward                   | <b>spiritual</b> | pleasure and comfort which many     | 1, 132/13 |
| folk feel and perceive in               | <b>spiritual</b> | pleasure. And the cause is          | 1, 132/25 |
| for the good corn of                    | <b>spiritual</b> | pleasure as long as it              | 1, 132/30 |
| also marvellous ghostly pleasure and    | <b>spiritual</b> | gladness, which in every good       | 1, 133/2  |
| outward fleshly pain with inward        | <b>spiritual</b> | pleasure. And surely this is        | 1, 134/22 |
| tribulation, affliction, and such other | <b>spiritual</b> | exercise, by which the soul         | 1, 134/27 |
| side, whereas one doth such             | <b>spiritual</b> | business with a dulness of          | 1, 135/2  |
| pain is relieved with no                | <b>spiritual</b> | rejoice nor comfort. I will         | 1, 135/5  |
| that have best travailed in             | <b>spiritual</b> | business, find most comfort therein | 1, 135/8  |
| of their penance took less              | <b>spiritual</b> | pleasure, it should thereof follow  | 1, 135/11 |
| proceeded in the perfection of          | <b>spiritual</b> | exercise, in the worse case         | 1, 135/12 |
| delight and pleasure in such            | <b>spiritual</b> | exercise, and thereby to rise       | 1, 135/21 |
| death, the troubles and vexations       | <b>spiritual</b> | that come therewith by thy          | 1, 153/3  |
| own estimation. Which kind of           | <b>spiritual</b> | pride, and thereupon following envy | 1, 153/32 |
| if they had changed those               | <b>spiritual</b> | vices of pride, wrath, and          | 1, 154/15 |
| inward liking of all their              | <b>spiritual</b> | vices, which they commend unto      | 1, 154/35 |
| in doing of any good                    | <b>spiritual</b> | thing that appertaineth unto his    | 1, 176/8  |
| the nose dripping, the mouth            | <b>spitting</b>  | , the eyes bleared, the teeth       | 1, 179/7  |
| he believeth not that Christ            | <b>spoke</b>     | these words ( and then believeth    | 1, 168/12 |
| if he believe that Christ               | <b>spoke</b>     | them and yet feareth lest           | 1, 168/14 |
| many short and weighty words            | <b>spoken</b>    | by the mouth of our                 | 1, 128/5  |
| death as we have before                 | <b>spoken</b>    | of in the repressing of             | 1, 160/15 |
| which is no great slander               | <b>spoken</b>    | to his face by one                  | 1, 162/19 |
| than with the selfsame word             | <b>spoken</b>    | to him by one that                  | 1, 162/21 |
| one contumelious or despiteful word     | <b>spoken</b>    | against ourselves than with many    | 1, 164/2  |
| unreverently                            | <b>spoken</b>    | of God. And could we                | 1, 164/4  |
| heart a lewd, rebukeful word            | <b>spoken</b>    | to his face, if he                  | 1, 165/10 |
| in three drops with a                   | <b>spoon</b>     | , and yet spew it out               | 1, 181/14 |
| a laughing matter and a                 | <b>sport</b>     | . But surely since it is            | 1, 182/6  |
| labour, pain and travail, without       | <b>spot</b>      | of pride or ascribing any           | 1, 135/20 |
| rub out the rusty, cankered             | <b>spots</b>     | that sin hath defiled them          | 1, 134/30 |
| them that for their few                 | <b>spotted</b>   | virtues, not without the mixture    | 1, 153/27 |
| that of that root they                  | <b>sprang</b>    | . As for wrath and envy             | 1, 153/17 |
| of the drink self. So                   | <b>spreadeth</b> | this cursed root of pride           | 1, 153/21 |
| the branches of our sins                | <b>spring</b>    | . But will ye see it                | 1, 163/33 |
| they may not always to                  | <b>spring</b>    | again. And therefore , since this   | 1, 164/26 |
| this ungracious branch of wrath         | <b>springeth</b> | out of the cursed root              | 1, 164/28 |

|                                    |                  |                                     |           |
|------------------------------------|------------------|-------------------------------------|-----------|
| a cursed branch rising and         | <b>springing</b> | out of the secret root              | 1, 164/13 |
| coat armour reversed, his guilt    | <b>spurs</b>     | hewn off his heels, himself         | 1, 161/11 |
| midst. A stroke of a               | <b>staff</b>     | , a cut of a knife                  | 1, 140/20 |
| pair of pattens with the           | <b>staff</b>     | in the one hand and                 | 1, 172/32 |
| playeth the lord in a              | <b>stage</b>     | play, wouldst thou not laugh        | 1, 156/17 |
| How could these two sayings        | <b>stand</b>     | together, were it not that          | 1, 133/32 |
| so true that it may                | <b>stand</b>     | for a very certain token            | 1, 134/23 |
| he thought that he should          | <b>stand</b>     | in a window and see                 | 1, 143/21 |
| head, that he could not            | <b>stand</b>     | on his feet, that he                | 1, 146/5  |
| of the house soever ye             | <b>stand</b>     | when ye buskle forward? I           | 1, 149/2  |
| see what stead it may              | <b>stand</b>     | us in against this cursed           | 1, 154/32 |
| hope of pardon. But we             | <b>stand</b>     | all in other plight : we            | 1, 156/34 |
| stocks that he can neither         | <b>stand</b>     | up nor lie down, --                 | 1, 176/6  |
| forward. His gallows and death     | <b>standeth</b>  | within ten miles at the             | 1, 150/16 |
| of our Lord, which always          | <b>standeth</b>  | at the door of man's                | 1, 154/28 |
| remembering in what case he        | <b>standeth</b>  | , till that suddenly, nothing less  | 1, 157/17 |
| glutton do with his belly          | <b>standing</b>  | astrut like a taber, and            | 1, 176/20 |
| or of estate, all stripped         | <b>stark</b>     | naked and shifted out in            | 1, 157/21 |
| folk be not purblind but           | <b>stark</b>     | blind: for they cannot see          | 1, 173/6  |
| in dying, yet might the            | <b>state</b>     | of him that we be                   | 1, 165/19 |
| not, thou shalt show thy           | <b>state</b>     | that thou hast little money         | 1, 169/8  |
| said, let us see what              | <b>stead</b>     | it may stand us in                  | 1, 154/32 |
| there be but these two             | <b>steps</b>     | to heaven, he that getteth          | 1, 136/2  |
| so the soul is so                  | <b>stifled</b>   | in such a stuffed body              | 1, 176/6  |
| so, when the tongue lieth          | <b>still</b>     | , if the mind be not                | 1, 136/8  |
| If he had had it                   | <b>still</b>     | , yet he would peradventure not     | 1, 170/17 |
| liking in the vile and             | <b>stinking</b>  | delectation of fleshly delight that | 1, 132/23 |
| his dainty body turned into        | <b>stinking</b>  | carriion, be borne out of           | 1, 156/9  |
| the teeth rotten, the breath       | <b>stinking</b>  | , the hands trembling, the head     | 1, 179/7  |
| can have no room to                | <b>stir</b>      | itself, but as one were             | 1, 176/4  |
| as we shall feel ourselves         | <b>stirred</b>   | and altered by the feeling          | 1, 139/23 |
| lie speechless as a dead           | <b>stock</b>     | an hour or two every                | 1, 146/6  |
| it cometh of an ungracious         | <b>stock</b>     | . It is the first begotten          | 1, 158/30 |
| and there lie like dead            | <b>stocks</b>    | by a long space ere                 | 1, 146/27 |
| and foot, in a strait              | <b>stocks</b>    | that he can neither stand           | 1, 176/5  |
| conscience that it maketh the      | <b>stomach</b>   | wamble and fare as it               | 1, 131/7  |
| about us, while we lack            | <b>stomach</b>   | and strength to bear any            | 1, 141/22 |
| the head acheth, and the           | <b>stomach</b>   | gnaweth, and the next meal          | 1, 178/33 |
| a man be so dainty                 | <b>stomached</b> | that going where contagion is       | 1, 129/25 |
| thy body, as percase the           | <b>stone</b>     | or the strangury, have put          | 1, 140/12 |
| Scripture saith, " Wheresoever the | <b>stone</b>     | falleth, there shall it abide       | 1, 142/32 |
| sickness the colic and the         | <b>stone</b>     | and such other like as              | 1, 147/32 |
| the dropsy, the colic, the         | <b>stone</b>     | , the strangury, the gout, the      | 1, 179/12 |
| that lack insight of precious      | <b>stones</b>    | hold themselves as well content     | 1, 130/28 |
| fall at variance for cherry        | <b>stones</b>    | , death coming, as I say            | 1, 166/6  |
| is set or laid with                | <b>stones</b>    | , but in the end is                 | 1, 178/7  |
| the place of your execution        | <b>stood</b>     | so far beyond his. But              | 1, 150/21 |

|                                     |                   |                                       |           |
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| within short time death shall       | <b>stop</b>       | their ears and the clods              | 1, 155/31 |
| then careth not yet to              | <b>stop</b>       | the chinks, but set more              | 1, 180/6  |
| appeareth ( for the fountain once   | <b>stopped</b>    | , the sore shall soon heal            | 1, 164/19 |
| wicked wretch is like a             | <b>stormy</b>     | sea that cannot rest, except          | 1, 131/28 |
| themselves thereby ready to go      | <b>straight</b>   | to heaven. But yet if                 | 1, 155/3  |
| the way to heaven is                | <b>strait</b>     | and aspre or painful. And             | 1, 133/29 |
| the soul a prison, how              | <b>strait</b>     | a prison maketh he the                | 1, 176/3  |
| hand and foot, in a                 | <b>strait</b>     | stocks that he can neither            | 1, 176/5  |
| a costly receipt of many            | <b>strange</b>    | herbs and roots, fetched out          | 1, 128/29 |
| his bill to thyself, no             | <b>strange</b>    | thing therein, nothing costly to      | 1, 128/32 |
| ye be dead, setteth a               | <b>strange</b>    | prisoner in your building, and        | 1, 157/30 |
| upon death, not as a                | <b>stranger</b>   | , but as a nigh neighbour             | 1, 148/9  |
| to enjoy it, but a                  | <b>stranger</b>   | devoureth. " Of such sort             | 1, 167/12 |
| that they have heaped to            | <b>strangers</b>  | that shall never can them             | 1, 167/3  |
| and leave their riches unto         | <b>strangers</b>  | . " And surely where they             | 1, 167/17 |
| as this holy doctor saith:          | <b>strangle</b>   | the mother and thou destroyest        | 1, 160/8  |
| percase the stone or the            | <b>strangury</b>  | , have put thee to thine              | 1, 140/12 |
| the colic, the stone, the           | <b>strangury</b>  | , the gout, the cramp, the            | 1, 179/12 |
| medicine that were of such          | <b>strength</b>   | that it should all his                | 1, 128/18 |
| countries, long-lain drugs, all the | <b>strength</b>   | worn out, and some none               | 1, 128/30 |
| thy breath shortening, all thy      | <b>strength</b>   | fainting, thy life vanishing, and     | 1, 140/6  |
| while we lack stomach and           | <b>strength</b>   | to bear any one of                    | 1, 141/23 |
| rule and authority, beauty, wit,    | <b>strength</b>   | , learning, or such other gifts       | 1, 153/24 |
| of pride, rising of beauty,         | <b>strength</b>   | , wit, or cunning, methinketh that    | 1, 155/17 |
| his mind that is so                 | <b>stricken</b>   | , forasmuch as commonly they take     | 1, 163/11 |
| thy veins and thy life              | <b>strings</b>    | , with like pain and grief            | 1, 140/17 |
| age or of estate, all               | <b>stripped</b>   | stark naked and shifted out           | 1, 157/21 |
| own soul is, while he               | <b>striveth</b>   | , chideth and fighteth with another   | 1, 165/25 |
| meet in the midst. A                | <b>stroke</b>     | of a staff, a cut                     | 1, 140/20 |
| a man slain of a                    | <b>stroke</b>     | , there is, as reason is              | 1, 180/19 |
| very manly men that three           | <b>strokes</b>    | with a sword could not                | 1, 163/13 |
| better, and the feebler the         | <b>stronger</b>   | , it happeth, for the more            | 1, 158/25 |
| consumption in themselves that the  | <b>strongest</b>  | were not able to endure               | 1, 146/14 |
| so (said they ) doth the            | <b>study</b>      | of philosophy labour to sever         | 1, 139/10 |
| if this be the whole                | <b>study</b>      | and labour of philosophy, as          | 1, 139/12 |
| so stifled in such a                | <b>stuffed</b>    | body that it can nothing              | 1, 176/6  |
| maketh he the body that             | <b>stuffeth</b>   | it so full of rift                    | 1, 176/3  |
| unwieldly body feeleth by the       | <b>stuffing</b>   | of his paunch so full                 | 1, 179/10 |
| of the righteous is without         | <b>stumbling</b>  | . " " And we be                       | 1, 178/4  |
| our immortality, making us into     | <b>subjection</b> | not only of temporal death            | 1, 142/14 |
| is owing thee, ask what             | <b>substance</b>  | thou hast, and ask where              | 1, 141/34 |
| whom God hath given riches,         | <b>substance</b>  | and honour, so that he                | 1, 167/10 |
| in the beholding of our             | <b>substance</b>  | , is in all our life                  | 1, 174/2  |
| to dispose and distribute our       | <b>substance</b>  | with our own hands. If                | 1, 174/10 |
| -- I mean not the                   | <b>substance</b>  | of the soul, but the                  | 1, 176/17 |
| two far divers and unlike           | <b>substances</b> | , the body and the soul               | 1, 130/19 |
| never ceasing to minister, by       | <b>subtle</b>     | and incogitable means, first unlawful | 1, 143/3  |

|   |                      |                                   |           |
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| their life before, and that             | <b>subtlest</b>      | craft and most venomous dart      | 1, 155/7  |
| this reason but a sophistical           | <b>subtlety</b>      | , and thinkest while thou art     | 1, 149/35 |
| the deep consideration of this          | <b>sudden</b>        | change so surely to come          | 1, 156/12 |
| given us and it often                   | <b>sudden</b>        | , by reason whereof the sin       | 1, 161/30 |
| for the while by the                    | <b>sudden</b>        | brunt of the injury, not          | 1, 161/32 |
| such vagrant mind, other folk           | <b>suddenly</b>      | say to them : ‘ A                 | 1, 137/17 |
| death. For so lost he                   | <b>suddenly</b>      | the thief that hung on            | 1, 142/28 |
| case he standeth, till that             | <b>suddenly</b>      | , nothing less looking for, young | 1, 157/18 |
| begrace him, if thou shouldst           | <b>suddenly</b>      | be surely advertised, that for    | 1, 161/5  |
| thine envy shouldst thou not            | <b>suddenly</b>      | change into pity? Surely so       | 1, 161/13 |
| gathered together, thou shouldst be     | <b>suddenly</b>      | robbed of all together, thou      | 1, 174/13 |
| a little itch, claw thyself             | <b>suddenly</b>      | deep into the flesh, thou         | 1, 178/19 |
| of sin, we claw ourselves               | <b>suddenly</b>      | to the hard bones, and            | 1, 178/22 |
| let pass old priests that               | <b>sue</b>           | for advowsons of younger priests’ | 1, 172/25 |
| the doer indicted, the process          | <b>sued</b>          | , the felon arraigned, and dieth  | 1, 180/22 |
| mind of them that willingly             | <b>suffer</b>        | it. And therefore , though the    | 1, 134/18 |
| double his own pain than                | <b>suffer</b>        | us to escape from pain            | 1, 143/1  |
| of the mind can never                   | <b>suffer</b>        | the body to be idle               | 1, 168/32 |
| his foul pleasure past, may             | <b>suffer</b>        | to hear of continence, and        | 1, 172/11 |
| that the unwieldy body can              | <b>suffer</b>        | it to do. And yet                 | 1, 176/10 |
| godhead, if He would have               | <b>suffered</b>      | it, might in such wise            | 1, 141/3  |
| and that he is not                      | <b>suffered</b>      | to take his ease all              | 1, 177/16 |
| our Lord, after their deserving,        | <b>suffereth</b>     | him to show himself to            | 1, 143/33 |
| then, except thy bare authority         | <b>suffice</b>       | to command silence, it were       | 1, 137/2  |
| labour of three days will               | <b>suffice</b>       | to feed for one day               | 1, 168/35 |
| thine behoveth. If thy labour           | <b>suffice</b>       | not, thou shalt show thy          | 1, 169/7  |
| man feeleth no sweetness in             | <b>sugar</b>         | , and some women with child       | 1, 132/17 |
| " another plague under the              | <b>sun</b>           | , and it is common among          | 1, 167/9  |
| meat and to divide and                  | <b>sunderly</b>      | to send it into all               | 1, 179/23 |
| with fire, the pain of                  | <b>sundry</b>        | sickness, many men have essayed   | 1, 140/21 |
| it should not only have                 | <b>supped</b>        | up all His pain, but              | 1, 141/5  |
| then fall to a rere                     | <b>supper</b>        | . If God would never punish       | 1, 179/2  |
| paradise, " and by pride                | <b>supplanted</b>    | them, and there gave them         | 1, 159/6  |
| then bound of duty to                   | <b>supply</b>        | of theirs that thee lacketh       | 1, 169/10 |
| that be so, then I                      | <b>suppose</b>       | thou bearest ever thy sickness    | 1, 147/2  |
| will think other, as I                  | <b>suppose</b>       | , but all is one reason           | 1, 149/4  |
| post in Newgate. Surely, I              | <b>suppose</b>       | that if we took not               | 1, 158/5  |
| great remedy thereof. For I             | <b>suppose</b>       | , if there were one right         | 1, 160/28 |
| like before nor would have              | <b>supposed</b>      | that ever they should have        | 1, 130/17 |
| pills, potions, plasters, glisters, and | <b>suppositaries</b> | : and yet all too little          | 1, 179/30 |
| a man give for a                        | <b>sure</b>          | medicine that were of such        | 1, 128/18 |
| the avoiding of sickness be             | <b>sure</b>          | to continue his life one          | 1, 128/20 |
| words giveth us all a                   | <b>sure</b>          | medicine ( if we forsloth not     | 1, 128/21 |
| but this medicine is undoubtedly        | <b>sure</b>          | . How happeth it, then, thou      | 1, 129/11 |
| if every man have so                    | <b>sure</b>          | a medicine, so ready at           | 1, 129/13 |
| never have him after, how               | <b>sure</b>          | soever he had him afore           | 1, 142/26 |
| of his death, he is                     | <b>sure</b>          | to keep him forever. For          | 1, 142/31 |

|                                     |               |                                     |           |
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| and yet is that no                  | <b>sure</b>   | knowledge of health. Trow ye        | 1, 145/20 |
| with thee , — for very              | <b>sure</b>   | art thou that it will               | 1, 147/3  |
| which two, the one were             | <b>sure</b>   | that the place of his               | 1, 150/6  |
| as long to live, being              | <b>sure</b>   | and out of all question             | 1, 150/11 |
| be longer, since ye be              | <b>sure</b>   | ye shall never cease riding         | 1, 150/18 |
| is true, although ye were           | <b>sure</b>   | that the place of your              | 1, 150/20 |
| as they cannot with a               | <b>sure</b>   | sight look upon their own           | 1, 155/15 |
| hear it not often. And              | <b>sure</b>   | they be that within short           | 1, 155/30 |
| considering that thou art very      | <b>sure</b>   | that when the play is               | 1, 156/18 |
| this thing we be very               | <b>sure</b>   | , that old and young, man           | 1, 156/27 |
| prisoners, and be within a          | <b>sure</b>   | prison, out of which there          | 1, 156/29 |
| other plight : we be very           | <b>sure</b>   | that we be already condemned        | 1, 157/1  |
| how soon, and yet very              | <b>sure</b>   | that it shall not be                | 1, 161/17 |
| up that, we be very                 | <b>sure</b>   | the branches be surely gone         | 1, 164/23 |
| but to make thyself very            | <b>sure</b>   | , that either God will provide      | 1, 169/13 |
| his finger in their eye.            | <b>Sure</b>   | the cause is for that               | 1, 173/9  |
| thou art of nothing so              | <b>sure</b>   | as that death shall bereave         | 1, 174/19 |
| see the ship tight and              | <b>sure</b>   | , but letteth by his lewdness       | 1, 180/5  |
| bitter and painful to receive.      | <b>Surely</b> | there can be nothing so             | 1, 129/18 |
| with inward spiritual pleasure. And | <b>surely</b> | this is so true that                | 1, 134/23 |
| fill them with evil. And            | <b>surely</b> | everything hath his mean. There     | 1, 136/25 |
| business of the party, but          | <b>surely</b> | it is never taken for               | 1, 137/20 |
| percase, and namely as we           | <b>surely</b> | shall, there would be little        | 1, 138/5  |
| in one fashion present, but         | <b>surely</b> | never absent from him that          | 1, 142/7  |
| bush or a beast. And                | <b>surely</b> | so fare we by death                 | 1, 144/14 |
| Be it that I cannot                 | <b>surely</b> | reckon myself whole, yet ye         | 1, 145/29 |
| reckoned them for sickness? Nay     | <b>surely</b> | , but they would have counted       | 1, 147/31 |
| brinks. And thus mayest thou        | <b>surely</b> | see that all our whole              | 1, 148/3  |
| came at the gate. And               | <b>surely</b> | , methinketh that in likewise a     | 1, 149/16 |
| so far forth that I                 | <b>surely</b> | think there be some who             | 1, 154/12 |
| cursed sin of pride. And            | <b>surely</b> | against this last branch of         | 1, 154/33 |
| of this sudden change so            | <b>surely</b> | to come and so shortly              | 1, 156/13 |
| we be doomed to, but                | <b>surely</b> | can we all tell that                | 1, 157/2  |
| on a post in Newgate.               | <b>Surely</b> | , I suppose that if we              | 1, 158/4  |
| and a very consumption. For         | <b>surely</b> | envy is such a torment              | 1, 158/17 |
| for an envious person, "            | <b>Surely</b> | , " quoth he, " either              | 1, 159/14 |
| if thou shouldst suddenly be        | <b>surely</b> | advertised, that for secret treason | 1, 161/6  |
| not suddenly change into pity?      | <b>Surely</b> | so is it that if                    | 1, 161/14 |
| very sure the branches be           | <b>surely</b> | gone. But while the root            | 1, 164/24 |
| up well the root; and               | <b>surely</b> | the branch of wrath shall           | 1, 164/30 |
| both. Now when we see               | <b>surely</b> | that the death is coming            | 1, 166/1  |
| riches unto strangers. " And        | <b>surely</b> | where they seem Christian, they     | 1, 167/17 |
| shall have both twain. And          | <b>surely</b> | the things coming of the            | 1, 168/28 |
| proud and high hearted. For         | <b>surely</b> | make they never so meek             | 1, 170/31 |
| blind folly of covetousness. For    | <b>surely</b> | it is an hard sore                  | 1, 171/31 |
| therefore they refuse it. But       | <b>surely</b> | , if they would use it              | 1, 173/13 |
| God had wrought therein. And        | <b>surely</b> | so falleth it daily, that           | 1, 175/2  |



