

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)

[Concordance of Major Terms](#) | [Frequency Index of Major Terms](#)

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Life of Pico (1510)

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

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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>
frere's hood, They pulled	a-good	, Adown about his face	1, 27/ 385
There would he needs	abide	. There spent he fast	1, 20/ 170
feigned cheer may not	abide	. There cometh a cloud	1, 35/ 106
He went and there	abode	, Where as he lay	1, 21/ 191
He might not come	abroad	. It happed then, A	1, 21/ 194
doubled is with pain.	Accompt	my sorrow first and	1, 10/ 32
Though all the world	accompt	him for a knave	1, 36/ 137
not afeared, Take an	action	therefore, I you behest	1, 21/ 203
rebus, Nulla recessuro spes	adhibenda	bono. Qui dabit eternam	1, 7/ 118
lo here I lie.	Adieu	, my true spouse, my	1, 11/ 44
lo here I lie.	Adieu	, Lord Harry, my lovely	1, 12/ 65
Harry, my lovely son	adieu	. Our Lord increase your	1, 12/ 65
honor and your estate;	Adieu	, my daughter Mary, bright	1, 12/ 67
virtuous, wise, and fortunate.	Adieu	, sweetheart, my lady daughter	1, 12/ 69
lo here I lie.	Adieu	, my lords and ladies	1, 13/ 79
lords and ladies all;	Adieu	, my faithful servants every	1, 13/ 80
faithful servants every chone;	Adieu	, my commons whom I	1, 13/ 81
him threw, And said	adieu	, Command us to the	1, 28/ 409
we together, May talk.	Adown	she goeth, And up	1, 24/ 287
hood, They pulled a-good,	Adown	about his face. While	1, 27/ 386
thee nother hinder nor	advance	. But and thou wilt	1, 40/ 256
them flits: And at	adventure	down her gifts fall	1, 36/ 141
any wise, I would	advise	, And counsel every man	1, 28/ 427
fall. Who list to	advise	them both, perceive he	1, 39/ 219
he answered, Be not	afeared	, Take an action therefore	1, 21/ 202
frere. Wise men alway,	Affirm	and say, That best	1, 15/ 4
sergeant said, Be not	afraid	, It shall be brought	1, 22/ 211
the scripture was thus.	AGE	Old Age am I	1, 4/ 50
was thus. AGE Old	Age	am I, with looks	1, 4/ 51
happed so, Not long	ago	, A thrifty man died	1, 17/ 76
by, To man's comfort,	aid	, and sustenance, Is all	1, 33/ 58
as other fools do.	Alas	the foolish people cannot	1, 37/ 159
the block. And yet	alas	the cruel proud mock	1, 37/ 177
matter have I brought	alast	, To good conclusion, that	1, 33/ 61
concludeth in the good	ale	cup. Finis Prologus. Quod	1, 31/ 22
great headed Ass of	Alexander	. Some in philosophy, like	1, 31/ 19
of Perse. Thus fell	Alexander	the sovereign conqueror. Thus	1, 37/ 168
shall I never see.	Almighty	God, witsave to grant	1, 11/ 41
blow, That backward down,	Almost	in swoon, The frere	1, 26/ 349
When he was come	aloft	, He dipped then, And	1, 24/ 293
She suddenly enhanceth them	aloft	. And suddenly mischiefeth all	1, 37/ 173
world. Wherefore to thee	alone	, Immortal God, very three	1, 13/ 82

was none, But they	alone	, The frere with evil	1, 25/ 328
heads, diverse wits. Fortune	alone	as diverse as they	1, 36/ 139
a frere. Wise men	alway	, Affirm and say, That	1, 15/ 3
he lay, So sick	alway	, He might not come	1, 21/ 193
weenest to have Fortune	alway	at thy pleasure, Cast	1, 34/ 100
harm feel. About her	alway	, busily they press. But	1, 37/ 161
answer please thee not	alway	, Blame not me: for	1, 41/ 267
arose, But I suppose,	Amazed	was his head, He	1, 28/ 413
in every degree Half	amazed	I am, and as	1, 31/ 6
another she shall it	amend	. There is no man	1, 41/ 281
Qui manet excepto semper	amore	dei? Ergo homines, levibus	1, 6/ 116
Riches, honor, wealth, and	ancestry	Hath me forsake. Lo	1, 9/ 14
homines, Ille potest veris,	animum	sic pascere rebus, Ut	1, 6/ 111
lie. O lady Cecil,	Anne	, and Katherine, Farewell, my	1, 12/ 72
man to winning of	another's	loss. And when she	1, 36/ 151
lot, If that the	answer	please thee not alway	1, 41/ 267
In every point each	answer	by and by, As	1, 43/ 312
to do. And he	answered	, Be not afeared, Take	1, 21/ 201
And forth him goeth,	Apace	this officer, And for	1, 22/ 221
from your chair, set	apart	your pride, Witsafe to	1, 5/ 66
to see the foolish	apes	, How earnestly they walk	1, 38/ 206
tawny skin, With fresh	apparel	garnished out of measure	1, 34/ 99
man: Diligently, For to	apply	, The business that he	1, 15/ 7
shalt a mirror been	aright	, By us subdued for	1, 4/ 41
and sell, Weening to	arise	, By merchandise, I pray	1, 16/ 36
standeth the wise Socrates,	Aristippus	, Pythagoras, and many a	1, 38/ 191
Embrace thee in her	arms	, and for a while	1, 39/ 231
the maire. The frere	arose	, But I suppose, Amazed	1, 28/ 411
a day, All his	array	, He changed with a	1, 22/ 223
every man can tell,	Art	nothing else but the	1, 6/ 101
towers? Goodly Richmond, son	art	thou gone from me	1, 11/ 38
in fortune Thou that	art	proud of honor, shape	1, 34/ 96
mira veros quas putat	arte	homines, Ille potest veris	1, 6/ 110
the fere To prince	Arthur	, my own child so	1, 12/ 62
by my favor may	ascend	, To mighty power and	1, 34/ 81
That had he laid	aside	: His son he would	1, 17/ 80
so, But drew himself	aside	, To saint Katherine, Straight	1, 20/ 164
came there many, To	ask	their debt, But none	1, 20/ 174
thing that he will	ask	, But as herself list	1, 42/ 301
to carry thence, And	asked	him why he naught	1, 38/ 197
world to beg. He	asketh	land, and he to	1, 36/ 132
as a great headed	Ass	of Alexander. Some in	1, 31/ 19
delighteth to prove and	assay	Of wavering fortune the	1, 41/ 265
content as fortune list	assign	: It is your own	1, 41/ 277
blandishing promise, O false	astrology	divinatrice Of God's secrets	1, 10/ 26
are the judgments of	astronomy	. Explicit Lewis the Lost	1, 43/ 313
or sentence, that is	aught	worth. Nevertheless though rude	1, 31/ 8

to, And say an	Austen	frere, Would with him	1, 23/ 272
high estate, power, and	autorit	, If ye ne know	1, 32/ 53
et par vaulx Et	aux	hpitaux Meurent tant	1, 32/ 35
matters break, For his	avail	certain. Quod she I	1, 23/ 275
O good God, what	availeth	all this gear? When	1, 10/ 19
God, to enter in	awhile	, His haven of heaven	1, 45/ 6
lie. O brittle wealth,	aye	full of bitterness, Thy	1, 10/ 30
bitterness, Thy singular pleasure	aye	doubled is with pain	1, 10/ 31
spare To write, to	babble	, their minds to declare	1, 31/ 13
Cate; Thou shalt, good	babe	, such is thy destiny	1, 12/ 70
such a blow, That	backward	down, Almost in swoon	1, 26/ 348
about. Then as a	bait	she bringeth forth her	1, 35/ 117
sake, Let me be	bake	, But if I do	1, 22/ 217
a cock-stele, and a	ball	A top can I	1, 3/ 13
that nature may sustain,	Banishing	clean all other surplusage	1, 39/ 210
With visage stout, He	bare	it out, Unto the	1, 21/ 178
nature sent thee hither	bare	, The gifts of fortune	1, 41/ 262
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noll, With a great	battledore	. The wife came yet	1, 27/ 392
naught carried out. I	bear	, quod he, all mine	1, 38/ 198
and spend it liberally.	Bear	thee not proud, nor	1, 40/ 259
Grutch not thereat, but	bear	a merry face. In	1, 41/ 280
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eke against the sun	Becketh	him poor Diogenes in	1, 38/ 193
lusty steed. These things	become	a very man indeed	1, 4/ 30
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a rout, Like swarming	bees	come flattering her about	1, 35/ 116
all the world to	beg	. He asketh land, and	1, 36/ 131
young man, So well	began	, His money to employ	1, 18/ 94
shall, End there I	began	, In any wise, I	1, 28/ 425
that will be a	beggar	, let him be. To	1, 34/ 94
falleth a knight, The	beggar	rich, and the rich	1, 38/ 182
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this gold, For to	begin	withal: But to suffice	1, 17/ 83
Nor never so pleasantly	begin	to smile, As though	1, 45/ 3
take heed, For here	beginneth	the game. He drew	1, 22/ 242
like a gaggling gander	Beginneth	lustily the brows to	1, 31/ 21
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some wile Might him	beguile	, And minish his substance	1, 18/ 103
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you bind, Them to	believe	, as surely as your	1, 42/ 309
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But in faith I	bless	you again a thousand	1, 46/ 7
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side, Is glad, and	blesseth	her a thousand times	1, 36/ 155
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our nature and so	blind) As soon as Fortune	1, 35/ 111
see how thick the	blind	people go, With great	1, 38/ 204
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gave him such a	blow	, That backward down, Almost	1, 26/ 347
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she her might. Great	boast	she maketh if one	1, 38/ 185
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so, As she was	bode	to say. He mistrusting	1, 24/ 281
fro. Then mayst thou	boldly	defy her turning chance	1, 40/ 255
Namque videbit uti fragilis	bona	lubrica mundi, Tam cito	1, 6/ 113
To take you to	bondage	, or free liberty. But	1, 39/ 225
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And many a purpose,	bounden	sure and fast With	1, 33/ 63
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was painted the same	boy	, that in the first	1, 3/ 22
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Were in a fire	brent	to powder small. Then	1, 3/ 16
have of her no	bridle	in my fist, She	1, 41/ 270
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over rude for to	bring	forth Any fruit or	1, 31/ 7
he to pass would	bring	, This toy and that	1, 36/ 132
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may edify. My place	builed	is, for lo here	1, 11/ 43
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Than or that he	came	thither, And would as	1, 21/ 185
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wroth, Ye know yourself	came	never in mine hand	1, 41/ 274
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great labor to purchase	care	and woe. That other	1, 38/ 205
him why he naught	carried	out. I bear, quod	1, 38/ 197
hastily 'gan to	carry	thence, And asked him	1, 38/ 196
have, She bringeth in	case	to kiss a knave	1, 37/ 179
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drive so far a	cast	, That evermore, They do	1, 17/ 59
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some blast, Might over	cast	His ship, or by	1, 18/ 100
provision, I have over	cast	. Without good hap there	1, 33/ 64
always at thy pleasure,	Cast	up thine eye, and	1, 34/ 101
And friendly on thee	cast	her wandering eyes, Embrace	1, 39/ 230
fish and frogs both.	Cast	in your net: but	1, 41/ 276
lie. Where are our	castles	now and our towers	1, 11/ 37
though I beshrew your	cat	But in faith I	1, 46/ 6
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therefore. The needy beggar	catcheth	an halfpenny: Some man	1, 42/ 288
sweetheart, my lady daughter	Cate	; Thou shalt, good babe	1, 12/ 69
thy teeth to live	cause	him shall I, Of	1, 5/ 78
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money to employ, That	certainly	, His policy, To see	1, 18/ 96
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sire Jamais tu ne	cesse	Pleine de finesse Et	1, 32/ 28
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magnified, Descend from your	chair	, set apart your pride	1, 5/ 66
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Eludeth her men with	change	and variance. Sometime she	1, 34/ 102
All his array, He	changed	with a frre	1, 22/ 224
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Of sun and moon	changing	in every degree, When	1, 6/ 102
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frere, Be of good	cheer	, Yet shall it after	1, 25/ 307
frere, Now make good	cheer	, And welcome every chone	1, 29/ 433
wight. But this feigned	cheer	may not abide. There	1, 35/ 106
thing take, With merry	cheer	, she looketh on the	1, 38/ 188
of treason Neither forever	cherishing	, whom she taketh Nor	1, 32/ 49
of people is my	chief	living. O cruel death	1, 5/ 75
small, Shall wax a	child	again and be my	1, 4/ 45
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But to suffice His	child	, well thrice That money	1, 18/ 85
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CHILDHOOD I am called	Childhood	, in play is all	1, 3/ 12
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that ye And your	children	well may edify. My	1, 11/ 42
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To some she sendeth	children	, riches, wealth, Honor, worship	1, 42/ 297
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it after this. For	Christ's	sake, Look that you	1, 25/ 309
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Notary dwelling in Powel's	churchyard	at the west door	1, 29/ 436
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cito non veniunt, quam	cito	pretereunt, Gaudia laus and	1, 6/ 114
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Each other hair, And	clave	together fast, Till with	1, 26/ 365
your hands here I	clean	resign, To be bestowed	1, 11/ 47
he dispute, His money	clean	away, Pleading the law	1, 16/ 44
nature may sustain, Banishing	clean	all other surplusage, They	1, 39/ 210
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Ye may in the	clouds	as easily trace an	1, 40/ 237
both, Many a lusty	clout	. They rent and tear	1, 26/ 362
have thee in my	clutch	, Thou goest not hence	1, 25/ 335
cast a quoit, a	cock-stele	, and a ball A	1, 3/ 13

that did us two	combine	, In marriage and peaceable	1, 11/ 45
always, He might not	come	abroad. It happed then	1, 21/ 194
For he will not	come	out. The sergeant said	1, 21/ 209
here still, Till I	come	down again. Up is	1, 24/ 278
frere, When he was	come	aloft, He dopped then	1, 24/ 293
But I would now,	Come	in with you, In	1, 25/ 316
Said, I rest thee,	Come	on with me, And	1, 25/ 331
mace: Thou shalt obey,	Come	on thy way, I	1, 25/ 334
pleasure or profit may	come	by, To man's comfort	1, 33/ 57
leapt and could not	come	by them. But let	1, 33/ 73
In wealth and riches,	come	forth and wait on	1, 34/ 93
rout, Like swarming bees	come	flattering her about. Then	1, 35/ 116
this gear? When death	cometh	, thy mighty messenger, Obey	1, 10/ 20
and delice. Lo, whereto	cometh	thy blandishing promise, O	1, 10/ 25
may not abide. There	cometh	a cloud, and farewell	1, 35/ 107
and tyranny. About her	cometh	all the world to	1, 36/ 131
to all men, as	cometh	sun or dew, But	1, 36/ 143
Receive no thing that	cometh	from her hand: Love	1, 40/ 252
my lord's worthy mother,	Comfort	your son, and be	1, 12/ 59
come by, To man's	comfort	, aid, and sustenance, Is	1, 33/ 58
But he sometime hath	comfort	and solace: Nay none	1, 41/ 283
mine help is ever	comfortless	, A very burden odious	1, 33/ 78
threw, And said adieu,	Command	us to the maire	1, 28/ 410
not me: for I	command	you not, Fortune to	1, 41/ 268
in one, I me	commend	. Thy infinite mercy, Show	1, 13/ 84
every chone; Adieu, my	commons	whom I never shall	1, 13/ 81
and excellent degree, A	commonweal	to govern and defend	1, 34/ 83
And would not go,	Companied	so, But drew himself	1, 20/ 163
with resort, Of jolly	company	, In mirth and play	1, 19/ 143
Though with tongues am	compassed	all round For in	1, 5/ 74
and of no thing	complain	. No niggard eke is	1, 39/ 211
And at the last	concludeth	in the good ale	1, 31/ 22
brought alast, To good	conclusion	, that fondly was begun	1, 33/ 62
servant may, And in	conclusion	, that thou shalt win	1, 40/ 245
In marriage and peaceable	concord	, Unto your hands here	1, 11/ 46
O in how blessed	condition	standeth he: Himself in	1, 34/ 84
put your trust and	confidence	, In worldly riches and	1, 9/ 2
death, thy power I	confound	. When thou a noble	1, 5/ 76
fell Alexander the sovereign	conqueror	. Thus many mo than	1, 37/ 168
As often as I	consider	, these old noble clerks	1, 31/ 2
other surplusage, They be	content	, and of no thing	1, 39/ 211
ever thrall, That one	content	, that other never full	1, 39/ 217
or loathe, Hold you	content	as fortune list assign	1, 41/ 277
at all, or be	content	, With such reward as	1, 42/ 305
from man to man	continually	, She useth to take	1, 36/ 149
I be, in all	contriving	Of matters, yet somewhat	1, 31/ 9
lost Is all this	cost	, We be never the	1, 28/ 418

in with you, In	counsel	if you please, Or	1, 25/ 317
I would advise, And	counsel	every man, His own	1, 28/ 428
divide and tax, I	counsel	you either truss up	1, 42/ 304
The gifts of fortune	count	them borrowed ware. To	1, 41/ 263
fees. For nought he	counted	his that he might	1, 38/ 200
laugh again, With fair	countenance	and deceitful mind, To	1, 35/ 113
her is Bias, whose	country	lacked defense, And whilom	1, 38/ 194
The greyhound to the	course	, the hawk to the	1, 4/ 28
they shall leave their	course	thou shalt be brought	1, 6/ 103
she changeth her uncertain	course	, Up starteth a knave	1, 37/ 180
And by and by,	Covetously	, He supped it fair	1, 19/ 121
hath left, The hosiers	craft	, And falleth to making	1, 15/ 16
every man, His own	craft	use, All new refuse	1, 28/ 429
her to make by	craft	of engine stable, That	1, 40/ 241
All that ensue, Such	crafts	new, They drive so	1, 17/ 58
as surely as your	creed	. But notwithstanding, certes in	1, 42/ 309
trone, Can he not	creep	, by no manner stealth	1, 42/ 296
and deceitful mind, To	crouch	and kneel and gape	1, 35/ 114
crowned with an imperial	crown	. And under her feet	1, 6/ 93
gave him on the	crown	. They laid his mace	1, 27/ 398
sumptuous cloth of estate,	crowned	with an imperial crown	1, 6/ 92
my chief living. O	cruel	death, thy power I	1, 5/ 76
thou claimest, with thy	cruel	power. Good folk thou	1, 32/ 38
And yet alas the	cruel	proud mock: The dainty	1, 37/ 177
me to weep and	cry	; Pray for my soul	1, 12/ 63
draw When all their	cunning	is not worth a	1, 31/ 15
But ever kiss the	cup	, With her physic, Will	1, 16/ 29
put it in a	cup	, And by and by	1, 19/ 119
in the good ale	cup	. Finis Prologus. Quod T	1, 31/ 22
stood the little god	Cupid	. And over this third	1, 4/ 36
that followeth. VENUS AND	CUPID	Whoso ne knoweth the	1, 4/ 38
me, her little son	Cupid	, Thou Manhood shalt a	1, 4/ 40
image of Venus and	Cupid	, that were in the	1, 4/ 48
labor and smart. Therefore	Cupid	withdraw thy fiery dart	1, 4/ 55
goodly Venus mother of	Cupid	. She beckett and smileth	1, 34/ 104
if I do this	cure	. Thus part they both	1, 22/ 218
weepeth and waileth and	curseth	her full sore. But	1, 36/ 153
too. And he her	cuseth	as other fools do	1, 37/ 158
old butler, Become a	cutler	, I ween shall prove	1, 16/ 25
spes adhibenda bono. Qui	dabit	eternam nobis pro munere	1, 7/ 119
cruel proud mock: The	dainty	mouth that ladies kissed	1, 37/ 178
slept. Before her standeth	danger	and envy, Flattery, deceit	1, 35/ 129
have had, and I	dare	not feign, For all	1, 10/ 34
worthy thy service I	dare	say. And look yet	1, 40/ 246
O simple fame, how	darest	thou man honor, Promising	1, 5/ 87
mighty power. Thus fell	Darius	the worthy king of	1, 37/ 167
Latin bloweth forth a	dark	fume As wise as	1, 31/ 18

great pride. My fiery	dart	pierceth thy tender side	1, 4/ 43
Cupid withdraw thy fiery	dart	, Chargeable matters shall of	1, 4/ 55
I lie. Farewell my	daughter	lady Margaret. God wot	1, 11/ 51
none other. Farewell, my	daughter	late the fere To	1, 12/ 61
your estate; Adieu, my	daughter	Mary, bright of hue	1, 12/ 67
Adieu, sweetheart, my lady	daughter	Cate; Thou shalt, good	1, 12/ 69
I for a storm.	Davy	the Dicer Long was	1, 46/ 1
And heavy claps, He	dawed	him up again. The	1, 26/ 356
me to mine ending	day	. In the second pageant	1, 3/ 18
small. Yet or this	day	I have heard say	1, 18/ 87
play, Full many a	day	, He lived merrily. And	1, 19/ 145
officer, And for a	day	, All his array, He	1, 22/ 222
ever variable. Serve her	day	and night as reverently	1, 40/ 243
am, and as a	dead	tree Stand still, over	1, 31/ 6
been or this My	deadly	foes and written many	1, 33/ 68
and well, A great	deal	He dight it in	1, 18/ 112
of yours, Mine own	dear	lord now shall I	1, 11/ 40
my own child so	dear	It booteth not for	1, 12/ 62
three, O Lady Briget,	dear	sister mine, Lo here	1, 12/ 74
painted an image of	Death	: and under his feet	1, 5/ 58
this was the saying.	DEATH	Though I be foul	1, 5/ 61
was the picture of	Death	that was in the	1, 5/ 70
chief living. O cruel	death	, thy power I confound	1, 5/ 76
should never hence, Remember	death	and look here upon	1, 9/ 5
all this gear? When	death	cometh, thy mighty messenger	1, 10/ 20
many, To ask their	debt	, But none could get	1, 20/ 174
danger and envy, Flattery,	deceit	, mischief and tyranny. About	1, 35/ 130
With fair countenance and	deceitful	mind, To crouch and	1, 35/ 113
them did (in effect)	declare	, which verses here follow	1, 3/ 7
babble, their minds to	declare	Trowing themself, gay fantasies	1, 31/ 13
which verses expressed and	declared	what the images in	1, 3/ 5
name, To do this	deed	, But now take heed	1, 22/ 240
commonweal to govern and	defend	, O in how blessed	1, 34/ 83
Bias, whose country lacked	defense	, And whilom of their	1, 38/ 194
' gan for to	defy	them, Because he leapt	1, 33/ 72
Then mayst thou boldly	defy	her turning chance: She	1, 40/ 255
moon changing in every	degree	, When they shall leave	1, 6/ 102
was he, For such	degree	, He got and such	1, 20/ 151
how inventive in every	degree	Half amazed I am	1, 31/ 5
mighty power and excellent	degree	, A commonweal to govern	1, 34/ 82
manet excepto semper amore	dei	? Ergo homines, levibus iamiam	1, 6/ 116
live in wealth and	delice	. Lo, whereto cometh thy	1, 10/ 24
am, therefore I me	delight	, To hunt and hawk	1, 3/ 26
that seeketh fortune Whoso	delighteth	to prove and assay	1, 41/ 265
keep With glad poverty,	Democritus	also: Of which the	1, 38/ 202
door he knocked: A	demoiselle	, That heard him well	1, 23/ 246
Him for a frere	deny	, He dopped and ducked	1, 22/ 227