|                                      |                   |                                      |           |
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| body or to the soul:                 | <b>surely</b>     | very pestilent to both. And          | 1, 175/26 |
| not for to eat. But                  | <b>surely</b>     | wisdom were it for these             | 1, 181/6  |
| matter and a sport. But              | <b>surely</b>     | since it is a great                  | 1, 182/7  |
| he knoweth this for very             | <b>surety</b>     | and is of malice so                  | 1, 142/33 |
| with little labour and great         | <b>surety</b>     | to keep it dry. "                    | 1, 180/8  |
| lasteth no man with the              | <b>surfeits</b>   | of gluttony. For undoubtedly nature  | 1, 179/17 |
| For undoubtedly nature, which is     | <b>sustained</b>  | with right little ( as well          | 1, 179/18 |
| the earth for the necessary          | <b>sustenance</b> | of man, requireth rather the         | 1, 168/29 |
| or twice a day to                    | <b>swaddle</b>    | and plaster his leg and              | 1, 145/33 |
| Consider also that all our           | <b>swaddling</b>  | and tending with warm clothes        | 1, 146/23 |
| an incurable canker, with continual  | <b>swaddling</b>  | and plastering botched up to         | 1, 148/5  |
| spiritual pleasure and of that       | <b>sweet</b>      | feeling that virtuous people have    | 1, 131/2  |
| pleasure is of truth so              | <b>sweet</b>      | that the sweetness thereof many      | 1, 132/9  |
| labour easy, the sourness very       | <b>sweet</b>      | , and the very pain pleasant         | 1, 134/4  |
| purged to receive the very           | <b>sweet</b>      | and pure pleasure of the             | 1, 135/27 |
| parts; then shall come thy           | <b>sweet</b>      | wife, and where in thine             | 1, 141/29 |
| she spake thee not one               | <b>sweet</b>      | word in six weeks, now               | 1, 141/30 |
| now shall she call thee              | <b>sweet</b>      | husband and weep with much           | 1, 141/31 |
| custom whereby sour seemeth us       | <b>sweet</b>      | . But yet if we would                | 1, 178/13 |
| painful bitterness of our wallow     | <b>sweet</b>      | sin. For no man is                   | 1, 178/16 |
| of death shall keep all              | <b>sweet</b>      | sleep out of their watery            | 1, 181/17 |
| the body, so doth the                | <b>sweetness</b>  | of spiritual pleasure far pass       | 1, 130/23 |
| truth so sweet that the              | <b>sweetness</b>  | thereof many times darkeneth and     | 1, 132/9  |
| a sick man feeleth no                | <b>sweetness</b>  | in sugar, and some women             | 1, 132/17 |
| once prove what manner of            | <b>sweetness</b>  | good and virtuous folk feel          | 1, 132/24 |
| in this present life, very           | <b>sweetness</b>  | , comfort, pleasure, and gladness, I | 1, 133/15 |
| beastly taste favoureth not the      | <b>sweetness</b>  | of heavenly things. And as           | 1, 178/10 |
| be medicinable against the pestilent | <b>swelling</b>   | sore of pride, the selfsame          | 1, 160/11 |
| then shall they feel a               | <b>swimming</b>   | and aching in their drunken          | 1, 181/16 |
| down and sleep like a                | <b>swine</b>      | . And who doubteth but that          | 1, 176/22 |
| fain to fall in a                    | <b>swoon</b>      | which we call sleep, and             | 1, 146/26 |
| blood upon him with a                | <b>sword</b>      | . The cause is none other            | 1, 163/10 |
| that three strokes with a            | <b>sword</b>      | could not anger one of               | 1, 163/13 |
| driveth us forth headlong upon       | <b>sword</b>      | points, that maketh us blindly       | 1, 164/11 |
| than of the dent of                  | <b>sword</b>      | and thereof is no words              | 1, 180/26 |
| belly standing astrut like a         | <b>taber</b>      | , and his noll toty with             | 1, 176/20 |
| Long would it be to                  | <b>take</b>       | the best of their words              | 1, 128/13 |
| sloth, rather than he will           | <b>take</b>       | a little treacle before. Thou        | 1, 129/15 |
| wottest, he biddeth thee not         | <b>take</b>       | neither death, nor doom, nor         | 1, 129/22 |
| is he would grudge to                | <b>take</b>       | a little treacle, yet were           | 1, 129/26 |
| might not at the leastwise           | <b>take</b>       | a little vinegar and rose            | 1, 129/27 |
| have folk in their silence           | <b>take</b>       | good heed that their minds           | 1, 136/17 |
| he lay in wait to                    | <b>take</b>       | our first mother, Eve, in            | 1, 142/10 |
| it could not fail to                 | <b>take</b>       | away the vain delight of             | 1, 144/8  |
| in his kind, and to                  | <b>take</b>       | great profit that would arise        | 1, 144/10 |
| his own likeness, and thereby        | <b>take</b>       | the more fruit of the                | 1, 144/28 |
| day we be fain to                    | <b>take</b>       | medicines inward to clout them       | 1, 146/16 |

|                                    |               |   |           |
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| an hundred miles would not         | <b>take</b>   | much more pleasure than his               | 1, 150/9  |
| as he is, and thereby              | <b>take</b>   | occasion to flee vain pleasures           | 1, 151/6  |
| mixture of other mortal vices,     | <b>take</b>   | themselves for quick saints on            | 1, 153/28 |
| most hard it is to                 | <b>take</b>   | remedy by the remembrance of              | 1, 155/2  |
| devil therefore, yet somewhat they | <b>take</b>   | therefore. These mad hypocrites be        | 1, 155/25 |
| world they be content to           | <b>take</b>   | the vain praise of the                    | 1, 155/27 |
| the death that shall shortly       | <b>take</b>   | away all this royalty, and                | 1, 156/2  |
| them whom he vouchsafeth to        | <b>take</b>   | by the hand or beck                       | 1, 156/6  |
| be certain that death shall        | <b>take</b>   | away all that we envy                     | 1, 161/16 |
| that would haply say nay.          | <b>Take</b>   | me one that reckoneth himself             | 1, 162/15 |
| setting by himself, disdaining to  | <b>take</b>   | rebuke of one worse than                  | 1, 163/4  |
| they                               | <b>take</b>   | themselves for so very manly              | 1, 163/12 |
| them, how soon death might         | <b>take</b>   | them from him? Who could                  | 1, 165/9  |
| so much by himself, to             | <b>take</b>   | to heart a lewd, rebukeful                | 1, 165/10 |
| hand to mouth. For they            | <b>take</b>   | at the leastwise some time                | 1, 166/30 |
| I not then care and                | <b>take</b>   | thought how they shall live               | 1, 169/1  |
| a faithful man, thou shalt         | <b>take</b>   | no thought. I say, if                     | 1, 169/5  |
| yet oughtest thou not to           | <b>take</b>   | thought and care in heart                 | 1, 169/11 |
| fool! This night shall they        | <b>take</b>   | thy soul from thee: and                   | 1, 173/28 |
| all the delight that we            | <b>take</b>   | in the beholding of our                   | 1, 174/1  |
| that any man presumeth to          | <b>take</b>   | him up, and that he                       | 1, 177/15 |
| he is not suffered to              | <b>take</b>   | his ease all night at                     | 1, 177/16 |
| mad that we had liefer             | <b>take</b>   | sin with pain, than virtue                | 1, 177/18 |
| if we would not rather             | <b>take</b>   | a short pain for the                      | 1, 177/25 |
| then a more madness to             | <b>take</b>   | sinful pain in this world                 | 1, 177/28 |
| people of gluttony, thereof we     | <b>take</b>   | none heed at all, but                     | 1, 180/16 |
| shall scant be able to             | <b>take</b>   | in three drops with a                     | 1, 181/13 |
| no man ashamed, but we             | <b>take</b>   | it as for a laughing                      | 1, 182/5  |
| but that among four thousand       | <b>taken</b>  | out at adventure, we shall                | 1, 130/7  |
| ye see men that are                | <b>taken</b>  | and reputed wise laugh much               | 1, 131/17 |
| apostles, — when they were         | <b>taken</b>  | and scourged with whips for               | 1, 134/7  |
| in his labour and pain             | <b>taken</b>  | in prayer, almsdeeds, pilgrimage, fasting | 1, 134/26 |
| unto them by God, or               | <b>taken</b>  | by themselves for God's sake              | 1, 135/16 |
| I have begun with and              | <b>taken</b>  | in hand to entreat, that                  | 1, 135/30 |
| but surely it is never             | <b>taken</b>  | for wisdom nor good manners               | 1, 137/20 |
| reward of all their pain           | <b>taken</b>  | in this world they be                     | 1, 155/27 |
| we than those that be              | <b>taken</b>  | and imprisoned for theft. For             | 1, 156/30 |
| King, he should undoubtedly be     | <b>taken</b>  | the morrow, his court all                 | 1, 161/7  |
| done or loss that is               | <b>taken</b>  | , but an if it be                         | 1, 162/32 |
| in Spain it is sorer               | <b>taken</b>  | , and sorer punished, if one              | 1, 163/8  |
| shall soon wither away. For        | <b>taken</b>  | once away the setting by                  | 1, 164/31 |
| and thereof had eight thousand     | <b>taken</b>  | from him, he would weep                   | 1, 170/12 |
| is by God's goodness graciously    | <b>taken</b>  | from you. But ye will                     | 1, 170/25 |
| own belly, though it were          | <b>taken</b>  | from that place and laid                  | 1, 176/1  |
| lie down till he be                | <b>taken</b>  | up and borne to bed                       | 1, 177/13 |
| shall nourish thee? " Why          | <b>takest</b> | thou thought now in thyself               | 1, 168/1  |
| liking that the godly spirit       | <b>taketh</b> | in the diligent labour of                 | 1, 133/5  |

|                                  |                    |                                     |           |
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| twice as much and thereby        | <b>taketh</b>      | four times as much pain             | 1, 135/4  |
| that in his own opinion          | <b>taketh</b>      | himself for holy, is farthest       | 1, 154/5  |
| he mend his fault that           | <b>taketh</b>      | it for none, that weeneth           | 1, 154/6  |
| never begin while he liveth,     | <b>taketh</b>      | his envy for an holy                | 1, 154/9  |
| his neighbour in virtue, and     | <b>taketh</b>      | his wrath and anger for             | 1, 154/10 |
| her own, of which she            | <b>taketh</b>      | no pleasure if other folk           | 1, 159/11 |
| reckoneth himself an owner, he   | <b>taketh</b>      | himself for rich. And because       | 1, 171/11 |
| where now, by their pride        | <b>taking</b>      | themselves for good where they      | 1, 154/26 |
| ear thereto and underpin the     | <b>tale</b>        | . And yet better were it            | 1, 136/29 |
| proper means to break the        | <b>tale</b>        | , then, except thy bare authority   | 1, 137/2  |
| that yet could tell the          | <b>tale</b>        | . Some conjecture and token of      | 1, 140/26 |
| haply therefore not let to       | <b>talk</b>        | on, but speak much the              | 1, 137/5  |
| by which thy speech and          | <b>talking</b>     | , thou shalt not only profit        | 1, 136/32 |
| but oftentimes lewd and perilous | <b>talking</b>     | variance, chiding                   | 1, 176/30 |
| make them fall into foolish      | <b>talking</b>     | and blasphemy, that while they      | 1, 177/5  |
| and some whole people love       | <b>tallow</b>      | better than butter, and Iceland     | 1, 132/19 |
| so many torches, so many         | <b>tapers</b>      | , so many black gowns, so           | 1, 143/18 |
| among the remnant, as the        | <b>tapster</b>     | doth in the Marshalsea; or          | 1, 158/10 |
| only the cook and the            | <b>tapster</b>     | , to bring the ravenous appetite    | 1, 175/3  |
| that they had liefer eat         | <b>tar</b>         | than treacle and rather pitch       | 1, 132/18 |
| I would not so long              | <b>tarry</b>       | in this point nor make              | 1, 133/6  |
| well accustom themselves in the  | <b>taste</b>       | of spiritual pleasure and of        | 1, 131/1  |
| gross carnal people, having our  | <b>taste</b>       | infected by the sickness of         | 1, 132/21 |
| she longed to feel the           | <b>taste</b>       | . And so entered death at           | 1, 174/32 |
| dull proof. For our beastly      | <b>taste</b>       | favoureth not the sweetness of      | 1, 178/9  |
| the beastly pleasure of their    | <b>taste</b>       | that they would not wish            | 1, 181/5  |
| body; it maketh the skin         | <b>tawny</b>       | , the body fat and fobby            | 1, 179/5  |
| If thou ween that I              | <b>teach</b>       | thee wrong, when I say              | 1, 177/32 |
| that case, they shall be         | <b>tedious</b>     | out of all measure. Have            | 1, 141/15 |
| their words shall be so          | <b>tedious</b>     | that thou wilt wish all             | 1, 142/2  |
| white, because of his white      | <b>teeth</b>       | . Now if thou shouldst, for         | 1, 178/18 |
| spitting, the eyes bleared, the  | <b>teeth</b>       | rotten, the breath stinking, the    | 1, 179/7  |
| there body that yet could        | <b>tell</b>        | the tale. Some conjecture and       | 1, 140/26 |
| shall I show thee now.           | <b>Tell</b>        | me, if one were in                  | 1, 145/31 |
| of this present life? Now        | <b>tell</b>        | me, then, if thou were              | 1, 148/33 |
| other, none of us can            | <b>tell</b>        | what death we be doomed             | 1, 157/2  |
| but surely can we all            | <b>tell</b>        | that die we shall. And              | 1, 157/3  |
| heapeth up riches, and cannot    | <b>tell</b>        | for whom he gathereth them          | 1, 167/14 |
| they shall live tomorrow, or     | <b>tell</b>        | what other shift I shall            | 1, 169/2  |
| find? " First shall I            | <b>tell</b>        | thee what shift thou shalt          | 1, 169/3  |
| and pains. " But to              | <b>tell</b>        | us worldly wretches the words       | 1, 178/8  |
| joy of heaven therewith to       | <b>temper</b>      | them withal. Now if a               | 1, 129/24 |
| is ready to hear of              | <b>temperance</b>  | , yea and preach also of            | 1, 172/9  |
| might with sober diet and        | <b>temperance</b>  | have less need of and               | 1, 180/11 |
| we be counseled to live          | <b>temperately</b> | , and forbear our delicacies and    | 1, 179/34 |
| of the divers qualified elements | <b>tempered</b>    | in our body, continually labouring  | 1, 147/19 |
| His glory to come, so            | <b>tempereth</b>   | and overmastereth the bitterness of | 1, 134/3  |

|                                     |                    |                                       |           |
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| into subjection not only of         | <b>temporal</b>    | death but also of his                 | 1, 142/14 |
| the time of his punishment          | <b>temporal</b>    | ; but as he would have                | 1, 142/25 |
| able to endure and continue         | <b>ten</b>         | days together, were it not            | 1, 146/15 |
| so long that he had                 | <b>ten</b>         | miles to go ere he                    | 1, 149/14 |
| gallows and death standeth within   | <b>ten</b>         | miles at the farthest, and            | 1, 150/16 |
| the breach of God's all             | <b>ten</b>         | ; and whether we be not               | 1, 164/1  |
| then? For if he had                 | <b>ten</b>         | thousand pounds, and thereof had      | 1, 170/11 |
| be fain all day to                  | <b>tend</b>        | it with warm clothes or               | 1, 146/1  |
| ever in such case so                | <b>tender</b>      | of themselves that except we          | 1, 146/11 |
| that all our swaddling and          | <b>tending</b>     | with warm clothes and daily           | 1, 146/23 |
| in some fearful figure and          | <b>terrible</b>    | likeness, by the beholding whereof    | 1, 143/35 |
| if we busily remembered the         | <b>terror</b>      | and grief thereof, it must            | 1, 144/7  |
| in the way of Thy                   | <b>testimonies</b> | as in all manner of                   | 1, 177/35 |
| to be true by their                 | <b>testimony</b>   | and witness whose authority, speaking | 1, 133/16 |
| them at every light occasion        | <b>testy</b>       | . They cannot abide one merry         | 1, 162/4  |
| be comparable ) yet this only       | <b>text</b>        | written by the wise man               | 1, 128/7  |
| prove it by many plain              | <b>texts</b>       | of holy Scripture, as by              | 1, 177/33 |
| that shall never can them           | <b>thank</b>       | . If ye will say there                | 1, 167/3  |
| and where thou mightst have         | <b>thank</b>       | therefor: and on them specially       | 1, 174/17 |
| and desire to deserve their         | <b>thanks</b>      | and commendation of God only          | 1, 155/34 |
| well thou wottest, he biddeth       | <b>thee</b>        | not take neither death, nor           | 1, 129/22 |
| foresaid words of Scripture biddeth | <b>thee</b>        | not know the four last                | 1, 138/13 |
| the thing that shall keep           | <b>thee</b>        | from sin. And if thou                 | 1, 138/22 |
| sicknesses that have most grieved   | <b>thee</b>        | and tormented thee in thy             | 1, 140/9  |
| most grieved thee and tormented     | <b>thee</b>        | in thy days, as every                 | 1, 140/9  |
| or the strangury, have put          | <b>thee</b>        | to thine own mind to                  | 1, 140/12 |
| same place, and wouldst, as         | <b>thee</b>        | then seemed, have been content        | 1, 140/14 |
| now almost carrion, crying to       | <b>thee</b>        | on every side, " What                 | 1, 141/27 |
| thine health haply she spake        | <b>thee</b>        | not one sweet word in                 | 1, 141/30 |
| weeks, now shall she call           | <b>thee</b>        | sweet husband and weep with           | 1, 141/31 |
| with much work and ask              | <b>thee</b>        | what shall she have; then             | 1, 141/32 |
| ask what money is owing             | <b>thee</b>        | , ask what substance thou hast        | 1, 141/34 |
| would make an end of                | <b>thee</b>        | though thou feltest yet little        | 1, 144/33 |
| compendiously give to myself and    | <b>thee</b>        | in few words: no more                 | 1, 145/13 |
| be hard, peradventure, to make      | <b>thee</b>        | believe thyself sick while thou       | 1, 145/19 |
| and that shall I show               | <b>thee</b>        | now. Tell me, if one                  | 1, 145/31 |
| already? Now then I pray            | <b>thee</b>        | consider me that all our              | 1, 146/10 |
| then would I wit of                 | <b>thee</b>        | what thou callest a sickness          | 1, 146/34 |
| will make an end of                 | <b>thee</b>        | if it be not helped                   | 1, 147/1  |
| bearest ever thy sickness with      | <b>thee</b>        | , — for very sure art                 | 1, 147/3  |
| will make an end of                 | <b>thee</b>        | if thou be not helped                 | 1, 147/4  |
| or received inward, shall preserve  | <b>thee</b>        | against that sore or sickness         | 1, 147/7  |
| sickness that else would put        | <b>thee</b>        | or some part of thee                  | 1, 147/8  |
| thee or some part of                | <b>thee</b>        | in peril? What can be                 | 1, 147/8  |
| for that thy hunger doth            | <b>thee</b>        | pleasure when it is fed               | 1, 147/35 |
| live, then will I put               | <b>thee</b>        | an homely example, not very           | 1, 150/2  |
| but a thing undoubtedly nigh        | <b>thee</b>        | , and ever walking with thee          | 1, 151/4  |

|   |                |                                 |           |
|---|----------------|---------------------------------|-----------|
| thee, and ever walking with             | <b>thee</b>    | . By which, not a false         | 1, 151/4  |
| this matter. I shall put                | <b>thee</b>    | a more earnest image of         | 1, 156/24 |
| repressing of pride should make         | <b>thee</b>    | set neither much by those       | 1, 160/15 |
| the selfsame considerations shall leave | <b>thee</b>    | little cause to envy the        | 1, 160/18 |
| shame, that men should think            | <b>thee</b>    | so mad to envy a                | 1, 160/20 |
| think, made meetly probable to          | <b>thee</b>    | before. It is also to           | 1, 160/25 |
| were one right far above                | <b>thee</b>    | , yet thou wouldst not greatly  | 1, 160/29 |
| God and he shall nourish                | <b>thee</b>    | ? " Why takest thou thought     | 1, 168/1  |
| " First shall I tell                    | <b>thee</b>    | what shift thou shalt make      | 1, 169/3  |
| and after shall I show                  | <b>thee</b>    | , that if all shift fail        | 1, 169/4  |
| that if all shift fail                  | <b>thee</b>    | , yet if thou be a              | 1, 169/4  |
| true business to get that               | <b>thee</b>    | and thine behoveth. If thy      | 1, 169/6  |
| to supply of theirs that                | <b>thee</b>    | lacketh of thine. What if       | 1, 169/10 |
| that either God will provide            | <b>thee</b>    | and thine meat by putting       | 1, 169/13 |
| in the mind to relieve                  | <b>thee</b>    | , or send thee meat by          | 1, 169/14 |
| to relieve thee, or send                | <b>thee</b>    | meat by miracle ( as He         | 1, 169/15 |
| never so sore, cannot get               | <b>thee</b>    | a penny the more ) conform      | 1, 169/20 |
| the treasure of God, delivered          | <b>thee</b>    | to dispose and bestow, thy      | 1, 171/16 |
| they take thy soul from                 | <b>thee</b>    | : and then these things that    | 1, 173/28 |
| that were likely to help                | <b>thee</b>    | with theirs when thine were     | 1, 174/17 |
| as that death shall bereave             | <b>thee</b>    | of all that ever thou           | 1, 174/19 |
| ever thou heapest, and leave            | <b>thee</b>    | scant a sheet. Which thing      | 1, 174/20 |
| thou ween that I teach                  | <b>thee</b>    | wrong, when I say that          | 1, 177/32 |
| clawing pleasant, though it liked       | <b>thee</b>    | a little in the beginning       | 1, 178/21 |
| be taken and imprisoned for             | <b>theft</b>   | . For they, albeit their heart  | 1, 156/31 |
| the world, as is in                     | <b>theft</b>   | treason                         | 1, 182/2  |
| fare we by death, looking               | <b>thereat</b> | afar off through a great        | 1, 144/15 |
| thine heart a great envy                | <b>thereat</b> | , and specially at some special | 1, 160/36 |
| other times; if thou being              | <b>thereat</b> | , and at the sight of           | 1, 161/2  |
| so great a pleasure grow                | <b>thereby</b> | that they never felt the        | 1, 130/16 |
| doth twice as much and                  | <b>thereby</b> | taketh four times as much       | 1, 135/4  |
| in such spiritual exercise, and         | <b>thereby</b> | to rise in the love             | 1, 135/22 |
| daily see men die, and                  | <b>thereby</b> | know the death, yet ourselves   | 1, 138/10 |
| least of the four, and                  | <b>thereby</b> | shall we make a proof           | 1, 138/30 |
| perceive                                | <b>thereby</b> | that we were never so           | 1, 139/21 |
| Eve, in a train, and                    | <b>thereby</b> | drawing our former father, Adam | 1, 142/10 |
| of escaping that sickness, and          | <b>thereby</b> | putteth in our mind a           | 1, 143/7  |
| with over great liking and              | <b>thereby</b> | withdraweth us from the haste   | 1, 143/13 |
| in his own likeness, and                | <b>thereby</b> | take the more fruit of          | 1, 144/28 |
| what very medicines be, and             | <b>thereby</b> | we know well enough that        | 1, 146/33 |
| each to vanquish other and              | <b>thereby</b> | to dissolve the whole, though   | 1, 147/20 |
| fellow's and that he had                | <b>thereby</b> | a hundred times as long         | 1, 150/11 |
| such as he is, and                      | <b>thereby</b> | take occasion to flee vain      | 1, 151/6  |
| body misliketh his dulness, and         | <b>thereby</b> | is moved to mend. But           | 1, 154/4  |
| forasmuch as they reckon themselves     | <b>thereby</b> | ready to go straight to         | 1, 155/3  |
| cast unto us besides: showing           | <b>thereby</b> | that by the hearty longing      | 1, 168/26 |
| the hard bones, and win                 | <b>thereby</b> | , not a little pain, but        | 1, 178/23 |

|                                    |                 |                                    |           |
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| the less that we set               | <b>thereby</b>  | , the more perilous it is          | 1, 182/8  |
| where thou mightst have thank      | <b>therefor</b> | : and on them specially that       | 1, 174/17 |
| why men be so mad                  | <b>thereon</b>  | is only for ignorance and          | 1, 130/26 |
| you, set not your heart            | <b>thereon</b>  | , " saith holy Scripture. He       | 1, 171/3  |
| that setteth not his heart         | <b>thereon</b>  | , nor casteth not his love         | 1, 171/4  |
| nor casteth not his love           | <b>thereon</b>  | , reckoneth, as it is indeed       | 1, 171/5  |
| other vices as commonly come       | <b>thereon</b>  | . For no man doubteth but          | 1, 176/13 |
| while, than to give ear            | <b>thereto</b>  | and underpin the tale. And         | 1, 136/29 |
| not only to give ear               | <b>thereto</b>  | , but also first well and          | 1, 137/10 |
| aught to the purpose, speak        | <b>thereto</b>  | and say thy mind therein           | 1, 137/12 |
| make themselves the more ready     | <b>thereto</b>  | death                              | 1, 144/29 |
| his children shall haply live      | <b>thereto</b>  | . And so loseth he the             | 1, 170/8  |
| own, he casteth a love             | <b>thereto</b>  | , and so much is his               | 1, 171/13 |
| so lost he suddenly the            | <b>thief</b>    | that hung on the right             | 1, 142/28 |
| worshipful as if a gentleman       | <b>thief</b>    | , when he should go to             | 1, 158/2  |
| I remember me of a                 | <b>thief</b>    | once cast at Newgate, that         | 1, 172/18 |
| keep, that death, the cruel        | <b>thief</b>    | , should not find it about         | 1, 174/23 |
| year in the garden of              | <b>thine</b>    | own soul. Let us hear              | 1, 128/34 |
| the lively imagination graven in   | <b>thine</b>    | own heart. For there seest         | 1, 139/30 |
| thou seest ( if thou fantasy       | <b>thine</b>    | own death, for so art              | 1, 139/32 |
| back aching, thy veins beating,    | <b>thine</b>    | heart panting, thy throat rattling | 1, 140/3  |
| strangury, have put thee to        | <b>thine</b>    | own mind to no less                | 1, 140/12 |
| pleasant thing to see before       | <b>thine</b>    | eyes and hear at thine             | 1, 141/24 |
| thine eyes and hear at             | <b>thine</b>    | ear a rabble of fleshly            | 1, 141/25 |
| sweet wife, and where in           | <b>thine</b>    | health haply she spake thee        | 1, 141/30 |
| shall she have; then shall         | <b>thine</b>    | executors ask for the keys         | 1, 141/33 |
| right mean man hadst in            | <b>thine</b>    | heart a great envy thereat         | 1, 160/35 |
| thou, by thy faith, amid           | <b>thine</b>    | envy shouldst thou not suddenly    | 1, 161/13 |
| to get that thee and               | <b>thine</b>    | behoveth. If thy labour suffice    | 1, 169/7  |
| theirs that thee lacketh of        | <b>thine</b>    | . What if they will not            | 1, 169/10 |
| God will provide thee and          | <b>thine</b>    | meat by putting other men          | 1, 169/13 |
| pleasure is that thou and          | <b>thine</b>    | shall live no longer but           | 1, 169/17 |
| thy treasure is, there is          | <b>thine</b>    | heart "; where if thou             | 1, 171/14 |
| didst reckon the treasure not      | <b>thine</b>    | , but the treasure of God          | 1, 171/15 |
| help thee with theirs when         | <b>thine</b>    | were all gone. But it              | 1, 174/18 |
| holy prophet, " Turn away          | <b>thine</b>    | eyes from the beholding of         | 1, 175/16 |
| of this in itself: which           | <b>thing</b>    | , well advised and pondered, shall | 1, 128/15 |
| bill to thyself, no strange        | <b>thing</b>    | therein, nothing costly to buy     | 1, 128/32 |
| boldly affirm it for a             | <b>thing</b>    | too painful, busily to remember    | 1, 130/8  |
| overcame the nature of the         | <b>thing</b>    | , that is to wit, mastering        | 1, 134/21 |
| there is not any one               | <b>thing</b>    | lightly, as I have said            | 1, 135/28 |
| nor more effectual than this       | <b>thing</b>    | that I have begun with             | 1, 135/30 |
| and think on some better           | <b>thing</b>    | the while, than to give            | 1, 136/28 |
| whole audience, which is a         | <b>thing</b>    | far better and of much             | 1, 136/34 |
| deep consideration thereof, is the | <b>thing</b>    | that shall keep thee from          | 1, 138/22 |
| or pleasure in any sinful          | <b>thing</b>    | . For the proof whereof, let       | 1, 138/27 |
| about to say, a pleasant           | <b>thing</b>    | to see before thine eyes           | 1, 141/24 |

|                                   |               |                                      |           |
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| rest. Now is there one            | <b>thing</b>  | which a little I touched             | 1, 142/4  |
| security of salvation as a        | <b>thing</b>  | well won by our own                  | 1, 143/11 |
| doing any more, as a              | <b>thing</b>  | that either needeth not or           | 1, 143/14 |
| all worldly vanities. But the     | <b>thing</b>  | that letteth us to consider          | 1, 144/9  |
| a man may see a                   | <b>thing</b>  | so far off that he                   | 1, 144/13 |
| we think how merry a              | <b>thing</b>  | it were to be praying                | 1, 144/35 |
| Is it not such a                  | <b>thing</b>  | as either applied outwardly to       | 1, 147/5  |
| the while we live. What           | <b>thing</b>  | is dying? Is it any                  | 1, 148/31 |
| dying? Is it any other            | <b>thing</b>  | than the passage and going           | 1, 148/31 |
| look towards death as a           | <b>thing</b>  | far off, considering that although   | 1, 149/32 |
| upon thy death as a               | <b>thing</b>  | far off, but a thing                 | 1, 151/3  |
| thing far off, but a              | <b>thing</b>  | undoubtedly nigh thee, and ever      | 1, 151/3  |
| hope of heaven, as a              | <b>thing</b>  | more than due to their               | 1, 155/9  |
| Lord God, how slight a            | <b>thing</b>  | it would seem to him                 | 1, 156/1  |
| this well, for of this            | <b>thing</b>  | we be very sure, that                | 1, 156/26 |
| other should have the selfsame    | <b>thing</b>  | doubled. When this condition was     | 1, 159/29 |
| is in physic a special            | <b>thing</b>  | necessary to know where and          | 1, 164/15 |
| their goods their God. Which      | <b>thing</b>  | is the cause that our                | 1, 170/34 |
| thee scant a sheet. Which         | <b>thing</b>  | , if we did as well                  | 1, 174/20 |
| doing of any good spiritual       | <b>thing</b>  | that appertaineth unto his part      | 1, 176/8  |
| Is it not a beastly               | <b>thing</b>  | to see a man that                    | 1, 177/9  |
| mad that will reckon that         | <b>thing</b>  | for pleasant that hath with          | 1, 178/17 |
| but an intolerable torment. Which | <b>thing</b>  | I might prove beginning at           | 1, 178/24 |
| seem many years off. Which        | <b>thing</b>  | if these intemperate would well      | 1, 181/26 |
| peccabis, " Remember the last     | <b>things</b> | , & thou shalt never sin             | 1, 127/5  |
| this bill, " thy last             | <b>things</b> | , and thou shalt never sin           | 1, 129/2  |
| to remember these four last       | <b>things</b> | . And yet durst I lay                | 1, 130/9  |
| remembrance of these four last    | <b>things</b> | , they should find therein, not      | 1, 130/15 |
| remembrance of the four last      | <b>things</b> | , which as they shall pull           | 1, 132/33 |
| remembrance of the four last      | <b>things</b> | , which is, as the Scripture         | 1, 135/31 |
| remembrance of these four last    | <b>things</b> | is of such force and                 | 1, 137/23 |
| that ye know these four           | <b>things</b> | well enough, and if the              | 1, 137/28 |
| faith, believeth these four last  | <b>things</b> | , of which the first, that           | 1, 137/33 |
| For if we knew these              | <b>things</b> | thoroughly, the least of all         | 1, 138/11 |
| not know the four last            | <b>things</b> | , but remember thy four last         | 1, 138/14 |
| but remember thy four last        | <b>things</b> | , and then, he saith, thou           | 1, 138/14 |
| thou shall never sin. Many        | <b>things</b> | know we that we seldom               | 1, 138/16 |
| think on : and in the             | <b>things</b> | of the soul, the knowledge           | 1, 138/17 |
| minding of thy four last          | <b>things</b> | , and the deep consideration thereof | 1, 138/21 |
| pains of our body. Other          | <b>things</b> | are there which will peradventure    | 1, 141/13 |
| to you, and namely such           | <b>things</b> | as ye should make answer             | 1, 141/17 |
| since that they be such           | <b>things</b> | as shall shortly by death            | 1, 155/19 |
| set neither much by those         | <b>things</b> | , nor much the more by               | 1, 160/16 |
| cause to envy the selfsame        | <b>things</b> | in any other man. For                | 1, 160/19 |
| carrying forward? For all these   | <b>things</b> | are, as I think, made                | 1, 160/25 |
| like women, for fantasies and     | <b>things</b> | of naught, if there were             | 1, 165/27 |
| fighting together for very great  | <b>things</b> | , yet would we reckon them           | 1, 165/38 |

|                                       |                 |                                       |           |
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| devour us all? If these               | <b>things</b>   | and such others as they               | 1, 166/8  |
| have need of all these                | <b>things</b>   | . Seek ye first for the               | 1, 168/8  |
| of Him, and all these                 | <b>things</b>   | shall be cast unto you                | 1, 168/9  |
| heaven, and all these earthly         | <b>things</b>   | God shall cast unto us                | 1, 168/26 |
| both twain. And surely the            | <b>things</b>   | coming of the earth for               | 1, 168/28 |
| Him. They had no great                | <b>things</b>   | whereupon they had set their          | 1, 172/3  |
| sore set upon right small             | <b>things</b>   | , it would have been a                | 1, 172/5  |
| from thee: and then these             | <b>things</b>   | that thou hast gathered, whose        | 1, 173/29 |
| not the sweetness of heavenly         | <b>things</b>   | . And as for experience, we           | 1, 178/10 |
| better meat nor better bed.           | <b>Think</b>    | not that everything is pleasant       | 1, 131/12 |
| little pleasure therein. But ye       | <b>think</b>    | peradventure this example as mad      | 1, 131/15 |
| I am content ye so                    | <b>think</b>    | . But what will ye say                | 1, 131/16 |
| when they have, as they               | <b>think</b>    | , wilfully done their neighbour wrong | 1, 131/19 |
| sake, did it grieve them,             | <b>think</b>    | ye? Imagine yourself in the           | 1, 134/8  |
| the same case, and I                  | <b>think</b>    | ye will think yea. Now                | 1, 134/9  |
| and I think ye will                   | <b>think</b>    | yea. Now see, then, for               | 1, 134/9  |
| to hold thy tongue and                | <b>think</b>    | on some better thing the              | 1, 136/28 |
| know we that we seldom                | <b>think</b>    | on : and in the things                | 1, 138/16 |
| thou knowest Him, if thou             | <b>think</b>    | little of Him? The busy               | 1, 138/20 |
| with such a change , —                | <b>think</b>    | what it will be then                  | 1, 140/15 |
| was a pain to speak?                  | <b>Think</b>    | ye not now that it                    | 1, 141/18 |
| bringeth us home, then we             | <b>think</b>    | how merry a thing it                  | 1, 144/35 |
| Lechery, then abhor we to             | <b>think</b>    | on. And then we think                 | 1, 145/3  |
| think on. And then we                 | <b>think</b>    | in ourselves that if ever             | 1, 145/4  |
| we be whole, as we                    | <b>think</b>    | we will be when we                    | 1, 145/14 |
| they be none. If thou                 | <b>think</b>    | this, then would I wit                | 1, 146/34 |
| you little, but that ye               | <b>think</b>    | for all this that death               | 1, 148/12 |
| easy to prove. For I                  | <b>think</b>    | ye will grant me that                 | 1, 148/21 |
| go forth. No man will                 | <b>think</b>    | other, as I suppose, but              | 1, 149/4  |
| towards him. Now if thou              | <b>think</b>    | this reason but a sophistical         | 1, 149/35 |
| thou mayest for all this              | <b>think</b>    | thy death far off, that               | 1, 149/36 |
| far forth that I surely               | <b>think</b>    | there be some who had                 | 1, 154/13 |
| covetousness. Aesop, therefore , as I | <b>think</b>    | ye have heard, feigneth that          | 1, 159/23 |
| for shame, that men should            | <b>think</b>    | thee so mad to envy                   | 1, 160/20 |
| these things are, as I                | <b>think</b>    | , made meetly probable to thee        | 1, 160/25 |
| I verily believe that they            | <b>think</b>    | nay; and the cause is                 | 1, 163/32 |
| Now should they remember and          | <b>think</b>    | upon the painful time of              | 1, 181/10 |
| the time that thou deeply             | <b>thinkest</b> | on them, that if our                  | 1, 138/25 |
| but a sophistical subtlety, and       | <b>thinkest</b> | while thou art a young                | 1, 149/35 |
| his old coat? Now thou                | <b>thinkest</b> | thyself wise enough while thou        | 1, 156/19 |
| hanged, drawn, and quartered, how     | <b>thinkest</b> | thou, by thy faith, amid              | 1, 161/12 |
| his own fault, and sometimes          | <b>thinketh</b> | it beastly; the slothful body         | 1, 154/3  |
| come too near him, but                | <b>thinketh</b> | that he doth much for                 | 1, 156/5  |
| but medicines against hunger and      | <b>thirst</b>   | , that give us warning of             | 1, 146/19 |
| our Lord 1522, by Sir                 | <b>Thomas</b>   | More then knight, and one             | 1, 127/8  |
| is able to destroy. Sir               | <b>Thomas</b>   | More wrote no farther of              | 1, 182/19 |
| blessed body nor the sharp            | <b>thorns</b>   | pricking His holy head, or            | 1, 140/31 |



|                                    |                   |                                     |           |
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| as it were hedged with             | <b>thorns</b>     | ; but the way of the                | 1, 178/3  |
| and yet not so very                | <b>thoroughly</b> | as we might, peradventure, and      | 1, 138/2  |
| Which if we knew once              | <b>thoroughly</b> | , and so feelingly perceived as     | 1, 138/3  |
| if we knew these things            | <b>thoroughly</b> | , the least of all four             | 1, 138/11 |
| Remember the last things, &        | <b>thou</b>       | shalt never sin. " Made             | 1, 127/6  |
| " thy last things, and             | <b>thou</b>       | shalt never sin in this             | 1, 129/2  |
| sure. How happeth it, then,        | <b>thou</b>       | wilt haply say, that so             | 1, 129/12 |
| take a little treacle before.      | <b>Thou</b>       | wilt say, peradventure, that some   | 1, 129/17 |
| But yet this medicine, though      | <b>thou</b>       | make a sour face at                 | 1, 129/20 |
| is not so bitter as                | <b>thou</b>       | makest for. For well thou           | 1, 129/21 |
| thou makest for. For well          | <b>thou</b>       | wottest, he biddeth thee not        | 1, 129/21 |
| for madness laugh at. For          | <b>thou</b>       | shalt in Bedlam see one             | 1, 131/13 |
| well, he shall never sin.          | <b>Thou</b>       | wilt haply say that it              | 1, 135/34 |
| which thy speech and talking,      | <b>thou</b>       | shalt not only profit thyself       | 1, 136/32 |
| not only profit thyself as         | <b>thou</b>       | shouldst have done by thy           | 1, 136/32 |
| much more merit. Howbeit, if       | <b>thou</b>       | can find no proper means            | 1, 137/1  |
| and in good manner, if             | <b>thou</b>       | find aught to the purpose           | 1, 137/11 |
| things, and then, he saith,        | <b>thou</b>       | shall never sin. Many things        | 1, 138/15 |
| there is a God, which              | <b>thou</b>       | not only believest by faith         | 1, 138/19 |
| by reason, what availeth that      | <b>thou</b>       | knowest Him, if thou think          | 1, 138/20 |
| that thou knowest Him, if          | <b>thou</b>       | think little of Him? The            | 1, 138/20 |
| thee from sin. And if              | <b>thou</b>       | put it in essay and                 | 1, 138/22 |
| essay and make a proof,            | <b>thou</b>       | shalt well find, by that            | 1, 138/23 |
| shalt well find, by that           | <b>thou</b>       | shalt have no lust to               | 1, 138/24 |
| sin for the time that              | <b>thou</b>       | deeply thinkest on them, that       | 1, 138/24 |
| own heart. For there seest         | <b>thou</b>       | , not one plain grievous sight      | 1, 139/30 |
| hanging by the sinews, but         | <b>thou</b>       | seest ( if thou fantasy thine       | 1, 139/31 |
| sinews, but thou seest ( if        | <b>thou</b>       | fantasy thine own death, for        | 1, 139/32 |
| own death, for so art              | <b>thou</b>       | by this counsel advised ), thou     | 1, 139/32 |
| thou by this counsel advised ),    | <b>thou</b>       | seest, I say, thyself, if           | 1, 140/1  |
| seest, I say, thyself, if          | <b>thou</b>       | die no worse death, yet             | 1, 140/1  |
| thy death drawing on. If           | <b>thou</b>       | couldst now call to thy             | 1, 140/8  |
| felt some, and then findest        | <b>thou</b>       | that some one disease in            | 1, 140/10 |
| to no less torment than            | <b>thou</b>       | shouldst have felt if one           | 1, 140/13 |
| it will be then when               | <b>thou</b>       | shalt feel so many such             | 1, 140/16 |
| owing thee, ask what substance     | <b>thou</b>       | hast, and ask where thy             | 1, 141/34 |
| thy money lieth. And while         | <b>thou</b>       | liest in that case, their           | 1, 142/1  |
| shall be so tedious that           | <b>thou</b>       | wilt wish all that they             | 1, 142/2  |
| upon a red fire, so                | <b>thou</b>       | mightest lie one half-hour in       | 1, 142/3  |
| themselves the more ready thereto. | <b>Thou</b>       | wouldst somewhat remember death the | 1, 144/30 |
| somewhat the more nearly, if       | <b>thou</b>       | knewest thyself sick, and specially | 1, 144/31 |
| an end of thee though              | <b>thou</b>       | feltest yet little pain. For        | 1, 144/33 |
| sick . " Now then if               | <b>thou</b>       | be ever sick, and ever              | 1, 145/16 |
| of a perilous sickness, wouldst    | <b>thou</b>       | not, if thou knewest thyself        | 1, 145/17 |
| sickness, wouldst thou not, if     | <b>thou</b>       | knewest thyself in such case        | 1, 145/17 |
| better remembrance of death than   | <b>thou</b>       | hast? It would be hard              | 1, 145/18 |
| thee believe thyself sick while    | <b>thou</b>       | feelest no harm, and yet            | 1, 145/20 |

|                                    |             |                                    |           |
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| never reckon thyself whole, though | <b>thou</b> | feel no grief. But thou            | 1, 145/28 |
| thou feel no grief. But            | <b>thou</b> | wilt haply say, " Be               | 1, 145/29 |
| should reckon myself sick . "      | <b>Thou</b> | sayest right well, and that        | 1, 145/31 |
| not keep his life, wouldst         | <b>thou</b> | reckon his leg sick or             | 1, 145/34 |
| not in good quart. If              | <b>thou</b> | shouldst see one in such           | 1, 146/3  |
| or two every day, wouldst          | <b>thou</b> | not say that he were               | 1, 146/7  |
| very image of death. Now           | <b>thou</b> | wilt peradventure say that this    | 1, 146/30 |
| that they be none. If              | <b>thou</b> | think this, then would I           | 1, 146/34 |
| I wit of thee what                 | <b>thou</b> | callest a sickness. Is not         | 1, 146/34 |
| be so, then I suppose              | <b>thou</b> | bearest ever thy sickness with     | 1, 147/2  |
| — for very sure art                | <b>thou</b> | that it will make an               | 1, 147/3  |
| an end of thee if                  | <b>thou</b> | be not helped. What callest        | 1, 147/4  |
| be not helped. What callest        | <b>thou</b> | , then, a medicine? Is it          | 1, 147/5  |
| of a sore leg when                 | <b>thou</b> | clawest about the brinks. And      | 1, 148/1  |
| the brinks. And thus mayest        | <b>thou</b> | surely see that all our            | 1, 148/3  |
| if you consider this well,         | <b>thou</b> | mayest look upon death, not        | 1, 148/8  |
| will go somewhat nearer you.       | <b>Thou</b> | reckonest every man near his       | 1, 148/13 |
| now already dying, how canst       | <b>thou</b> | reckon thyself far from death      | 1, 148/15 |
| " Be merry, man , —                | <b>thou</b> | shalt never die as long            | 1, 148/16 |
| never die as long as               | <b>thou</b> | livest . " And albeit he           | 1, 148/17 |
| Now tell me, then, if              | <b>thou</b> | were going out of an               | 1, 148/33 |
| of an house, whether art           | <b>thou</b> | going out only when thy            | 1, 148/34 |
| the door, or else when             | <b>thou</b> | beginnest to set the first         | 1, 148/35 |
| haste towards him. Now if          | <b>thou</b> | think this reason but a            | 1, 149/35 |
| while                              | <b>thou</b> | art a young man thou               | 1, 149/36 |
| thou art a young man               | <b>thou</b> | mayest for all this think          | 1, 149/36 |
| to wit, as far as                  | <b>thou</b> | hast by likelihood of nature       | 1, 150/1  |
| what wise. And therefore if        | <b>thou</b> | wilt consider how little cause     | 1, 150/34 |
| wilt consider how little cause     | <b>thou</b> | hast to reckon thy death           | 1, 150/34 |
| how many as young as               | <b>thou</b> | have been slain in the             | 1, 150/35 |
| the selfsame ways in which         | <b>thou</b> | ridest, how many have been         | 1, 150/36 |
| the selfsame waters in which       | <b>thou</b> | rowest. And thus shalt thou        | 1, 151/1  |
| thou rowest. And thus shalt        | <b>thou</b> | well see that thou hast            | 1, 151/2  |
| shalt thou well see that           | <b>thou</b> | hast no cause to look              | 1, 151/2  |
| but a very true contemplation,     | <b>thou</b> | shalt behold him and advise        | 1, 151/5  |
| dreadful time shall come, that     | <b>thou</b> | art ever sick of that              | 1, 153/6  |
| which, if none other come,         | <b>thou</b> | shalt yet in few years             | 1, 153/7  |
| die, and yet, moreover, that       | <b>thou</b> | art already dying, and ever        | 1, 153/8  |
| and ever hast been since           | <b>thou</b> | first beganst to live, —           | 1, 153/9  |
| the Church of Laodicea : "         | <b>Thou</b> | art neither hot nor cold           | 1, 154/19 |
| cold but lukewarm, I would         | <b>thou</b> | were cold that thou mightst        | 1, 154/20 |
| would thou were cold that          | <b>thou</b> | mightst wax warm ; " signifying    | 1, 154/20 |
| sight of worldly worship? If       | <b>thou</b> | shouldst perceive that one were    | 1, 156/15 |
| in a stage play, wouldst           | <b>thou</b> | not laugh at his folly             | 1, 156/17 |
| at his folly, considering that     | <b>thou</b> | art very sure that when            | 1, 156/17 |
| in his old coat? Now               | <b>thou</b> | thinkest thyself wise enough while | 1, 156/19 |
| thinkest thyself wise enough while | <b>thou</b> | art proud in thy player's          | 1, 156/19 |