In permansuro ponite vota	deo	. THE LAMENTATION OF QUEEN	1, 7/ 120
full nigh, Fro you	depart	I first. Lo here	1, 11/ 57
And would as fain,	Depart	again, But that he	1, 21/ 187
sage father greatly magnified,	Descend	from your chair, set	1, 5/ 66
This much at my	desire	, Vouchsafe to do, As	1, 23/ 269
Now thou which erst	despisedest	children small, Shall wax	1, 4/ 44
babe, such is thy	destiny	, Thy mother never know	1, 12/ 70
I shall in space	destroy	both sea and land	1, 5/ 86
I shall in process	destroy	the world and all	1, 6/ 90
Is all at my	device	and ordinance. Without my	1, 33/ 59
what so thou list	devise	, She will thee grant	1, 39/ 233
herself list order and	devise	, Doth every man his	1, 42/ 302
More in his youth	devised	in his father's house	1, 3/ 2
at a tide. For	devotion	, Or promotion, There would	1, 20/ 168
as cometh sun or	dew	, But for the most	1, 36/ 143
she list. The rolling	dice	in whom your luck	1, 41/ 272
a storm. Davy the	Dicer	Long was I lady	1, 46/ 1
ago, A thrifty man	died	. An hundred pound, Of	1, 17/ 77
give. She hath no	difference	, but judgeth all good	1, 32/ 47
he shall, As great	difference	between them as we	1, 39/ 220
Ergo homines, levibus iamiam	diffidite	rebus, Nulla recessuro spes	1, 7/ 117
A great deal He	dight	it in a pot	1, 18/ 113
re. So was he	dight	That no man might	1, 22/ 225
riches, worship, wealth, and	dignity	, Joy, rest, and peace	1, 33/ 55
is for a man:	Diligently	, For to apply, The	1, 15/ 6
sun Becketh him poor	Diogenes	in his tunne. With	1, 38/ 193
best part. Wise and	discreet	: the public weal therefore	1, 4/ 53
and sorrow all bewept,	Disdain	and hatred on that	1, 35/ 126
then said, Ye be	dismayed	, With trouble I understand	1, 24/ 301
a book, To my	dispraise	. And other cause there	1, 33/ 69
in suit, Till he	dispute	, His money clean away	1, 16/ 43
sorrow first and my	distress	, Sunderwise, and reckon there	1, 10/ 32
wretch that lingereth in	distress	, Without mine help is	1, 33/ 77
a knave. Lo thus	diverse	heads, diverse wits. Fortune	1, 36/ 138
Lo thus diverse heads,	diverse	wits. Fortune alone as	1, 36/ 138
wits. Fortune alone as	diverse	as they all, Unstable	1, 36/ 139
every man his part	divide	and tax, I counsel	1, 42/ 303
old men live Unrighteously	dividing	time and season. That	1, 32/ 45
promise, O false astrology	divinatrice	Of God's secrets making	1, 10/ 26
And gape therefore, as	dogs	for the bone. Fortune	1, 35/ 120
And softly, At the	door	he knocked: A demoiselle	1, 23/ 245
churchyard at the west	door	at the sign of	1, 29/ 436
a frere deny, He	dopped	and ducked, He spake	1, 22/ 228
was come aloft, He	dopped	then, And greet this	1, 24/ 294
in French chronicles, gladly	doth	presume. Some in English	1, 31/ 16
men leeseth, to wicked	doth	she give. She hath	1, 32/ 46
Fast by her side	doth	weary labor stand, There	1, 35/ 124

in whom your luck	doth	stand, With whose unhappy	1, 41/ 272
list order and devise,	Doth	every man his part	1, 42/ 303
may well rehearse. Thus	double	fortune, when she list	1, 37/ 170
be only tho Which	double	fortune may never take	1, 40/ 254
Thy singular pleasure aye	doubled	is with pain. Accompt	1, 10/ 31
put out, All manner	doubt	, He made a good	1, 18/ 106
such honor, That without	doubt	, When he went out	1, 20/ 153
their foes stood in	doubt	, That each man hastily	1, 38/ 195
the maire. But he	doubtless	, Of his meekness, Hated	1, 20/ 159
he maistress, No harm	doubtless	: It longeth for our	1, 23/ 256
travail kept, His eyes	dowsy	and looking as he	1, 35/ 128
nigh done. A black	draper	, With white paper, To	1, 16/ 21
thousand fold, The secret	draughts	of nature to behold	1, 39/ 214
themselves, gay fantasies to	draw	When all their cunning	1, 31/ 14
ye do after me,	Draw	thee to fortune, and	1, 39/ 227
go, Companied so, But	drew	himself aside, To saint	1, 20/ 164
beginneth the game. He	drew	him nigh, And softly	1, 22/ 243
can I set, and	drive	it in his kind	1, 3/ 14
Such crafts new, They	drive	so far a cast	1, 17/ 59
an hare, Or in	dry	land cause fishes to	1, 40/ 238
deny, He dopped and	ducked	, He spake and looked	1, 22/ 228
in my mind, I	durst	well swear, as true	1, 43/ 311
layeth them in the	dust	. She suddenly enhanceth them	1, 37/ 172
by me Julian Notary	dwelling	in Powel's churchyard at	1, 29/ 435
the foolish apes, How	earnestly	they walk about their	1, 38/ 207
head, He shook his	ears	, And from great fears	1, 28/ 414
well are you that	earthly	folly flee, And heavenly	1, 12/ 76
set your heart at	ease	. Down went the maid	1, 25/ 320
yourself too well at	ease	. And first, upon thee	1, 39/ 228
head that late lay	easily	and soft, Instead of	1, 37/ 175
in the clouds as	easily	trace an hare, Or	1, 40/ 237
out, Unto the hard	edge	, A month or twain	1, 21/ 179
your children well may	edify	. My place builed is	1, 11/ 42
over them did (in	effect	) declare, which verses here	1, 3/ 7
all not worth an	egg	: He would in love	1, 36/ 133
and all? In the	eighth	pageant was pictured the	1, 6/ 91
pageant. And above this	eighth	pageant, was it written	1, 6/ 95
him well. A merchant	eke	, That will go seek	1, 16/ 39
on that other hand,	Eke	restless watch from sleep	1, 35/ 127
Of old philosophers. And	eke	against the sun Becketh	1, 38/ 192
he might leese. Heraclitus	eke	, list fellowship felliship to	1, 38/ 201
thing complain. No niggard	eke	is of his good	1, 39/ 212
Fortune to trust, and	eke	full well ye wot	1, 41/ 269
THE LAMENTATION OF QUEEN	ELIZABETH	Ye that put your	1, 9/ 1
all their works How	eloquent	, how inventive in every	1, 31/ 5
can tell, Art nothing	else	but the mobility Of	1, 6/ 101
if you please, Or	else	not Of matters that	1, 25/ 318

look how slipper chance,	Eludeth	her men with change	1, 34/ 102
cast her wandering eyes,	Embrace	thee in her arms	1, 39/ 231
signifieth well, That mine	empire	infinite shall be. Thou	1, 6/ 99
began, His money to	employ	, That certainly, His policy	1, 18/ 95
hoveth as lady and	empress	. Fast by her side	1, 35/ 123
best, His money to	enclose	. Then wist he well	1, 19/ 125
And all this world	encompass	to forfare. As her	1, 40/ 240
send me to mine	ending	day. In the second	1, 3/ 18
of his name an	endless	flower. Who may in	1, 6/ 88
land cause fishes to	endure	, And make the brenning	1, 40/ 238
For all my honor,	endured	yet have I, More	1, 10/ 35
make by craft of	engine	stable, That of her	1, 40/ 241
doth presume. Some in	English	, blindly wade and wander	1, 31/ 17
live, and will himself	enhance	, In wealth and riches	1, 34/ 92
the dust. She suddenly	enhanceth	them aloft. And suddenly	1, 37/ 173
And welcome every chone.	Enprinted	at London by me	1, 29/ 435
an officer, Then gone	enquire	, What him was best	1, 21/ 199
spoileth, and the unjust	enricheth	. Young men she killeth	1, 32/ 43
If ye ne know,	ensearch	and ye shall spy	1, 32/ 54
In theology, All that	ensue	, Such crafts new, They	1, 17/ 57
shall I God, to	enter	in awhile, His haven	1, 45/ 6
in no wise, To	enterprise	Another faculty, For he	1, 15/ 10
her standeth danger and	envy	, Flattery, deceit, mischief and	1, 35/ 129
side. Now thou which	erst	despisedest children small, Shall	1, 4/ 44
your children and mine.	Erst	were ye father (fader	1, 11/ 49
my power withstand or	escape	. Therefore sage father greatly	1, 5/ 64
a sumptuous cloth of	estate	, crowned with an imperial	1, 6/ 92
your honor and your	estate	; Adieu, my daughter Mary	1, 12/ 66
the People Mine high	estate	, power, and autorit, If	1, 32/ 53
world have a name	eternal	, When I shall in	1, 6/ 89
adhibenda bono. Qui dabit	eternam	nobis pro munere vitam	1, 7/ 119
the image of lady	Eternity	, sitting in a chair	1, 6/ 91
it written as followeth.	ETERNITY	Me needeth not to	1, 6/ 96
to boast, I am	Eternity	, The very name signifieth	1, 6/ 97
far a cast, That	evermore	, They do therefore, Beshrew	1, 17/ 60
alone, The frere with	evil	grace, Said, I rest	1, 25/ 329
him lift, And with	evil	thrift, Headling all the	1, 28/ 406
To mighty power and	excellent	degree, A commonweal to	1, 34/ 82
omnia cedunt, Qui manet	excepto	semper amore dei? Ergo	1, 6/ 116
the judgments of astronomy.	Explicit	Lewis the Lost Lover	1, 43/ 314
those pageants: which verses	expressed	and declared what the	1, 3/ 5
pleasure, Cast up thine	eye	, and look how slipper	1, 34/ 101
Lewis the Lost Lover	Eye	flattering fortune, look thou	1, 45/ 2
with travail kept, His	eyes	dowsy and looking as	1, 35/ 128
thee cast her wandering	eyes	, Embrace thee in her	1, 39/ 230
a-good, Adown about his	face	. While he was blind	1, 27/ 386
his mace, About his	face	, That he was wood	1, 27/ 400

but bear a merry	face	. In many another she	1, 41/ 280
wise, To enterprise Another	faculty	, For he that will	1, 15/ 11
Erst were ye father (	fader	), now must ye supply	1, 11/ 49
not. So was he	fain	, From thence again, To	1, 19/ 117
twain, Till he was	fain	, To lay his gown	1, 21/ 181
thither, And would as	fain	, Depart again, But that	1, 21/ 186
further. With him truly,	Fain	speak would I. Sir	1, 23/ 262
again, Right glad and	fain	, Took him there by	1, 24/ 298
we brittle men are	fain	, (So wretched is our	1, 35/ 110
took another way: First	fair	and well, A great	1, 18/ 111
Covetously, He supped it	fair	up. In his own	1, 19/ 122
A sergeant well and	fair	, Was ready straight, On	1, 20/ 155
frere said, God speed	fair	maid, Here lodgeth such	1, 23/ 250
him today. Quod he	fair	may, Yet I you	1, 23/ 267
she looketh as lovely	fair	and bright, As goodly	1, 34/ 103
to laugh again, With	fair	countenance and deceitful mind	1, 35/ 113
look thou never so	fair	, Nor never so pleasantly	1, 45/ 2
your cat But in	faith	I bless you again	1, 46/ 7
my worthy lord, The	faithful	love that did us	1, 11/ 45
ladies all; Adieu, my	faithful	servants every chone; Adieu	1, 13/ 80
that shall, To painting	fall	, His thrift is well	1, 15/ 19
means he may, To	fall	in suit, Till he	1, 16/ 42
adventure down her gifts	fall	, Catch whoso may she	1, 36/ 141
that other like to	fall	. Who list to advise	1, 39/ 218
The hosiers craft, And	falleth	to making shoen, The	1, 15/ 17
knave, and down there	falleth	a knight, The beggar	1, 37/ 181
in the sky None	falleth	far, but he that	1, 40/ 261
thy blandishing promise, O	FALSE	astrology divinatrice Of God's	1, 10/ 26
pageant was painted lady	Fame	. And under her feet	1, 5/ 69
writing was as followeth.	FAME	Fame I am called	1, 5/ 72
was as followeth. FAME	Fame	I am called, marvel	1, 5/ 73
lying the picture of	Fame	that was in the	1, 5/ 81
and land. O simple	fame	, how darest thou man	1, 5/ 87
declare Trowing themself, gay	fantasies	to draw When all	1, 31/ 14
new, They drive so	far	a cast, That evermore	1, 17/ 59
the sky None falleth	far	, but he that climbeth	1, 40/ 261
is no man so	far	out of her grace	1, 41/ 282
Nay none again so	far	forth in her favor	1, 41/ 284
like the fox they	fare	that once forsook The	1, 33/ 71
Lo where I lie.	Farewell	my daughter lady Margaret	1, 11/ 51
Lo here I lie.	Farewell	, Madam, my lord's worthy	1, 12/ 58
will be none other.	Farewell	, my daughter late the	1, 12/ 61
Cecil, Anne, and Katherine,	Farewell	, my well-beloved sisters three	1, 12/ 73
things love and magnify,	Farewell	and pray for me	1, 12/ 78
cometh a cloud, and	farewell	all our pride. Like	1, 35/ 107
abide. There spent he	fast	, Till all was past	1, 20/ 171
hair, And clave together	fast	, Till with lugging, Hauling	1, 26/ 365

strife, Highed them upward	fast	. And when they see	1, 27/ 380
purpose, bounden sure and	fast	With wise provision, I	1, 33/ 63
as lady and empress.	Fast	by her side doth	1, 35/ 124
and plucketh away as	fast	, And giveth them to	1, 36/ 147
her wheel. He holdeth	fast	: but upward as he	1, 37/ 164
household goeth to wrack.	Fast	by her standeth the	1, 38/ 190
painted an old sage	father	sitting in a chair	1, 4/ 46
or escape. Therefore sage	father	greatly magnified, Descend from	1, 5/ 65
mother queen and my	father	king? Was I not	1, 9/ 10
mine. Erst were ye	father	(fader), now must ye	1, 11/ 49
youth devised in his	father's	house in London, a	1, 3/ 2
and ordinance. Without my	favor	there is no thing	1, 33/ 60
he that by my	favor	may ascend, To mighty	1, 34/ 81
list reverse Her slipper	favor	from them that in	1, 37/ 171
you never of her	favor	sure: Ye may in	1, 40/ 236
far forth in her	favor	, That fully satisfied is	1, 41/ 284
quod she, by my	fay	, He is so sick	1, 23/ 263
I needed not to	fear	. If money might have	1, 10/ 17
blind. That we least	fear	, full oft it is	1, 11/ 56
he there, In greater	fear	, Than or that he	1, 21/ 184
for no more. I	fear	quod he, It will	1, 21/ 207
there, For wrath and	fear	, Waxed well nigh wood	1, 26/ 340
weary labor stand, There	fear	also, and sorrow all	1, 35/ 125
was this man, Well	fearder	then, Lest he the	1, 26/ 352
ears, And from great	fears	, He thought him well	1, 28/ 415
to nourish up and	feed	The greyhound to the	1, 3/ 27
till they the harm	feel	. About her alway, busily	1, 37/ 160
meant, no fortune's brotel	fees	. For nought he counted	1, 38/ 199
And under the horse	feet	was painted the same	1, 3/ 22
And lying under his	feet	was painted the image	1, 4/ 47
Death: and under his	feet	lay the old man	1, 5/ 59
Fame. And under her	feet	was the picture of	1, 5/ 69
Time, and under his	feet	was lying the picture	1, 5/ 81
crown. And under her	feet	lay the picture of	1, 6/ 93
yet, And with her	feet	, She help to keep	1, 27/ 394
and I dare not	feign	, For all my honor	1, 10/ 34
of his good so	feign	, But they more pleasure	1, 39/ 212
But this officer, This	feigned	frere, When he was	1, 24/ 292
every wight. But this	feigned	cheer may not abide	1, 35/ 106
Himself in honor and	felicity	, And over that, may	1, 34/ 85
see, Betwixt wretchedness and	felicity	. Now have I showed	1, 39/ 221
will. Know how it	fell	, Take heed and ye	1, 17/ 73
wist he well, Whatever	fell	, He could it never	1, 19/ 127
Hauling and tugging, They	fell	down both at last	1, 26/ 368
there he lieth. Thus	fell	Julius from his mighty	1, 37/ 166
his mighty power. Thus	fell	Darius the worthy king	1, 37/ 167
king of Perse. Thus	fell	Alexander the sovereign conqueror	1, 37/ 168