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| when thy play is done,             | <b>thou</b> | shalt go forth as poor                 | 1, 156/21 |
| as poor as he. Nor                 | <b>thou</b> | remembrest not that thy pageant        | 1, 156/21 |
| saith: strangle the mother and     | <b>thou</b> | destroyest the daughter. And therefore | 1, 160/8  |
| in any other man. For              | <b>thou</b> | wouldst not, for shame, that           | 1, 160/19 |
| an interlude. And also couldst     | <b>thou</b> | envy a perpetual sick "                | 1, 160/22 |
| right far above thee, yet          | <b>thou</b> | wouldst not greatly envy his           | 1, 160/29 |
| greatly envy his estate, if        | <b>thou</b> | thoughtst that thou mightst be         | 1, 160/29 |
| estate, if thou thoughtst that     | <b>thou</b> | mightst be his match the               | 1, 160/30 |
| next week. And why shouldst        | <b>thou</b> | then envy him now, while               | 1, 160/31 |
| then envy him now, while           | <b>thou</b> | seest that death may make              | 1, 160/31 |
| If it so were that                 | <b>thou</b> | knewest a great Duke, keeping          | 1, 160/33 |
| port in his house that             | <b>thou</b> | , being a right mean man               | 1, 160/35 |
| court above other times; if        | <b>thou</b> | being thereat, and at the              | 1, 161/2  |
| word barehead begrace him, if      | <b>thou</b> | shouldst suddenly be surely advertised | 1, 161/5  |
| drawn, and quartered, how thinkest | <b>thou</b> | , by thy faith, amid thine             | 1, 161/12 |
| faith, amid thine envy shouldst    | <b>thou</b> | not suddenly change into pity          | 1, 161/13 |
| seem worthy to themselves? Wilt    | <b>thou</b> | also well perceive that the            | 1, 162/13 |
| nourish thee? " Why takest         | <b>thou</b> | thought now in thyself, and            | 1, 168/1  |
| or trusteth in His promise?        | <b>Thou</b> | wilt haply say that Christ             | 1, 168/15 |
| any trust of Him that              | <b>thou</b> | shouldst not provide for tomorrow      | 1, 168/16 |
| fed by miracle. In this            | <b>thou</b> | sayest true: and therefore He          | 1, 168/17 |
| the body to be idle.               | <b>Thou</b> | wilt haply say, " What                 | 1, 168/34 |
| I tell thee what shift             | <b>thou</b> | shalt make in such case                | 1, 169/3  |
| shift fail thee, yet if            | <b>thou</b> | be a faithful man, thou                | 1, 169/4  |
| thou be a faithful man,            | <b>thou</b> | shalt take no thought. I               | 1, 169/5  |
| I say, if you lack,                | <b>thou</b> | shalt labour to thy power              | 1, 169/5  |
| If thy labour suffice not,         | <b>thou</b> | shalt show thy state that              | 1, 169/7  |
| shalt show thy state that          | <b>thou</b> | hast little money and much             | 1, 169/8  |
| I say, that yet oughtest           | <b>thou</b> | not to take thought and                | 1, 169/11 |
| else His pleasure is that          | <b>thou</b> | and thine shall live no                | 1, 169/16 |
| by sickness. In which case         | <b>thou</b> | must willingly without grudge or       | 1, 169/18 |
| grudge or care ( which, care       | <b>thou</b> | never so sore, cannot get              | 1, 169/19 |
| into Abraham's bosom. Now if       | <b>thou</b> | do the like, thou shalt                | 1, 169/28 |
| if thou do the like,               | <b>thou</b> | shalt go into a better                 | 1, 169/29 |
| thine heart "; where if            | <b>thou</b> | didst reckon the treasure not          | 1, 171/14 |
| sink into the heart. Wilt          | <b>thou</b> | see it proved? Look upon               | 1, 171/33 |
| was said unto him: "               | <b>Thou</b> | fool! This night shall they            | 1, 173/28 |
| and then these things that         | <b>thou</b> | hast gathered, whose shall they        | 1, 173/29 |
| said unto him farther; "           | <b>thou</b> | that hast gathered them, whose         | 1, 173/31 |
| hast gathered them, whose shalt    | <b>thou</b> | be? " If we would                      | 1, 173/31 |
| with our own hands. If             | <b>thou</b> | knewest very certainly, that after     | 1, 174/12 |
| all thy goods gathered together,   | <b>thou</b> | shouldst be suddenly robbed of         | 1, 174/13 |
| suddenly robbed of all together,   | <b>thou</b> | wouldst, I ween, have little           | 1, 174/14 |
| so much, but rather as             | <b>thou</b> | shouldst happen to get it              | 1, 174/15 |
| to get it, so wouldst              | <b>thou</b> | wisely bestow it there as              | 1, 174/15 |
| as need were and where             | <b>thou</b> | mightst have thank therefor: and       | 1, 174/16 |
| But it is so that                  | <b>thou</b> | art of nothing so sure                 | 1, 174/18 |

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| thee of all that ever               | <b>thou</b>      | heapest, and leave thee scant      | 1, 174/19 |
| eternal pleasure in heaven? If      | <b>thou</b>      | ween that I teach thee             | 1, 177/32 |
| his white teeth. Now if             | <b>thou</b>      | shouldst, for a little itch        | 1, 178/19 |
| suddenly deep into the flesh,       | <b>thou</b>      | wouldst not call thy clawing       | 1, 178/20 |
| find fourteen that hath deeply      | <b>thought</b>   | on them four times in              | 1, 130/11 |
| occupied the while and your         | <b>thought</b>   | not wandering forty miles thence   | 1, 137/14 |
| sometimes occupied as though he     | <b>thought</b>   | that he should stand in            | 1, 143/21 |
| Scripture say, " Cast thy           | <b>thought</b>   | into God and he shall              | 1, 167/34 |
| thee? " Why takest thou             | <b>thought</b>   | now in thyself, and fearest        | 1, 168/1  |
| not then care and take              | <b>thought</b>   | how they shall live tomorrow       | 1, 169/1  |
| man, thou shalt take no             | <b>thought</b>   | . I say, if you lack               | 1, 169/5  |
| oughtest thou not to take           | <b>thought</b>   | and care in heart or               | 1, 169/11 |
| but one, he would have              | <b>thought</b>   | himself a great rich man           | 1, 170/14 |
| after scatter abroad. If they       | <b>thought</b>   | how soon in what painful           | 1, 173/20 |
| the rich covetous gatherer that     | <b>thought</b>   | to make his barns and              | 1, 173/25 |
| minds be occupied with good         | <b>thoughts</b>  | , for unoccupied be they never     | 1, 136/18 |
| our minds occupied with good        | <b>thoughts</b>  | , or else the devil will           | 1, 136/24 |
| ' A penny for your                  | <b>thoughts</b>  | . ' Which manner of wandering      | 1, 137/18 |
| envy his estate, if thou            | <b>thoughtst</b> | that thou mightst be his           | 1, 160/30 |
| doubt but that among four           | <b>thousand</b>  | taken out at adventure, we         | 1, 130/7  |
| wager that of those four            | <b>thousand</b>  | ye shall not find fourteen         | 1, 130/10 |
| For if he had ten                   | <b>thousand</b>  | pounds, and thereof had eight      | 1, 170/11 |
| pounds, and thereof had eight       | <b>thousand</b>  | taken from him, he would           | 1, 170/12 |
| enticings, and assaults of the      | <b>three</b>     | mortal enemies, the devil, the     | 1, 138/33 |
| and lechery. Not that these         | <b>three</b>     | were good, which be undoubtedly    | 1, 154/17 |
| so very manly men that              | <b>three</b>     | strokes with a sword could         | 1, 163/13 |
| find than my labour of              | <b>three</b>     | days will suffice to feed          | 1, 168/35 |
| be able to take in                  | <b>three</b>     | drops with a spoon, and            | 1, 181/13 |
| the uttermost inch of the           | <b>threshold</b> | , thy body half out of             | 1, 148/35 |
| beating, thine heart panting, thy   | <b>throat</b>    | rattling, thy flesh trembling, thy | 1, 140/3  |
| same prison, and even there         | <b>thrown</b>    | in an hole, and either             | 1, 157/23 |
| as methinketh, much farther, nor    | <b>thrust</b>    | us not out of the                  | 1, 167/24 |
| prisoner in your building, and      | <b>thrusteth</b> | your blood into some other         | 1, 157/31 |
| be brought to church. And           | <b>thus</b>      | inveigleth he them that either     | 1, 143/24 |
| clawest about the brinks. And       | <b>thus</b>      | mayest thou surely see that        | 1, 148/3  |
| dead. Now if this be                | <b>thus</b>      | , as meseemeth that reason proveth | 1, 149/23 |
| in which thou rowest. And           | <b>thus</b>      | shalt thou well see that           | 1, 151/2  |
| holy zeal of justice, and           | <b>thus</b>      | , while he proudly liketh his      | 1, 154/11 |
| for their time to come,             | <b>thus</b>      | drive they forth wretchedly till   | 1, 166/33 |
| fools, also, speaketh the psalmist, | <b>thus</b>      | : " A man disquieteth himself      | 1, 167/13 |
| And Solomon saith of virtue         | <b>thus</b>      | , " Her ways are all               | 1, 178/1  |
| to keep it dry. "                   | <b>Thus</b>      | fare we, " saith Plutarch          | 1, 180/9  |
| " saith this bill, "                | <b>thy</b>       | last things, and thou shalt        | 1, 129/2  |
| " and be glad of                    | <b>thy</b>       | sorrow. " In vain should           | 1, 133/21 |
| speak and time to keep              | <b>thy</b>       | is                                 | 1, 136/26 |
| it is better to hold                | <b>thy</b>       | tongue and think on some           | 1, 136/27 |
| were it than holding of             | <b>thy</b>       | tongue, properly to speak, and     | 1, 136/30 |

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| some better matter; by which           | thy | speech and talking, thou shalt          | 1, 136/31 |
| thou shouldst have done by             | thy | well minded silence, but also           | 1, 136/33 |
| break the tale, then, except           | thy | bare authority suffice to command       | 1, 137/2  |
| should seem to leave at                | thy | commandment. And better were it         | 1, 137/6  |
| purpose, speak thereto and say         | thy | mind therein. So shall it               | 1, 137/12 |
| four last things, but remember         | thy | four last things, and then              | 1, 138/14 |
| Him? The busy minding of               | thy | four last things, and the               | 1, 138/21 |
| at the leastwise lying in              | thy | bed, thy head shooting, thy             | 1, 140/2  |
| leastwise lying in thy bed,            | thy | head shooting, thy back aching          | 1, 140/2  |
| thy bed, thy head shooting,            | thy | back aching, thy veins beating          | 1, 140/2  |
| head shooting, thy back aching,        | thy | veins beating, thine heart panting      | 1, 140/3  |
| veins beating, thine heart panting,    | thy | throat rattling, thy flesh trembling    | 1, 140/3  |
| heart panting, thy throat rattling,    | thy | flesh trembling, thy mouth gaping       | 1, 140/4  |
| throat rattling, thy flesh trembling,  | thy | mouth gaping, thy nose sharpening       | 1, 140/4  |
| flesh trembling, thy mouth gaping,     | thy | nose sharpening, thy legs cooling       | 1, 140/4  |
| mouth gaping, thy nose sharpening,     | thy | legs cooling, thy fingers fumbling      | 1, 140/5  |
| nose sharpening, thy legs cooling,     | thy | fingers fumbling, thy breath shortening | 1, 140/5  |
| legs cooling, thy fingers fumbling,    | thy | breath shortening, all thy strength     | 1, 140/5  |
| fumbling, thy breath shortening, all   | thy | strength fainting, thy life vanishing   | 1, 140/6  |
| shortening, all thy strength fainting, | thy | life vanishing, and thy death           | 1, 140/6  |
| fainting, thy life vanishing, and      | thy | death drawing on. If thou               | 1, 140/6  |
| thou couldst now call to               | thy | remembrance some of those sicknesses    | 1, 140/8  |
| thee and tormented thee in             | thy | days, as every man hath                 | 1, 140/10 |
| in some one part of                    | thy | body, as percase the stone              | 1, 140/11 |
| pains in every part of                 | thy | body, breaking thy veins and            | 1, 140/16 |
| part of thy body, breaking             | thy | veins and thy life strings              | 1, 140/17 |
| body, breaking thy veins and           | thy | life strings, with like pain            | 1, 140/17 |
| though as many knives as               | thy | body might receive should everywhere    | 1, 140/18 |
| of flesh flies, skipping about         | thy | bed and thy sick body                   | 1, 141/26 |
| skipping about thy bed and             | thy | sick body, like ravens about            | 1, 141/26 |
| sick body, like ravens about           | thy | corpse, now almost carrion, crying      | 1, 141/27 |
| have? " Then shall come                | thy | children and cry for their              | 1, 141/28 |
| their parts; then shall come           | thy | sweet wife, and where in                | 1, 141/29 |
| thou hast, and ask where               | thy | money lieth. And while thou             | 1, 141/34 |
| I suppose thou bearest ever            | thy | sickness with thee , — for              | 1, 147/2  |
| as either applied outwardly to         | thy | body, or received inward, shall         | 1, 147/6  |
| sleep. For as for that                 | thy | hunger doth thee pleasure when          | 1, 147/35 |
| thou going out only when               | thy | foot is on the uttermost                | 1, 148/34 |
| uttermost inch of the threshold,       | thy | body half out of the                    | 1, 148/35 |
| mayest for all this think              | thy | death far off, that is                  | 1, 149/36 |
| cause thou hast to reckon              | thy | death so far off by                     | 1, 150/34 |
| far off by reason of                   | thy | youth, reckon how many as               | 1, 150/35 |
| no cause to look upon                  | thy | death as a thing far                    | 1, 151/3  |
| I have somewhat laid afore             | thy | face the bodily pains of                | 1, 153/2  |
| spiritual that come therewith by       | thy | ghostly enemy the devil, the            | 1, 153/4  |
| devil, the unrestful cumbrance of      | thy | fleshly friends, the uncertainty of     | 1, 153/4  |
| while thou art proud in                | thy | player's garment, and forgettest that   | 1, 156/20 |

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| garment, and forgettest that when   | <b>thy</b>     | play is done, thou shalt               | 1, 156/20 |
| Nor thou remembreth not that        | <b>thy</b>     | pageant may happen to be               | 1, 156/22 |
| Whither shall I go from             | <b>Thy</b>     | spirit and whither shall I             | 1, 157/10 |
| whither shall I flee from           | <b>Thy</b>     | face? " — as who                       | 1, 157/10 |
| quartered, how thinkest thou, by    | <b>thy</b>     | faith, amid thine envy shouldst        | 1, 161/12 |
| holy Scripture say, " Cast          | <b>thy</b>     | thought into God and he                | 1, 167/34 |
| lack, thou shalt labour to          | <b>thy</b>     | power by just and true                 | 1, 169/6  |
| thee and thine behoveth. If         | <b>thy</b>     | labour suffice not, thou shalt         | 1, 169/7  |
| suffice not, thou shalt show        | <b>thy</b>     | state that thou hast little            | 1, 169/7  |
| despair of God's promise for        | <b>thy</b>     | living: but to make thyself            | 1, 169/12 |
| holy Scripture saith, " Where       | <b>thy</b>     | treasure is, there is thine            | 1, 171/14 |
| thee to dispose and bestow,         | <b>thy</b>     | treasure should be in earth            | 1, 171/16 |
| should be in earth and              | <b>thy</b>     | heart in heaven. But these             | 1, 171/16 |
| This night shall they take          | <b>thy</b>     | soul from thee: and then               | 1, 173/28 |
| very certainly, that after all      | <b>thy</b>     | goods gathered together, thou shouldst | 1, 174/12 |
| pleasure in the way of              | <b>Thy</b>     | testimonies as in all manner           | 1, 177/35 |
| flesh, thou wouldst not call        | <b>thy</b>     | clawing pleasant, though it liked      | 1, 178/20 |
| physician sendeth his bill to       | <b>thyself</b> | , no strange thing therein, nothing    | 1, 128/32 |
| thou shalt not only profit          | <b>thyself</b> | as thou shouldst have done             | 1, 136/32 |
| to keep a good silence              | <b>thyself</b> | , than blunder forth rudely and        | 1, 137/4  |
| and prudently to devise with        | <b>thyself</b> | upon the same, and then                | 1, 137/10 |
| advised ), thou seest, I say,       | <b>thyself</b> | , if thou die no worse                 | 1, 140/1  |
| more nearly, if thou knewest        | <b>thyself</b> | sick, and specially of any             | 1, 144/32 |
| thou not, if thou knewest           | <b>thyself</b> | in such case, have better              | 1, 145/17 |
| peradventure, to make thee believe  | <b>thyself</b> | sick while thou feelest no             | 1, 145/19 |
| deaths? And therefore never reckon  | <b>thyself</b> | whole, though thou feel no             | 1, 145/27 |
| he is dying. Then if                | <b>thyself</b> | be now already dying, how              | 1, 148/14 |
| dying, how canst thou reckon        | <b>thyself</b> | far from death? Some man               | 1, 148/15 |
| fleshly friends, the uncertainty of | <b>thyself</b> | , how soon this dreadful time          | 1, 153/5  |
| old coat? Now thou thinkest         | <b>thyself</b> | wise enough while thou art             | 1, 156/19 |
| nor much the more by                | <b>thyself</b> | for them if thyself hadst              | 1, 160/16 |
| by thyself for them if              | <b>thyself</b> | hadst them, it must needs              | 1, 160/17 |
| takest thou thought now in          | <b>thyself</b> | , and fearest to fail for              | 1, 168/1  |
| thy living: but to make             | <b>thyself</b> | very sure, that either God             | 1, 169/13 |
| a penny the more ) conform          | <b>thyself</b> | to His ordinance. For though           | 1, 169/20 |
| for a little itch, claw             | <b>thyself</b> | suddenly deep into the flesh           | 1, 178/19 |
| about to see the ship               | <b>tight</b>   | and sure, but letteth by               | 1, 180/5  |
| There is, as Scripture saith,       | <b>time</b>    | to speak and time to                   | 1, 136/26 |
| saith, time to speak and            | <b>time</b>    | to keep thy tongue. Whensoever         | 1, 136/26 |
| lust to sin for the                 | <b>time</b>    | that thou deeply thinkest on           | 1, 138/24 |
| then may we within short            | <b>time</b>    | be well learned in philosophy          | 1, 139/13 |
| in that behalf at the               | <b>time</b>    | that he perceiveth us about            | 1, 142/19 |
| prison of purgatory for the         | <b>time</b>    | of his punishment temporal; but        | 1, 142/25 |
| get from him at the                 | <b>time</b>    | of his death. For so                   | 1, 142/27 |
| a man fast at the                   | <b>time</b>    | of his death, he is                    | 1, 142/30 |
| but that almost half our            | <b>time</b>    | ever in twenty-four hours we           | 1, 146/25 |
| me that there is no                 | <b>time</b>    | after that a man hath                  | 1, 148/21 |

|                                     |                 |                                       |           |
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| and so hath he no                   | <b>time</b>     | left to die in but                    | 1, 148/24 |
| is by all the whole                 | <b>time</b>     | of his life, since the                | 1, 149/19 |
| the nearer. Which measuring of      | <b>time</b>     | and diminishing of life, with         | 1, 149/27 |
| indented with us of the             | <b>time</b>     | . He hath appointed what we           | 1, 150/32 |
| thysel, how soon this dreadful      | <b>time</b>     | shall come, that thou art             | 1, 153/6  |
| devil, that shall at the            | <b>time</b>     | of their death be busy                | 1, 155/5  |
| fall on them at the                 | <b>time</b>     | of their death, is a                  | 1, 155/12 |
| they be that within short           | <b>time</b>     | death shall stop their ears           | 1, 155/31 |
| not to regard only the              | <b>time</b>     | present, but make provision for       | 1, 166/28 |
| present, but make provision for     | <b>time</b>     | to come. But then prove               | 1, 166/28 |
| take at the leastwise some          | <b>time</b>     | of pleasure with their own            | 1, 166/30 |
| on with pain always the             | <b>time</b>     | present, and always spare all         | 1, 166/32 |
| always spare all for their          | <b>time</b>     | to come, thus drive they              | 1, 166/33 |
| forth wretchedly till all their     | <b>time</b>     | be past and none to                   | 1, 167/1  |
| seen some such in my                | <b>time</b>     | . And if ye believe not               | 1, 167/5  |
| ever afraid of lack in              | <b>time</b>     | to come, have they already            | 1, 167/19 |
| and dread of lack in                | <b>time</b>     | to come, it appeareth, I              | 1, 167/29 |
| and fear of lack in                 | <b>time</b>     | coming, either he believeth not       | 1, 168/11 |
| not promised it for longer          | <b>time</b>     | than Him liketh to let                | 1, 169/22 |
| his children, for some such         | <b>time</b>     | as neither himself nor his            | 1, 170/7  |
| easy to find a good                 | <b>time</b>     | to give them counsel. As              | 1, 172/8  |
| effectually remembered, we would in | <b>time</b>     | cast covetousness out of our          | 1, 174/8  |
| and think upon the painful          | <b>time</b>     | of death, in which the                | 1, 181/10 |
| but to be gathered all              | <b>times</b>    | of the year in the                    | 1, 128/33 |
| deeply thought on them four         | <b>times</b>    | in all their days. If                 | 1, 130/11 |
| that the sweetness thereof many     | <b>times</b>    | darkeneth and diminisheth the feeling | 1, 132/9  |
| much and thereby taketh four        | <b>times</b>    | as much pain, since his               | 1, 135/4  |
| that it were a hundred              | <b>times</b>    | as long as his fellow's               | 1, 150/10 |
| he had thereby a hundred            | <b>times</b>    | as long to live, being                | 1, 150/11 |
| great honourable court above other  | <b>times</b>    | ; if thou being thereat, and          | 1, 161/2  |
| could these two sayings stand       | <b>together</b> | , were it not that as                 | 1, 133/32 |
| the body while they be              | <b>together</b> | . Now if this be the                  | 1, 139/11 |
| endure and continue ten days        | <b>together</b> | , were it not that once               | 1, 146/15 |
| down into earth, and finding        | <b>together</b> | in a place two men                    | 1, 159/25 |
| yet, when we be going               | <b>together</b> | to our death, as we                   | 1, 165/36 |
| should see two men fighting         | <b>together</b> | for very great things, yet            | 1, 165/37 |
| so mad, greedily to gather          | <b>together</b> | that other men shall merrily          | 1, 173/18 |
| after all thy goods gathered        | <b>together</b> | , thou shouldst be suddenly robbed    | 1, 174/13 |
| be suddenly robbed of all           | <b>together</b> | , thou wouldst, I ween, have          | 1, 174/13 |
| little joy to labour and            | <b>toil</b>     | for so much, but rather               | 1, 174/14 |
| stand for a very certain            | <b>token</b>    | that a penitent beginneth to          | 1, 134/24 |
| a pleasure he hath a                | <b>token</b>    | of great grace and that               | 1, 134/33 |
| the tale. Some conjecture and       | <b>token</b>    | of this point we have                 | 1, 140/27 |
| not for tomorrow. ' In              | <b>token</b>    | whereof he sent the Jews              | 1, 168/19 |
| " Have no care for                  | <b>tomorrow</b> | , " and then furnisheth and           | 1, 168/3  |
| thou shouldst not provide for       | <b>tomorrow</b> | , but look to be fed                  | 1, 168/17 |
| not, ' Provide not for              | <b>tomorrow</b> | , nor labour not for tomorrow         | 1, 168/18 |

|                                      |                    |  |           |
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| tomorrow, nor labour not for         | <b>tomorrow</b>    | . ' In token whereof he                    | 1, 168/19 |
| nor care of mind for                 | <b>tomorrow</b>    | . ' For the mind would                     | 1, 168/22 |
| thought how they shall live          | <b>tomorrow</b>    | , or tell what other shift                 | 1, 169/2  |
| enough for this day, for             | <b>tomorrow</b>    | , for this week, for the                   | 1, 169/34 |
| wisely set, so, when the             | <b>tongue</b>      | lieth still, if the mind                   | 1, 136/8  |
| and time to keep thy                 | <b>tongue</b>      | naught                                     | 1, 136/26 |
| is better to hold thy                | <b>tongue</b>      | and think on some better                   | 1, 136/28 |
| it than holding of thy               | <b>tongue</b>      | , properly to speak, and with              | 1, 136/30 |
| filthy sinful devices, whereof their | <b>tongues</b>     | , if they were set on                      | 1, 136/13 |
| bodily pain of their penance         | <b>took</b>        | less spiritual pleasure, it should         | 1, 135/10 |
| a prison. For if ye                  | <b>took</b>        | the matter aright, the place               | 1, 157/34 |
| I suppose that if we                 | <b>took</b>        | not true figure for a                      | 1, 158/5  |
| such worship, the devil anon         | <b>took</b>        | his own unhappy daughter to                | 1, 159/4  |
| in manner a goddess, yet             | <b>took</b>        | she such delight also in                   | 1, 174/31 |
| honourable burying , — so many       | <b>torches</b>     | , so many tapers, so many                  | 1, 143/17 |
| the bodily pains of their            | <b>torment</b>     | , — yet this notwithstanding, like         | 1, 132/16 |
| own mind to no less                  | <b>torment</b>     | than thou shouldst have felt               | 1, 140/13 |
| of grievous pangs, what intolerable  | <b>torment</b>     | , the silly creature feeleth in            | 1, 140/24 |
| it impossible, — what intolerable    | <b>torment</b>     | will death be then to                      | 1, 141/7  |
| is undoubtedly both a sore           | <b>torment</b>     | and a very consumption. For                | 1, 158/16 |
| surely envy is such a                | <b>torment</b>     | as all the tyrants of                      | 1, 158/17 |
| little pain, but an intolerable      | <b>torment</b>     | . Which thing I might prove                | 1, 178/23 |
| us in such pain and                  | <b>torment</b>     | that the longer we live                    | 1, 179/15 |
| have most grieved thee and           | <b>tormented</b>   | thee in thy days, as                       | 1, 140/9  |
| but also of his eternal              | <b>tormentry</b>   | , were we not by the                       | 1, 142/15 |
| though the nature of the             | <b>torments</b>    | make great grief and pain                  | 1, 134/19 |
| head hanging, and the feet           | <b>tottering</b>   | , and finally no part left                 | 1, 179/8  |
| a taber, and his noll                | <b>toty</b>        | with drink, but balk up                    | 1, 176/20 |
| thing which a little I               | <b>touched</b>     | before, I wot not whether                  | 1, 142/4  |
| abide one merry word that            | <b>toucheth</b>    | them, they cannot bear in                  | 1, 162/5  |
| have heard say that it               | <b>toucheth</b>    | the readiness that woman hath              | 1, 176/25 |
| well considered? Ye build the        | <b>Tower</b>       | of Babylon in a corner                     | 1, 157/27 |
| the oldest man in the                | <b>town</b>        | , and upon his years they                  | 1, 144/23 |
| were coming hither to this           | <b>town</b>        | , he were not only coming                  | 1, 149/6  |
| in going hence from this             | <b>town</b>        | , — a man is not                           | 1, 149/8  |
| not only going from this             | <b>town</b>        | while he hath his body                     | 1, 149/9  |
| way, far yet within the              | <b>town</b>        | , and asked him whither he                 | 1, 149/12 |
| were going out of the                | <b>town</b>        | , all were the town so                     | 1, 149/13 |
| the town, all were the               | <b>town</b>        | so long that he had                        | 1, 149/14 |
| first mother, Eve, in a              | <b>train</b>       | , and thereby drawing our former           | 1, 142/10 |
| the avoiding of all the              | <b>trains</b>      | , darts, sleights, enticings, and assaults | 1, 138/32 |
| His pain, but also have              | <b>transformed</b> | His holy body into a                       | 1, 141/6  |
| and the ensuing of labour,           | <b>travail</b>     | , penance and bodily pain, shall           | 1, 133/13 |
| not that as the labour,              | <b>travail</b>     | , and affliction of the body               | 1, 133/33 |
| and affliction, labour, pain and     | <b>travail</b>     | , without spot of pride or                 | 1, 135/20 |
| the pump rather with much            | <b>travail</b>     | and great peril to draw                    | 1, 180/7  |
| and they that have best              | <b>travailed</b>   | in spiritual business, find most           | 1, 135/8  |



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| doubt but he most busily           | <b>travailleth</b> | in that behalf at the                  | 1, 142/19 |
| he will take a little              | <b>treacle</b>     | before. Thou wilt say, peradventure    | 1, 129/16 |
| grudge to take a little            | <b>treacle</b>     | , yet were he very nicely              | 1, 129/26 |
| had liefer eat tar than            | <b>treacle</b>     | and rather pitch than marmalade        | 1, 132/18 |
| lad will be bold to                | <b>tread</b>       | on his head. Would not                 | 1, 156/11 |
| surely advertised, that for secret | <b>treason</b>     | , lately detected to the King          | 1, 161/6  |
| forswearing, or                    | <b>treason</b>     | , with any of which every              | 1, 182/2  |
| Scripture saith, " Where thy       | <b>treasure</b>    | is, there is thine heart               | 1, 171/14 |
| if thou didst reckon the           | <b>treasure</b>    | not thine, but the treasure            | 1, 171/15 |
| treasure not thine, but the        | <b>treasure</b>    | of God, delivered thee to              | 1, 171/15 |
| to dispose and bestow, thy         | <b>treasure</b>    | should be in earth and                 | 1, 171/16 |
| vanish, and of all the             | <b>treasure</b>    | that we so merrily dreamed             | 1, 174/5  |
| % A                                | <b>TREATISE</b>    | WORDS OF                               | 1, 127/2  |
| thy throat rattling, thy flesh     | <b>trembling</b>   | , thy mouth gaping, thy nose           | 1, 140/4  |
| the breath stinking, the hands     | <b>trembling</b>   | , the head hanging, and the            | 1, 179/8  |
| forasmuch as the actions of        | <b>trespass</b>    | be given to revenge men                | 1, 162/24 |
| punisheth the                      | <b>trespasses</b>  | done to every man, not                 | 1, 162/31 |
| fasting, discipline,               | <b>tribulation</b> | , affliction, and such other spiritual | 1, 134/27 |
| prayer, enforce himself in all     | <b>tribulation</b> | and affliction, labour, pain and       | 1, 135/19 |
| worldly rebuke, to blabber on      | <b>trifles</b>     | somewhat sottishly, than while they    | 1, 136/10 |
| that ofttimes for how very         | <b>trifles</b>     | . First, shame were it for             | 1, 165/26 |
| more part for as very              | <b>trifles</b>     | , as children should fall at           | 1, 166/5  |
| pain, all our mind in              | <b>trouble</b>     | , our soul in sorrow, our              | 1, 141/20 |
| one of so manifold heinous         | <b>troubles</b>    | , will it not be, as                   | 1, 141/23 |
| bodily pains of death, the         | <b>troubles</b>    | and vexations spiritual that come      | 1, 153/3  |
| no sure knowledge of health.       | <b>Trow</b>        | ye not that many a                     | 1, 145/21 |
| other void of those diseases,      | <b>throw</b>       | ye that, then, that they               | 1, 147/30 |
| come to the place: I               | <b>throw</b>       | ye could not in this                   | 1, 150/28 |
| of God. And could we,              | <b>throw</b>       | ye, be more moved with                 | 1, 164/4  |
| is of truth no very                | <b>TRUE</b>        | pleasure, but a false counterfeit      | 1, 130/25 |
| the right mark and very            | <b>TRUE</b>        | lustre of the diamond, rejecteth       | 1, 130/31 |
| shall prove it to be               | <b>TRUE</b>        | by their testimony and witness         | 1, 133/16 |
| And surely this is so              | <b>TRUE</b>        | that it may stand for                  | 1, 134/23 |
| our life. Insomuch that very       | <b>TRUE</b>        | we find the words of                   | 1, 145/6  |
| albeit he seem to say              | <b>TRUE</b>        | , yet saith he more than               | 1, 148/17 |
| good. For if that were             | <b>TRUE</b>        | , I could make him much                | 1, 148/18 |
| and it is, meseemeth, as           | <b>TRUE</b>        | , not only that we die                 | 1, 148/29 |
| but none the less very             | <b>TRUE</b>        | and very fit for the                   | 1, 150/3  |
| at it. And this is                 | <b>TRUE</b>        | , although ye were sure that           | 1, 150/20 |
| false imagination but a very       | <b>TRUE</b>        | contemplation, thou shalt behold him   | 1, 151/5  |
| feigned similitude but a very      | <b>TRUE</b>        | fashion and figure of our              | 1, 156/25 |
| that if we took not                | <b>TRUE</b>        | figure for a fantasy, but              | 1, 158/5  |
| others as they be very             | <b>TRUE</b>        | , so they were well and                | 1, 166/8  |
| miracle. In this thou sayest       | <b>TRUE</b>        | : and therefore He said not            | 1, 168/18 |
| thy power by just and              | <b>TRUE</b>        | business to get that thee              | 1, 169/6  |
| say that it is very                | <b>TRUE</b>        | . Of our glutton feasts followeth      | 1, 176/28 |
| But now, if it be                  | <b>TRUE</b>        | , as it is indeed, that                | 1, 177/27 |

|                                     |                    |                                       |           |
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| he were going, he should            | <b>truly</b>       | answer that he were going             | 1, 149/13 |
| never so craftily polished. And     | <b>trust</b>       | it well that, in likewise             | 1, 130/34 |
| uttermost, one so put in            | <b>trust</b>       | with the gaoler that he               | 1, 158/11 |
| Christian, and yet have no          | <b>trust</b>       | in Christ; and, which most            | 1, 166/18 |
| Christian, they have none earthly   | <b>trust</b>       | in Christ; for they be                | 1, 167/18 |
| much of faith and of                | <b>trust</b>       | in Christ, we have in                 | 1, 167/31 |
| in His holy words nor               | <b>trust</b>       | in His faithful promise than          | 1, 167/32 |
| Christ would not for any            | <b>trust</b>       | of Him that thou shouldst             | 1, 168/16 |
| faith and to have no                | <b>trust</b>       | in Christ's words if he               | 1, 169/32 |
| the mind, and put their             | <b>trust</b>       | in their goods, making their          | 1, 170/33 |
| that, as Tully saith, he            | <b>trusteth</b>    | to live one year yet                  | 1, 144/20 |
| how believeth he Christ or          | <b>trusteth</b>    | in His promise? Thou wilt             | 1, 168/15 |
| fleshly delight, which is of        | <b>truth</b>       | no very true pleasure, but            | 1, 130/24 |
| and worldly pleasure is of          | <b>truth</b>       | not pleasant but bitter, and          | 1, 132/8  |
| the spiritual pleasure is of        | <b>truth</b>       | so sweet that the sweetness           | 1, 132/9  |
| do good. This is very               | <b>truth</b>       | that ye say. But first                | 1, 136/1  |
| die and to be dead.                 | <b>Truth</b>       | it is that we be                      | 1, 148/28 |
| so old but that, as                 | <b>Tully</b>       | saith, he trusteth to live            | 1, 144/20 |
| hath a Jew or a                     | <b>Turk</b>        | . Doth not holy Scripture say         | 1, 167/33 |
| considered, they would, I ween,     | <b>turn</b>        | their appetites from the laud         | 1, 155/33 |
| either Mutius hath a shrewd         | <b>turn</b>        | himself, or some man else             | 1, 159/15 |
| some man else a good                | <b>turn</b>        | , " noting that his envious           | 1, 159/15 |
| saith the holy prophet, "           | <b>Turn</b>        | away thine eyes from the              | 1, 175/16 |
| the body and there to               | <b>turn</b>        | it into the like and                  | 1, 179/24 |
| him, have his dainty body           | <b>turned</b>      | into stinking carrion, be borne       | 1, 156/9  |
| in them which have so               | <b>turned</b>      | an evil custom into nature            | 1, 161/34 |
| uncontrolled, than give occasion of | <b>twain</b>       | . But if the communication be         | 1, 137/8  |
| heaven we shall have both           | <b>twain</b>       | . And surely the things coming        | 1, 168/27 |
| for the loss of eight,              | <b>twain</b>       | can do him no pleasure                | 1, 170/15 |
| within one mile, the other          | <b>twenty</b>      | miles off, yea an hundred             | 1, 150/7  |
| man in your best lust,              | <b>twenty</b>      | years of age, if ye                   | 1, 150/13 |
| half our time ever in               | <b>twenty-four</b> | hours we be fain to                   | 1, 146/25 |
| weariness of mind, he doth          | <b>twice</b>       | as much and thereby taketh            | 1, 135/4  |
| He cried loud once or               | <b>twice</b>       | to His Father in heaven               | 1, 140/34 |
| must be fain once or                | <b>twice</b>       | a day to swaddle and                  | 1, 145/32 |
| it not that once or                 | <b>twice</b>       | a day we be fain                      | 1, 146/16 |
| shall have yet so painful           | <b>twitches</b>    | of our own conscience that            | 1, 141/9  |
| as we be made of                    | <b>two</b>         | far divers and unlike substances      | 1, 130/19 |
| apt and able to receive             | <b>two</b>         | diverse and unlike pleasures, the     | 1, 130/20 |
| spiritual light of faith, which     | <b>two</b>         | lights of knowledge and understanding | 1, 132/4  |
| light. " How could these            | <b>two</b>         | sayings stand together, were it       | 1, 133/32 |
| if there be but these               | <b>two</b>         | steps to heaven, he that              | 1, 136/2  |
| dead stock an hour or               | <b>two</b>         | every day, wouldst thou not           | 1, 146/7  |
| the matter. If there were           | <b>two</b>         | , both condemned to death, both       | 1, 150/5  |
| once towards execution; of which    | <b>two</b>         | , the one were sure that              | 1, 150/6  |
| the place of your execution         | <b>two</b>         | ways, of which the one                | 1, 150/22 |
| affection, and the reward of        | <b>two</b>         | capital vices, that is to             | 1, 159/22 |

|                                     |                        |                                       |           |
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| finding together in a place         | <b>two</b>             | men, the one envious, the             | 1, 159/25 |
| indeed. If we should see            | <b>two</b>             | men fighting together for very        | 1, 165/37 |
| the soul, that bringeth forth       | <b>two</b>             | such daughters, of which either       | 1, 176/16 |
| There are, ye wot well,             | <b>two</b>             | points requisite unto salvation, that | 1, 182/13 |
| when he should go to                | <b>Tyburn</b>          | , would leave for a memorial          | 1, 158/3  |
| a torment as all the                | <b>tyrants</b>         | of Sicily never devised a             | 1, 158/18 |
| flesh; which though it be           | <b>ugly</b>            | to behold, yet neither the            | 1, 139/26 |
| advisedly remember death as they    | <b>unadvisedly</b>     | forget him, they should soon          | 1, 173/14 |
| or but a slight and                 | <b>uncertain</b>       | sight, as a man may                   | 1, 144/13 |
| man for, and we be                  | <b>uncertain</b>       | how soon, and yet very                | 1, 161/17 |
| of thy fleshly friends, the         | <b>uncertainty</b>     | of thyself, how soon this             | 1, 153/5  |
| as the rumour saith, an             | <b>unchaste</b>        | bed. Men are wont to                  | 1, 176/23 |
| let one wanton word pass            | <b>uncontrolled</b>    | , than give occasion of twain         | 1, 137/8  |
| that he is half an                  | <b>under-gaoler</b>    | over his fellows, till the            | 1, 158/12 |
| King Henry VIII, and also           | <b>Under-Treasurer</b> | of England. If there were             | 1, 127/11 |
| to give ear thereto and             | <b>underpin</b>        | the tale. And yet better              | 1, 136/29 |
| two lights of knowledge and         | <b>understanding</b>   | quenched, what remaineth in him       | 1, 132/4  |
| weep and ween he were               | <b>undone</b>          | . And yet if he had                   | 1, 170/13 |
| is resisted the peril and           | <b>undoubted</b>       | death that else should in             | 1, 147/10 |
| good; but this medicine is          | <b>undoubtedly</b>     | sure. How happeth it, then            | 1, 129/11 |
| hereafter                           | <b>undoubtedly</b>     | shall. Which if we knew               | 1, 138/3  |
| these four last, which is           | <b>undoubtedly</b>     | far the least of the                  | 1, 138/29 |
| we may, and in conclusion           | <b>undoubtedly</b>     | to die of the same                    | 1, 148/6  |
| far off, but a thing                | <b>undoubtedly</b>     | nigh thee, and ever walking           | 1, 151/3  |
| shalt yet in few years              | <b>undoubtedly</b>     | die, and yet, moreover, that          | 1, 153/8  |
| three were good, which be           | <b>undoubtedly</b>     | damnable, but for that like           | 1, 154/17 |
| sickness of envy, which is          | <b>undoubtedly</b>     | both a sore torment and               | 1, 158/16 |
| the next night, and shall           | <b>undoubtedly</b>     | within few years? If it               | 1, 160/33 |
| to the King, he should              | <b>undoubtedly</b>     | be taken the morrow, his              | 1, 161/7  |
| of wrath. For wrath is              | <b>undoubtedly</b>     | another daughter of pride. For        | 1, 161/27 |
| on us all and shall                 | <b>undoubtedly</b>     | within short space devour us          | 1, 166/2  |
| shake off their covetousness. For   | <b>undoubtedly</b>     | , if they would consider deeply       | 1, 173/15 |
| the surfeits of gluttony. For       | <b>undoubtedly</b>     | nature, which is sustained with       | 1, 179/18 |
| lurking in our heart that           | <b>uneath</b>          | we can perceive it ourselves          | 1, 164/29 |
| % A TREATISE (                      | <b>UNFINISHED</b>      | ) UPON THESE WORDS OF HOLY            | 1, 127/2  |
| the communication is naught and     | <b>ungodly</b>         | , it is better to hold                | 1, 136/27 |
| is though envy be an                | <b>ungracious</b>      | graft; for it cometh of               | 1, 158/29 |
| for it cometh of an                 | <b>ungracious</b>      | stock. It is the first                | 1, 158/30 |
| again. And therefore , since this   | <b>ungracious</b>      | branch of wrath springeth out         | 1, 164/27 |
| devil anon took his own             | <b>unhappy</b>         | daughter to wife, and upon            | 1, 159/4  |
| subtle and incogitable means, first | <b>unlawful</b>        | longing to live and horror            | 1, 143/4  |
| occupied with good thoughts, for    | <b>unoccupied</b>      | be they never. For if                 | 1, 136/18 |
| upon but coming, upon us            | <b>unprovided</b>      | , yet shall ye find that              | 1, 161/33 |
| ghostly enemy the devil, the        | <b>unrestful</b>       | cumbrance of thy fleshly friends      | 1, 153/4  |
| than with many blasphemous words    | <b>unreverently</b>    | spoken of God. And could              | 1, 164/3  |
| dulness and grief that the          | <b>unwieldly</b>       | body feeleth by the stuffing          | 1, 179/10 |
| any good operation that the         | <b>unwieldy</b>        | body can suffer it to                 | 1, 176/10 |

|                                     |                  |                                      |           |
|-------------------------------------|------------------|--------------------------------------|-----------|
| the dungeon, some in the            | <b>upper</b>     | ward, some building them bowers      | 1, 157/14 |
| learned and busily put in           | <b>ure</b>       | must needs lead us to                | 1, 137/27 |
| But he that by good                 | <b>use</b>       | and experience hath in his           | 1, 130/30 |
| folk have few words and             | <b>use</b>       | much musing, likewise as among       | 1, 136/6  |
| all the medicines that we           | <b>use</b>       | , though never other sickness came   | 1, 146/21 |
| not their own while they            | <b>use</b>       | it not, but other men's              | 1, 171/28 |
| but other men's, for whose          | <b>use</b>       | and behoof they keep it              | 1, 171/29 |
| But surely, if they would           | <b>use</b>       | it, if they would as                 | 1, 173/13 |
| fell not in the vices               | <b>usually</b>   | coming of gluttony. Now to           | 1, 177/8  |
| babbling, could not for shame       | <b>utter</b>     | and speak the like. I                | 1, 136/13 |
| never so much. And methinketh       | <b>utterly</b>   | on the other side, that              | 1, 167/20 |
| moderate in their living, and       | <b>utterly</b>   | flee such outrageous riot and        | 1, 181/28 |
| draw to death, doth his             | <b>uttermost</b> | endeavour to bring us to             | 1, 143/2  |
| thy foot is on the                  | <b>uttermost</b> | inch of the threshold, thy           | 1, 148/34 |
| yet well considered to the          | <b>uttermost</b> | it would well appear that            | 1, 153/16 |
| the Marshalsea; or at the           | <b>uttermost</b> | , one so put in trust                | 1, 158/11 |
| note and reproach of such           | <b>vagrant</b>   | mind, other folk suddenly say        | 1, 137/17 |
| of thy sorrow. " In                 | <b>vain</b>      | should he bid him be                 | 1, 133/21 |
| of the flesh, and the               | <b>vain</b>      | pleasures of the world, which        | 1, 135/26 |
| fail to take away the               | <b>vain</b>      | delight of all worldly vanities      | 1, 144/8  |
| thereby take occasion to flee       | <b>vain</b>      | pleasures of the flesh that          | 1, 151/6  |
| be content to take the              | <b>vain</b>      | praise of the people, a              | 1, 155/28 |
| A man disquieteth himself in        | <b>vain</b>      | , and heapeth up riches, and         | 1, 167/14 |
| our gay golden dream shall          | <b>vanish</b>    | , and of all the treasure            | 1, 174/5  |
| thy strength fainting, thy life     | <b>vanishing</b> | , and thy death drawing on           | 1, 140/6  |
| vain delight of all worldly         | <b>vanities</b>  | . But the thing that letteth         | 1, 144/9  |
| eyes from the beholding of          | <b>vanities</b>  | . " Now, as I began                  | 1, 175/16 |
| body, continually labouring each to | <b>vanquish</b>  | other and thereby to dissolve        | 1, 147/20 |
| ye see men fall at                  | <b>variance</b>  | for kissing of the pax               | 1, 165/28 |
| as children should fall at          | <b>variance</b>  | for cherry stones, death coming      | 1, 166/6  |
| backbiting, debate,                 | <b>variance</b>  | , chiding, wrath, and fighting, with | 1, 176/31 |
| shooting, thy back aching, thy      | <b>veins</b>     | beating, thine heart panting, thy    | 1, 140/3  |
| of thy body, breaking thy           | <b>veins</b>     | and thy life strings, with           | 1, 140/17 |
| and is of malice so                 | <b>venomous</b>  | and envious that he had              | 1, 142/34 |
| that subtlest craft and most        | <b>venomous</b>  | dart and the most for                | 1, 155/7  |
| own body, like as the               | <b>venomous</b>  | spider bringeth forth her cobweb     | 1, 159/1  |
| the next remedies against the       | <b>venomous</b>  | vice of envy. For whosoever          | 1, 160/12 |
| spirit, what can be more            | <b>venomous</b>  | and mortal to the soul               | 1, 175/29 |
| the quest is charged, the           | <b>verdict</b>   | given, the felony found, the         | 1, 180/21 |
| then, more properly and more        | <b>verily</b>    | a medicine than is our               | 1, 147/9  |
| will say nay; and I                 | <b>verily</b>    | believe that they think nay          | 1, 163/31 |
| earth, yet, I say, meseemeth        | <b>verily</b>    | , that have we never so              | 1, 167/26 |
| advisedly remember, I would ween    | <b>verily</b>    | , it would not fail to               | 1, 181/27 |
| secular literature shall arise so   | <b>very</b>      | fruitful doctrine. For what would    | 1, 128/17 |
| part of this medicine is            | <b>very</b>      | bitter and painful to receive        | 1, 129/18 |
| little treacle, yet were he         | <b>very</b>      | nicely wanton if he might            | 1, 129/26 |
| which is of truth no                | <b>very</b>      | true pleasure, but a false           | 1, 130/24 |

|                                  |             |                                       |           |
|----------------------------------|-------------|---------------------------------------|-----------|
| eye the right mark and           | <b>very</b> | true lustre of the diamond            | 1, 130/31 |
| also in this present life,       | <b>very</b> | gladness                              | 1, 133/15 |
| grief, that it maketh the        | <b>very</b> | labour easy, the sourness very        | 1, 134/4  |
| very labour easy, the sourness   | <b>very</b> | sweet, and the very pain              | 1, 134/4  |
| sourness very sweet, and the     | <b>very</b> | pain pleasant? Will ye see            | 1, 134/4  |
| it may stand for a               | <b>very</b> | certain token that a penitent         | 1, 134/23 |
| clean purged to receive the      | <b>very</b> | sweet and pure pleasure of            | 1, 135/27 |
| also do good. This is            | <b>very</b> | truth that ye say. But                | 1, 136/1  |
| none evil, it will be            | <b>very</b> | hard but he must needs                | 1, 136/4  |
| it often happeth that the        | <b>very</b> | face showeth the mind walking         | 1, 137/15 |
| — and yet not so                 | <b>very</b> | thoroughly as we might, peradventure  | 1, 138/2  |
| sink into our hearts the         | <b>very</b> | fantasy and deep imagination thereof  | 1, 139/20 |
| nor the apparation of a          | <b>very</b> | ghost, is half so grisly              | 1, 139/28 |
| a sore sickness, felt it         | <b>very</b> | grievous to have folk babble          | 1, 141/16 |
| since he knoweth this for        | <b>very</b> | surety and is of malice               | 1, 142/33 |
| of our life. Insomuch that       | <b>very</b> | true we find the words                | 1, 145/6  |
| agreed that sleep is the         | <b>very</b> | image of death. Now thou              | 1, 146/29 |
| men know well enough what        | <b>very</b> | sickness is and what very             | 1, 146/32 |
| very sickness is and what        | <b>very</b> | medicines be, and thereby we          | 1, 146/32 |
| sickness with thee , — for       | <b>very</b> | sure art thou that it                 | 1, 147/3  |
| thee an homely example, not      | <b>very</b> | pleasant, but none the less           | 1, 150/3  |
| pleasant, but none the less      | <b>very</b> | true and very fit for                 | 1, 150/3  |
| the less very true and           | <b>very</b> | fit for the matter. If                | 1, 150/3  |
| a false imagination but a        | <b>very</b> | true contemplation, thou shalt behold | 1, 151/5  |
| flesh that keep out the          | <b>very</b> | pleasures of the soul. %              | 1, 151/7  |
| the sin that is the              | <b>very</b> | head and root of all                  | 1, 153/13 |
| folly, considering that thou art | <b>very</b> | sure that when the play               | 1, 156/18 |
| a feigned similitude but a       | <b>very</b> | true fashion and figure of            | 1, 156/25 |
| of this thing we be              | <b>very</b> | sure, that old and young              | 1, 156/27 |
| in other plight : we be          | <b>very</b> | sure that we be already               | 1, 157/1  |
| of the prison, and be            | <b>very</b> | proud thereof; and sometime the       | 1, 157/28 |
| as it is indeed, the             | <b>very</b> | express fashion and manner of         | 1, 158/6  |
| a sore torment and a             | <b>very</b> | consumption. For surely envy is       | 1, 158/17 |
| not only devilish, but also      | <b>very</b> | foolish. For albeit that envy         | 1, 158/23 |
| and esteemed it after the        | <b>very</b> | nature, not after men's false         | 1, 161/15 |
| uncertain how soon, and yet      | <b>very</b> | sure that it shall not                | 1, 161/17 |
| to, wrath and waywardness, the   | <b>very</b> | root of that vice is                  | 1, 162/1  |
| they take themselves for so      | <b>very</b> | manly men that three strokes          | 1, 163/12 |
| dig up that, we be               | <b>very</b> | sure the branches be surely           | 1, 164/23 |
| damned to death; or so           | <b>very</b> | wroth as we be now                    | 1, 165/12 |
| and that oftentimes for how      | <b>very</b> | trifles. First, shame were it         | 1, 165/26 |
| two men fighting together for    | <b>very</b> | great things, yet would we            | 1, 165/37 |
| the more part for as             | <b>very</b> | trifles, as children should fall      | 1, 166/5  |
| such others as they be           | <b>very</b> | true, so they were well               | 1, 166/8  |
| a sickness wherein men be        | <b>very</b> | sore deceived. For it maketh          | 1, 166/14 |
| humble, and yet be they          | <b>very</b> | proud; they seem wise, and            | 1, 166/17 |
| wise, and yet be they            | <b>very</b> | foolish; they seem Christian, and     | 1, 166/17 |