Heraclitus eke, list fellowship	felliship	to keep With glad	1, 38/ 201
leese. Heraclitus eke, list	fellowship	felliship to keep With	1, 38/ 201
go thy way, And	fetch	him hither. That we	1, 24/ 285
part, all among a	few	. And yet her brittle	1, 36/ 144
following. % THE POET Has	fictas	quemcunque iuvat spectare figuras	1, 6/ 109
swell, And looketh as	fierce	as any fury of	1, 35/ 109
thy great pride. My	fiery	dart pierceth thy tender	1, 4/ 43
Therefore Cupid withdraw thy	fiery	dart, Chargeable matters shall	1, 4/ 55
idle busyness. In the	fifth	pageant was painted an	1, 5/ 58
pageant. And above this	fifth	pageant, this was the	1, 5/ 60
that was in the	fifth	pageant. And over this	1, 5/ 70
fictas quemcunque iuvat spectare	figuras	, Sed mira veros quas	1, 6/ 109
peace, and all thing	finally	, That any pleasure or	1, 33/ 56
true shall ye them	find	, In every point each	1, 43/ 311
a goodly hanging of	fine	painted cloth, with nine	1, 3/ 3
ne cesse Pleine de	finesse	Et y prend plaisir	1, 32/ 29
wretched world's treasure, Thy	fingers	shined with gold, thy	1, 34/ 98
the good ale cup.	Finis	Prologus. Quod T. M	1, 31/ 23
oppressing, whom she forsaketh.	Finish	. quod T. M. The	1, 32/ 51
all, Were in a	fire	brent to powder small	1, 3/ 16
And make the brenning	fire	his heat to spare	1, 40/ 239
in this pond be	fish	and frogs both. Cast	1, 41/ 275
in dry land cause	fishes	to endure, And make	1, 40/ 238
It is your own	fishing	and not mine. And	1, 41/ 278
an hawk on his	fist	, and a brace of	1, 3/ 20
good? And with his	fist	, Upon the list, He	1, 26/ 345
lieth it in your	fist	, To take you to	1, 39/ 224
no bridle in my	fist	, She runneth loose, and	1, 41/ 270
Like swarming bees come	flattering	her about. Then as	1, 35/ 116
the Lost Lover Eye	flattering	fortune, look thou never	1, 45/ 2
standeth danger and envy,	Flattery	, deceit, mischief and tyranny	1, 35/ 130
thought him well a	fled	. Quod he now lost	1, 28/ 416
you that earthly folly	flee	, And heavenly things love	1, 12/ 76
in her trust, She	fleeth	away and layeth them	1, 37/ 172
the hawk to the	flight	, And to bestride a	1, 4/ 28
and there among them	flits	: And at adventure down	1, 36/ 140
suddenly mischiefeth all the	flock	. The head that late	1, 37/ 174
Lent him on the	floor	, Many a jole, About	1, 27/ 389
his name an endless	flower	. Who may in the	1, 6/ 88
To have a goodly	flower	, And so was he	1, 20/ 149
or this My deadly	foes	and written many a	1, 33/ 68
And whilom of their	foes	stood in doubt, That	1, 38/ 195
pleasure have a thousand	fold	, The secret draughts of	1, 39/ 213
you behind. O mortal	folk	, what we very blind	1, 11/ 55
But it made some	folk	wroth. But this officer	1, 24/ 290
thy cruel power. Good	folk	thou stroyest, and lovest	1, 32/ 39
declare, which verses here	follow	. In the first pageant	1, 3/ 8

pageant was written as	followeth	. CHILDHOOD I am called	1, 3/ 10
was the writing that	followeth	. VENUS AND CUPID Whoso	1, 4/ 37
the writing was as	followeth	. FAME Fame I am	1, 5/ 71
was it written as	followeth	. ETERNITY Me needeth not	1, 6/ 95
a brace of greyhounds	following	him. And under the	1, 3/ 21
these verses in Latin	following	. % THE POET Has fictas	1, 6/ 106
are you that earthly	folly	flee, And heavenly things	1, 12/ 76
To good conclusion, that	fondly	was begun. And many	1, 33/ 62
pain) To me, a	fool	, some of your wise	1, 5/ 68
ween shall prove a	fool	. And an old trot	1, 16/ 26
Put thee into a	fool's	paradise: And forthwith all	1, 39/ 232
fools do. Alas the	foolish	people cannot cease, Nay	1, 37/ 159
laugheth to see the	foolish	apes, How earnestly they	1, 38/ 206
her cusethe as other	fools	do. Alas the foolish	1, 37/ 158
sweeter, But what, no	force	, his reason is no	1, 4/ 32
made a king: He	forceth	not so he may	1, 36/ 136
full of treason Neither	forever	cherishing, whom she taketh	1, 32/ 49
whom she taketh Nor	forever	oppressing, whom she forsaketh	1, 32/ 50
this world encompass to	forfare	. As her to make	1, 40/ 240
and ancestry Hath me	forsake	. Lo here I lie	1, 9/ 15
forever oppressing, whom she	forsaketh	. Finish. quod T. M	1, 32/ 50
they fare that once	forsook	The pleasant grapes, and	1, 33/ 71
And over that, may	forther	and increase, An whole	1, 34/ 86
a fool's paradise: And	forthwith	all, what so thou	1, 39/ 233
you virtuous, wise, and	fortunate	. Adieu, sweetheart, my lady	1, 12/ 68
Better is to be	fortunate	than wise. And therefore	1, 33/ 66
sign of Saint Mark.	Fortune	Verses The Prologue As	1, 31/ 0
Prologus. Quod T. M.	Fortune	perverse Qui le monde	1, 31/ 25
Meurent tant de gens.	Fortune	, O mighty and variable	1, 32/ 37
gifts for one hour.	Fortune	unworthy men setteth in	1, 32/ 41
setteth in honor. Through	fortune	th' innocent in woe	1, 32/ 42
M. The Words of	Fortune	to the People Mine	1, 32/ 52
them that tristeth in	fortune	Thou that art proud	1, 34/ 95
And weenest to have	Fortune	alway at thy pleasure	1, 34/ 100
blind) As soon as	Fortune	list to laugh again	1, 35/ 112
dogs for the bone.	Fortune	at them laugheth, and	1, 35/ 121
diverse heads, diverse wits.	Fortune	alone as diverse as	1, 36/ 139
well rehearse. Thus double	fortune	, when she list reverse	1, 37/ 170
which ye list, Stately	fortune	, or humble poverty: That	1, 39/ 223
me, Draw thee to	fortune	, and labor her to	1, 39/ 227
part and let proud	fortune	go, Receive no thing	1, 40/ 251
only tho Which double	fortune	may never take thee	1, 40/ 254
bare, The gifts of	fortune	count them borrowed ware	1, 41/ 263
To them that seeketh	fortune	Whoso delighteth to prove	1, 41/ 264
and assay Of wavering	fortune	the full uncertain lot	1, 41/ 266
I command you not,	Fortune	to trust, and eke	1, 41/ 269
Hold you content as	fortune	list assign: It is	1, 41/ 277

though in one chance	fortune	you offend, Grutch not	1, 41/ 279
is with her behavior.	Fortune	is stately, solemn, proud	1, 41/ 286
With such reward as	fortune	hath you sent. All	1, 42/ 306
Lost Lover Eye flattering	fortune	, look thou never so	1, 45/ 2
press, And seeth how	Fortune's	household goeth to wrack	1, 38/ 189
Wisdom he meant, no	fortune's	brotel fees. For nought	1, 38/ 199
nature to behold. Set	fortune's	servants by themself and	1, 39/ 215
much as it is	fortune's	guise, To grant no	1, 42/ 300
DEATH Though I be	foul	, ugly, lean, and misshape	1, 5/ 62
my thrall. In the	fourth	pageant was painted an	1, 4/ 46
pageant. And over this	fourth	pageant the scripture was	1, 4/ 49
old man in the	fourth	pageant. And above this	1, 5/ 59
look. Thus like the	fox	they fare that once	1, 33/ 71
imaginibus. Namque videbit uti	fragilis	bona lubrica mundi, Tam	1, 6/ 113
In worldly riches and	frail	prosperity, That so live	1, 9/ 3
good reason. Inconstant, slipper,	frail	, and full of treason	1, 32/ 48
for pain: The frere	frappe	, Got many a swap	1, 28/ 402
will, That one is	free	, that other ever thrall	1, 39/ 216
you to bondage, or	free	liberty. But in this	1, 39/ 225
a straw. Some in	French	chronicles, gladly doth presume	1, 31/ 16
learn to be a	frère	. Wise men alway, Affirm	1, 15/ 2
God's name play the	frère	: Now if you will	1, 17/ 71
might, Him for a	frère	deny, He dopped and	1, 22/ 227
and it unlocked. The	frère	said, God speed fair	1, 23/ 249
And say an Austen	frère	, Would with him speak	1, 23/ 272
this officer, This feigned	frère	, When he was come	1, 24/ 292
by the hand, The	frère	then said, Ye be	1, 24/ 300
is. Sir quod the	frère	, Be of good cheer	1, 24/ 306
Now say on gentle	frère	, Of all this tiding	1, 25/ 323
But they alone, The	frère	with evil grace, Said	1, 25/ 329
Almost in swoon, The	frère	is overthrow. Yet was	1, 26/ 350
then, Lest he the	frère	had slain, Till with	1, 26/ 353
him up again. The	frère	took heart, And up	1, 26/ 357
wood for pain: The	frère	frappe, Got many a	1, 28/ 402
to the maire. The	frère	arose, But I suppose	1, 28/ 411
To make myself a	frère	. Now masters all, And	1, 28/ 422
gone: Play not the	frère	, Now make good cheer	1, 29/ 432
on the place, The	frère's	hood, They pulled a-good	1, 27/ 384
see how well he	fréreed	. Then forth a pace	1, 22/ 236
was painted a goodly	fresh	young man riding upon	1, 3/ 19
thy tawny skin, With	fresh	apparel garnished out of	1, 34/ 99
after this, To a	friend	of his, He went	1, 21/ 190
for me, list not	friendly	on them look. Thus	1, 33/ 70
shall she smile, And	friendly	on thee cast her	1, 39/ 230
pond be fish and	frogs	both. Cast in your	1, 41/ 275
to bring forth Any	fruit	or sentence, that is	1, 31/ 8
O brittle wealth, aye	full	of bitterness, Thy singular	1, 10/ 30

lady Margaret. God wot	full	sore it grieved hath	1, 11/ 52
That we least fear,	full	oft it is full	1, 11/ 56
full oft it is	full	nigh, Fro you depart	1, 11/ 56
In mirth and play,	Full	many a day, He	1, 19/ 145
me bring, I long	full	sore to hear. When	1, 25/ 326
swap, Till he was	full	nigh slain. Up they	1, 28/ 404
Inconstant, slipper, frail, and	full	of treason Neither forever	1, 32/ 48
waileth and curseth her	full	sore. But that receiveth	1, 36/ 153
content, that other never	full	. That one in surety	1, 39/ 217
Of wavering fortune the	full	uncertain lot, If that	1, 41/ 266
to trust, and eke	full	well ye wot, I	1, 41/ 269
in her favor, That	fully	satisfied is with her	1, 41/ 285
bloweth forth a dark	fume	As wise as a	1, 31/ 18
can, Every wight to	further	. With him truly, Fain	1, 23/ 260
as fierce as any	fury	of hell. Yet for	1, 35/ 109
in philosophy, like a	gagging	gander Beginneth lustily the	1, 31/ 20
this boy his peevish	game	sweeter, But what, no	1, 4/ 31
love oppress Thy childish	game	and idle busyness. In	1, 4/ 57
about. In many a	game	, Like to the same	1, 22/ 213
For here beginneth the	game	. He drew him nigh	1, 22/ 242
pleasant grapes, and '	gan	for to defy them	1, 33/ 72
each man hastily '	gan	to carry thence, And	1, 38/ 196
philosophy, like a gagging	gander	Beginneth lustily the brows	1, 31/ 20
crouch and kneel and	gape	after the wind, Not	1, 35/ 114
gaze and stare, And	gape	therefore, as dogs for	1, 35/ 120
skin, With fresh apparel	garnished	out of measure, And	1, 34/ 99
veniunt, quam cito pretereunt,	Gaudia	laus and honor, celeri	1, 6/ 115
Upon the list, He	gave	him such a blow	1, 26/ 347
Many a knock, She	gave	him on the crown	1, 27/ 398
last. He that she	gave	them, looketh proud and	1, 36/ 146
to declare Trowing herself,	gay	fantasies to draw When	1, 31/ 14
which the massed people	gaze	and stare, And gape	1, 35/ 119
what availeth all this	gear	? When death cometh, thy	1, 10/ 19
wise. Yet on the	gear	, That he would wear	1, 19/ 135
pitiaux Meurent tant de	gens	. Fortune, O mighty and	1, 32/ 36
said, Now say on	gentle	frere, Of all this	1, 25/ 323
debt, But none could	get	, The valor of a	1, 20/ 175
both, but he can	get	none health. Some hath	1, 42/ 294
mayst not warrant thy	gifts	for one hour. Fortune	1, 32/ 40
at adventure down her	gifts	fall, Catch whoso may	1, 36/ 141
And yet her brittle	gifts	long may not last	1, 36/ 145
from him, and her	gifts	too. And he her	1, 37/ 157
Poverty that of her	gifts	will no thing take	1, 38/ 187
thee hither bare, The	gifts	of fortune count them	1, 41/ 263
to wicked doth she	give	. She hath no difference	1, 32/ 46
useth to take and	give	, and slyly toss One	1, 36/ 150
away as fast, And	giveth	them to another by	1, 36/ 148

look yet what she	giveth	thee today, With labor	1, 40/ 247
and high: And riches	giveth	, to have service therefore	1, 41/ 287
And he again, Right	glad	and fain, Took him	1, 24/ 298
that other side, Is	glad	, and blesseth her a	1, 36/ 155
felliship to keep With	glad	poverty, Democritus also: Of	1, 38/ 202
Some in French chronicles,	gladly	doth presume. Some in	1, 31/ 16
religiously. Yet in a	glass	, Or he would pass	1, 22/ 231
him no more, She	glideth	from him, and her	1, 37/ 157
mind, That ye should	go	where we should seldom	1, 11/ 53
With white paper, To	go	to writing school, An	1, 16/ 23
merchant eke, That will	go	seek, By all the	1, 16/ 40
When an hatter Will	go	smatter, In philosophy, Or	1, 17/ 52
pride, And would not	go	, Companied so, But drew	1, 20/ 162
to do, As to	go	him to, And say	1, 23/ 271
again. Up is she	go	, And told him so	1, 24/ 279
manner thing, Said maiden	go	thy way, And fetch	1, 24/ 284
about, And so there	go	eth, Between them	1, 26/ 360
thick the blind people	go	, With great labor to	1, 38/ 204
and let proud fortune	go	, Receive no thing that	1, 40/ 251
kind. But would to	God	these hateful books all	1, 3/ 15
in play: Which life	God	send me to mine	1, 3/ 18
man stood the little	god	Cupid. And over this	1, 4/ 36
every pleasant thing? Merciful	God	this is a strange	1, 9/ 13
none. But, O good	God	, what availeth all this	1, 10/ 19
I never see. Almighty	God	, witsave to grant that	1, 11/ 41
my daughter lady Margaret.	God	wot full sore it	1, 11/ 52
Mary, bright of hue.	God	make you virtuous, wise	1, 12/ 68
to thee alone, Immortal	God	, very three in one	1, 13/ 83
By merchandise, I pray	God	speed him well. A	1, 16/ 38
unlocked. The frere said,	God	speed fair maid, Here	1, 23/ 250
thought in your breast:	God	may turn all, And	1, 25/ 312
beguile. Trust shall I	God	, to enter in awhile	1, 45/ 6
false astrology divinatrice Of	God's	secrets making thee so	1, 10/ 27
how he could, In	God's	name play the frere	1, 17/ 71
place, He goeth in	God's	name, To do this	1, 22/ 239
him stood lady Venus	goddess	of love, and by	1, 4/ 35
in my clutch, Thou	goest	not hence, For all	1, 25/ 336
both, And forth him	goeth	, Apace this officer, And	1, 22/ 220
Unto the place, He	goeth	in God's name, To	1, 22/ 239
May talk. Adown she	goeth	, And up she brought	1, 24/ 287
she robbeth one, down	goeth	his pride. He weepeth	1, 36/ 152
seeth how Fortune's household	goeth	to wrack. Fast by	1, 38/ 189
would, Should have this	gold	, For to begin withal	1, 17/ 82
Thy fingers shined with	gold	, thy tawny skin, With	1, 34/ 98
forth her ware, Silver,	gold	, rich pearl, and precious	1, 35/ 118
me, I had not	gone	. If wealth might me	1, 10/ 16
Richmond, son art thou	gone	from me, At Westminster	1, 11/ 38

meet. Now am I	gone	, and have left you	1, 11/ 54
Of an officer, Then	gone	enquire, What him was	1, 21/ 199
And utterly let them	gone	: Play not the frere	1, 29/ 431
house in London, a	goodly	hanging of fine painted	1, 3/ 3
pageant was painted a	goodly	fresh young man riding	1, 3/ 19
man riding upon a	goodly	horse, having an hawk	1, 3/ 20
pageant was painted the	goodly	young man in the	1, 4/ 33
now and our towers?	Goodly	Richmond, son art thou	1, 11/ 38
me, At Westminster that	goodly	work of yours, Mine	1, 11/ 39
born, To have a	goodly	flower, And so was	1, 20/ 149
fair and bright, As	goodly	Venus mother of Cupid	1, 34/ 104
For such degree, He	got	and such honor, That	1, 20/ 152
as a line, He	got	him at a tide	1, 20/ 167
pain: The frere frappe,	Got	many a swap, Till	1, 28/ 403
again all that I	got	, Wherefore, when I think	1, 46/ 3
degree, A commonweal to	govern	and defend, O in	1, 34/ 83
hath of himself the	governance	. Let every wight then	1, 34/ 89
fain, To lay his	gown	to pledge. Then was	1, 21/ 182
The frere with evil	grace	, Said, I rest thee	1, 25/ 329
far out of her	grace	, But he sometime hath	1, 41/ 282
Almighty God, witsave to	grant	that ye And your	1, 11/ 41
devise, She will thee	grant	it liberally perhaps: But	1, 39/ 234
is fortune's guise, To	grant	no man all thing	1, 42/ 301
once forsook The pleasant	grapes	, and ' gan for	1, 33/ 72
was he there, In	greater	fear, Than or that	1, 21/ 184
escape. Therefore sage father	greatly	magnified, Descend from your	1, 5/ 65
He dopped then, And	greet	this man, Religiously and	1, 24/ 295
up and feed The	greyhound	to the course, the	1, 4/ 28
and a brace of	greyhounds	following him. And under	1, 3/ 21
wot full sore it	grieved	hath my mind, That	1, 11/ 52
pageant lying on the	ground	. And upon him stood	1, 4/ 34
man hast brought to	ground	Maugre thy teeth to	1, 5/ 77
last. Then on the	ground	, Together round, With many	1, 26/ 369
chance fortune you offend,	Grutch	not thereat, but bear	1, 41/ 280
toi viennent maux Et	guerres	mortelles Tous inconvniets	1, 32/ 32
as it is fortune's	guise	, To grant no man	1, 42/ 300
and tear, Each other	hair	, And clave together fast	1, 26/ 364
inventive in every degree	Half	amazed I am, and	1, 31/ 6
needy beggar catcheth an	halfpenny	: Some man a thousand	1, 42/ 288
seest with horologe in	hand	, Am named time, the	1, 5/ 84
him there by the	hand	, The frere then said	1, 24/ 299
hatred on that other	hand	, Eke restless watch from	1, 35/ 126
may set once his	hand	upon her wheel. He	1, 37/ 163
it out of thine	hand	with sorrow. Wherefore if	1, 40/ 249
that cometh from her	hand	: Love manner and virtue	1, 40/ 252
came never in mine	hand	. Lo in this pond	1, 41/ 274
peaceable concord, Unto your	hands	here I clean resign	1, 11/ 47

in London, a goodly	hanging	of fine painted cloth	1, 3/ 3
over cast. Without good	hap	there may no wit	1, 33/ 65
labor won she shall	haply	tomorrow Pluck it out	1, 40/ 248
ye shall hear. It	happed	so, Not long ago	1, 17/ 75
not come abroad. It	happed	then, A merchant man	1, 21/ 195
it out, Unto the	hard	edge, A month or	1, 21/ 179
as easily trace an	hare	, Or in dry land	1, 40/ 237
Quod he maistress, No	harm	doubtless: It longeth for	1, 23/ 256
up she brought, No	harm	she thought, But it	1, 24/ 289
trayne, till they the	harm	feel. About her alway	1, 37/ 160
I lie. Adieu, Lord	Harry	, my lovely son adieu	1, 12/ 65
doubt, That each man	hastily	' gan to carry	1, 38/ 196
doubtless, Of his meekness,	Hated	such pomp and pride	1, 20/ 161
would to God these	hateful	books all, Were in	1, 3/ 15
all bewept, Disdain and	hatred	on that other hand	1, 35/ 126
rich man poor is.	Hatred	to-turned to love, love	1, 38/ 183
you when. When an	hatter	Will go smatter, In	1, 17/ 51
fast, Till with lugging,	Hauling	and tugging, They fell	1, 26/ 367
enter in awhile, His	haven	of heaven ever sure	1, 45/ 7
upon a goodly horse,	having	an hawk on his	1, 3/ 20
goodly horse, having an	hawk	on his fist, and	1, 3/ 20
delight, To hunt and	hawk	, to nourish up and	1, 3/ 27
to the course, the	hawk	to the flight, And	1, 4/ 28
suppose, Amazed was his	head	, He shook his ears	1, 28/ 413
all the flock. The	head	that late lay easily	1, 37/ 175
wise as a great	headed	Ass of Alexander. Some	1, 31/ 19
And with evil thrift,	Headling	all the stair. Down	1, 28/ 407
knave. Lo thus diverse	heads	, diverse wits. Fortune alone	1, 36/ 138
he can get none	health	. Some hath all three	1, 42/ 294
shape, or kin, That	heapest	up this wretched world's	1, 34/ 97
heed and ye shall	hear	. It happed so, Not	1, 17/ 74
long full sore to	hear	. When there was none	1, 25/ 326
this day I have	heard	say, That many a	1, 18/ 88
knocked: A demoiselle, That	heard	him well, Came and	1, 23/ 247
and he peered: His	heart	for pride, Leapt in	1, 22/ 234
that, Shall set your	heart	at ease. Down went	1, 25/ 320
again. The frere took	heart	, And up he start	1, 26/ 357
the brenning fire his	heat	to spare, And all	1, 40/ 239
So long above, They	heave	and shove, Together that	1, 27/ 376
awhile, His haven of	heaven	ever sure and uniform	1, 45/ 7
earthly folly flee, And	heavenly	things love and magnify	1, 12/ 77
with good raps, And	heavy	claps, He dawed him	1, 26/ 355
how it fell, Take	heed	and ye shall hear	1, 17/ 74
deed, But now take	heed	, For here beginneth the	1, 22/ 241
as any fury of	hell	. Yet for all that	1, 35/ 109
public weal therefore, I	help	to rule to my	1, 4/ 54
with her feet, She	help	to keep him down	1, 27/ 395