|                                    |                  |                                       |           |
|------------------------------------|------------------|---------------------------------------|-----------|
| seem rich, and yet be              | <b>very</b>      | beggars, and have naught of           | 1, 166/19 |
| living: but to make thyself        | <b>very</b>      | sure, that either God will            | 1, 169/13 |
| themselves rich, and be indeed     | <b>very</b>      | wretched beggars: those, I mean       | 1, 171/20 |
| see him till he come               | <b>very</b>      | near us. But these folk               | 1, 173/5  |
| all our life but a                 | <b>very</b>      | gay golden dream, in which            | 1, 174/2  |
| own hands. If thou knewest         | <b>very</b>      | certainly, that after all thy         | 1, 174/12 |
| or to the soul: surely             | <b>very</b>      | pestilent to both. And as             | 1, 175/27 |
| sloth and lechery be the           | <b>very</b>      | daughters of gluttony. And then       | 1, 176/14 |
| heard say that it is               | <b>very</b>      | true. Of our glutton feasts           | 1, 176/28 |
| can be no longer any               | <b>very</b>      | pleasure than while it is             | 1, 178/29 |
| say, with pain. For the            | <b>very</b>      | pleasure of eating is but             | 1, 178/30 |
| more wretched we be. Howbeit,      | <b>very</b>      | long lasteth no man with              | 1, 179/17 |
| herbs only and roots ) is          | <b>very</b>      | sore oppressed, and in manner         | 1, 179/20 |
| of death, the troubles and         | <b>vexations</b> | spiritual that come therewith by      | 1, 153/3  |
| the glutton bath in his            | <b>viand</b>     | can be no longer any                  | 1, 178/28 |
| burden of much and divers          | <b>viands</b>    | , and so much laboureth to            | 1, 179/22 |
| mischievous mother of all manner   | <b>vice</b>      | . I have seen many vices              | 1, 153/14 |
| face in a glass. This              | <b>vice</b>      | is not only devilish, but             | 1, 158/23 |
| next remedies against the venomous | <b>vice</b>      | of envy. For whosoever envy           | 1, 160/12 |
| the very root of that              | <b>vice</b>      | is ide, although their manner         | 1, 162/1  |
| sore of gluttony was the           | <b>vice</b>      | and sin by which our                  | 1, 175/17 |
| is to say whether this             | <b>vice</b>      | be more pestilent to the              | 1, 175/26 |
| virtue bringeth his pleasure, and  | <b>vice</b>      | is not without pain. And              | 1, 177/21 |
| virtue were all painful, and       | <b>vice</b>      | all pleasant, yet since death         | 1, 177/22 |
| amend in soul, leave all           | <b>vices</b>     | and be virtuously occupied the        | 1, 145/5  |
| vice. I have seen many             | <b>vices</b>     | ere this that at the                  | 1, 153/15 |
| the mixture of other mortal        | <b>vices</b>     | , take themselves for quick saints    | 1, 153/28 |
| while he proudly liketh his        | <b>vices</b>     | , he is out all the                   | 1, 154/12 |
| they had changed those spiritual   | <b>vices</b>     | of pride, wrath, and envy             | 1, 154/15 |
| liking of all their spiritual      | <b>vices</b>     | , which they commend unto themselves  | 1, 154/35 |
| the reward of two capital          | <b>vices</b>     | , that is to wit, envy                | 1, 159/22 |
| is done by such other              | <b>vices</b>     | as commonly come thereon. For         | 1, 176/13 |
| they fell not in the               | <b>vices</b>     | usually coming of gluttony. Now       | 1, 177/7  |
| so great liking in the             | <b>vile</b>      | and stinking delectation of fleshly   | 1, 132/23 |
| the leastwise take a little        | <b>vinegar</b>   | and rose water in his                 | 1, 129/27 |
| framing of man's manners in        | <b>virtue</b>    | and avoiding of sin , than            | 1, 128/10 |
| men's                              | <b>virtue</b>    | , envying other men's praise, bearing | 1, 153/30 |
| get before his neighbour in        | <b>virtue</b>    | , and taketh his wrath and            | 1, 154/10 |
| shadow of some kind of             | <b>virtue</b>    | , most hard it is to                  | 1, 155/2  |
| take sin with pain, than           | <b>virtue</b>    | with pleasure. For, as I              | 1, 177/19 |
| and often shall I say,             | <b>virtue</b>    | bringeth his pleasure, and vice       | 1, 177/20 |
| of the life present. If            | <b>virtue</b>    | were all painful, and vice            | 1, 177/22 |
| sin is painful and our             | <b>virtue</b>    | pleasant, how much is it              | 1, 177/28 |
| in hell, rather than pleasant      | <b>virtue</b>    | in this world, that shall             | 1, 177/30 |
| when I say that in                 | <b>virtue</b>    | is pleasure and in sin                | 1, 177/32 |
| " And Solomon saith of             | <b>virtue</b>    | thus, " Her ways are                  | 1, 178/1  |
| the pleasure that is in            | <b>virtue</b>    | . The other part we cannot            | 1, 178/12 |

|                                   |                       |  |           |
|-----------------------------------|-----------------------|--|-----------|
| their places, not only wholesome  | <b>virtues</b>        | , but also marvellous ghostly pleasure | 1, 133/1  |
| that feign to have the            | <b>virtues</b>        | that they lack : and the               | 1, 153/26 |
| that for their few spotted        | <b>virtues</b>        | , not without the mixture of           | 1, 153/27 |
| of that sweet feeling that        | <b>virtuous</b>       | people have of the good                | 1, 131/2  |
| pain, by reason whereof good      | <b>virtuous</b>       | folk feel more pleasure in             | 1, 132/11 |
| manner of sweetness good and      | <b>virtuous</b>       | folk feel and perceive in              | 1, 132/24 |
| diligent labour of good and       | <b>virtuous</b>       | business. I would not so               | 1, 133/5  |
| give us for instruction of        | <b>virtuous</b>       | living, all that can I                 | 1, 145/12 |
| leave all vices and be            | <b>virtuously</b>     | occupied the remnant of our            | 1, 145/5  |
| the beauty, so disfigureth the    | <b>visage</b>         | , leaving it all bony, lean            | 1, 158/20 |
| we can never be long              | <b>void</b>           | of both, it must thereof               | 1, 137/24 |
| either themselves or any other    | <b>void</b>           | of those diseases, trow ye             | 1, 147/30 |
| declare that of none whole        | <b>volume</b>         | of secular literature shall arise      | 1, 128/16 |
| than many whole and great         | <b>volumes</b>        | of the best of old                     | 1, 128/11 |
| out these weeds of fleshly        | <b>voluptuousness</b> | , so shall they not fail               | 1, 132/34 |
| and fare as it would              | <b>vomit</b>          | . And that notwithstanding, such is    | 1, 131/8  |
| some medicines, as purgations and | <b>vomits</b>         | , to pull down and avoid               | 1, 180/2  |
| their days. If men would          | <b>vouchsafe</b>      | to put in proof and                    | 1, 130/13 |
| boy that he would not             | <b>vouchsafe</b>      | to draw any weapon at                  | 1, 163/16 |
| much for them whom he             | <b>vouchsafeth</b>    | to take by the hand                    | 1, 156/6  |
| yet durst I lay a                 | <b>wager</b>          | that of those four thousand            | 1, 130/9  |
| by which he lay in                | <b>wait</b>           | to take our first mother               | 1, 142/10 |
| dread and fear, so many           | <b>wait</b>           | upon , — he shall within               | 1, 156/7  |
| one continual dying: so that      | <b>wake</b>           | we, sleep we, eat we                   | 1, 149/29 |
| But when death shall once         | <b>waken</b>          | us, our gay golden dream               | 1, 174/5  |
| that ever they leave us           | <b>waking</b>         | . Wherefore, as I say, let             | 1, 136/22 |
| folk find it out or               | <b>walk</b>           | therein. And yet saith He              | 1, 133/30 |
| as the Scripture saith, never     | <b>walk</b>           | with him into the grave                | 1, 156/3  |
| is done he shall go               | <b>walk</b>           | a knave in his old                     | 1, 156/18 |
| bosom, and his body crooked,      | <b>walk</b>           | pit pat upon a pair                    | 1, 172/31 |
| way of wickedness; we have        | <b>walked</b>         | in hard and cumbrous ways              | 1, 178/6  |
| in dread while our life           | <b>walketh</b>        | awayward, while our death draweth      | 1, 141/21 |
| very face showeth the mind        | <b>walking</b>        | a pilgrimage, in such wise             | 1, 137/16 |
| undoubtedly nigh thee, and ever   | <b>walking</b>        | with thee. By which, not               | 1, 151/4  |
| a short riddle on the             | <b>wall</b>           | that D. C. hath no                     | 1, 176/24 |
| the painful bitterness of our     | <b>wallow</b>         | sweet sin. For no man                  | 1, 178/16 |
| that it maketh the stomach        | <b>wamble</b>         | and fare as it would                   | 1, 131/8  |
| all bony, lean, pale, and         | <b>wan</b>            | , that a person well set               | 1, 158/21 |
| while and your thought not        | <b>wandering</b>      | forty miles thence while your          | 1, 137/14 |
| thoughts . ' Which manner of      | <b>wandering</b>      | mind in company may percase            | 1, 137/18 |
| bound to a post, some             | <b>wandering</b>      | abroad, some in the dungeon            | 1, 157/13 |
| and honour, so that he            | <b>wanteth</b>        | nothing that his heart can             | 1, 167/10 |
| yet were he very nicely           | <b>wanton</b>         | if he might not at                     | 1, 129/26 |
| the while to let one              | <b>wanton</b>         | word pass uncontrolled, than give      | 1, 137/7  |
| dungeon, some in the upper        | <b>ward</b>           | , some building them bowers and        | 1, 157/14 |
| make his barns and his            | <b>warehouses</b>     | larger to lay in the                   | 1, 173/25 |
| day to tend it with               | <b>warm</b>           | clothes or else ye were                | 1, 146/1  |

|                                    |                    |                                  |           |
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| we lapped them continually with    | <b>warm</b>        | clothes, we were not able        | 1, 146/12 |
| our swaddling and tending with     | <b>warm</b>        | clothes and daily medicines, yet | 1, 146/23 |
| cold that thou mightst wax         | <b>warm</b>        | ; " signifying that if he        | 1, 154/20 |
| till other men gave them           | <b>warning</b>     | how near they were their         | 1, 145/26 |
| and thirst, that give us           | <b>warning</b>     | of that we daily lose            | 1, 146/19 |
| put in the cart, had               | <b>warning</b>     | of both; and though ye           | 1, 150/25 |
| a little vinegar and rose          | <b>water</b>       | in his handkercher. Yet wot      | 1, 129/27 |
| ointment on their eyes. This       | <b>water</b>       | is somewhat pricking and would   | 1, 173/11 |
| and would make their eyes          | <b>water</b>       | , and therefore they refuse it   | 1, 173/12 |
| been drowned in the selfsame       | <b>waters</b>      | in which thou rowest. And        | 1, 151/1  |
| sweet sleep out of their           | <b>watery</b>      | eyes. Oft have they fallen       | 1, 181/18 |
| were cold that thou mightst        | <b>wax</b>         | warm ; " signifying that if      | 1, 154/20 |
| to call for grace and              | <b>wax</b>         | good, where now, by their        | 1, 154/25 |
| readiness that men have to         | <b>wax</b>         | angry groweth of the secret      | 1, 163/19 |
| down into the depth, he            | <b>waxeth</b>      | a desperate wretch and setteth   | 1, 131/31 |
| Christ. He saith that the          | <b>way</b>         | to heaven is strait and          | 1, 133/29 |
| reckoning , — where the wiser      | <b>way</b>         | were to reckon that a            | 1, 144/24 |
| the gate, but all the              | <b>way</b>         | also from whence he came         | 1, 149/7  |
| man met him by the                 | <b>way</b>         | , far yet within the town        | 1, 149/12 |
| to say, going in his               | <b>way</b>         | out of this life, while          | 1, 149/17 |
| in the length of his               | <b>way</b>         | , notwithstanding that it were a | 1, 150/10 |
| death than he, though your         | <b>way</b>         | be longer, since ye be           | 1, 150/18 |
| should be carried the longer       | <b>way</b>         | , yet it might hap ye            | 1, 150/26 |
| he is out all the                  | <b>way</b>         | to mend them; in so              | 1, 154/12 |
| in paradise set in the             | <b>way</b>         | to such worship, the devil       | 1, 159/3  |
| the cart and in the                | <b>way</b>         | to hanging, with him that        | 1, 165/22 |
| for such follies by the            | <b>way</b>         | . How much more shame and        | 1, 165/34 |
| his head and went his              | <b>way</b>         | heavily, because he was rich     | 1, 171/35 |
| as great pleasure in the           | <b>way</b>         | of Thy testimonies as in         | 1, 177/35 |
| further he saith, " The            | <b>way</b>         | of the wicked is as              | 1, 178/3  |
| hedged with thorns; but the        | <b>way</b>         | of the righteous is without      | 1, 178/4  |
| wretches say, " in the             | <b>way</b>         | of wickedness; we have walked    | 1, 178/5  |
| wise man saith, " The              | <b>way</b>         | of the sinners is set            | 1, 178/7  |
| the one half of our                | <b>way</b>         | to heaven, even sloth alone      | 1, 182/17 |
| place of your execution two        | <b>ways</b>        | , of which the one were          | 1, 150/23 |
| been slain in the selfsame         | <b>ways</b>        | in which thou ridest, how        | 1, 150/36 |
| they that plainly follow the       | <b>ways</b>        | of the world and pleasure        | 1, 155/23 |
| offices, or merchandise, or other  | <b>ways</b>        | , and yet is ever whining        | 1, 170/2  |
| of virtue thus, " Her              | <b>ways</b>        | are all full of pleasure         | 1, 178/1  |
| walked in hard and cumbrous        | <b>ways</b>        | " : and the wise man             | 1, 178/6  |
| naturally disposed to, wrath and   | <b>waywardness</b> | , the very root of that          | 1, 162/1  |
| not magnified. Whereof riseth this | <b>waywardness</b> | , but of a secret root           | 1, 162/9  |
| force and effect to the            | <b>weal</b>        | and profit of man's soul         | 1, 128/3  |
| as sorry of another man's          | <b>weal</b>        | as of his own hurt               | 1, 159/16 |
| more sorry of another man's        | <b>wealth</b>      | than glad of her own             | 1, 159/10 |
| of the soul, but the               | <b>wealth</b>      | and felicity of the soul         | 1, 176/18 |
| not vouchsafe to draw any          | <b>weapon</b>      | at him. So that, as              | 1, 163/16 |



|                                     |                  |  |           |
|-------------------------------------|------------------|--|-----------|
| how many be slain with              | <b>weapon</b>    | , and how many eat and                 | 1, 180/23 |
| before in their life to             | <b>wear</b>      | away the web that covereth             | 1, 155/14 |
| " " And we be                       | <b>wearied</b>   | , " shall the wretches say             | 1, 178/5  |
| a dulness of spirit and             | <b>weariness</b> | of mind, he doth twice                 | 1, 135/3  |
| were earnestly proud of the         | <b>wearing</b>   | of the gay golden gown                 | 1, 156/16 |
| life to wear away the               | <b>web</b>       | that covereth the eyes of              | 1, 155/14 |
| no corn till they be                | <b>weeded</b>    | out, so can our soul                   | 1, 132/29 |
| nettles, briars, and other evil     | <b>weeds</b>     | , can bring forth no corn              | 1, 132/28 |
| is overgrown with the barren        | <b>weeds</b>     | of carnal delectation. For the         | 1, 132/31 |
| the pulling out of which            | <b>weeds</b>     | by the root, there is                  | 1, 132/32 |
| they shall pull out these           | <b>weeds</b>     | of fleshly voluptuousness, so shall    | 1, 132/34 |
| able to live one winter             | <b>week</b>      | . Consider that our bodies have        | 1, 146/13 |
| be his match the next               | <b>week</b>      | . And why shouldst thou then           | 1, 160/30 |
| day, for tomorrow, for this         | <b>week</b>      | , for the next, for this               | 1, 169/34 |
| sent the Jews double manna,         | <b>weekly</b>    | , the day before the sabbath           | 1, 168/20 |
| one sweet word in six               | <b>weeks</b>     | , now shall she call thee              | 1, 141/31 |
| own experience, there will, I       | <b>ween</b>      | , none honest man mistrust. Lo         | 1, 133/18 |
| wives would their husbands should   | <b>ween</b>      | by the example of Sarah                | 1, 144/18 |
| leg sick or whole? I                | <b>ween</b>      | ye will agree that his                 | 1, 145/34 |
| belly sick or whole? I              | <b>ween</b>      | ye would reckon your belly             | 1, 146/2  |
| advisedly considered, they would, I | <b>ween</b>      | , turn their appetites from the        | 1, 155/33 |
| on his head. Would not,             | <b>ween</b>      | ye, the deep consideration of          | 1, 156/12 |
| beside, that folk would little      | <b>ween</b>      | it. For go they never                  | 1, 162/3  |
| spend it more liberally. Men        | <b>ween</b>      | them wise also, and so                 | 1, 166/26 |
| him, he would weep and              | <b>ween</b>      | he were undone. And yet                | 1, 170/12 |
| their sacks, they would, I          | <b>ween</b>      | , shortly empty their sacks themselves | 1, 173/22 |
| all together, thou wouldst, I       | <b>ween</b>      | , have little joy to labour            | 1, 174/14 |
| pleasure in heaven? If thou         | <b>ween</b>      | that I teach thee wrong                | 1, 177/32 |
| and advisedly remember, I would     | <b>ween</b>      | verily, it would not fail              | 1, 181/27 |
| and feeleth it not, but             | <b>weeneth</b>   | himself whole ( for he that            | 1, 131/35 |
| taketh it for none, that            | <b>weeneth</b>   | all is well that he                    | 1, 154/6  |
| when he cometh out he               | <b>weeneth</b>   | that the sky would fall                | 1, 177/11 |
| which he hath cause to              | <b>weep</b>      | all his life. And it                   | 1, 131/25 |
| call thee sweet husband and         | <b>weep</b>      | with much work and ask                 | 1, 141/31 |
| taken from him, he would            | <b>weep</b>      | and ween he were undone                | 1, 170/12 |
| palaces in the prison, some         | <b>weeping</b>   | , some laughing, some labouring, some  | 1, 157/15 |
| is more than half the               | <b>weight</b>    | of our wrath? We shall                 | 1, 162/14 |
| manner overwhelmed, with the great  | <b>weight</b>    | and burden of much and                 | 1, 179/21 |
| that we consider well the           | <b>weight</b>    | . Which if we do, we                   | 1, 182/11 |
| pass so many short and              | <b>weighty</b>   | words spoken by the mouth              | 1, 128/5  |
| forth mourning at every man's       | <b>welfare</b>   | : more sorry of another man's          | 1, 159/10 |
| this in itself: which thing,        | <b>well</b>      | advised and pondered, shall well       | 1, 128/15 |
| well advised and pondered, shall    | <b>well</b>      | declare that of none whole             | 1, 128/16 |
| only four herbs, common and         | <b>well</b>      | known, that is to wit                  | 1, 129/4  |
| as thou makest for. For             | <b>well</b>      | thou wottest, he biddeth thee          | 1, 129/21 |
| his handkercher. Yet wot I          | <b>well</b>      | that many one will say                 | 1, 129/29 |
| consider it and advise it           | <b>well</b>      | , were able to bereave a               | 1, 129/30 |

|                                    |             |                                      |           |
|------------------------------------|-------------|--------------------------------------|-----------|
| precious stones hold themselves as | <b>well</b> | content and satisfied with a         | 1, 130/28 |
| with a beryl or crystal            | <b>well</b> | counterfeited, as with a right       | 1, 130/29 |
| counterfeit, be it never so        | <b>well</b> | handled, never so craftily polished  | 1, 130/33 |
| craftily polished. And trust it    | <b>well</b> | that, in likewise, if men            | 1, 130/34 |
| in likewise, if men would          | <b>well</b> | accustom themselves in the taste     | 1, 131/1  |
| were it not that I                 | <b>well</b> | perceive the world so set            | 1, 133/8  |
| if a man remember it               | <b>well</b> | , he shall never sin. Thou           | 1, 135/33 |
| words all be not always            | <b>well</b> | and wisely set, so, when             | 1, 136/7  |
| the mind be not occupied           | <b>well</b> | it were less evil, save              | 1, 136/9  |
| have folks fall to babbling,       | <b>well</b> | wotting that, as the Scripture       | 1, 136/15 |
| shouldst have done by thy          | <b>well</b> | minded silence, but also amend       | 1, 136/33 |
| ear thereto, but also first        | <b>well</b> | and prudently to devise with         | 1, 137/10 |
| presence, that your mind was       | <b>well</b> | occupied the while and your          | 1, 137/13 |
| follow that this only lesson       | <b>well</b> | learned and busily put in            | 1, 137/26 |
| ye know these four things          | <b>well</b> | enough, and if the knowledge         | 1, 137/29 |
| of all the four would              | <b>well</b> | keep us from sin. For                | 1, 138/6  |
| make a proof, thou shalt           | <b>well</b> | find, by that thou shalt             | 1, 138/23 |
| we within short time be            | <b>well</b> | learned in philosophy. For nothing   | 1, 139/13 |
| about to depart hence. For         | <b>well</b> | he knoweth that then he              | 1, 142/20 |
| death never get him again.         | <b>Well</b> | he may, peradventure, have him       | 1, 142/23 |
| of salvation as a thing            | <b>well</b> | won by our own works                 | 1, 143/11 |
| if we have any done                | <b>well</b> | , he casteth them into our           | 1, 143/12 |
| sick . " Thou sayest right         | <b>well</b> | , and that shall I show              | 1, 145/31 |
| that his leg is not                | <b>well</b> | at ease, nor the owner               | 1, 145/35 |
| a medicine, yet men know           | <b>well</b> | enough what very sickness is         | 1, 146/32 |
| be, and thereby we know            | <b>well</b> | enough that they be none             | 1, 146/33 |
| that, if you consider this         | <b>well</b> | , thou mayest look upon death        | 1, 148/8  |
| rowest. And thus shalt thou        | <b>well</b> | see that thou hast no                | 1, 151/2  |
| far from pride, and yet            | <b>well</b> | considered to the uttermost it       | 1, 153/16 |
| to the uttermost it would          | <b>well</b> | appear that of that root             | 1, 153/16 |
| none, that weeneth all is          | <b>well</b> | that he doth himself, and            | 1, 154/7  |
| praise them. Which, if they        | <b>well</b> | and advisedly considered, they would | 1, 155/32 |
| our worshipful estate. Mark this   | <b>well</b> | , for of this thing we               | 1, 156/26 |
| great royalty if it be             | <b>well</b> | considered? Ye build the Tower       | 1, 157/27 |
| this world, which they may         | <b>well</b> | perceive to be indeed no             | 1, 158/9  |
| and wan, that a person             | <b>well</b> | set awork with envy needeth          | 1, 158/21 |
| pleasure if other folk fare        | <b>well</b> | with her. In so far                  | 1, 159/11 |
| to themselves? Wilt thou also      | <b>well</b> | perceive that the setting by         | 1, 162/13 |
| that, as I said, it                | <b>well</b> | appeareth by the common confession   | 1, 163/17 |
| to the place, men may              | <b>well</b> | daily purge and cleanse the          | 1, 164/21 |
| off the branches, we let           | <b>well</b> | the growing and keep it              | 1, 164/25 |
| ourselves, let us pull up          | <b>well</b> | the root; and surely the             | 1, 164/30 |
| loss of goods, if he               | <b>well</b> | remembered how little while he       | 1, 165/7  |
| is, should if it were              | <b>well</b> | pondered, make us little regard      | 1, 165/17 |
| very true, so they were            | <b>well</b> | and deeply remembered, I little      | 1, 166/9  |
| of their goods, whoso be           | <b>well</b> | acquainted with them shall well      | 1, 166/21 |
| well acquainted with them shall    | <b>well</b> | perceive it how heartily they        | 1, 166/22 |