in distress, Without mine	help	is ever comfortless, A	1, 33/ 78
as ye should never	hence	, Remember death and look	1, 9/ 4
clutch, Thou goest not	hence	, For all the pence	1, 25/ 336
that he might leese.	Heraclitus	eke, list fellowship felliship	1, 38/ 201
to the People Mine	high	estate, power, and autorit	1, 32/ 53
them, looketh proud and	high	. She whirlleth about and	1, 36/ 146
Build not thine house	high	up in the sky	1, 40/ 260
but he that climbeth	high	, Remember nature sent thee	1, 40/ 261
stately, solemn, proud, and	high	: And riches giveth, to	1, 41/ 286
To break the strife,	Highed	them upward fast. And	1, 27/ 380
She can thee nother	hinder	nor advance. But and	1, 40/ 256
way, And fetch him	hither	. That we together, May	1, 24/ 285
Remember nature sent thee	hither	bare, The gifts of	1, 41/ 262
with looks thin and	hoar	, Of our short life	1, 4/ 51
If money might have	hold	, I lacked none. But	1, 10/ 18
you lief or loathe,	Hold	you content as fortune	1, 41/ 277
upon her wheel. He	holdeth	fast: but upward as	1, 37/ 164
veros quas putat arte	homines	, Ille potest veris, animum	1, 6/ 110
semper amore dei? Ergo	homines	, levibus iamiam diffidite rebus	1, 7/ 117
how darest thou man	honor	, Promising of his name	1, 5/ 87
pretereunt, Gaudia laus and	honor	, celeri pede omnia cedunt	1, 6/ 115
a strange reckoning: Riches,	honor	, wealth, and ancestry Hath	1, 9/ 14
feign, For all my	honor	, endured yet have I	1, 10/ 35
Our Lord increase your	honor	and your estate; Adieu	1, 12/ 66
He got and such	honor	, That without doubt, When	1, 20/ 152
unworthy men setteth in	honor	. Through fortune th' innocent	1, 32/ 41
well ye wot, mirth,	honor	, and riches Better is	1, 33/ 75
standeth he: Himself in	honor	and felicity, And over	1, 34/ 85
that art proud of	honor	, shape, or kin, That	1, 34/ 96
sendeth children, riches, wealth,	Honor	, worship, and reverence all	1, 42/ 298
three, but up to	honor's	trone, Can he not	1, 42/ 295
the place, The frere's	hood	, They pulled a-good, Adown	1, 27/ 384
whom thou seest with	horologe	in hand, Am named	1, 5/ 84
riding upon a goodly	horse	, having an hawk on	1, 3/ 20
him. And under the	horse	feet was painted the	1, 3/ 21
that hath left, The	hosiers	craft, And falleth to	1, 15/ 16
the lord of every	hour	, I shall in space	1, 5/ 85
thy gifts for one	hour	. Fortune unworthy men setteth	1, 32/ 40
wretched both in an	hour	. Poverty that of her	1, 38/ 186
devised in his father's	house	in London, a goodly	1, 3/ 2
measure. Build not thine	house	high up in the	1, 40/ 260
And seeth how Fortune's	household	goeth to wrack. Fast	1, 38/ 189
wavering riches, Proudly she	hoveth	as lady and empress	1, 35/ 123
daughter Mary, bright of	hue	. God make you virtuous	1, 12/ 67
list, Stately fortune, or	humble	poverty: That is to	1, 39/ 223
thrifty man died. An	hundred	pound, Of nobles round	1, 17/ 78
I me delight, To	hunt	and hawk, to nourish	1, 3/ 27

for our order, To	hurt	no man, But as	1, 23/ 258
dei? Ergo homines, levibus	iamiam	diffidite rebus, Nulla recessuro	1, 7/ 117
Thy childish game and	idle	busyness. In the fifth	1, 4/ 57
feet was painted the	image	of Venus and Cupid	1, 4/ 47
pageant was painted an	image	of Death: and under	1, 5/ 58
pageant was painted the	image	of Time, and under	1, 5/ 80
pageant was pictured the	image	of lady Eternity, sitting	1, 6/ 91
and declared what the	images	in those pageants represented	1, 3/ 5
Ut pictis oculis pascit	imaginibus	. Namque videbit uti fragilis	1, 6/ 112
Wherefore to thee alone,	Immortal	God, very three in	1, 13/ 83
estate, crowned with an	imperial	crown. And under her	1, 6/ 93
judgeth all good reason.	Inconstant	, slipper, frail, and full	1, 32/ 48
Et guerres mortelles Tous	inconv	niets Par mons et	1, 32/ 33
son adieu. Our Lord	increase	your honor and your	1, 12/ 66
that, may forther and	increase	, An whole region in	1, 34/ 86
well, That mine empire	infinite	shall be. Thou mortal	1, 6/ 99
I me commend. Thy	infinite	mercy, Show to thy	1, 13/ 84
honor. Through fortune th'	innocent	in woe and sorrow	1, 32/ 42
lay easily and soft,	Instead	of pillows lieth after	1, 37/ 176
works How eloquent, how	inventive	in every degree Half	1, 31/ 5
POET Has fictas quemcunque	iuvat	spectare figuras, Sed mira	1, 6/ 109
Tout ton dsire	Jamais	tu ne cesse Pleine	1, 32/ 28
they walk about their	japes	. Of this poor sect	1, 38/ 207
I lie. A merry	jest	: how a sergeant would	1, 15/ 1
the floor, Many a	jole	, About the noll, With	1, 27/ 390
And with resort, Of	jolly	company, In mirth and	1, 19/ 143
reckon there again The	joy	that I have had	1, 10/ 34
see it was a	joy	. For lest some blast	1, 18/ 98
worship, wealth, and dignity,	Joy	, rest, and peace, and	1, 33/ 56
An whole region in	joy	, rest, and peace. Now	1, 34/ 87
hath no difference, but	judgeth	all good reason. Inconstant	1, 32/ 47
by, As are the	judgments	of astronomy. Explicit Lewis	1, 43/ 313
at London by me	Julian	Notary dwelling in Powel's	1, 29/ 435
he lieth. Thus fell	Julius	from his mighty power	1, 37/ 166
and sorrow shritcheth. The	just	man she spoileth, and	1, 32/ 43
lady Cecil, Anne, and	Katherine	, Farewell, my well-beloved sisters	1, 12/ 72
himself aside, To saint	Katherine	, Straight as a line	1, 20/ 165
With her physic, Will	keep	one sick, Till she	1, 16/ 31
feet, She help to	keep	him down, And with	1, 27/ 395
list fellowship fellship to	keep	With glad poverty, Democritus	1, 38/ 201
for all that she	keepeth	ever in store From	1, 42/ 290
If worship might have	kept	me, I had not	1, 10/ 16
from sleep with travail	kept	, His eyes dowsy and	1, 35/ 127
enricheth. Young men she	killeth	, and letteth old men	1, 32/ 44
of honor, shape, or	kin	, That heapest up this	1, 34/ 96
drive it in his	kind	. But would to God	1, 3/ 14
queen and my father	king	? Was I not a	1, 9/ 10

would be made a	king	: He forceth not so	1, 36/ 135
fell Darius the worthy	king	of Perse. Thus fell	1, 37/ 167
Was I not a	king's	fere in marriage? Had	1, 9/ 11
can not, But ever	kiss	the cup, With her	1, 16/ 29
bringeth in case to	kiss	a knave. Thus when	1, 37/ 179
dainty mouth that ladies	kissed	have, She bringeth in	1, 37/ 178
accompt him for a	knave	. Lo thus diverse heads	1, 36/ 137
case to kiss a	knave	. Thus when she changeth	1, 37/ 179
course, Up starteth a	knave	, and down there falleth	1, 37/ 181
mind, To crouch and	kneel	and gape after the	1, 35/ 114
above all thing: He	kneeleth	down and would be	1, 36/ 135
as reverently, Upon thy	knees	as servant may, And	1, 40/ 244
down there falleth a	knight	, The beggar rich, and	1, 37/ 181
her rock, Many a	knock	, She gave him on	1, 27/ 397
At the door he	knocked	: A demoiselle, That heard	1, 23/ 245
destiny, Thy mother never	know	, for lo here I	1, 12/ 71
Now if you will.	Know	how it fell, Take	1, 17/ 73
autorit, If ye ne	know	, ensearch and ye shall	1, 32/ 54
be so wroth, Ye	know	yourself came never in	1, 41/ 274
AND CUPID Whoso ne	knoweth	the strength, power, and	1, 4/ 39
to rule to my	labor	and smart. Therefore Cupid	1, 4/ 54
let them write, the	labor	is in vain. For	1, 33/ 74
her side doth weary	labor	stand, There fear also	1, 35/ 124
people go, With great	labor	to purchase care and	1, 38/ 205
thee to fortune, and	labor	her to please, If	1, 39/ 227
giveth thee today, With	labor	won she shall haply	1, 40/ 248
might have hold, I	lacked	none. But, O good	1, 10/ 18
is Bias, whose country	lacked	defense, And whilom of	1, 38/ 194
Adieu, my lords and	ladies	all; Adieu, my faithful	1, 13/ 79
The dainty mouth that	ladies	kissed have, She bringeth	1, 37/ 178
And upon him stood	lady	Venus goddess of love	1, 4/ 35
sixth pageant was painted	lady	Fame. And under her	1, 5/ 69
pictured the image of	lady	Eternity, sitting in a	1, 6/ 91
lie. Farewell my daughter	lady	Margaret. God wot full	1, 11/ 51
fortunate. Adieu, sweetheart, my	lady	daughter Cate; Thou shalt	1, 12/ 69
here I lie. O	lady	Cecil, Anne, and Katherine	1, 12/ 72
well-beloved sisters three, O	Lady	Briget, dear sister mine	1, 12/ 74
Proudly she hoveth as	lady	and empress. Fast by	1, 35/ 123
Dicer Long was I	lady	luck your serving man	1, 46/ 2
round, That had he	laid	aside: His son he	1, 17/ 80
paid it, Up he	laid	it, In like manner	1, 19/ 133
start, And well he	laid	about, And so there	1, 26/ 359
on the crown. They	laid	his mace, About his	1, 27/ 399
ponite vota deo. THE	LAMENTATION	OF QUEEN ELIZABETH Ye	1, 9/ 1
destroy both sea and	land	. O simple fame, how	1, 5/ 86
to beg. He asketh	land	, and he to pass	1, 36/ 132
hare, Or in dry	land	cause fishes to endure	1, 40/ 238

our short life, the	last	and best part. Wise	1, 4/ 52
therefore, Beshrew themselves at	last	. This thing was tried	1, 17/ 62
cast, Be rich at	last	, That hath begun with	1, 18/ 91
fell down both at	last	. Then on the ground	1, 26/ 368
Together that at the	last	, The maid and wife	1, 27/ 377
up, And at the	last	concludeth in the good	1, 31/ 22
gifts long may not	last	. He that she gave	1, 36/ 145
prophecy? The year yet	lasteth	, and lo now here	1, 10/ 29
I, Your queen but	late	. Lo here I lie	1, 9/ 8
other. Farewell, my daughter	late	the fere To prince	1, 12/ 61
Here by a sergeant	late	, That rifely was, Or	1, 17/ 65
flock. The head that	late	lay easily and soft	1, 37/ 175
lie. Yet was I	lately	promised otherwise, This year	1, 10/ 23
written these verses in	Latin	following. % THE POET Has	1, 6/ 106
and wander. Another in	Latin	bloweth forth a dark	1, 31/ 18
as Fortune list to	laugh	again, With fair countenance	1, 35/ 112
bone. Fortune at them	laugheth	, and in her trone	1, 35/ 121
and woe. That other	laugheth	to see the foolish	1, 38/ 206
quam cito pretereunt, Gaudia	laus	and honor, celeri pede	1, 6/ 115
up. A man of	law	, That never saw, The	1, 16/ 33
clean away, Pleading the	law	, For every straw, Shall	1, 16/ 45
and under his feet	lay	the old man in	1, 5/ 59
And under her feet	lay	the picture of Time	1, 6/ 93
he was fain, To	lay	his gown to pledge	1, 21/ 182
abode, Where as he	lay	, So sick alway, He	1, 21/ 192
The head that late	lay	easily and soft, Instead	1, 37/ 175
She fleeth away and	layeth	them in the dust	1, 37/ 172
small. Then might I	lead	my life always in	1, 3/ 17
I be foul, ugly,	lean	, and misshape, Yet there	1, 5/ 62
His heart for pride,	Leapt	in his side, To	1, 22/ 235
defy them, Because he	leapt	and could not come	1, 33/ 73
how a sergeant would	learn	to be a frere	1, 15/ 1
very blind. That we	least	fear, full oft it	1, 11/ 56
degree, When they shall	leave	their course thou shalt	1, 6/ 103
his that he might	leese	. Heraclitus eke, list fellowship	1, 38/ 200
season. That good men	leeseth	, to wicked doth she	1, 32/ 46
I gone, and have	left	you behind. O mortal	1, 11/ 54
thee. He that hath	left	, The hosiers craft, And	1, 15/ 15
naught, And there he	left	it not. So was	1, 19/ 116
lending me now some	leisure	to make rhymes.	1, 46/ 8
your pride, Witsafe to	lend	(though it be to	1, 5/ 67
a thousand times, For	lending	me now some leisure	1, 46/ 8
blind The wench behind,	Lent	him on the floor	1, 27/ 389
Pythagoras, and many a	lese	Of old philosophers. And	1, 38/ 191
That hath begun with	less	. But this young man	1, 18/ 92
a thousand pound, some	less	, some more. But for	1, 42/ 289
men she killeth, and	letteth	old men live Unrighteously	1, 32/ 44

amore dei? Ergo homines,	levibus	iamiam diffidite rebus, Nulla	1, 7/ 117
judgments of astronomy. Explicit	Lewis	the Lost Lover Eye	1, 45/ 1
will thee grant it	liberally	perhaps: But for all	1, 39/ 234
therein, and spend it	liberally	. Bear thee not proud	1, 40/ 258
to bondage, or free	liberty	. But in this point	1, 39/ 225
late. Lo here I	lie	. Was I not born	1, 9/ 8
forsake. Lo here I	lie	. If worship might have	1, 9/ 15
summoned. Lo here I	lie	. Yet was I lately	1, 10/ 22
lo now here I	lie	. O brittle wealth, aye	1, 10/ 29
and lo here I	lie	. Where are our castles	1, 10/ 36
for lo here I	lie	. Adieu, my true spouse	1, 11/ 43
also. Lo where I	lie	. Farewell my daughter lady	1, 11/ 50
first. Lo here I	lie	. Farewell, Madam, my lord's	1, 11/ 57
now lo here I	lie	. Adieu, Lord Harry, my	1, 12/ 64
for lo here I	lie	. O lady Cecil, Anne	1, 12/ 71
for lo here I	lie	. Adieu, my lords and	1, 12/ 78
for lo here I	lie	. A merry jest: how	1, 13/ 85
they see, The captains	lie	, Waltring on the place	1, 27/ 382
net: but be you	lief	or loathe, Hold you	1, 41/ 276
about, and there he	lieth	. Thus fell Julius from	1, 37/ 165
soft, Instead of pillows	lieth	after on the block	1, 37/ 176
is to say, now	lieth	it in your fist	1, 39/ 224
might I lead my	life	always in play: Which	1, 3/ 17
always in play: Which	life	God send me to	1, 3/ 18
hoar, Of our short	life	, the last and best	1, 4/ 52
strife, But by my	life	, I cannot tell you	1, 16/ 49
and reverence all his	life	: But yet she plucketh	1, 42/ 298
all repair, During my	life	thou shalt me not	1, 45/ 5
slain. Up they him	lift	, And with evil thrift	1, 28/ 405
Katherine, Straight as a	line	, He got him at	1, 20/ 166
born of old worthy	lineage	Was not my mother	1, 9/ 9
The needy wretch that	lingereth	in distress, Without mine	1, 33/ 77
his fist, Upon the	list	, He gave him such	1, 26/ 346
is, But for me,	list	not friendly on them	1, 33/ 70
of poverty and mischance,	List	for to live, and	1, 34/ 92
As soon as Fortune	list	to laugh again, With	1, 35/ 112
double fortune, when she	list	reverse Her slipper favor	1, 37/ 170
might leese. Heraclitus eke,	list	fellowship fellship to keep	1, 38/ 201
like to fall. Who	list	to advise them both	1, 39/ 219
both: choose which ye	list	, Stately fortune, or humble	1, 39/ 222
all, what so thou	list	devise, She will thee	1, 39/ 233
if thou in surety	list	to stand, Take poverty's	1, 40/ 250
and turneth where she	list	. The rolling dice in	1, 41/ 271
you content as fortune	list	assign: It is your	1, 41/ 277
ask, But as herself	list	order and devise, Doth	1, 42/ 302
read, Do as ye	list	, there shall no man	1, 42/ 308
this man stood the	little	god Cupid. And over	1, 4/ 36

Venus and me, her	little	son Cupid, Thou Manhood	1, 4/ 40
Maugre thy teeth to	live	cause him shall I	1, 5/ 78
frail prosperity, That so	live	here as ye should	1, 9/ 4
otherwise, This year to	live	in wealth and delice	1, 10/ 24
and letteth old men	live	Unrighteously dividing time and	1, 32/ 44
mischance, List for to	live	, and will himself enhance	1, 34/ 92
many a day, He	lived	merrily. And men had	1, 19/ 146
people is my chief	living	. O cruel death, thy	1, 5/ 75
Your queen but late.	Lo	here I lie. Was	1, 9/ 8
ancestry Hath me forsake.	Lo	here I lie. If	1, 9/ 15
He hath me summoned.	Lo	here I lie. Yet	1, 10/ 22
in wealth and delice.	Lo	, whereto cometh thy blandishing	1, 10/ 25
year yet lasteth, and	lo	now here I lie	1, 10/ 29
woe than wealth, and	lo	here I lie. Where	1, 10/ 36
place builed is, for	lo	here I lie. Adieu	1, 11/ 43
The mother's part also.	Lo	where I lie. Farewell	1, 11/ 50
you depart I first.	Lo	here I lie. Farewell	1, 11/ 57
my soul, for now	lo	here I lie. Adieu	1, 12/ 64
mother never know, for	lo	here I lie. O	1, 12/ 71
Briget, dear sister mine,	Lo	here the end of	1, 12/ 75
end of worldly vanity.	Lo	well are you that	1, 12/ 76
pray for me, for	lo	here I lie. Adieu	1, 12/ 78
thy servant now for	lo	here I lie. A	1, 13/ 85
in the same thing.	Lo	unlearned men nowadays, will	1, 31/ 12
him for a knave.	Lo	thus diverse heads, diverse	1, 36/ 138
never in mine hand.	Lo	in this pond be	1, 41/ 275
very burden odious and	loath	, To all the world	1, 33/ 79
be you lief or	loathe	, Hold you content as	1, 41/ 276
speed fair maid, Here	lodgeth	such a man, It	1, 23/ 251
his father's house in	London	, a goodly hanging of	1, 3/ 3
every chone. Enprinted at	London	by me Julian Notary	1, 29/ 435
It happed so, Not	long	ago, A thrifty man	1, 17/ 76
ye me bring, I	long	full sore to hear	1, 25/ 326
in a poke. So	long	above, They heave and	1, 27/ 375
yet her brittle gifts	long	may not last. He	1, 36/ 145
storm. Davy the Dicer	Long	was I lady luck	1, 46/ 2
No harm doubtless: It	longeth	for our order, To	1, 23/ 257
hence, Remember death and	look	here upon me. In	1, 9/ 5
this. For Christ's sake,	Look	that you take, No	1, 25/ 310
not friendly on them	look	. Thus like the fox	1, 33/ 70
up thine eye, and	look	how slipper chance, Eludeth	1, 34/ 101
I dare say. And	look	yet what she giveth	1, 40/ 247
Lover Eye flattering fortune,	look	thou never so fair	1, 45/ 2
Ever after thy calm,	look	I for a storm	1, 45/ 8
ducked, He spake and	looked	, So religiously. Yet in	1, 22/ 229
and variance. Sometime she	looketh	as lovely fair and	1, 34/ 103
beginneth to swell, And	looketh	as fierce as any	1, 35/ 109

that she gave them,	looketh	proud and high. She	1, 36/ 146
With merry cheer, she	looketh	on the press, And	1, 38/ 188
His eyes dowsy and	looking	as he slept. Before	1, 35/ 128
Age am I, with	looks	thin and hoar, Of	1, 4/ 51
my fist, She runneth	loose	, and turneth where she	1, 41/ 271
Am named time, the	lord	of every hour, I	1, 5/ 85
yours, Mine own dear	lord	now shall I never	1, 11/ 40
true spouse, my worthy	lord	, The faithful love that	1, 11/ 44
here I lie. Adieu,	Lord	Harry, my lovely son	1, 12/ 65
lovely son adieu. Our	Lord	increase your honor and	1, 12/ 66
busily they press. But	lord	what he thinketh himself	1, 37/ 162
lie. Farewell, Madam, my	lord's	worthy mother, Comfort your	1, 12/ 58
I lie. Adieu, my	lords	and ladies all; Adieu	1, 13/ 79
He could it never	lose	. He borrowed then, Of	1, 19/ 128
to winning of another's	loss	. And when she robbeth	1, 36/ 151
fled. Quod he now	lost	Is all this cost	1, 28/ 417
astronomy. Explicit Lewis the	Lost	Lover Eye flattering fortune	1, 45/ 1
And now have I	lost	again all that I	1, 46/ 3
fortune the full uncertain	lot	, If that the answer	1, 41/ 266
lady Venus goddess of	love	, and by her upon	1, 4/ 35
Chargeable matters shall of	love	oppress Thy childish game	1, 4/ 56
worthy lord, The faithful	love	that did us two	1, 11/ 45
flee, And heavenly things	love	and magnify, Farewell and	1, 12/ 77
egg: He would in	love	prosper above all thing	1, 36/ 134
is. Hatred to-turned to	love	, love to despise. This	1, 38/ 183
Hatred to-turned to love,	love	to despise. This is	1, 38/ 183
cometh from her hand:	Love	manner and virtue: for	1, 40/ 253
Adieu, Lord Harry, my	lovely	son adieu. Our Lord	1, 12/ 65
Sometime she looketh as	lovely	fair and bright, As	1, 34/ 103
And first, upon thee	lovely	shall she smile, And	1, 39/ 229
Explicit Lewis the Lost	Lover	Eye flattering fortune, look	1, 45/ 1
folk thou stroyest, and	lovest	reprovable. Thou mayst not	1, 32/ 39
a while when she	loveth	him no more, She	1, 37/ 156
videbit uti fragilis bona	lubrica	mundi, Tam cito non	1, 6/ 113
dice in whom your	luck	doth stand, With whose	1, 41/ 272
Long was I lady	luck	your serving man, And	1, 46/ 2
together fast, Till with	lugging	, Hauling and tugging, They	1, 26/ 366
a gaggling gander Beginneth	lustily	the brows to set	1, 31/ 21
bestride a good and	lusty	steed. These things become	1, 4/ 29
him not discontent. With	lusty	sport, And with resort	1, 19/ 141
them both, Many a	lusty	clout. They rent and	1, 26/ 362
in the second pageant	lying	on the ground. And	1, 4/ 34
in a chair. And	lying	under his feet was	1, 4/ 47
under his feet was	lying	the picture of Fame	1, 5/ 81
out he took his	mace	: Thou shalt obey, Come	1, 25/ 332
crown. They laid his	mace	, About his face, That	1, 27/ 399
here I lie. Farewell,	Madam	, my lord's worthy mother	1, 12/ 58

All manner doubt, He	made	a good purvey For	1, 18/ 107
she thought, But it	made	some folk wroth. But	1, 24/ 290
down and would be	made	a king: He forceth	1, 36/ 135
Therefore sage father greatly	magnified	, Descend from your chair	1, 5/ 65
heavenly things love and	magnify	, Farewell and pray for	1, 12/ 77
said, God speed fair	maid	, Here lodgeth such a	1, 23/ 250
ease. Down went the	maid	, The merchant said, Now	1, 25/ 321
at the last, The	maid	and wife, To break	1, 27/ 378
No manner thing, Said	maiden	go thy way, And	1, 24/ 284
soon as on the	maire	. But he doubtless, Of	1, 20/ 158
all the pence, The	maire	hath in his pouch	1, 25/ 338
Command us to the	maire	. The frere arose, But	1, 28/ 410
what then? Quod he	maistress	, No harm doubtless: It	1, 23/ 255
bright of hue. God	make	you virtuous, wise, and	1, 12/ 68
That caused me, To	make	myself a frere. Now	1, 28/ 422
not the frere, Now	make	good cheer, And welcome	1, 29/ 433
matters, yet somewhat to	make	, I need not to	1, 31/ 10
fishes to endure, And	make	the brenning fire his	1, 40/ 239
forfare. As her to	make	by craft of engine	1, 40/ 241
now some leisure to	make	rhymes.	1, 46/ 8
might. Great boast she	maketh	if one be by	1, 38/ 185
divinatrice Of God's secrets	making	thee so wise? How	1, 10/ 27
craft, And falleth to	making	shoen, The smith that	1, 15/ 17
a goodly fresh young	man	riding upon a goodly	1, 3/ 19
things become a very	man	indeed, Yet thinketh this	1, 4/ 30
painted the goodly young	man	in the second pageant	1, 4/ 33
by her upon this	man	stood the little god	1, 4/ 35
feet lay the old	man	in the fourth pageant	1, 5/ 59
When thou a noble	man	hast brought to ground	1, 5/ 77
fame, how darest thou	man	honor, Promising of his	1, 5/ 87
Thou mortal Time every	man	can tell, Art nothing	1, 6/ 100
best is for a	man	: Diligently, For to apply	1, 15/ 5
soused him up. A	man	of law, That never	1, 16/ 33
Shall prove a thrifty	man	, With bate and strife	1, 16/ 47
long ago, A thrifty	man	died. An hundred pound	1, 17/ 77
say, That many a	man	certesse, Hath with good	1, 18/ 89
less. But this young	man	, So well began, His	1, 18/ 93
borrowed then, Of another	man	, Money and merchandise: Never	1, 19/ 130
men had sworn, Some	man	is born, To have	1, 20/ 148
happed then, A merchant	man	, That he ought money	1, 21/ 196
he dight That no	man	might, Him for a	1, 22/ 226
Here lodgeth such a	man	, It is told me	1, 23/ 251
order, To hurt no	man	, But as we can	1, 23/ 258
then, And greet this	man	, Religiously and oft. And	1, 24/ 295
overthrow. Yet was this	man	, Well fearder then, Lest	1, 26/ 351
advise, And counsel every	man	, His own craft use	1, 28/ 428
sorrow shritcheth. The just	man	she spoileth, and the	1, 32/ 43

more to say, Each	man	hath of himself the	1, 34/ 89
by. And thus from	man	to man continually, She	1, 36/ 149
thus from man to	man	continually, She useth to	1, 36/ 149
and slyly toss One	man	to winning of another's	1, 36/ 151
rich, and the rich	man	poor is. Hatred to-turned	1, 38/ 182
in doubt, That each	man	hastily ' gan to	1, 38/ 196
amend. There is no	man	so far out of	1, 41/ 282
catcheth an halfpenny: Some	man	a thousand pound, some	1, 42/ 289
in store From every	man	some parcel of his	1, 42/ 291
serve her still. Some	man	hath good, but children	1, 42/ 293
hath he none, Some	man	hath both, but he	1, 42/ 294
guise, To grant no	man	all thing that he	1, 42/ 301
and devise, Doth every	man	his part divide and	1, 42/ 303
list, there shall no	man	you bind, Them to	1, 42/ 308
lady luck your serving	man	, And now have I	1, 46/ 2
may come by, To	man's	comfort, aid, and sustenance	1, 33/ 58
pede omnia cedunt, Qui	manet	excepto semper amore dei	1, 6/ 116
the writing was thus.	MANHOOD	Manhood I am, therefore	1, 3/ 25
writing was thus. MANHOOD	Manhood	I am, therefore I	1, 3/ 26
little son Cupid, Thou	Manhood	shalt a mirror been	1, 4/ 41
to put out, All	manner	doubt, He made a	1, 18/ 106
laid it, In like	manner	wise. Yet on the	1, 19/ 134
say. He mistrusting, No	manner	thing, Said maiden go	1, 24/ 283
from her hand: Love	manner	and virtue: for they	1, 40/ 253
not creep, by no	manner	stealth. To some she	1, 42/ 296
Farewell my daughter lady	Margaret	. God wot full sore	1, 11/ 51
the sign of Saint	Mark	. Fortune Verses The Prologue	1, 29/ 437
a king's fere in	marriage	? Had I not plenty	1, 9/ 11
us two combine, In	marriage	and peaceable concord, Unto	1, 11/ 46
Fame I am called,	marvel	you nothing, Though with	1, 5/ 73
estate; Adieu, my daughter	Mary	, bright of hue. God	1, 12/ 67
stone: On which the	massed	people gaze and stare	1, 35/ 119
PAGEANT VERSES	Master	Thomas More in his	1, 3/ 2
myself a frere. Now	masters	all, And now I	1, 28/ 423
thing won. Many a	matter	have I brought alast	1, 33/ 61
thy fiery dart, Chargeable	matters	shall of love oppress	1, 4/ 56
with him speak, And	matters	break, For his avail	1, 23/ 274
Or else not Of	matters	that, Shall set your	1, 25/ 319
in all contriving Of	matters	, yet somewhat to make	1, 31/ 10
hast brought to ground	Maugre	thy teeth to live	1, 5/ 78
plaisir. Par toi viennent	maux	Et guerres mortelles Tous	1, 32/ 31
and lovest reprobable. Thou	mayst	not warrant thy gifts	1, 32/ 40
take thee fro. Then	mayst	thou boldly defy her	1, 40/ 255
seek, By all the	means	he may, To fall	1, 16/ 41
me about: Wisdom he	meant	, no fortune's brotel fees	1, 38/ 199
apparel garnished out of	measure	, And weenest to have	1, 34/ 99
take not out of	measure	. Build not thine house	1, 40/ 259

and thou wilt needs	meddle	with her treasure, Trust	1, 40/ 257
a peddler, Wax a	meddler	, In theology, All that	1, 17/ 55
he doubtless, Of his	meekness	, Hated such pomp and	1, 20/ 160
where we should seldom	meet	. Now am I gone	1, 11/ 53
Of people in perpetual	memory	. In the seventh pageant	1, 5/ 79
be a frere. Wise	men	always, Affirm and say	1, 15/ 3
ship, or by mischance	Men	with some wile Might	1, 18/ 102
He lived merrily. And	men	had sworn, Some man	1, 20/ 147
same thing. Lo unlearned	men	nowadays, will not spare	1, 31/ 12
one hour. Fortune unworthy	men	setteth in honor. Through	1, 32/ 41
the unjust enricheth. Young	men	she killeth, and letteth	1, 32/ 44
killeth, and letteth old	men	live Unrighteously dividing time	1, 32/ 44
and season. That good	men	leeseth, to wicked doth	1, 32/ 46
And therefore hath some	men	been or this My	1, 33/ 67
slipper chance, Eludeth her	men	with change and variance	1, 34/ 102
all that we brittle	men	are fain, (So wretched	1, 35/ 110
small Not to all	men	, as cometh sun or	1, 36/ 143
Weening to arise, By	merchandise	, I pray God speed	1, 16/ 37
another man, Money and	merchandise	: Never paid it, Up	1, 19/ 131
speed him well. A	merchant	eke, That will go	1, 16/ 39
It happed then, A	merchant	man, That he ought	1, 21/ 196
went the maid, The	merchant	said, Now say on	1, 25/ 322
in his pouch. This	merchant	there, For wrath and	1, 25/ 339
of every pleasant thing?	Merciful	God this is a	1, 9/ 13
me commend. Thy infinite	mercy	, Show to thy servant	1, 13/ 84
a day, He lived	merrily	. And men had sworn	1, 19/ 146
here I lie. A	merry	jest: how a sergeant	1, 15/ 1
no thing take, With	merry	cheer, she looketh on	1, 38/ 188
thereat, but bear a	merry	face. In many another	1, 41/ 280
death cometh, thy mighty	messenger	, Obey we must, there	1, 10/ 20
Et aux hpitaux	Meurent	tant de gens. Fortune	1, 32/ 36
When death cometh, thy	mighty	messenger, Obey we must	1, 10/ 20
de gens. Fortune, O	mighty	and variable What rule	1, 32/ 37
favor may ascend, To	mighty	power and excellent degree	1, 34/ 82
fell Julius from his	mighty	power. Thus fell Darius	1, 37/ 166
play is all my	mind	, To cast a quoit	1, 3/ 12
it grieved hath my	mind	, That ye should go	1, 11/ 52
fair countenance and deceitful	mind	, To crouch and kneel	1, 35/ 113
notwithstanding, certes in my	mind	, I durst well swear	1, 43/ 310
then, And in my	mind	remember this and that	1, 46/ 5
write, to babble, their	minds	to declare Trowing themself	1, 31/ 13
Might him beguile, And	minish	his substance, For to	1, 18/ 104
iuvat spectare figuras, Sed	mira	veros quas putat arte	1, 6/ 110
Thou Manhood shalt a	mirror	been aright, By us	1, 4/ 41
Of jolly company, In	mirth	and play, Full many	1, 19/ 144
For well ye wot,	mirth	, honor, and riches Better	1, 33/ 75
His ship, or by	mischance	Men with some wile	1, 18/ 101

out of poverty and	mischance	, List for to live	1, 34/ 91
whoreson thief, With a	mischief	, Who hath taught thee	1, 26/ 343
and envy, Flattery, deceit,	mischief	and tyranny. About her	1, 35/ 130
them aloft. And suddenly	mischiefe	all the flock. The	1, 37/ 174
price, Could him not	miscontent	. With lusty sport, And	1, 19/ 140
foul, ugly, lean, and	misshape	, Yet there is none	1, 5/ 62
bode to say. He	mistrusting	, No manner thing, Said	1, 24/ 282
sovereign conqueror. Thus many	mo	than I may well	1, 37/ 169
nothing else but the	mobility	Of sun and moon	1, 6/ 101
alas the cruel proud	mock	: The dainty mouth that	1, 37/ 177
Fortune perverse Qui le	monde	verse Tout ton d	1, 31/ 26
not to fear. If	money	might have hold, I	1, 10/ 18
Till he dispute, His	money	clean away, Pleading the	1, 16/ 44
child, well thrice That	money	were too small. Yet	1, 18/ 86
So well began, His	money	to employ, That certainly	1, 18/ 95
thought it best, His	money	to enclose. Then wist	1, 19/ 125
then, Of another man,	Money	and merchandise: Never paid	1, 19/ 131
man, That he ought	money	to, Of an officer	1, 21/ 197
not so he may	money	have, Though all the	1, 36/ 136
Tous inconvniets Par	mons	et par vaulx Et	1, 32/ 34
the hard edge, A	month	or twain, Till he	1, 21/ 180
mobility Of sun and	moon	changing in every degree	1, 6/ 102
infinite shall be. Thou	mortal	Time every man can	1, 6/ 100
left you behind. O	mortal	folk, what we very	1, 11/ 55
viennent maux Et guerres	mortelles	Tous inconvniets Par	1, 32/ 32
never the near. I'll	mote	he the, That caused	1, 28/ 420
lineage Was not my	mother	queen and my father	1, 9/ 10
Madam, my lord's worthy	mother	, Comfort your son, and	1, 12/ 58
is thy destiny, Thy	mother	never know, for lo	1, 12/ 71
bright, As goodly Venus	mother	of Cupid. She beckett	1, 34/ 104
must ye supply, The	mother's	part also. Lo where	1, 11/ 50
proud mock: The dainty	mouth	that ladies kissed have	1, 37/ 178
uti fragilis bona lubrica	mundi	, Tam cito non veniunt	1, 6/ 113
dabit eternam nobis pro	munere	vitam, In permansuro ponite	1, 7/ 119
honor, Promising of his	name	an endless flower. Who	1, 6/ 88
the world have a	name	eternal, When I shall	1, 6/ 89
am Eternity, The very	name	signifieth well, That mine	1, 6/ 98
he could, In God's	name	play the frere: Now	1, 17/ 71
He goeth in God's	name	, To do this deed	1, 22/ 239
horologe in hand, Am	named	time, the lord of	1, 5/ 85
So wretched is our	nature	and so blind) As	1, 35/ 111
Only to take that	nature	may sustain, Banishing clean	1, 39/ 209
The secret draughts of	nature	to behold. Set fortune's	1, 39/ 214
stable, That of her	nature	is ever variable. Serve	1, 40/ 242
that climbeth high, Remember	nature	sent thee hither bare	1, 41/ 262
somewhat to make, I	need	not to care. I	1, 31/ 10
me have served, I	needed	not to fear. If	1, 10/ 17

as followeth. ETERNITY Me	needeth	not to boast, I	1, 6/ 97
promotion, There would he	needs	abide. There spent he	1, 20/ 170
But and thou wilt	needs	meddle with her treasure	1, 40/ 257
penury and pain. The	needy	wretch that lingereth in	1, 33/ 77
have service therefore. The	needy	beggar catcheth an halfpenny	1, 42/ 288
both. Cast in your	net	: but be you lief	1, 41/ 276
that is aught worth.	Nevertheless	though rude I be	1, 31/ 9
that ensue, Such crafts	new	, They drive so far	1, 17/ 58
own craft use, All	new	refuse, And utterly let	1, 29/ 430
spent, So it were	nice	, As for the price	1, 19/ 138
guerres mortelles Tous inconv	niets	Par mons et par	1, 32/ 33
no thing complain. No	niggard	eke is of his	1, 39/ 212
oft it is full	nigh	, Fro you depart I	1, 11/ 56
His thrift is well	nigh	done. A black draper	1, 15/ 20
game. He drew him	nigh	, And softly, At the	1, 22/ 243
and fear, Waxed well	nigh	wood, Said whoreson thief	1, 26/ 341
Till he was full	nigh	slain. Up they him	1, 28/ 404
Serve her day and	night	as reverently, Upon thy	1, 40/ 243
fine painted cloth, with	nine	pageants, and verses over	1, 3/ 3
into nought. In the	ninth	pageant was painted a	1, 6/ 105
confound. When thou a	noble	man hast brought to	1, 5/ 77
I consider, these old	noble	clerks Poets, Orators, and	1, 31/ 2
An hundred pound, Of	nobles	round, That had he	1, 17/ 79
a jole, About the	noll	, With a great battledore	1, 27/ 391
London by me Julian	Notary	dwelling in Powell's churchyard	1, 29/ 435
chance: She can thee	nother	hinder nor advance. But	1, 40/ 256
pride and boasting into	nought	. In the ninth pageant	1, 6/ 104
fortune's brotel fees. For	nought	he counted his that	1, 38/ 200
hunt and hawk, to	nourish	up and feed The	1, 3/ 27
thing. Lo unlearned men	nowadays	, will not spare To	1, 31/ 12
levibus iamiam diffidite rebus,	Nulla	recessuro spes adhibenda bono	1, 7/ 118
is my chief living.	O	cruel death, thy power	1, 5/ 76
both sea and land.	O	simple fame, how darest	1, 5/ 87
I lacked none. But,	O	good God, what availeth	1, 10/ 19
cometh thy blandishing promise,	O	false astrology divinatrice Of	1, 10/ 26
now here I lie.	O	brittle wealth, aye full	1, 10/ 30
have left you behind.	O	mortal folk, what we	1, 11/ 55
lo here I lie.	O	lady Cecil, Anne, and	1, 12/ 72
my well-beloved sisters three,	O	Lady Briget, dear sister	1, 12/ 74
tant de gens. Fortune,	O	mighty and variable What	1, 32/ 37
to govern and defend,	O	in how blessed condition	1, 34/ 84
cometh, thy mighty messenger,	Obey	we must, there is	1, 10/ 21
his mace: Thou shalt	obey	, Come on thy way	1, 25/ 333
see many a one	occupied	, in the same thing	1, 31/ 11
pascere rebus, Ut pictis	oculos	pascit imaginibus. Namque videbit	1, 6/ 112
comfortless, A very burden	odious	and loath, To all	1, 33/ 79
one chance fortune you	offend	, Grutch not thereat, but	1, 41/ 279

money to, Of an	officer	, Then gone enquire, What	1, 21/ 198
him goeth, Apace this	officer	, And for a day	1, 22/ 221
folk wroth. But this	officer	, This feigned frere, When	1, 24/ 291
pageant was painted an	old	sage father sitting in	1, 4/ 46
scripture was thus. AGE	Old	Age am I, with	1, 4/ 51
his feet lay the	old	man in the fourth	1, 5/ 59
I not born of	old	worthy lineage Was not	1, 9/ 9
to writing school, An	old	butler, Become a cutler	1, 16/ 24
a fool. And an	old	trot, That good can	1, 16/ 27
as I consider, these	old	noble clerks Poets, Orators	1, 31/ 2
she killeth, and letteth	old	men live Unrighteously dividing	1, 32/ 44
many a lese Of	old	philosophers. And eke against	1, 38/ 192
and honor, celeri pede	omnia	cedunt, Qui manet excepto	1, 6/ 115
matters shall of love	oppress	Thy childish game and	1, 4/ 56
she taketh Nor forever	oppressing	, whom she forsaketh. Finish	1, 32/ 50
old noble clerks Poets,	Orators	, and Philosophers sects three	1, 31/ 3
It longeth for our	order	, To hurt no man	1, 23/ 257
But as herself list	order	and devise, Doth every	1, 42/ 302
at my device and	ordinance	. Without my favor there	1, 33/ 59
merchant man, That he	ought	money to, Of an	1, 21/ 197
swoon, The frere is	overthrow	. Yet was this man	1, 26/ 350
freed. Then forth a	pace	, Unto the place, He	1, 22/ 237
either truss up your	packs	And take no thing	1, 42/ 304
follow. In the first	pageant	was painted a boy	1, 3/ 9
scourge. And over this	pageant	was written as followeth	1, 3/ 10
day. In the second	pageant	was painted a goodly	1, 3/ 19
that in the first	pageant	was playing at the	1, 3/ 22
And over this second	pageant	the writing was thus	1, 3/ 23
better. In the third	pageant	was painted the goodly	1, 4/ 33
man in the second	pageant	lying on the ground	1, 4/ 34
And over this third	pageant	, this was the writing	1, 4/ 36
thrall. In the fourth	pageant	was painted an old	1, 4/ 46
were in the third	pageant	. And over this fourth	1, 4/ 48
And over this fourth	pageant	the scripture was thus	1, 4/ 49
busyness. In the fifth	pageant	was painted an image	1, 5/ 58
man in the fourth	pageant	. And above this fifth	1, 5/ 59
And above this fifth	pageant	, this was the saying	1, 5/ 60
brain. In the sixth	pageant	was painted lady Fame	1, 5/ 69
was in the fifth	pageant	. And over this sixth	1, 5/ 70
And over this sixth	pageant	the writing was as	1, 5/ 71
memory. In the seventh	pageant	was painted the image	1, 5/ 80
was in the sixth	pageant	. And this was the	1, 5/ 82
scripture over this seventh	pageant	. TIME I whom thou	1, 5/ 82
all? In the eighth	pageant	was pictured the image	1, 6/ 91
was in the seventh	pageant	. And above this eighth	1, 6/ 94
And above this eighth	pageant	, was it written as	1, 6/ 95
nought. In the ninth	pageant	was painted a Poet	1, 6/ 105