|                                    |                     |                                       |           |
|------------------------------------|---------------------|---------------------------------------|-----------|
| ye would have spent it             | <b>well</b>         | , ye have no cause to                 | 1, 170/20 |
| known for so rich. Ah              | <b>well</b>         | , I say, now ye come                  | 1, 170/28 |
| looked, would if ye were           | <b>well</b>         | searched, prove yourself proud and    | 1, 170/30 |
| himself, when his belly is         | <b>well</b>         | filled , - the lecherous, after       | 1, 172/10 |
| be? " If we would                  | <b>well</b>         | advise us upon this point             | 1, 173/32 |
| if we forgot not, but              | <b>well</b>         | and effectually remembered, we would  | 1, 174/7  |
| thing, if we did as                | <b>well</b>         | remember as we well know              | 1, 174/20 |
| as well remember as we             | <b>well</b>         | know, we should not fail              | 1, 174/21 |
| misery of this wretched world,     | <b>well</b>         | ought we to hate and                  | 1, 175/20 |
| they had sat down and              | <b>well</b>         | eaten and drunk, then rose            | 1, 177/1  |
| we would consider our sin          | <b>well</b>         | , with the dependants thereupon, we   | 1, 178/14 |
| sustained with right little ( as   | <b>well</b>         | appeared by the old fathers           | 1, 179/18 |
| world wondereth thereupon, and, as | <b>well</b>         | worthy is, he is indicted             | 1, 180/28 |
| were it for these gluttons         | <b>well</b>         | and effectually to consider that      | 1, 181/6  |
| how much that they may             | <b>well</b>         | wit that their manner of              | 1, 181/23 |
| thing if these intemperate would   | <b>well</b>         | and advisedly remember, I would       | 1, 181/26 |
| is necessary that we consider      | <b>well</b>         | the weight. Which if we               | 1, 182/11 |
| went. There are, ye wot            | <b>well</b>         | , two points requisite unto salvation | 1, 182/13 |
| of the epistle that the            | <b>well-learned</b> | man, Plinius Secundus, after his      | 1, 145/7  |
| and glad hope, whereby he          | <b>went</b>         | into Abraham's bosom. Now if          | 1, 169/28 |
| He clawed his head and             | <b>went</b>         | his way heavily, because he           | 1, 171/35 |
| than we would before have          | <b>went</b>         | . There are, ye wot well              | 1, 182/12 |
| for them both; but look,           | <b>whatsoever</b>   | that one that should ask              | 1, 159/27 |
| all the way also from              | <b>whence</b>       | he came hitherward. Nor, in           | 1, 149/7  |
| the fire of purgatory. And         | <b>whensoever</b>   | , as I say, that a                    | 1, 134/32 |
| time to keep thy tongue.           | <b>Whensoever</b>   | the communication is naught and       | 1, 136/26 |
| despites,                          | <b>whereby</b>      | they conceive any displeasure at      | 1, 162/27 |
| good will and glad hope,           | <b>whereby</b>      | he went into Abraham's bosom          | 1, 169/28 |
| the corruption of our custom       | <b>whereby</b>      | sour seemeth us sweet. But            | 1, 178/13 |
| as the Scripture saith, "          | <b>Wheresoever</b>  | the stone falleth, there shall        | 1, 142/32 |
| this, and yet puleth and           | <b>whimpereth</b>   | for doubt and fear of                 | 1, 168/11 |
| but live in puling and             | <b>whimpering</b>   | and heaviness of heart, to            | 1, 167/28 |
| ways, and yet is ever              | <b>whining</b>      | , complaining, mourning, for care and | 1, 170/2  |
| were taken and scourged with       | <b>whips</b>        | for Christ's sake, did it             | 1, 134/7  |
| any pain, neither for the          | <b>whips</b>        | and rods beating His blessed          | 1, 140/30 |
| the beauteous face, with the       | <b>white</b>        | neck and round paps, and              | 1, 175/9  |
| call a man of India                | <b>white</b>        | , because of his white teeth          | 1, 178/18 |
| India white, because of his        | <b>white</b>        | teeth. Now if thou shouldst           | 1, 178/18 |
| avoiding of sin , than many        | <b>whole</b>        | and great volumes of the              | 1, 128/11 |
| well declare that of none          | <b>whole</b>        | volume of secular literature shall    | 1, 128/16 |
| it not, but weeneth himself        | <b>whole</b>        | ( for he that is in                   | 1, 131/35 |
| pitch than marmalade, and some     | <b>whole</b>        | people love tallow better than        | 1, 132/19 |
| silence, but also amend the        | <b>whole</b>        | audience, which is a thing            | 1, 136/34 |
| Now if this be the                 | <b>whole</b>        | study and labour of philosophy        | 1, 139/12 |
| known for special wretches, whose  | <b>whole</b>        | life hath in effect been              | 1, 143/27 |
| be such when we be                 | <b>whole</b>        | , as we think we will                 | 1, 145/14 |
| And therefore never reckon thyself | <b>whole</b>        | , though thou feel no grief           | 1, 145/27 |

|                                  |                   |                                      |           |
|----------------------------------|-------------------|--------------------------------------|-----------|
| I cannot surely reckon myself    | <b>whole</b>      | , yet ye show me not                 | 1, 145/30 |
| reckon his leg sick or           | <b>whole</b>      | ? I ween ye will agree               | 1, 145/34 |
| reckon your belly sick or        | <b>whole</b>      | ? I ween ye would reckon             | 1, 146/2  |
| and thereby to dissolve the      | <b>whole</b>      | , though it be as sore               | 1, 147/21 |
| to the dissolution of the        | <b>whole</b>      | body as other sickness do            | 1, 147/22 |
| it were so that one              | <b>whole</b>      | country were born all lepers         | 1, 147/26 |
| than painful, or all an          | <b>whole</b>      | country born with the falling        | 1, 147/28 |
| surely see that all our          | <b>whole</b>      | life is but a sickness               | 1, 148/3  |
| which is by all the              | <b>whole</b>      | time of his life, since              | 1, 149/19 |
| the commodity of all his         | <b>whole</b>      | life, with the fear of               | 1, 170/8  |
| Let us hear, then, what          | <b>wholesome</b>  | receipt this is. " Remember          | 1, 129/1  |
| in their places, not only        | <b>wholesome</b>  | virtues, but also marvellous ghostly | 1, 133/1  |
| of pleasure. And the cause       | <b>why</b>        | men be so mad thereon                | 1, 130/26 |
| pleasure. And the cause is       | <b>why</b>        | ? Because we cannot perceive the     | 1, 132/25 |
| yet ye show me not               | <b>why</b>        | I should reckon myself sick          | 1, 145/30 |
| within eighty. I see not         | <b>why</b>        | ye should reckon much less           | 1, 150/17 |
| match the next week. And         | <b>why</b>        | shouldst thou then envy him          | 1, 160/31 |
| he shall nourish thee? "         | <b>Why</b>        | takest thou thought now in           | 1, 168/1  |
| and when he was asked            | <b>why</b>        | he did so, knowing that              | 1, 172/20 |
| For the heart of a               | <b>wicked</b>     | wretch is like a stormy              | 1, 131/28 |
| " The way of the                 | <b>wicked</b>     | is as it were hedged                 | 1, 178/3  |
| " in the way of                  | <b>wickedness</b> | ; we have walked in hard             | 1, 178/5  |
| body that it can nothing         | <b>wield</b>      | itself in doing of any               | 1, 176/7  |
| then shall come thy sweet        | <b>wife</b>       | , and where in thine health          | 1, 141/29 |
| out his daughter, pride, without | <b>wife</b>       | , of his own body, like              | 1, 158/33 |
| his own unhappy daughter to      | <b>wife</b>       | , and upon pride begat envy          | 1, 159/5  |
| up, his goods seized, his        | <b>wife</b>       | put out, his children disinherited   | 1, 161/8  |
| as He hath in desert             | <b>wilderness</b> | sent some men their meat             | 1, 169/15 |
| hell for their sinful and        | <b>wilful</b>     | blind presumption, I say, the        | 1, 155/10 |
| they have, as they think,        | <b>wilfully</b>   | done their neighbour wrong? Now      | 1, 131/19 |
| for sloth, rather than he        | <b>will</b>       | take a little treacle before         | 1, 129/15 |
| I well that many one             | <b>will</b>       | say that the bare remembrance        | 1, 129/29 |
| ye so think. But what            | <b>will</b>       | ye say if ye see                     | 1, 131/17 |
| of their own experience, there   | <b>will</b>       | , I ween, none honest man            | 1, 133/18 |
| of Christ's Church; but we       | <b>will</b>       | , instead of them all, allege        | 1, 133/27 |
| and the very pain pleasant?      | <b>Will</b>       | ye see the example? Look             | 1, 134/6  |
| case, and I think ye             | <b>will</b>       | think yea. Now see, then             | 1, 134/9  |
| spiritual rejoice nor comfort. I | <b>will</b>       | not say that his labour              | 1, 135/6  |
| whoso doth none evil, it         | <b>will</b>       | be very hard but he                  | 1, 136/3  |
| thoughts, or else the devil      | <b>will</b>       | fill them with evil. And             | 1, 136/24 |
| lead us to heaven. Yet           | <b>will</b>       | ye peradventure say that ye          | 1, 137/28 |
| change , — think what it         | <b>will</b>       | be then when thou shalt              | 1, 140/15 |
| torment                          | <b>will</b>       | death be then to us                  | 1, 141/7  |
| Other things are there which     | <b>will</b>       | peradventure seem no great matter    | 1, 141/13 |
| ye not now that it               | <b>will</b>       | be a gentle pleasure, when           | 1, 141/19 |
| of so manifold heinous troubles, | <b>will</b>       | it not be, as I                      | 1, 141/23 |
| and mend in body, we             | <b>will</b>       | amend in soul, leave all             | 1, 145/5  |

|                                    |                  |                                   |           |
|------------------------------------|------------------|-----------------------------------|-----------|
| whole, as we think we              | <b>will</b>      | be when we be sick                | 1, 145/14 |
| or whole? I ween ye                | <b>will</b>      | agree that his leg is             | 1, 145/34 |
| not that a sickness that           | <b>will</b>      | make an end of thee               | 1, 147/1  |
| sure art thou that it              | <b>will</b>      | make an end of thee               | 1, 147/3  |
| is far from you, I                 | <b>will</b>      | go somewhat nearer you. Thou      | 1, 148/13 |
| he should never die. Ye            | <b>will</b>      | peradventure marvel of this, but  | 1, 148/20 |
| prove. For I think ye              | <b>will</b>      | grant me that there is            | 1, 148/21 |
| either alive or dead. Then         | <b>will</b>      | there no man say that             | 1, 148/22 |
| to go forth. No man                | <b>will</b>      | think other, as I suppose         | 1, 149/4  |
| many years to live, then           | <b>will</b>      | I put thee an homely              | 1, 150/2  |
| yea an hundred, an ye              | <b>will</b>      | , he that were in the             | 1, 150/8  |
| years of age, if ye                | <b>will</b>      | . Let there be another, ninety    | 1, 150/14 |
| fashion considered in his kind,    | <b>will</b>      | work with us to the               | 1, 153/11 |
| some holy purpose that he          | <b>will</b>      | never begin while he liveth       | 1, 154/8  |
| alone, where every lewd lad        | <b>will</b>      | be bold to tread on               | 1, 156/11 |
| I doubt not but men                | <b>will</b>      | say nay; and I verily             | 1, 163/31 |
| of our sins spring. But            | <b>will</b>      | ye see it proved that             | 1, 163/33 |
| doubt not but wise men             | <b>will</b>      | agree that it is either           | 1, 165/31 |
| can them thank. If ye              | <b>will</b>      | say there be no such              | 1, 167/4  |
| and yet feareth lest He            | <b>will</b>      | not keep them, how believeth      | 1, 168/14 |
| my labour of three days            | <b>will</b>      | suffice to feed for one           | 1, 168/35 |
| of thine. What if they             | <b>will</b>      | not? Then, I say, that            | 1, 169/10 |
| very sure, that either God         | <b>will</b>      | provide thee and thine meat       | 1, 169/13 |
| depart by famine, as He            | <b>will</b>      | that some other die by            | 1, 169/18 |
| grudge, without anxiety, with good | <b>will</b>      | and glad hope, whereby he         | 1, 169/27 |
| left is more than he               | <b>will</b>      | spend or haply shall need         | 1, 170/19 |
| for God accepteth your good        | <b>will</b>      | . If ye would have kept           | 1, 170/21 |
| taken from you. But ye             | <b>will</b>      | say that ye have now              | 1, 170/26 |
| man is so mad that                 | <b>will</b>      | reckon that thing for pleasant    | 1, 178/16 |
| delicacies and our gluttony, that  | <b>will</b>      | we not hear of: but               | 1, 180/1  |
| pain, yet the prompt and           | <b>willing</b>   | mind of them that were            | 1, 134/20 |
| the other covetous, showed himself | <b>willing</b>   | to give each of them              | 1, 159/26 |
| quick mind of them that            | <b>willingly</b> | suffer it. And therefore , though | 1, 134/18 |
| exercise, by which the soul        | <b>willingly</b> | worketh with the body by          | 1, 134/28 |
| In which case thou must            | <b>willingly</b> | without grudge or care ( which    | 1, 169/19 |
| cause is for that they             | <b>willingly</b> | wink, and list not to             | 1, 173/9  |
| all. Now if a man                  | <b>willingly</b> | kill himself with a knife         | 1, 180/27 |
| How happeth it, then, thou         | <b>wilt</b>      | haply say, that so few            | 1, 129/12 |
| a little treacle before. Thou      | <b>wilt</b>      | say, peradventure, that some part | 1, 129/17 |
| he shall never sin. Thou           | <b>wilt</b>      | haply say that it is              | 1, 135/34 |
| be so tedious that thou            | <b>wilt</b>      | wish all that they ask            | 1, 142/2  |
| feel no grief. But thou            | <b>wilt</b>      | haply say, " Be it                | 1, 145/29 |
| image of death. Now thou           | <b>wilt</b>      | peradventure say that this is     | 1, 146/30 |
| wise. And therefore if thou        | <b>wilt</b>      | consider how little cause thou    | 1, 150/34 |
| they seem worthy to themselves?    | <b>Wilt</b>      | thou also well perceive that      | 1, 162/13 |
| trusteth in His promise? Thou      | <b>wilt</b>      | haply say that Christ would       | 1, 168/15 |
| body to be idle. Thou              | <b>wilt</b>      | haply say, " What if              | 1, 168/34 |

|                                   |                |                                      |           |
|-----------------------------------|----------------|--------------------------------------|-----------|
| counsel sink into the heart.      | <b>Wilt</b>    | thou see it proved? Look             | 1, 171/33 |
| in this world, that shall         | <b>win</b>     | us eternal pain in hell              | 1, 177/29 |
| in this world, that shall         | <b>win</b>     | us eternal pleasure in heaven        | 1, 177/30 |
| to the hard bones, and            | <b>win</b>     | thereby, not a little pain           | 1, 178/23 |
| the people, a blast of            | <b>wind</b>    | of their mouths, which yet           | 1, 155/28 |
| shortly to come, withdraw the     | <b>wind</b>    | that puffeth us up in                | 1, 156/14 |
| he should stand in a              | <b>window</b>  | and see how worshipfully he          | 1, 143/21 |
| so entered death at the           | <b>windows</b> | of our own eyes into                 | 1, 174/33 |
| is for that they willingly        | <b>wink</b>    | , and list not to look               | 1, 173/9  |
| knoweth that then he either       | <b>winneth</b> | a man forever, or forever            | 1, 142/21 |
| a short pain for the              | <b>winning</b> | of everlasting pleasure, than a      | 1, 177/25 |
| a short pleasure for the          | <b>winning</b> | of everlasting pain. But now         | 1, 177/26 |
| not able to live one              | <b>winter</b>  | week. Consider that our bodies       | 1, 146/13 |
| ye proud prisoner, for I          | <b>wis</b>     | ye be no better, look                | 1, 157/25 |
| Christ Himself, to Whose heavenly | <b>wisdom</b>  | the wit of none earthly              | 1, 128/6  |
| be nothing so bitter but          | <b>wisdom</b>  | would brook it for so                | 1, 129/19 |
| it is never taken for             | <b>wisdom</b>  | nor good manners. But now            | 1, 137/21 |
| for to eat. But surely            | <b>wisdom</b>  | were it for these gluttons           | 1, 181/6  |
| only text written by the          | <b>wise</b>    | man in the seventh chapter           | 1, 128/7  |
| that are taken and reputed        | <b>wise</b>    | laugh much more madly than           | 1, 131/17 |
| were. Which can in no             | <b>wise</b>    | be so, since that we                 | 1, 135/13 |
| walking a pilgrimage, in such     | <b>wise</b>    | that, not without some note          | 1, 137/16 |
| suffered it, might in such        | <b>wise</b>    | have redounded into His soul         | 1, 141/4  |
| up his letter in this             | <b>wise</b>    | : " Look , " saith he                | 1, 145/10 |
| that all the philosophers and     | <b>wise</b>    | men in this world give               | 1, 145/11 |
| again: insomuch that among all    | <b>wise</b>    | men of old it is                     | 1, 146/28 |
| we, sing we, in what              | <b>wise</b>    | soever live we, all the              | 1, 149/30 |
| nor where, nor in what            | <b>wise</b>    | . And therefore if thou wilt         | 1, 150/33 |
| of their souls in such            | <b>wise</b>    | as they cannot with a                | 1, 155/15 |
| coat? Now thou thinkest thyself   | <b>wise</b>    | enough while thou art proud          | 1, 156/19 |
| put to death in divers            | <b>wise</b>    | in some corner of the                | 1, 157/22 |
| pride? I doubt not but            | <b>wise</b>    | men will agree that it               | 1, 165/31 |
| they very proud; they seem        | <b>wise</b>    | , and yet be they very               | 1, 166/17 |
| more liberally. Men ween them     | <b>wise</b>    | also, and so they do                 | 1, 166/26 |
| corruptible body be ( as the      | <b>wise</b>    | man saith ) burdensome to the        | 1, 175/33 |
| cumbrous ways ": and the          | <b>wise</b>    | man saith, " The way                 | 1, 178/6  |
| be not always well and            | <b>wisely</b>  | set, so, when the tongue             | 1, 136/8  |
| get it, so wouldst thou           | <b>wisely</b>  | bestow it there as need              | 1, 174/16 |
| their reckoning , — where the     | <b>wiser</b>   | way were to reckon that              | 1, 144/24 |
| so tedious that thou wilt         | <b>wish</b>    | all that they ask for                | 1, 142/2  |
| taste that they would not         | <b>wish</b>    | to live an it were                   | 1, 181/5  |
| to Whose heavenly wisdom the      | <b>wit</b>     | of none earthly creature can         | 1, 128/6  |
| well known, that is to            | <b>wit</b>     | , death, doom, pain, and joy         | 1, 129/4  |
| the thing, that is to             | <b>wit</b>     | , mastering the outward fleshly pain | 1, 134/22 |
| to entreat, that is to            | <b>wit</b>     | , the remembrance of the four        | 1, 135/31 |
| man is he, that hath              | <b>wit</b>     | and discretion, but he hath          | 1, 137/31 |
| think this, then would I          | <b>wit</b>     | of thee what thou callest            | 1, 146/34 |

|                                      |                    |   |           |
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| last finished, that is to            | <b>wit</b>         | , since the first moment in               | 1, 149/20 |
| far off, that is to                  | <b>wit</b>         | , as far as thou hast                     | 1, 150/1  |
| all sins, that is to                 | <b>wit</b>         | , pride, the mischievous mother of        | 1, 153/13 |
| fortune, rule and authority, beauty, | <b>wit</b>         | , strength, learning, or such other       | 1, 153/24 |
| pride, rising of beauty, strength,   | <b>wit</b>         | , or cunning, methinketh that the         | 1, 155/17 |
| capital vices, that is to            | <b>wit</b>         | , envy and covetousness. Aesop, therefore | 1, 159/22 |
| our medicine, that is to             | <b>wit</b>         | , the remembrance of death, may           | 1, 161/26 |
| the name, that is to                 | <b>wit</b>         | , that be as loath to                     | 1, 171/22 |
| our medicine, that is to             | <b>wit</b>         | , the remembrance of death, may           | 1, 174/27 |
| one part, that is to                 | <b>wit</b>         | , the pleasure that is in                 | 1, 178/11 |
| much that they may well              | <b>wit</b>         | that their manner of living               | 1, 181/23 |
| unto salvation, that is to           | <b>wit</b>         | , the declining or going aside            | 1, 182/14 |
| be eschewed, that is to              | <b>wit</b>         | covetousness                              | 1, 182/16 |
| heaven therewith to temper them      | <b>withal</b>      | . Now if a man be                         | 1, 129/24 |
| inward to clout them up              | <b>withal</b>      | and keep them as long                     | 1, 146/17 |
| is like to be wroth                  | <b>withal</b>      | , the punishment is aggrieved or          | 1, 162/33 |
| him that we be wroth                 | <b>withal</b>      | , make us ashamed to be                   | 1, 165/20 |
| there that may more effectually      | <b>withdraw</b>    | the soul from the wretched                | 1, 139/15 |
| and so shortly to come,              | <b>withdraw</b>    | the wind that puffeth us                  | 1, 156/13 |
| over great liking and thereby        | <b>withdraweth</b> | us from the haste of                      | 1, 143/13 |
| branch of wrath shall soon           | <b>wither</b>      | away. For taken once away                 | 1, 164/31 |
| true by their testimony and          | <b>witness</b>     | whose authority, speaking of their        | 1, 133/17 |
| the bodily senses and sensual        | <b>wits</b>        | common to man and brute                   | 1, 132/5  |
| beguile ourselves. For likewise as   | <b>wives</b>       | would their husbands should ween          | 1, 144/17 |
| procession, or setting of their      | <b>wives'</b>      | pews in the church. Doubt                 | 1, 165/29 |
| that maketh us like wood             | <b>wolves</b>      | or furies of hell, that                   | 1, 164/10 |
| Sarah that there were no             | <b>woman</b>       | so old but she might                      | 1, 144/19 |
| old and young, man and               | <b>woman</b>       | , rich and poor, prince and               | 1, 156/27 |
| it toucheth the readiness that       | <b>woman</b>       | hath to fleshly filth, if                 | 1, 176/26 |
| sweetness in sugar, and some         | <b>women</b>       | with child have such fond                 | 1, 132/17 |
| and other holy men and               | <b>women</b>       | , the better that they were               | 1, 135/14 |
| men to be wroth like                 | <b>women</b>       | , for fantasies and things of             | 1, 165/26 |
| salvation as a thing well            | <b>won</b>         | by our own works, of                      | 1, 143/11 |
| and reckon that ye have              | <b>won</b>         | by the loss, in that                      | 1, 170/23 |
| methinketh as much as we             | <b>wonder</b>      | at him, yet see we                        | 1, 172/23 |
| like, of whom we nothing             | <b>wonder</b>      | at all. I let pass                        | 1, 172/24 |
| is free for every man.               | <b>Wonder</b>      | it is that the world                      | 1, 177/18 |
| with a knife, the world              | <b>wondereth</b>   | thereupon, and, as well worthy            | 1, 180/28 |
| an unchaste bed. Men are             | <b>wont</b>        | to write a short riddle                   | 1, 176/24 |
| and the mouth that was               | <b>wont</b>        | to pour in by the                         | 1, 181/12 |
| themselves, that maketh us like      | <b>wood</b>        | wolves or furies of hell                  | 1, 164/10 |
| while to let one wanton              | <b>word</b>        | pass uncontrolled, than give occasion     | 1, 137/7  |
| hoverly, as one heareth a            | <b>word</b>        | and let it pass by                        | 1, 139/17 |
| we not only hear this                | <b>word</b>        | ' death,' but also                        | 1, 139/19 |
| spake thee not one sweet             | <b>word</b>        | in six weeks, now shall                   | 1, 141/31 |
| to him and at every                  | <b>word</b>        | barehead begrace him, if thou             | 1, 161/5  |
| They cannot abide one merry          | <b>word</b>        | that toucheth them, they cannot           | 1, 162/5  |