chair. And over this	pageant	were there written these	1, 6/ 106
painted cloth, with nine	pageants	, and verses over every	1, 3/ 4
over every of those	pageants	: which verses expressed and	1, 3/ 4
the images in those	pageants	represented: and also in	1, 3/ 5
and also in those	pageants	were painted, the things	1, 3/ 6
Money and merchandise: Never	paid	it, Up he laid	1, 19/ 132
it be to your	pain	) To me, a fool	1, 5/ 67
aye doubled is with	pain	. Accompt my sorrow first	1, 10/ 31
he was wood for	pain	: The frere frappe, Got	1, 28/ 401
than shame, penury and	pain	. The needy wretch that	1, 33/ 76
goodly hanging of fine	painted	cloth, with nine pageants	1, 3/ 3
in those pageants were	painted	, the things that the	1, 3/ 6
the first pageant was	painted	a boy playing at	1, 3/ 9
the second pageant was	painted	a goodly fresh young	1, 3/ 19
the horse feet was	painted	the same boy, that	1, 3/ 22
the third pageant was	painted	the goodly young man	1, 4/ 33
the fourth pageant was	painted	an old sage father	1, 4/ 46
under his feet was	painted	the image of Venus	1, 4/ 47
the fifth pageant was	painted	an image of Death	1, 5/ 58
the sixth pageant was	painted	lady Fame. And under	1, 5/ 69
the seventh pageant was	painted	the image of Time	1, 5/ 80
the ninth pageant was	painted	a Poet sitting in	1, 6/ 105
smith that shall, To	painting	fall, His thrift is	1, 15/ 19
black draper, With white	paper	, To go to writing	1, 16/ 22
Et y prend plaisir.	Par	toi viennent maux Et	1, 32/ 31
mortelles Tous inconvniets	Par	mons et par vaulx	1, 32/ 34
niets Par mons et	par	vaulx Et aux h	1, 32/ 34
thee into a fool's	paradise	: And forthwith all, what	1, 39/ 232
From every man some	parcel	of his will, That	1, 42/ 291
the last and best	part	. Wise and discreet: the	1, 4/ 52
ye supply, The mother's	part	also. Lo where I	1, 11/ 50
do this cure. Thus	part	they both, And forth	1, 22/ 219
But for the most	part	, all among a few	1, 36/ 144
to stand, Take poverty's	part	and let proud fortune	1, 40/ 251
Doth every man his	part	divide and tax, I	1, 42/ 303
potest veris, animum sic	pascere	rebus, Ut pictis oculos	1, 6/ 111
rebus, Ut pictis oculos	pascit	imaginibus. Namque videbit uti	1, 6/ 112
was, Or he could	pass	, Rapped about the pate	1, 17/ 67
glass, Or he would	pass	, He touted and he	1, 22/ 232
land, and he to	pass	would bring, This toy	1, 36/ 132
fast, Till all was	past	, And to him came	1, 20/ 172
pass, Rapped about the	pate	, While that he would	1, 17/ 68
dignity, Joy, rest, and	peace	, and all thing finally	1, 33/ 56
in joy, rest, and	peace	. Now in this point	1, 34/ 87
combine, In marriage and	peaceable	concord, Unto your hands	1, 11/ 46
ware, Silver, gold, rich	pearl	, and precious stone: On	1, 35/ 118
In philosophy, Or a	peddler	, Wax a meddler, In	1, 17/ 54

laus and honor, celeri	pede	omnia cedunt, Qui manet	1, 6/ 115
He touted and he	peered	: His heart for pride	1, 22/ 233
thinketh this boy his	peevisish	game sweeter, But what	1, 4/ 31
hence, For all the	pence	, The maire hath in	1, 25/ 337
The valor of a	penny	. With visage stout, He	1, 20/ 176
Better is than shame,	penury	and pain. The needy	1, 33/ 76
For in voice of	people	is my chief living	1, 5/ 75
him shall I, Of	people	in perpetual memory. In	1, 5/ 79
of Fortune to the	People	Mine high estate, power	1, 32/ 52
On which the massed	people	gaze and stare, And	1, 35/ 119
do. Alas the foolish	people	cannot cease, Nay void	1, 37/ 159
how thick the blind	people	go, With great labor	1, 38/ 204
to advise them both,	perceive	he shall, As great	1, 39/ 219
thee grant it liberally	perhaps	: But for all that	1, 39/ 234
pro munere vitam, In	permansuro	ponite vota deo. THE	1, 7/ 120
I, Of people in	perpetual	memory. In the seventh	1, 5/ 79
the worthy king of	Perse	. Thus fell Alexander the	1, 37/ 167
Quod T. M. Fortune	perverse	Qui le monde verse	1, 31/ 25
clerks Poets, Orators, and	Philosophers	sects three, How wonderful	1, 31/ 3
a lese Of old	philosophers	. And eke against the	1, 38/ 192
Will go smatter, In	philosophy	, Or a peddler, Wax	1, 17/ 53
of Alexander. Some in	philosophy	, like a gaggling gander	1, 31/ 20
the cup, With her	physic	, Will keep one sick	1, 16/ 30
sic pascere rebus, Ut	pictis	oculos pascit imaginibus. Namque	1, 6/ 112
her feet was the	picture	of Death that was	1, 5/ 70
feet was lying the	picture	of Fame that was	1, 5/ 81
her feet lay the	picture	of Time, that was	1, 6/ 94
the eighth pageant was	pictured	the image of lady	1, 6/ 91
pride. My fiery dart	pierceth	thy tender side. Now	1, 4/ 43
turn and tumble, Like	pigs	in a poke. So	1, 27/ 374
and soft, Instead of	pillows	lieth after on the	1, 37/ 176
well may edify. My	place	builed is, for lo	1, 11/ 43
a pace, Unto the	place	, He goeth in God's	1, 22/ 238
lie, Waltring on the	place	, The frere's hood, They	1, 27/ 383
finesse Et y prend	plaisir	. Par toi viennent maux	1, 32/ 30
am called Childhood, in	play	is all my mind	1, 3/ 12
my life always in	play	: Which life God send	1, 3/ 17
could, In God's name	play	the frere: Now if	1, 17/ 71
company, In mirth and	play	, Full many a day	1, 19/ 144
utterly let them gone:	Play	not the frere, Now	1, 29/ 432
was painted a boy	playing	at the top and	1, 3/ 9
the first pageant was	playing	at the top and	1, 3/ 23
His money clean away,	Pleading	the law, For every	1, 16/ 45
not plenty of every	pleasant	thing? Merciful God this	1, 9/ 12
that once forsook The	pleasant	grapes, and ' gan	1, 33/ 72
fair, Nor never so	pleasantly	begin to smile, As	1, 45/ 3
In counsel if you	please	, Or else not Of	1, 25/ 317

and labor her to	please	, If that ye think	1, 39/ 227
If that the answer	please	thee not alway, Blame	1, 41/ 267
of bitterness, Thy singular	pleasure	aye doubled is with	1, 10/ 31
thing finally, That any	pleasure	or profit may come	1, 33/ 57
Fortune alway at thy	pleasure	, Cast up thine eye	1, 34/ 100
feign, But they more	pleasure	have a thousand fold	1, 39/ 213
lay his gown to	pledge	. Then was he there	1, 21/ 182
Jamais tu ne cesse	Pleine	de finesse Et y	1, 32/ 29
marriage? Had I not	plenty	of every pleasant thing	1, 9/ 12
she shall haply tomorrow	Pluck	it out of thine	1, 40/ 249
She whirleth about and	plucketh	away as fast, And	1, 36/ 147
life: But yet she	plucketh	him with a shrewd	1, 42/ 299
pageant was painted a	Poet	sitting in a chair	1, 6/ 105
in Latin following. % THE	POET	Has fictas quemcunque iuvat	1, 6/ 108
these old noble clerks	Poets	, Orators, and Philosophers sects	1, 31/ 3
peace. Now in this	point	there is no more	1, 34/ 88
liberty. But in this	point	and ye do after	1, 39/ 226
them find, In every	point	each answer by and	1, 43/ 312
Like pigs in a	poke	. So long above, They	1, 27/ 374
employ, That certainly, His	policy	, To see it was	1, 18/ 97
his meekness, Hated such	pomp	and pride, And would	1, 20/ 161
hand. Lo in this	pond	be fish and frogs	1, 41/ 275
munere vitam, In permansuro	ponite	vota deo. THE LAMENTATION	1, 7/ 120
and the rich man	poor	is. Hatred to-turned to	1, 38/ 182
the sun Becketh him	poor	Diogenes in his tunne	1, 38/ 193
their japes. Of this	poor	sect, it is the	1, 39/ 208
dight it in a	pot	, But then him thought	1, 18/ 113
putat arte homines, Ille	potest	veris, animum sic pascere	1, 6/ 111
maire hath in his	pouch	. This merchant there, For	1, 25/ 338
man died. An hundred	pound	, Of nobles round, That	1, 17/ 78
Some man a thousand	pound	, some less, some more	1, 42/ 289
he that out of	poverty	and mischance, List for	1, 34/ 91
both in an hour.	Poverty	that of her gifts	1, 38/ 187
to keep With glad	poverty	, Democritus also: Of which	1, 38/ 202
Stately fortune, or humble	poverty	: That is to say	1, 39/ 223
list to stand, Take	poverty's	part and let proud	1, 40/ 251
a fire brent to	powder	small. Then might I	1, 3/ 16
Julian Notary dwelling in	Powel's	churchyard at the west	1, 29/ 436
ne knoweth the strength,	power	, and might, Of Venus	1, 4/ 39
wide, That may my	power	withstand or escape. Therefore	1, 5/ 64
O cruel death, thy	power	I confound. When thou	1, 5/ 76
claimest, with thy cruel	power	. Good folk thou stroyest	1, 32/ 38
People Mine high estate,	power	, and autorit, If ye	1, 32/ 53
may ascend, To mighty	power	and excellent degree, A	1, 34/ 82
Julius from his mighty	power	. Thus fell Darius the	1, 37/ 166
one be by her	power	, Wealthy and wretched both	1, 38/ 185
to weep and cry;	Pray	for my soul, for	1, 12/ 64

and magnify, Farewell and	pray	for me, for lo	1, 12/ 78
arise, By merchandise, I	pray	God speed him well	1, 16/ 38
may, Yet I you	pray	, This much at my	1, 23/ 268
will, That he may	pray	therefore and serve her	1, 42/ 292
gold, rich pearl, and	precious	stone: On which the	1, 35/ 118
de finesse Et y	prend	plaisir. Par toi viennent	1, 32/ 30
her alway, busily they	press	. But lord what he	1, 37/ 161
she looketh on the	press	, And seeth how Fortune's	1, 38/ 188
French chronicles, gladly doth	presume	. Some in English, blindly	1, 31/ 16
non veniunt, quam cito	pretereunt	, Gaudia laus and honor	1, 6/ 114
nice, As for the	price	, Could him not miscontent	1, 19/ 139
for all thy great	pride	. My fiery dart pierceth	1, 4/ 42
chair, set apart your	pride	, Witsafe to lend (though	1, 5/ 66
brought, For all thy	pride	and boasting into nought	1, 6/ 104
Hated such pomp and	pride	, And would not go	1, 20/ 161
peered: His heart for	pride	, Leapt in his side	1, 22/ 234
and farewell all our	pride	. Like any serpent she	1, 35/ 107
one, down goeth his	pride	. He weepeth and waileth	1, 36/ 152
late the fere To	prince	Arthur, my own child	1, 12/ 62
When I shall in	process	destroy the world and	1, 6/ 90
That any pleasure or	profit	may come by, To	1, 33/ 57
Mark. Fortune Verses The	Prologue	As often as I	1, 31/ 1
good ale cup. Finis	Prologus	. Quod T. M. Fortune	1, 31/ 23
whereto cometh thy blandishing	promise	, O false astrology divinatrice	1, 10/ 25
Yet was I lately	promised	otherwise, This year to	1, 10/ 23
darest thou man honor,	Promising	of his name an	1, 6/ 88
tide. For devotion, Or	promotion	, There would he needs	1, 20/ 169
for this year the	prophecy	? The year yet lasteth	1, 10/ 28
He would in love	prosper	above all thing: He	1, 36/ 134
worldly riches and frail	prosperity	, That so live here	1, 9/ 3
fortune Thou that art	proud	of honor, shape, or	1, 34/ 96
she gave them, looketh	proud	and high. She whirlth	1, 36/ 146
yet alas the cruel	proud	mock: The dainty mouth	1, 37/ 177
poverty's part and let	proud	fortune go, Receive no	1, 40/ 251
liberally. Bear thee not	proud	, nor take not out	1, 40/ 259
Fortune is stately, solemn,	proud	, and high: And riches	1, 41/ 286
treasure and wavering riches,	Proudly	she hoveth as lady	1, 35/ 123
cutler, I ween shall	prove	a fool. And an	1, 16/ 26
For every straw, Shall	prove	a thrifty man, With	1, 16/ 47
fortune Whoso delighteth to	prove	and assay Of wavering	1, 41/ 265
is her sport, thus	proveth	she her might. Great	1, 38/ 184
and fast With wise	provision	, I have over cast	1, 33/ 64
Wise and discreet: the	public	weal therefore, I help	1, 4/ 53
The frere's hood, They	pulled	a-good, Adown about his	1, 27/ 385
With great labor to	purchase	care and woe. That	1, 38/ 205
begun. And many a	purpose	, bounden sure and fast	1, 33/ 63
He made a good	purvey	For every wite, By	1, 18/ 107

QUEEN ELIZABETH Ye that	put	your trust and confidence	1, 9/ 2
his substance, For to	put	out, All manner doubt	1, 18/ 105
From thence again, To	put	it in a cup	1, 19/ 119
and for a while,	Put	thee into a fool's	1, 39/ 232
Sed mira veros quas	putat	arte homines, Ille potest	1, 6/ 110
the wise Socrates, Aristippus,	Pythagoras	, and many a lese	1, 38/ 191
deo. THE LAMENTATION OF	QUEEN	ELIZABETH Ye that put	1, 9/ 1
realm was I, Your	queen	but late. Lo here	1, 9/ 8
Was not my mother	queen	and my father king	1, 9/ 10
THE POET Has fictas	quemcunque	iuvat spectare figuras, Sed	1, 6/ 109
mind, To cast a	quoit	, a cock-stele, and a	1, 3/ 13
Or he could pass,	Rapped	about the pate, While	1, 17/ 68
slain, Till with good	raps	, And heavy claps, He	1, 26/ 354
book that ye shall	read	, Do as ye list	1, 42/ 307
well and fair, Was	ready	straight, On him to	1, 20/ 156
well that in this	realm	was I, Your queen	1, 9/ 7
what, no force, his	reason	is no better. In	1, 4/ 32
but judgeth all good	reason	. Inconstant, slipper, frail, and	1, 32/ 47
veris, animum sic pascere	rebus	, Ut pictis oculis pascit	1, 6/ 111
homines, levibus iamiam diffidite	rebus	, Nulla recessuro spes adhibenda	1, 7/ 117
let proud fortune go,	Receive	no thing that cometh	1, 40/ 252
full sore. But that	receiveth	it, on that other	1, 36/ 154
iamiam diffidite rebus, Nulla	recessuro	spes adhibenda bono. Qui	1, 7/ 118
my distress, Sunderwise, and	reckon	there again The joy	1, 10/ 33
beware of after claps.	Reckon	you never of her	1, 40/ 236
this is a strange	reckoning	: Riches, honor, wealth, and	1, 9/ 13
craft use, All new	refuse	, And utterly let them	1, 29/ 430
and increase, An whole	region	in joy, rest, and	1, 34/ 87
than I may well	rehearse	. Thus double fortune, when	1, 37/ 169
spake and looked, So	religiously	. Yet in a glass	1, 22/ 230
And greet this man,	Religiously	and oft. And he	1, 24/ 296
must, there is no	remedy	; He hath me summoned	1, 10/ 21
ye should never hence,	Remember	death and look here	1, 9/ 5
he that climbeth high,	Remember	nature sent thee hither	1, 41/ 262
And in my mind	remember	this and that, You	1, 46/ 5
a lusty clout. They	rent	and tear, Each other	1, 26/ 363
would my ruin all	repair	, During my life thou	1, 45/ 4
images in those pageants	represented	: and also in those	1, 3/ 6
thou stroyest, and lovest	reprovable	. Thou mayst not warrant	1, 32/ 39
hands here I clean	resign	, To be bestowed on	1, 11/ 47
lusty sport, And with	resort	, Of jolly company, In	1, 19/ 142
behest, I shall him	rest	, And then care for	1, 21/ 205
evil grace, Said, I	rest	thee, Come on with	1, 25/ 330
wealth, and dignity, Joy,	rest	, and peace, and all	1, 33/ 56
whole region in joy,	rest	, and peace. Now in	1, 34/ 87
that other hand, Eke	restless	watch from sleep with	1, 35/ 127
wealth, Honor, worship, and	reverence	all his life: But	1, 42/ 298

day and night as	reverently	, Upon thy knees as	1, 40/ 243
fortune, when she list	reverse	Her slipper favor from	1, 37/ 170
be content, With such	reward	as fortune hath you	1, 42/ 306
some leisure to make	rhymes	.	1, 46/ 8
with good cast, Be	rich	at last, That hath	1, 18/ 91
her ware, Silver, gold,	rich	pearl, and precious stone	1, 35/ 118
a knight, The beggar	rich	, and the rich man	1, 38/ 182
beggar rich, and the	rich	man poor is. Hatred	1, 38/ 182
and confidence, In worldly	riches	and frail prosperity, That	1, 9/ 3
is a strange reckoning:	Riches	, honor, wealth, and ancestry	1, 9/ 14
ye shall spy, That	riches	, worship, wealth, and dignity	1, 33/ 55
wot, mirth, honor, and	riches	Better is than shame	1, 33/ 75
enhance, In wealth and	riches	, come forth and wait	1, 34/ 93
her treasure and wavering	riches	, Proudly she hoveth as	1, 35/ 122
proud, and high: And	riches	giveth, to have service	1, 41/ 287
some she sendeth children,	riches	, wealth, Honor, worship, and	1, 42/ 297
and our towers? Goodly	Richmond	, son art thou gone	1, 11/ 38
goodly fresh young man	riding	upon a goodly horse	1, 3/ 20
a sergeant late, That	rifely	was, Or he could	1, 17/ 66
oft. And he again,	Right	glad and fain, Took	1, 24/ 298
loss. And when she	robbeth	one, down goeth his	1, 36/ 152
down, And with her	rock	, Many a knock, She	1, 27/ 396
many sad stroke, They	roll	and rumble, They turn	1, 27/ 372
where she list. The	rolling	dice in whom your	1, 41/ 272
he would wear, He	rought	not what he spent	1, 19/ 137
tongues am compassed all	round	For in voice of	1, 5/ 74
hundred pound, Of nobles	round	, That had he laid	1, 17/ 79
on the ground, Together	round	, With many sad stroke	1, 26/ 370
but thousands on a	rout	, Like swarming bees come	1, 35/ 115
tree Stand still, over	rude	for to bring forth	1, 31/ 7
aught worth. Nevertheless though	rude	I be, in all	1, 31/ 9
though thou would my	ruin	all repair, During my	1, 45/ 4
therefore, I help to	rule	to my labor and	1, 4/ 54
mighty and variable What	rule	thou claimest, with thy	1, 32/ 38
stroke, They roll and	rumble	, They turn and tumble	1, 27/ 372
in my fist, She	runneth	loose, and turneth where	1, 41/ 271
Together round, With many	sad	stroke, They roll and	1, 26/ 371
was painted an old	sage	father sitting in a	1, 4/ 46
withstand or escape. Therefore	sage	father greatly magnified, Descend	1, 5/ 65
drew himself aside, To	saint	Katherine, Straight as a	1, 20/ 165
at the sign of	Saint	Mark. Fortune Verses The	1, 29/ 437
ure, And for your	sake	, Let me be bake	1, 22/ 216
after this. For Christ's	sake	, Look that you take	1, 25/ 309
here upon me. In	sample	I think there may	1, 9/ 6
her favor, That fully	satisfied	is with her behavior	1, 41/ 285
of law, That never	saw	, The ways to buy	1, 16/ 34
men away, Affirm and	say	, That best is for	1, 15/ 4