|                                    |                |                                       |           |
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| with one opprobrious and rebukeful | <b>word</b>    | , as ‘ knave,’ percase                | 1, 162/18 |
| him, than with the selfsame        | <b>word</b>    | spoken to him by one                  | 1, 162/21 |
| with one contumelious or spiteful  | <b>word</b>    | spoken against ourselves than with    | 1, 164/2  |
| to heart a lewd, rebukeful         | <b>word</b>    | spoken to his face, if                | 1, 165/10 |
| UPON THESE                         | <b>WORDS</b>   | novissima                             | 1, 127/3  |
| question among men whether the     | <b>words</b>   | of holy Scripture or the              | 1, 128/2  |
| so many short and weighty          | <b>words</b>   | spoken by the mouth of                | 1, 128/5  |
| take the best of their             | <b>words</b>   | and compare it with these             | 1, 128/13 |
| and compare it with these          | <b>words</b>   | of holy Writ. Let us                  | 1, 128/14 |
| is it now that these               | <b>words</b>   | giveth us all a sure                  | 1, 128/21 |
| point nor make so many             | <b>words</b>   | of the pleasure that men              | 1, 133/6  |
| them all, allege you the           | <b>words</b>   | of Him that is doctor                 | 1, 133/28 |
| therefore , when folk have few     | <b>words</b>   | and use much musing, likewise         | 1, 136/6  |
| musung, likewise as among many     | <b>words</b>   | all be not always well                | 1, 136/7  |
| the Scripture saith, in many       | <b>words</b>   | lacketh not sin — but                 | 1, 136/16 |
| from sin. Howbeit, the foresaid    | <b>words</b>   | of Scripture biddeth thee not         | 1, 138/13 |
| liest in that case, their          | <b>words</b>   | shall be so tedious that              | 1, 142/1  |
| as hath appeared by the            | <b>words</b>   | and wretched behaviour of many        | 1, 144/2  |
| very true we find the              | <b>words</b>   | of the epistle that the               | 1, 145/7  |
| myself and thee in few             | <b>words</b>   | : no more, lo, but let                | 1, 145/13 |
| blasphemous                        | <b>words</b>   | unreverently spoken of God. And       | 1, 164/3  |
| more belief in His holy            | <b>words</b>   | nor trust in His faithful             | 1, 167/32 |
| not that Christ spoke these        | <b>words</b>   | ( and then believeth he not           | 1, 168/12 |
| have no trust in Christ’s          | <b>words</b>   | if he fear lack of                    | 1, 169/32 |
| holy Scripture, as by the          | <b>words</b>   | of the psalmist, where he             | 1, 177/34 |
| tell us worldly wretches the       | <b>words</b>   | of holy Writ is but                   | 1, 178/8  |
| sword and thereof is no            | <b>words</b>   | made at all. Now if                   | 1, 180/26 |
| husband and weep with much         | <b>work</b>    | and ask thee what shall               | 1, 141/32 |
| considered in his kind, will       | <b>work</b>    | with us to the preservation           | 1, 153/11 |
| mad that it is much                | <b>work</b>    | to make any good counsel              | 1, 171/32 |
| meat as she hath to                | <b>work</b>    | upon ( of which every part            | 1, 179/25 |
| wrote no farther of this           | <b>work</b>    | .                                     | 1, 182/19 |
| by which the soul willingly        | <b>worketh</b> | with the body by their                | 1, 134/28 |
| and experience the operation and   | <b>working</b> | of this medicine, the remembrance     | 1, 130/14 |
| of shrift, sloth towards good      | <b>works</b>   | . And if we be so                     | 1, 143/9  |
| well won by our own                | <b>works</b>   | , of which, if we have                | 1, 143/11 |
| destroy the merits and good        | <b>works</b>   | of all their life before              | 1, 155/6  |
| shalt never sin in this            | <b>world</b>   | . " Here is first a                   | 1, 129/3  |
| of such as make this               | <b>world</b>   | their heaven, and their lust          | 1, 130/3  |
| that I well perceive the           | <b>world</b>   | so set upon the seeking               | 1, 133/8  |
| man, not only in the               | <b>world</b>   | that is coming but also               | 1, 133/14 |
| of heaven, contempt of the         | <b>world</b>   | , and longing to be with              | 1, 135/23 |
| the vain pleasures of the          | <b>world</b>   | , which once excluded there is        | 1, 135/26 |
| mortal enemies, the devil, the     | <b>world</b>   | , and our own flesh. The              | 1, 138/34 |
| yet and cleaving to the            | <b>world</b>   | , keeping of our goods, loathsomeness | 1, 143/8  |
| beginning their hell in this       | <b>world</b>   | , as hath appeared by the             | 1, 144/2  |
| and wise men in this               | <b>world</b>   | give us for instruction of            | 1, 145/11 |



|                                   |                     |                                    |           |
|-----------------------------------|---------------------|------------------------------------|-----------|
| follow the ways of the            | <b>world</b>        | and pleasure of their body         | 1, 155/23 |
| their pain taken in this          | <b>world</b>        | they be content to take            | 1, 155/27 |
| while we live in this             | <b>world</b>        | we be but prisoners, and           | 1, 156/28 |
| that they bear in this            | <b>world</b>        | , which they may well perceive     | 1, 158/8  |
| the common confession of the      | <b>world</b>        | , expressed and declared by their  | 1, 163/18 |
| the misery of this wretched       | <b>world</b>        | , well ought we to hate            | 1, 175/20 |
| Wonder it is that the             | <b>world</b>        | is so mad that we                  | 1, 177/18 |
| speak I not of the                | <b>world</b>        | to come, but of the                | 1, 177/21 |
| take sinful pain in this          | <b>world</b>        | , that shall win us eternal        | 1, 177/29 |
| than pleasant virtue in this      | <b>world</b>        | , that shall win us eternal        | 1, 177/30 |
| for plenty, and reckon the        | <b>world</b>        | at an end. But whereas             | 1, 180/15 |
| himself with a knife, the         | <b>world</b>        | wondereth thereupon, and, as well  | 1, 180/27 |
| in the estimation of the          | <b>world</b>        | , as is in theft, manslaughter     | 1, 182/2  |
| to be defamed, for the            | <b>world</b>        | perils that do depend thereupon    | 1, 182/4  |
| see the blindness of us           | <b>worldly</b>      | folk, how precisely we presume     | 1, 130/4  |
| so that the fleshly and           | <b>worldly</b>      | pleasure is of truth not           | 1, 132/7  |
| were less evil, save for          | <b>worldly</b>      | rebuke, to blabber on trifles      | 1, 136/9  |
| the vain delight of all           | <b>worldly</b>      | vanities. But the thing that       | 1, 144/9  |
| upon the solemn sight of          | <b>worldly</b>      | worship? If thou shouldst perceive | 1, 156/14 |
| " But to tell us                  | <b>worldly</b>      | wretches the words of holy         | 1, 178/8  |
| in an hole, and either            | <b>worms</b>        | eat him under ground, or           | 1, 157/23 |
| long-lain drugs, all the strength | <b>worn</b>         | out, and some none such            | 1, 128/31 |
| of spiritual exercise, in the     | <b>worse</b>        | case he were. Which can            | 1, 135/13 |
| thysself, if thou die no          | <b>worse</b>        | death, yet at the leastwise        | 1, 140/1  |
| no man escape. And in             | <b>worse</b>        | case be we than those              | 1, 156/30 |
| to take rebuke of one             | <b>worse</b>        | than himself, maketh his wrath     | 1, 163/5  |
| naught, if there were no          | <b>worse</b>        | therein. And now shall ye          | 1, 165/27 |
| destroy us, or else the           | <b>worse</b>        | is, keep us in such                | 1, 179/14 |
| the solemn sight of worldly       | <b>worship</b>      | ? If thou shouldst perceive that   | 1, 156/15 |
| in the way to such                | <b>worship</b>      | , the devil anon took his          | 1, 159/4  |
| the difference in degree of       | <b>worship</b>      | and reputation between the parties | 1, 162/35 |
| the diminishing of our own        | <b>worship</b>      | than God's, or look to             | 1, 164/5  |
| have now lost of your             | <b>worship</b>      | , and shall not be set             | 1, 170/26 |
| fashion and figure of our         | <b>worshipful</b>   | estate. Mark this well, for        | 1, 156/26 |
| would reckon this gear as         | <b>worshipful</b>   | as if a gentleman thief            | 1, 158/2  |
| one that reckoneth himself for    | <b>worshipful</b>   | , and look whether he shall        | 1, 162/16 |
| a window and see how              | <b>worshipfully</b> | he shall be brought to             | 1, 143/22 |
| and he is in the                  | <b>worst</b>        | kind of all, and farthest          | 1, 131/32 |
| it can, yet since the             | <b>worst</b>        | most commonly envieth the better   | 1, 158/25 |
| and set by after the              | <b>worthiness</b>   | of their own estimation. Which     | 1, 153/32 |
| that God had accounted them       | <b>worthy</b>       | for Christ's sake, not only        | 1, 134/12 |
| esteem them than they seem        | <b>worthy</b>       | to themselves? Wilt thou also      | 1, 162/12 |
| yet indeed we reckon ourselves    | <b>worthy</b>       | more reverence than we do          | 1, 163/29 |
| wondereth thereupon, and, as well | <b>worthy</b>       | is, he is indicted of              | 1, 180/28 |
| water in his handkercher. Yet     | <b>wot</b>          | I well that many one               | 1, 129/29 |
| little I touched before, I        | <b>wot</b>          | not whether more painful or        | 1, 142/4  |
| all their gloss, the owners       | <b>wot</b>          | ne'er how soon. And as             | 1, 155/20 |

|                                  |                 |  |           |
|----------------------------------|-----------------|--|-----------|
| have went. There are, ye         | <b>wot</b>      | well, two points requisite unto            | 1, 182/13 |
| makest for. For well thou        | <b>wottest</b>  | , he biddeth thee not take                 | 1, 129/21 |
| so far off that he               | <b>wotteth</b>  | not whether it be a                        | 1, 144/14 |
| folks fall to babbling, well     | <b>wotting</b>  | that, as the Scripture saith               | 1, 136/16 |
| into the same place, and         | <b>wouldst</b>  | , as thee then seemed, have                | 1, 140/14 |
| the more ready thereto. Thou     | <b>wouldst</b>  | somewhat remember death the more           | 1, 144/30 |
| sick of a perilous sickness,     | <b>wouldst</b>  | thou not, if thou knewest                  | 1, 145/17 |
| could not keep his life,         | <b>wouldst</b>  | thou reckon his leg sick                   | 1, 145/34 |
| hour or two every day,           | <b>wouldst</b>  | thou not say that he                       | 1, 146/7  |
| lord in a stage play,            | <b>wouldst</b>  | thou not laugh at his                      | 1, 156/17 |
| any other man. For thou          | <b>wouldst</b>  | not, for shame, that men                   | 1, 160/19 |
| far above thee, yet thou         | <b>wouldst</b>  | not greatly envy his estate                | 1, 160/29 |
| robbed of all together, thou     | <b>wouldst</b>  | , I ween, have little joy                  | 1, 174/14 |
| happen to get it, so             | <b>wouldst</b>  | thou wisely bestow it there                | 1, 174/15 |
| deep into the flesh, thou        | <b>wouldst</b>  | not call thy clawing pleasant              | 1, 178/20 |
| man that carrieth his death's    | <b>wound</b>    | with him, a man that                       | 1, 160/23 |
| root they sprang. As for         | <b>wrath</b>    | and envy [ they ]                          | 1, 153/17 |
| and thereupon following envy and | <b>wrath</b>    | , is so much the more                      | 1, 153/33 |
| in virtue, and taketh his        | <b>wrath</b>    | and anger for an holy                      | 1, 154/10 |
| those spiritual vices of pride,  | <b>wrath</b>    | , and envy for the beastly                 | 1, 154/16 |
| most lose. % % Of                | <b>Wrath</b>    | . Let us now somewhat see                  | 1, 161/24 |
| the fierce ragious fever of      | <b>wrath</b>    | . For wrath is undoubtedly another         | 1, 161/27 |
| ragious fever of wrath. For      | <b>wrath</b>    | is undoubtedly another daughter of         | 1, 161/27 |
| of pride. For albeit that        | <b>wrath</b>    | sometimes riseth upon a wrong              | 1, 161/28 |
| seem now naturally disposed to,  | <b>wrath</b>    | and waywardness, the very root             | 1, 161/35 |
| half the weight of our           | <b>wrath</b>    | ? We shall prove it by                     | 1, 162/14 |
| worse than himself, maketh his   | <b>wrath</b>    | the sorer. For the assuaging               | 1, 163/5  |
| therefore this deadly sore of    | <b>wrath</b>    | , of which so much harm                    | 1, 164/8  |
| since this ungracious branch of  | <b>wrath</b>    | springeth out of the cursed                | 1, 164/27 |
| and surely the branch of         | <b>wrath</b>    | shall soon wither away. For                | 1, 164/31 |
| have said, The destruction of    | <b>wrath</b>    | , we shall apply to the                    | 1, 165/4  |
| apply to the repression of       | <b>wrath</b>    | the self same considerations in            | 1, 165/4  |
| regard the causes of our         | <b>wrath</b>    | , considering that all the while           | 1, 165/18 |
| church. Doubt ye whether this    | <b>wrath</b>    | be pride? I doubt not                      | 1, 165/30 |
| abate the crooked branch of      | <b>wrath</b>    | and pull up from the                       | 1, 166/10 |
| variance, chiding,               | <b>wrath</b>    | , and fighting, with readiness to          | 1, 176/31 |
| the occasion of gluttony, the    | <b>wrath</b>    | of God fell upon them                      | 1, 177/2  |
| is to wit, pride, envy,          | <b>wrath</b>    | , gluttony, covetousness, and lechery, the | 1, 182/16 |
| the heart of a wicked            | <b>wretch</b>   | is like a stormy sea                       | 1, 131/28 |
| depth, he waxeth a desperate     | <b>wretch</b>   | and setteth all at naught                  | 1, 131/32 |
| faith hath then the covetous     | <b>wretch</b>   | , that hath enough for this                | 1, 169/33 |
| die so shortly, the desperate    | <b>wretch</b>   | said that it did his                       | 1, 172/21 |
| if ye see not some               | <b>wretch</b>   | that scant can creep for                   | 1, 172/30 |
| withdraw the soul from the       | <b>wretched</b> | affections of the body than                | 1, 139/15 |
| appeared by the words and        | <b>wretched</b> | behaviour of many that of                  | 1, 144/3  |
| both. Lo, such is the            | <b>wretched</b> | appetite of this it of                     | 1, 160/4  |
| to be wroth with a               | <b>wretched</b> | prisoner, with him that is                 | 1, 165/21 |

|                                      |                     |                                     |           |
|--------------------------------------|---------------------|-------------------------------------|-----------|
| to be lords in this                  | <b>wretched</b>     | earth, yet, I say, meseemeth        | 1, 167/26 |
| rich, and be indeed very             | <b>wretched</b>     | beggars: those, I mean, that        | 1, 171/20 |
| into the misery of this              | <b>wretched</b>     | world, well ought we to             | 1, 175/20 |
| longer we live the more              | <b>wretched</b>     | we be. Howbeit, very long           | 1, 179/16 |
| own holiness, to send them           | <b>wretchedly</b>   | to the fire of hell                 | 1, 155/10 |
| come, thus drive they forth          | <b>wretchedly</b>   | till all their time be              | 1, 167/1  |
| other folk, but also live            | <b>wretchedly</b>   | by sparing from themselves. And     | 1, 171/24 |
| down into the dungeon of             | <b>wretchedness</b> | , and the door shut over            | 1, 131/30 |
| towards execution. And if the        | <b>wretchedness</b> | of our own estate nothing           | 1, 165/16 |
| affliction of their penance than     | <b>wretches</b>     | feel in the fulfilling of           | 1, 132/12 |
| be then to us miserable              | <b>wretches</b>     | , of which the more part            | 1, 141/8  |
| he hath known for special            | <b>wretches</b>     | , whose whole life hath in          | 1, 143/26 |
| be wearied, " shall the              | <b>wretches</b>     | say, " in the way                   | 1, 178/5  |
| But to tell us worldly               | <b>wretches</b>     | the words of holy Writ              | 1, 178/8  |
| with these words of holy             | <b>Writ</b>         | . Let us consider the fruit         | 1, 128/14 |
| wretches the words of holy           | <b>Writ</b>         | is but a dull proof                 | 1, 178/9  |
| bed. Men are wont to                 | <b>write</b>        | a short riddle on the               | 1, 176/24 |
| to the apothecary, and therein       | <b>writeth</b>      | sometimes a costly receipt of       | 1, 128/28 |
| comparable ) yet this only text      | <b>written</b>      | by the wise man in                  | 1, 128/7  |
| think, wilfully done their neighbour | <b>wrong</b>        | ? Now whoso seeth not that          | 1, 131/20 |
| wrath sometimes riseth upon a        | <b>wrong</b>        | done us, as harm to                 | 1, 161/29 |
| faith, in my mind much               | <b>wrong</b>        | is there done him that              | 1, 177/14 |
| ween that I teach thee               | <b>wrong</b>        | , when I say that in                | 1, 177/32 |
| revenge men not of the               | <b>wrongs</b>       | only done unto them in              | 1, 162/25 |
| or any other that ever               | <b>wrote</b>        | in secular literature. Long would   | 1, 128/12 |
| Plinius Secundus, after his sickness | <b>wrote</b>        | unto his friend, wherein, after     | 1, 145/8  |
| to destroy. Sir Thomas More          | <b>wrote</b>        | no farther of this work             | 1, 182/19 |
| shall not be much more               | <b>wroth</b>        | with one opprobrious and rebukeful  | 1, 162/17 |
| grieved is like to be                | <b>wroth</b>        | withal, the punishment is aggrieved | 1, 162/33 |
| that we cannot be but                | <b>wroth</b>        | with them whom we see               | 1, 163/23 |
| whether we be not more               | <b>wroth</b>        | with one contumelious or spiteful   | 1, 164/2  |
| to death; or so very                 | <b>wroth</b>        | as we be now with                   | 1, 165/12 |
| of him that we be                    | <b>wroth</b>        | withal, make us ashamed to          | 1, 165/20 |
| make us ashamed to be                | <b>wroth</b>        | . For who would not disdain         | 1, 165/20 |
| would not disdain to be              | <b>wroth</b>        | with a wretched prisoner, with      | 1, 165/21 |
| it for men to be                     | <b>wroth</b>        | like women, for fantasies and       | 1, 165/26 |
| more than madness to be              | <b>wroth</b>        | and bear malice one to              | 1, 166/4  |
| goodly building that God had         | <b>wrought</b>      | therein. And surely so falleth      | 1, 175/2  |
| I think ye will think                | <b>yea</b>          | . Now see, then, for all            | 1, 134/9  |
| the other twenty miles off,          | <b>yea</b>          | an hundred, an ye will              | 1, 150/7  |
| this year, for the next,             | <b>yea</b>          | and peradventure for many years     | 1, 169/35 |
| ready to hear of temperance,         | <b>yea</b>          | and preach also of fasting          | 1, 172/9  |
| deeply how soon they may,            | <b>yea</b>          | , and how soon they must            | 1, 173/16 |
| sin. " Made about the                | <b>year</b>         | of our Lord 1522, by                | 1, 127/7  |
| gathered all times of the            | <b>year</b>         | in the garden of thine              | 1, 128/34 |
| he trusteth to live one              | <b>year</b>         | yet. And as for young               | 1, 144/21 |
| for the next, for this               | <b>year</b>         | , for the next, yea and             | 1, 169/35 |

|                                     |                |   |           |
|-------------------------------------|----------------|---|-----------|
| in their keeping yet one            | <b>year</b>    | ere they die. But look                  | 1, 172/29 |
| see men die some dear               | <b>year</b>    | by famine, we thereof make              | 1, 180/13 |
| and peradventure for many years,    | <b>yearly</b>  | coming in, of lands, offices            | 1, 170/1  |
| at an end. But whereas              | <b>yearly</b>  | there dieth in good years               | 1, 180/15 |
| continue his life one hundred       | <b>years</b>   | ? So is it now that                     | 1, 128/20 |
| die we must in few                  | <b>years</b>   | , live we never so long                 | 1, 128/24 |
| long space of as many               | <b>years</b>   | as we hope to live                      | 1, 144/16 |
| the town, and upon his              | <b>years</b>   | they make their reckoning , —           | 1, 144/23 |
| by likelihood of nature many        | <b>years</b>   | to live, then will I                    | 1, 150/2  |
| in your best lust, twenty           | <b>years</b>   | of age, if ye will                      | 1, 150/14 |
| thou shalt yet in few               | <b>years</b>   | undoubtedly die, and yet, moreover      | 1, 153/7  |
| he shall within a few               | <b>years</b>   | , and only God knoweth within           | 1, 156/8  |
| and shall undoubtedly within few    | <b>years</b>   | ? If it so were that                    | 1, 160/33 |
| hear what Solomon said seven        | <b>years</b>   | ere I was born. "                       | 1, 167/8  |
| yea and peradventure for many       | <b>years</b>   | , yearly coming in, of lands            | 1, 170/1  |
| and fear of lack many               | <b>years</b>   | hereafter for him or his                | 1, 170/3  |
| had of certainty seven score        | <b>years</b>   | to live. The man that                   | 1, 173/2  |
| live and make merry many            | <b>years</b>   | : and it was said unto                  | 1, 173/27 |
| old fathers that so many            | <b>years</b>   | lived in desert with herbs              | 1, 179/19 |
| yearly there dieth in good          | <b>years</b>   | great people of gluttony, thereof       | 1, 180/15 |
| nature it might seem many           | <b>years</b>   | off. Which thing if these               | 1, 181/25 |
| sometimes despair of salvation and  | <b>yield</b>   | themselves as captives quick, beginning | 1, 144/1  |
| for all that, " My                  | <b>yoke</b>    | is easy and my burden                   | 1, 133/31 |
| year yet. And as for                | <b>young</b>   | folk, they look not how                 | 1, 144/21 |
| were to reckon that a               | <b>young</b>   | man may die soon, and                   | 1, 144/24 |
| thinkest while thou art a           | <b>young</b>   | man thou mayest for all                 | 1, 149/36 |
| Reckon me now yourself a            | <b>young</b>   | man in your best lust                   | 1, 150/13 |
| youth, reckon how many as           | <b>young</b>   | as thou have been slain                 | 1, 150/35 |
| very sure, that old and             | <b>young</b>   | , man and woman, rich and               | 1, 156/27 |
| suddenly, nothing less looking for, | <b>young</b>   | , old, poor and rich, merry             | 1, 157/18 |
| it proved? Look upon the            | <b>young</b>   | man whom Christ Himself counselled      | 1, 171/33 |
| dead in their own days              | <b>younger</b> | than themselves, but who is             | 1, 144/22 |
| that sue for advowsons of           | <b>younger</b> | priests' benefices. I let pass          | 1, 172/25 |
| executors to some that be           | <b>younger</b> | than themselves: whose goods, if        | 1, 172/27 |
| miles at the farthest, and          | <b>yours</b>   | within eighty. I see not                | 1, 150/16 |
| off by reason of thy                | <b>youth</b>   | , reckon how many as young              | 1, 150/35 |
| and anger for an holy               | <b>zeal</b>    | of justice, and thus, while             | 1, 154/11 |
| that we call a good                 | <b>zeal</b>    | riseth of that we set                   | 1, 163/21 |