day I have heard	say	, That many a man	1, 18/ 88
go him to, And	say	an Austen frere, Would	1, 23/ 272
she was bode to	say	. He mistrusting, No manner	1, 24/ 281
The merchant said, Now	say	on gentle frere, Of	1, 25/ 323
is no more to	say	, Each man hath of	1, 34/ 88
poverty: That is to	say	, now lieth it in	1, 39/ 224
thy service I dare	say	. And look yet what	1, 40/ 246
pageant, this was the	saying	. DEATH Though I be	1, 5/ 60
To go to writing	school	, An old butler, Become	1, 16/ 23
at the top and	scourge	. And over this pageant	1, 3/ 10
at the top and	scourge	. And over this second	1, 3/ 23
this fourth pageant the	scripture	was thus. AGE Old	1, 4/ 49
And this was the	scripture	over this seventh pageant	1, 5/ 82
in space destroy both	sea	and land. O simple	1, 5/ 86
Unrighteously dividing time and	season	. That good men leeseth	1, 32/ 45
ending day. In the	second	pageant was painted a	1, 3/ 19
scourge. And over this	second	pageant the writing was	1, 3/ 23
young man in the	second	pageant lying on the	1, 4/ 34
a thousand fold, The	secret	draughts of nature to	1, 39/ 214
astrology divinatrice Of God's	secrets	making thee so wise	1, 10/ 27
japes. Of this poor	sect	, it is the usage	1, 39/ 208
Poets, Orators, and Philosophers	sects	three, How wonderful they	1, 31/ 3
now shall I never	see	. Almighty God, witsave to	1, 11/ 40
whom I never shall	See	in this world. Wherefore	1, 13/ 82
While that he would	See	how he could, In	1, 17/ 70
certainly, His policy, To	see	it was a joy	1, 18/ 98
in his side, To	see	how well he frereed	1, 22/ 236
fast. And when they	see	, The captains lie, Waltring	1, 27/ 381
not to care. I	see	many a one occupied	1, 31/ 11
cease but weep, To	see	how thick the blind	1, 38/ 204
That other laugheth to	see	the foolish apes, How	1, 38/ 206
between them as we	see	, Betwixt wretchedness and felicity	1, 39/ 220
eke, That will go	seek	, By all the means	1, 16/ 40
ware. To them that	seeketh	fortune Whoso delighteth to	1, 41/ 264
TIME I whom thou	seest	with horologe in hand	1, 5/ 84
on the press, And	seeth	how Fortune's household goeth	1, 38/ 189
go where we should	seldom	meet. Now am I	1, 11/ 53
ways to buy and	sell	, Weening to arise, By	1, 16/ 35
play: Which life God	send	me to mine ending	1, 3/ 18
stealth. To some she	sendeth	children, riches, wealth, Honor	1, 42/ 297
climbeth high, Remember nature	sent	thee hither bare, The	1, 41/ 262
as fortune hath you	sent	. All things in this	1, 42/ 306
forth Any fruit or	sentence	, that is aught worth	1, 31/ 8
merry jest: how a	sergeant	would learn to be	1, 15/ 1
verified, Here by a	sergeant	late, That rifely was	1, 17/ 65
he went out, A	sergeant	well and fair, Was	1, 20/ 155
not come out. The	sergeant	said, Be not afraid	1, 21/ 210

our pride. Like any	serpent	she beginneth to swell	1, 35/ 108
mercy, Show to thy	servant	now for lo here	1, 13/ 85
Upon thy knees as	servant	may, And in conclusion	1, 40/ 244
all; Adieu, my faithful	servants	every chone; Adieu, my	1, 13/ 80
to behold. Set fortune's	servants	by themself and ye	1, 39/ 215
nature is ever variable.	Serve	her day and night	1, 40/ 243
may pray therefore and	serve	her still. Some man	1, 42/ 292
wealth might me have	served	, I needed not to	1, 10/ 17
not be worthy thy	service	I dare say. And	1, 40/ 246
riches giveth, to have	service	therefore. The needy beggar	1, 41/ 287
I lady luck your	serving	man, And now have	1, 46/ 2
A top can I	set	, and drive it in	1, 3/ 14
Descend from your chair,	set	apart your pride, Witsafe	1, 5/ 66
Of matters that, Shall	set	your heart at ease	1, 25/ 320
lustily the brows to	set	up, And at the	1, 31/ 21
himself weal, That may	set	once his hand upon	1, 37/ 163
of nature to behold.	Set	fortune's servants by themself	1, 39/ 215
hour. Fortune unworthy men	setteth	in honor. Through fortune	1, 32/ 41
perpetual memory. In the	seventh	pageant was painted the	1, 5/ 80
the scripture over this	seventh	pageant. TIME I whom	1, 5/ 82
that was in the	seventh	pageant. And above this	1, 6/ 94
riches Better is than	shame	, penury and pain. The	1, 33/ 76
art proud of honor,	shape	, or kin, That heapest	1, 34/ 96
world's treasure, Thy fingers	shined	with gold, thy tawny	1, 34/ 98
Might over cast His	ship	, or by mischance Men	1, 18/ 101
And falleth to making	shoen	, The smith that shall	1, 15/ 17
was his head, He	shook	his ears, And from	1, 28/ 414
and hoar, Of our	short	life, the last and	1, 4/ 52
above, They heave and	shove	, Together that at the	1, 27/ 376
commend. Thy infinite mercy,	Show	to thy servant now	1, 13/ 85
felicity. Now have I	showed	you both: choose which	1, 39/ 222
plucketh him with a	shrewd	wife. Then for as	1, 42/ 299
in woe and sorrow	shritcheth	. The just man she	1, 32/ 42
Ille potest veris, animum	sic	pascere rebus, Ut pictis	1, 6/ 111
physic, Will keep one	sick	, Till she have soused	1, 16/ 31
as he lay, So	sick	always, He might not	1, 21/ 193
fay, He is so	sick	, Ye be not like	1, 23/ 264
dart pierceth thy tender	side	. Now thou which erst	1, 4/ 43
pride, Leapt in his	side	, To see how well	1, 22/ 235
empress. Fast by her	side	doth weary labor stand	1, 35/ 124
it, on that other	side	, Is glad, and blesseth	1, 36/ 154
west door at the	sign	of Saint Mark. Fortune	1, 29/ 437
Eternity, The very name	signifieth	well, That mine empire	1, 6/ 98
bringeth forth her ware,	Silver	, gold, rich pearl, and	1, 35/ 118
sea and land. O	simple	fame, how darest thou	1, 5/ 87
full of bitterness, Thy	singular	pleasure aye doubled is	1, 10/ 31
is told me: Well	sir	quod she, And if	1, 23/ 253

Fain speak would I.	Sir	, quod she, by my	1, 23/ 263
better than it is.	Sir	quod the frere, Be	1, 24/ 306
verse Tout ton d	sire	Jamais tu ne cesse	1, 32/ 27
O Lady Briget, dear	sister	mine, Lo here the	1, 12/ 74
Katherine, Farewell, my well-beloved	sisters	three, O Lady Briget	1, 12/ 73
an old sage father	sitting	in a chair. And	1, 4/ 46
image of lady Eternity,	sitting	in a chair under	1, 6/ 92
was painted a Poet	sitting	in a chair. And	1, 6/ 105
wise brain. In the	sixth	pageant was painted lady	1, 5/ 69
pageant. And over this	sixth	pageant the writing was	1, 5/ 71
that was in the	sixth	pageant. And this was	1, 5/ 81
will, And can no	skill	, Is never like to	1, 15/ 13
with gold, thy tawny	skin	, With fresh apparel garnished	1, 34/ 98
high up in the	sky	None falleth far, but	1, 40/ 260
he the frere had	slain	, Till with good raps	1, 26/ 353
he was full nigh	slain	. Up they him lift	1, 28/ 404
Eke restless watch from	sleep	with travail kept, His	1, 35/ 127
and looking as he	slept	. Before her standeth danger	1, 35/ 128
all good reason. Inconstant,	slipper	, frail, and full of	1, 32/ 48
eye, and look how	slipper	chance, Eludeth her men	1, 34/ 101
she list reverse Her	slipper	favor from them that	1, 37/ 171
take and give, and	slyly	toss One man to	1, 36/ 150
fire brent to powder	small	. Then might I lead	1, 3/ 16
which erst despisedest children	small	, Shall wax a child	1, 4/ 44
That money were too	small	. Yet or this day	1, 18/ 86
she throweth great and	small	Not to all men	1, 36/ 142
to my labor and	smart	. Therefore Cupid withdraw thy	1, 4/ 54
an hatter Will go	smatter	, In philosophy, Or a	1, 17/ 52
thee lovely shall she	smile	, And friendly on thee	1, 39/ 229
so pleasantly begin to	smile	, As though thou would	1, 45/ 3
Cupid. She beckett and	smileth	upon every wight. But	1, 34/ 105
to making shoen, The	smith	that shall, To painting	1, 15/ 18
her standeth the wise	Socrates	, Aristippus, Pythagoras, and many	1, 38/ 190
late lay easily and	soft	, Instead of pillows lieth	1, 37/ 175
drew him nigh, And	softly	, At the door he	1, 23/ 244
sometime hath comfort and	solace	: Nay none again so	1, 41/ 283
behavior. Fortune is stately,	solemn	, proud, and high: And	1, 41/ 286
and me, her little	son	Cupid, Thou Manhood shalt	1, 4/ 40
our towers? Goodly Richmond,	son	art thou gone from	1, 11/ 38
worthy mother, Comfort your	son	, and be ye of	1, 12/ 59
Lord Harry, my lovely	son	adieu. Our Lord increase	1, 12/ 65
he laid aside: His	son	he would, Should have	1, 17/ 81
him to wait, As	soon	as on the maire	1, 20/ 158
and so blind) As	soon	as Fortune list to	1, 35/ 112
Margaret. God wot full	sore	it grieved hath my	1, 11/ 52
bring, I long full	sore	to hear. When there	1, 25/ 326
and curseth her full	sore	. But that receiveth it	1, 36/ 153

with pain. Accompt my	sorrow	first and my distress	1, 10/ 32
innocent in woe and	sorrow	shritcheth. The just man	1, 32/ 42
There fear also, and	sorrow	all bewept, Disdain and	1, 35/ 125
of thine hand with	sorrow	. Wherefore if thou in	1, 40/ 249
cry; Pray for my	soul	, for now lo here	1, 12/ 64
sick, Till she have	soused	him up. A man	1, 16/ 32
Thus fell Alexander the	sovereign	conqueror. Thus many mo	1, 37/ 168
hour, I shall in	space	destroy both sea and	1, 5/ 86
dopped and ducked, He	spake	and looked, So religiously	1, 22/ 229
men nowadays, will not	spare	To write, to babble	1, 31/ 12
fire his heat to	spare	, And all this world	1, 40/ 239
With him truly, Fain	speak	would I. Sir, quod	1, 23/ 262
be not like, To	speak	with him today. Quod	1, 23/ 266
frere, Would with him	speak	, And matters break, For	1, 23/ 273
Has fictas quemcunque iuvat	spectare	figuras, Sed mira veros	1, 6/ 109
merchandise, I pray God	speed	him well. A merchant	1, 16/ 38
The frere said, God	speed	fair maid, Here lodgeth	1, 23/ 250
Trust not therein, and	spend	it liberally. Bear thee	1, 40/ 258
rought not what he	spent	, So it were nice	1, 19/ 137
he needs abide. There	spent	he fast, Till all	1, 20/ 171
diffidite rebus, Nulla recessuro	spes	adhibenda bono. Qui dabit	1, 7/ 118
The just man she	spoileth	, and the unjust enricheth	1, 32/ 43
not discontent. With lusty	sport	, And with resort, Of	1, 19/ 141
despite. This is her	sport	, thus proveth she her	1, 38/ 184
lie. Adieu, my true	spouse	, my worthy lord, The	1, 11/ 44
ensearch and ye shall	spy	, That riches, worship, wealth	1, 32/ 54
by craft of engine	stable	, That of her nature	1, 40/ 241
thrift, Headling all the	stair	. Down they him threw	1, 28/ 407
Quod she I will,	Stand	ye here still, Till	1, 24/ 277
as a dead tree	Stand	still, over rude for	1, 31/ 7
side doth weary labor	stand	, There fear also, and	1, 35/ 124
in surety list to	stand	, Take poverty's part and	1, 40/ 250
whom your luck doth	stand	, With whose unhappy chance	1, 41/ 272
in how blessed condition	standeth	he: Himself in honor	1, 34/ 84
he slept. Before her	standeth	danger and envy, Flattery	1, 35/ 129
wrack. Fast by her	standeth	the wise Socrates, Aristippus	1, 38/ 190
massed people gaze and	stare	, And gape therefore, as	1, 35/ 119
heart, And up he	start	, And well he laid	1, 26/ 358
her uncertain course, Up	starteth	a knave, and down	1, 37/ 181
choose which ye list,	Stately	fortune, or humble poverty	1, 39/ 223
her behavior. Fortune is	stately	, solemn, proud, and high	1, 41/ 286
creep, by no manner	stealth	. To some she sendeth	1, 42/ 296
a good and lusty	steed	. These things become a	1, 4/ 29
but upward as he	stieth	, She whipeth her wheel	1, 37/ 164
will, Stand ye here	still	, Till I come down	1, 24/ 277
a dead tree Stand	still	, over rude for to	1, 31/ 7
therefore and serve her	still	. Some man hath good	1, 42/ 292

rich pearl, and precious	stone	: On which the massed	1, 35/ 118
ground. And upon him	stood	lady Venus goddess of	1, 4/ 35
her upon this man	stood	the little god Cupid	1, 4/ 36
whilom of their foes	stood	in doubt, That each	1, 38/ 195
she keepeth ever in	store	From every man some	1, 42/ 290
look I for a	storm	. Davy the Dicer Long	1, 45/ 8
a penny. With visage	stout	, He bare it out	1, 20/ 177
and fair, Was ready	straight	, On him to wait	1, 20/ 156
aside, To saint Katherine,	Straight	as a line, He	1, 20/ 166
God this is a	strange	reckoning: Riches, honor, wealth	1, 9/ 13
the law, For every	straw	, Shall prove a thrifty	1, 16/ 46
is not worth a	straw	. Some in French chronicles	1, 31/ 15
Whoso ne knoweth the	strength	, power, and might, Of	1, 4/ 39
man, With bate and	strife	, But by my life	1, 16/ 48
wife, To break the	strife	, Highed them upward fast	1, 27/ 379
round, With many sad	stroke	, They roll and rumble	1, 26/ 371
power. Good folk thou	stroyest	, and lovest reprovab. Thou	1, 32/ 39
been aright, By us	subdued	for all thy great	1, 4/ 42
beguile, And minish his	substance	, For to put out	1, 18/ 104
in the dust. She	suddenly	enhanceth them aloft. And	1, 37/ 173
enhanceth them aloft. And	suddenly	mischieveth all the flock	1, 37/ 174
begin withal: But to	suffice	His child, well thrice	1, 18/ 84
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may, To fall in	suit	, Till he dispute, His	1, 16/ 42
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but the mobility Of	sun	and moon changing in	1, 6/ 102
all men, as cometh	sun	or dew, But for	1, 36/ 143
And eke against the	sun	Becketh him poor Diogenes	1, 38/ 192
first and my distress,	Sunderwise	, and reckon there again	1, 10/ 33
and by, Covetously, He	supped	it fair up. In	1, 19/ 122
fader), now must ye	supply	, The mother's part also	1, 11/ 49
frere arose, But I	suppose	, Amazed was his head	1, 28/ 412
many a purpose, bounden	sure	and fast With wise	1, 33/ 63
never of her favor	sure	: Ye may in the	1, 40/ 236
haven of heaven ever	sure	and uniform: Ever after	1, 45/ 7
Them to believe, as	surely	as your creed. But	1, 42/ 309
full. That one in	surety	, that other like to	1, 39/ 218
Wherefore if thou in	surety	list to stand, Take	1, 40/ 250
Banishing clean all other	surplusage	, They be content, and	1, 39/ 210
take that nature may	sustain	, Banishing clean all other	1, 39/ 209
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frappe, Got many a	swap	, Till he was full	1, 28/ 403
on a rout, Like	swarming	bees come flattering her	1, 35/ 116
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cease, Nay void her	trayne	, till they the harm	1, 37/ 160
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her trone Amid her	treasure	and wavering riches, Proudly	1, 35/ 122
needs meddle with her	treasure	, Trust not therein, and	1, 40/ 257
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She runneth loose, and	turneth	where she list. The	1, 41/ 271
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love that did us	two	combine, In marriage and	1, 11/ 45

Flattery, deceit, mischief and	tyranny	. About her cometh all	1, 35/ 130
Though I be foul,	ugly	, lean, and misshape, Yet	1, 5/ 62
when she changeth her	uncertain	course, Up starteth a	1, 37/ 180
wavering fortune the full	uncertain	lot, If that the	1, 41/ 266
dismayed, With trouble I	understand	. Indeed quod he, It	1, 24/ 302
doth stand, With whose	unhappy	chance ye be so	1, 41/ 273
heaven ever sure and	uniform	: Ever after thy calm	1, 45/ 7
she spoileth, and the	unjust	enricheth. Young men she	1, 32/ 43
the same thing. Lo	unlearned	men nowadays, will not	1, 31/ 12
well, Came and it	unlocked	. The frere said, God	1, 23/ 248
letteth old men live	Unrighteously	dividing time and season	1, 32/ 45
diverse as they all,	Unstable	here and there among	1, 36/ 140
for one hour. Fortune	unworthy	men setteth in honor	1, 32/ 41
the strife, Highed them	upward	fast. And when they	1, 27/ 380
He holdeth fast: but	upward	as he stieth, She	1, 37/ 164
I been well in	ure	, And for your sake	1, 22/ 215
sect, it is the	usage	, Only to take that	1, 39/ 208
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All new refuse, And	utterly	let them gone: Play	1, 29/ 431
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the end of worldly	vanity	. Lo well are you	1, 12/ 75
Fortune, O mighty and	variable	What rule thou claimest	1, 32/ 37
her nature is ever	variable	. Serve her day and	1, 40/ 242
men with change and	variance	. Sometime she looketh as	1, 34/ 102
Par mons et par	vaulx	Et aux hpitaux	1, 32/ 34
mundi, Tam cito non	veniunt	, quam cito pretereunt, Gaudia	1, 6/ 114
upon him stood lady	Venus	goddess of love, and	1, 4/ 35
the writing that followeth.	VENUS	AND CUPID Whoso ne	1, 4/ 38
power, and might, Of	Venus	and me, her little	1, 4/ 40
painted the image of	Venus	and Cupid, that were	1, 4/ 48
and bright, As goodly	Venus	mother of Cupid. She	1, 34/ 104
thing was tried And	verified	, Here by a sergeant	1, 17/ 64
arte homines, Ille potest	veris	, animum sic pascere rebus	1, 6/ 111
spectare figuras, Sed mira	veros	quas putat arte homines	1, 6/ 110
perverse Qui le monde	verse	Tout ton dsire	1, 31/ 26
PAGEANT	VERSES	Master Thomas More in	1, 3/ 1
with nine pageants, and	verses	over every of those	1, 3/ 4
of those pageants: which	verses	expressed and declared what	1, 3/ 5
the things that the	verses	over them did (in	1, 3/ 7
in effect) declare, which	verses	here follow. In the	1, 3/ 8
were there written these	verses	in Latin following. % THE	1, 6/ 106
of Saint Mark. Fortune	Verses	The Prologue As often	1, 31/ 0
oculos pascit imaginibus. Namque	videbit	uti fragilis bona lubrica	1, 6/ 113
prend plaisir. Par toi	viennent	maux Et guerres mortelles	1, 32/ 31
hand: Love manner and	virtue	: for they be only	1, 40/ 253

hue. God make you	virtuous	, wise, and fortunate. Adieu	1, 12/ 68
of a penny. With	visage	stout, He bare it	1, 20/ 177
eternam nobis pro munere	vitam	, In permansuro ponite vota	1, 7/ 119
all round For in	voice	of people is my	1, 5/ 75
people cannot cease, Nay	void	her trayne, till they	1, 37/ 160
vitam, In permansuro ponite	vota	deo. THE LAMENTATION OF	1, 7/ 120
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Some in English, blindly	wade	and wander. Another in	1, 31/ 17
pride. He weepeth and	waileth	and curseth her full	1, 36/ 153
straight, On him to	wait	, As soon as on	1, 20/ 157
riches, come forth and	wait	on me. And he	1, 34/ 93
apes, How earnestly they	walk	about their japes. Of	1, 38/ 207
see, The captains lie,	Waltring	on the place, The	1, 27/ 383
English, blindly wade and	wander	. Another in Latin bloweth	1, 31/ 17
on thee cast her	wandering	eyes, Embrace thee in	1, 39/ 230
she bringeth forth her	ware	, Silver, gold, rich pearl	1, 35/ 117
fortune count them borrowed	ware	. To them that seeketh	1, 41/ 263
reprovable. Thou mayst not	warrant	thy gifts for one	1, 32/ 40
other hand, Eke restless	watch	from sleep with travail	1, 35/ 127
Amid her treasure and	wavering	riches, Proudly she hoveth	1, 35/ 122
prove and assay Of	wavering	fortune the full uncertain	1, 41/ 266
despisedest children small, Shall	wax	a child again and	1, 4/ 45
philosophy, Or a peddler,	Wax	a meddler, In theology	1, 17/ 55
For wrath and fear,	Waxed	well nigh wood, Said	1, 26/ 341
wit, And took another	way	: First fair and well	1, 18/ 110
then him thought, That	way	was naught, And there	1, 19/ 115
Said maiden go thy	way	, And fetch him hither	1, 24/ 284
obey, Come on thy	way	, I have thee in	1, 25/ 334
then take his own	way	. And he that out	1, 34/ 90
That never saw, The	ways	to buy and sell	1, 16/ 35
and discreet: the public	weal	therefore, I help to	1, 4/ 53
what he thinketh himself	weal	, That may set once	1, 37/ 162
strange reckoning: Riches, honor,	wealth	, and ancestry Hath me	1, 9/ 14
had not gone. If	wealth	might me have served	1, 10/ 17
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I lie. O brittle	wealth	, aye full of bitterness	1, 10/ 30
I, More woe than	wealth	, and lo here I	1, 10/ 36
spy, That riches, worship,	wealth	, and dignity, Joy, rest	1, 33/ 55
will himself enhance, In	wealth	and riches, come forth	1, 34/ 93
she sendeth children, riches,	wealth	, Honor, worship, and reverence	1, 42/ 297
be by her power,	Wealthy	and wretched both in	1, 38/ 186
gear, That he would	wear	, He rought not what	1, 19/ 136
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Become a cutler, I	ween	shall prove a fool	1, 16/ 26
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to buy and sell,	Weening	to arise, By merchandise	1, 16/ 36
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goeth his pride. He	weepeth	and wailleth and curseth	1, 36/ 153
make good cheer, And	welcome	every chone. Enprinted at	1, 29/ 434
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Powel's churchyard at the	west	door at the sign	1, 29/ 436
gone from me, At	Westminster	that goodly work of	1, 11/ 39
Then wist he well,	Whatever	fell, He could it	1, 19/ 127
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stieth, She whipeth her	wheel	about, and there he	1, 37/ 165
country lacked defense, And	whilom	of their foes stood	1, 38/ 195
as he stieth, She	whipeth	her wheel about, and	1, 37/ 165
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him with a shrewd	wife	. Then for as much	1, 42/ 299
as we can, Every	wight	to further. With him	1, 23/ 260
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not be, For he	will	not come out. The	1, 21/ 209
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me. And he that	will	be a beggar, let	1, 34/ 94
that of her gifts	will	no thing take, With	1, 38/ 187
by herself and ye	will	, That one is free	1, 39/ 215
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I began, In any	wise	, I would advise, And	1, 28/ 426
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again, But that he	wist	not whither. Then after	1, 21/ 188
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hap there may no	wit	suffice. Better is to	1, 33/ 65
good purvey For every	wite	, By his own wit	1, 18/ 108
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and smart. Therefore Cupid	withdraw	thy fiery dart, Chargeable	1, 4/ 55
That may my power	withstand	or escape. Therefore sage	1, 5/ 64
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never see. Almighty God,	witsave	to grant that ye	1, 11/ 41
yet have I, More	woe	than wealth, and lo	1, 10/ 36
fortune th' innocent in	woe	and sorrow shritcheth. The	1, 32/ 42
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At Westminster that goodly	work	of yours, Mine own	1, 11/ 39
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Who may in the	world	have a name eternal	1, 6/ 89
in process destroy the	world	and all? In the	1, 6/ 90
shall See in this	world	. Wherefore to thee alone	1, 13/ 82
loath, To all the	world	, and to himself both	1, 33/ 80
her cometh all the	world	to beg. He asketh	1, 36/ 131
have, Though all the	world	accompt him for a	1, 36/ 137
spare, And all this	world	encompass to forfare. As	1, 40/ 240
heapest up this wretched	world's	treasure, Thy fingers shined	1, 34/ 97
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here the end of	worldly	vanity. Lo well are	1, 12/ 75
here I lie. If	worship	might have kept me	1, 10/ 16
shall spy, That riches,	worship	, wealth, and dignity, Joy	1, 33/ 55
children, riches, wealth, Honor,	worship	, and reverence all his	1, 42/ 298
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that, and all not	worth	an egg: He would	1, 36/ 133
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Thus fell Darius the	worthy	king of Perse. Thus	1, 37/ 167
thereby Shall not be	worthy	thy service I dare	1, 40/ 246
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vain. For well ye	wot	, mirth, honor, and riches	1, 33/ 75
eke full well ye	wot	, I have of her	1, 41/ 269
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This merchant there, For	wrath	and fear, Waxed well	1, 26/ 340
and pain. The needy	wretch	that lingereth in distress	1, 33/ 77
That heapest up this	wretched	world's treasure, Thy fingers	1, 34/ 97
men are fain, (So	wretched	is our nature and	1, 35/ 111
her power, Wealthy and	wretched	both in an hour	1, 38/ 186
as we see, Betwixt	wretchedness	and felicity. Now have	1, 39/ 221
will not spare To	write	, to babble, their minds	1, 31/ 13
them. But let them	write	, the labor is in	1, 33/ 74
this second pageant the	writing	was thus. MANHOOD Manhood	1, 3/ 24
pageant, this was the	writing	that followeth. VENUS AND	1, 4/ 37
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it made some folk	wroth	. But this officer, This	1, 24/ 290
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year the prophecy? The	year	yet lasteth, and lo	1, 10/ 29
painted a goodly fresh	young	man riding upon a	1, 3/ 19
was painted the goodly	young	man in the second	1, 4/ 33
with less. But this	young	man, So well began	1, 18/ 93
and the unjust enricheth.	Young	men she killeth, and	1, 32/ 44
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A Concordance of Major Terms in Thomas More's *Life of Pico*

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Updated by Katherine Stearns in 2014

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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>
Fleet Bridge at the	Abbot	of Winchcombe, his place	1, 123/ 14
them and so greatly	abhorred	them that, when Hercules	1, 61/ 6
he more hated and	abhorred	, considering that they served	1, 62/ 1
of whom he not	abhorring	, the way of life	1, 59/ 13
in spirit, if Christ	abide	in us"), I therefore	1, 51/ 17
it were shame to	abide	still in the better	1, 86/ 15
master us. I therefore,	abiding	firmly in this opinion	1, 87/ 20
overseeing of these base,	abject	, and vile earthly trifles	1, 68/ 9
of all philosophy was	able	to make him proud	1, 65/ 18
occasion of sin, were	able	to pull him back	1, 65/ 23
ye be now not	able	. " Of his Loving Mind	1, 68/ 18
since those things are	able	sufficiently to satisfy the	1, 86/ 21
For he that is	able	of himself anything to	1, 94/ 26
anything to get is	able	of himself that same	1, 94/ 26
ponder and weigh, Who	able	were to bear thy	1, 120/ 22
that mighty love Which	able	was thy dreadful majesty	1, 122/ 16
of his age and	abode	at Florence, he was	1, 70/ 23
showed also to the	above-named	Albertus and many other	1, 72/ 11
presence for joy, in	absence	for sorrow. To languish	1, 113/ 24
to be from God	absent	, And glad to die	1, 115/ 28
a perfect man should	abstain	, not only from unlawful	1, 99/ 12
for the great plenteous	abundance	of all such virtues	1, 53/ 15
Multiplicate sunt infirmitates postea	acceleraverunt	. Non congregabo conventicula eorum	1, 94/ 6
sunt infirmitates eorum, postea	acceleraverunt	, "Their infirmities be multiplied	1, 98/ 9
Quid habes quod non	accepisti	? "What hast thou that	1, 95/ 3
Moreover, we should not	accept	for God, that is	1, 97/ 12
that he List to	accept	, which wheresoever he taketh	1, 121/ 13
thou long to be	acceptable	to God, if thou	1, 83/ 19
Jews because God had	accepted	them as worthy to	1, 89/ 10
taken with a fervent	access	which so far forth	1, 70/ 24
things which we may	account	for our own, of	1, 52/ 26
him to receive his	account	of such money as	1, 68/ 11
men think on thee,	account	it for nothing, but	1, 92/ 6
not without a cause,	accounted	among the chief orators	1, 55/ 13
thee of slothful cowardice	accuse	; God will thee help	1, 113/ 7
forthwithal he forsook his	accustomed	vice and reformed his	1, 69/ 2
profitable, neither to the	achieving	of temperance in prosperity	1, 52/ 6
be born to the	achieving	of some great thing	1, 54/ 21
that belong to the	achieving	of noble acts; let	1, 63/ 14
Jerome showed to his	acquaintance	that Picus had after	1, 75/ 6
of some good virtuous	act	. Sometime he secretly casteth	1, 106/ 21
to the civil and	active	life, saying that in	1, 85/ 15

from contemplation to the	active	living -- that is	1, 86/ 13
the achieving of noble	acts	; let us as we	1, 63/ 14
entreating of some profitable	acts	and outward business. Certainly	1, 85/ 18
the use of some	actual	business, he judged a	1, 84/ 28
original? Who doth not	actual	sin in sundry wise	1, 121/ 2
in the sin of	Adam	, for the sovereign love	1, 71/ 20
God art thou," he	addeth	thereunto that our Lord	1, 97/ 21
pleasures, therefore the Prophet	addeth	, Dominus pars hereditatis mee	1, 99/ 17
soul is glad," he	addeth	the cause, saying, Quoniam	1, 102/ 15
mihi fecisti vias vite:	adimplebis	me leticia cum vultu	1, 94/ 17
God, therefore it followeth,	Adimplebis	me leticiis cum vultu	1, 103/ 7
pain; but he is	adjudged	for a while to	1, 74/ 18
so that he is	adjudged	to that fire from	1, 75/ 9
in communication he would	admonish	his familiar friends how	1, 67/ 8
negligence. His friends oftentimes	admonished	him that he should	1, 68/ 2
appointed themselves in the	adoption	whereof they should be	1, 91/ 17
with his love. To	adorn	himself for the pleasure	1, 113/ 14
with fair virtue to	adorn	thy soul. The Fourth	1, 115/ 17
shaft sustain, be not	adread	, Half the dolor, grief	1, 116/ 15
some lucre or worldly	advantage	. John Picus Earl of	1, 85/ 12
your glory, all the	advantage	that ye hawk after	1, 87/ 23
distress endure, And great	adventurers	oft curse the dice	1, 107/ 17
lion, the fiend, our	adversary	, Runneth about seeking whom	1, 106/ 9
purchasing of patience in	adversity	, nor to the despising	1, 52/ 8
happy mind, which none	adversity	might oppress, which no	1, 65/ 17
strong defense against all	adversity	and a sure portcullis	1, 71/ 10
he need sustain Sorrow,	adversity	, labor, grief, and pain	1, 103/ 27
incommodity, or smart, Loss,	adversity	, trouble, grief, or pain	1, 116/ 7
the dolor, grief and	adversity	That he already suffered	1, 116/ 16
they be sundered, for	adversity	. Like affections feeleth eke	1, 119/ 5
look thou thee well	advise	, Thou sellest thy soul	1, 110/ 16
would look upon themselves	advisedly	, they should see a	1, 77/ 10
the soul, with very	affect	speaketh to God, and	1, 83/ 10
ground with an humble	affect	of devout mind, not	1, 83/ 22
than Cunning. The little	affection	of an old man	1, 67/ 5
both his own natural	affection	and the study of	1, 69/ 22
things, foolish, dissolute, without	affection	, without covenant, without mercy	1, 81/ 9
But in the inward	affections	of the mind he	1, 70/ 7
incline unto sensuality and	affections	of the body, then	1, 76/ 25
similitude between our sensual	affections	and the brutish properties	1, 76/ 28
drink of the bodily	affections	by which we were	1, 77/ 6
say, in the sensual	affections	of the flesh, lest	1, 77/ 16
sundered, for adversity. Like	affections	feeleth eke the breast	1, 119/ 6
as Appollonius saith, an	affinity	. What he Hated and	1, 69/ 11
servant of God, openly	affirmed	, and also said that	1, 74/ 24
also truth itself --	affirmeth	that our reward shall	1, 89/ 4
sin that willingly they	afflict	and pain my body	1, 101/ 17

of. Of the Voluntary	Affliction	and Paining of his	1, 64/ 22
and pain my body.	Affliction	is in scripture oftentimes	1, 101/ 17
kindred, set many women	afire	on him, from the	1, 59/ 13
set all mine heart	afire	, That when the journey	1, 123/ 4
be some evil occasion	afterwards	, he burned. Of his	1, 60/ 15
to preach of Christ."	Afterwards	, I understand, by the	1, 70/ 18
by his death. But	afterwards	, he understood that Picus	1, 75/ 3
some into wolves, which	afterwards	walked ever tame about	1, 76/ 21
fourteenth year of his	age	, by the commandment of	1, 55/ 23
second year of his	age	and abode at Florence	1, 70/ 23
non confundentur. Confundantur iniqua	agentes	supervacue. Vias tuas Domine	1, 92/ 28
and lamentable complaints The	aid	of his grace and	1, 106/ 5
devotion. Sometimes that marvelous	alacrity	languished and almost fell	1, 70/ 9
Church (which are nowadays,	alas	the while, commonly bought	1, 66/ 4
and fight. And yet	alas	he that oft hath	1, 108/ 16
thy goodness, wringeth us,	alas	, For we whom grace	1, 122/ 1
it. When that one	Albertus	, his sister's son, a	1, 71/ 26
also to the above-named	Albertus	and many other credible	1, 72/ 11
neither meat, wine, nor	ale	; He mindeth not what	1, 118/ 16
our Holy Father, Pope	Alexander	VI, it plainly appeareth	1, 58/ 22
business he fled almost	alike	. Notwithstanding, when he was	1, 69/ 15
on every side an	allective	to sin, but over	1, 80/ 23
thou lackest might, Such	allegations	folly it is to	1, 113/ 5
come worship and praise	Almighty	God with all his	1, 54/ 14
and singular goodness of	Almighty	God, that by this	1, 59/ 3
and thanks therefor to	Almighty	God, of whose infinite	1, 63/ 18
that, since God is	almighty	, they could not miscarry	1, 65/ 13
holdeth me sometimes, by	Almighty	God, as it were	1, 81/ 24
the soul; This did	Almighty	God of his goodness	1, 108/ 29
worldly business he fled	almost	alike. Notwithstanding, when he	1, 69/ 15
marvelous alacrity languished and	almost	fell, and eft again	1, 70/ 9
and wise, And yet	almost	vanquished with our vice	1, 122/ 28
of his Lordships and	Alms	. Three years before his	1, 63/ 21
secret -- he gave	alms	of his own body	1, 64/ 25
and for his plenteous	alms	given out with a	1, 74/ 13
now with their prayers,	alms	, and other suffrages, help	1, 74/ 22
that is to say,	almsdeeds	and prayer. What may	1, 82/ 27
upward should have God	alone	to please, shall somewhat	1, 90/ 10
sequare, "Let dead men	alone	with dead men, follow	1, 91/ 11
is content with God	alone	; so that if there	1, 96/ 17
LOVER To love one	alone	and condemn all other	1, 113/ 12
to love but one	alone	, And for that one	1, 114/ 3
and earth directest all	alone	, We thee beseech, good	1, 120/ 16
without his fleshly wife,	Alone	into his Lords	1, 123/ 8
to mankind, in the	altar	of the cross willingly	1, 71/ 21
with him that such	altercations	were for a logician	1, 61/ 16
fight And long therefor,	although	we could not judge	1, 104/ 17

in his vulgar tongue,	altogether	, in detestation of his	1, 60/ 13
end that he may	altogether	wholly have his mind	1, 99/ 13
with God and conversant	alway	, For certes, whoso list	1, 116/ 29
his own physicians as	ambassadors	both to visit him	1, 73/ 3
men thirsteth for, or	ambition	sigheth for, they set	1, 87/ 10
servants with an holy	ambition	be proud. "We," saith	1, 90/ 20
of the company, in	ambitious	labor for offices and	1, 79/ 1
his fleshly lust, the	ambitious	man saith to his	1, 96/ 14
other, the great Saint	Ambrose	: a swarm of bees	1, 54/ 22
bring him speedily to.	Amen	. Here endeth the life	1, 75/ 20
and prayeth for us.	Amen	. HERE BEGIN TWELVE RULES	1, 103/ 18
very tender loving father.	Amen	. Imprinted at London by	1, 123/ 12
all error is with	amendment	to be taken away	1, 91/ 1
very good and very	amiable	, Thirdly, of reason be	1, 120/ 1
well and nothing set	amiss	But all well fashioned	1, 115/ 6
as the love and	amity	of Christian folk should	1, 51/ 14
by whom all the	ancestors	of this John Picus	1, 52/ 21
we shall let his	ancestors	pass, to whom, though	1, 52/ 22
the nobleness of his	ancestors	, whose honor maketh us	1, 52/ 28
more worshipful that our	ancestors	were, the more vile	1, 53/ 10
THE THIRD UNTO ONE	ANDREW	CORNEUS, A NOBLEMAN OF	1, 75/ 26
Epistle of Picus to	Andrew	Corneus. This Andrew, a	1, 84/ 23
to Andrew Corneus. This	Andrew	, a worshipful man and	1, 84/ 24
with whom, as this	Andrew	said, he should be	1, 85/ 2
Earl of Mirandula to	Andrew	Corneus, Greeting. Ye exhort	1, 85/ 14
Certainly, my well beloved	Andrew	, I had cast away	1, 85/ 19
O my well beloved	Angel	, what madness holdeth us	1, 67/ 19
intolerable That he for	angel	never would endure. Regard	1, 112/ 2
nature; Thou that with	angel	art made to been	1, 112/ 4
well testify both his	angelic	wit, his ardent labor	1, 60/ 19
from heaven with the	angels	of his virtue, in	1, 92/ 9
as be the holy	angels	and blessed saints that	1, 97/ 19
three in one, Whom	angels	serve, whose work all	1, 120/ 15
turning his words to	Angelus	Politianus, to whom he	1, 67/ 17
was never troubled with	anger	, and he said once	1, 65/ 6
not by thy just	anger	spilt. In strait balance	1, 120/ 19
a moment in thine	angry	hand. Who is not	1, 120/ 26
there is! How great	anguish	, how much business and	1, 79/ 2
possunt occidere, sed qui	animam	potest mittere in gehennam	1, 92/ 15
Ad te Domine levavi	animam	meam: Deus meus in	1, 92/ 25
spe. Quoniam non derelinques	animam	meam in inferno: nec	1, 94/ 16
saying, Quoniam non derelinques	animam	in inferno, "For thou	1, 102/ 17
with an inseparable bond	annexed	the appetite of his	1, 61/ 25
if the world were	annihilated	and turned to naught	1, 97/ 8
gave him such an	answer	that he should well	1, 66/ 7
have utterly nothing to	answer	or they shall bring	1, 91/ 18
books of reckoning. Picus	answered	him in this wise	1, 68/ 13

a little smiling he	answered	that he had liefer	1, 69/ 20
in such case, Picus	answered	him that he not	1, 71/ 24
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manner of Plato and	Apollonius	, he scrupulously sought out	1, 56/ 14
carnal (for as the	Apostle	saith: "We be not	1, 51/ 16
evil occasions the holy	apostle	Saint James saith thou	1, 78/ 7
whom, as the glorious	apostle	Saint Paul saith, our	1, 81/ 3
these words of the	apostle	be before thine eyes	1, 81/ 15
for which, as the	Apostle	saith, "God hath exalted	1, 90/ 3
Gospel, which, as the	Apostle	saith, shall suffer in	1, 92/ 11
those words of the	Apostle	: Quid habes quod non	1, 95/ 2
as Saint Peter, the	apostle	, hath declared; and secondarily	1, 102/ 29
nothing, Remember the glorious	apostle	Saint Paul When he	1, 108/ 25
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crieth, the voice of	apostles	soundeth, miracles proveth, reason	1, 82/ 1
of Luke that the	apostles	went joyful and glad	1, 89/ 9
conscience nor is not	appalled	with the secret twitch	1, 79/ 23
nothing seen In speech,	apparel	, gesture, look or pace	1, 115/ 9
the more evidently to	appear	and to be the	1, 53/ 13
had that it might	appear	there were nothing in	1, 60/ 27
inflamed to Godward may	appear	, and his riches given	1, 63/ 16
sovereign power, May otherwise	appear	sufficiently As things	1, 122/ 9
suddenly vanished away, which	appearance	was peradventure a token	1, 54/ 7
Of the Wonder that	Appeared	before his Birth. A	1, 54/ 3
before his birth. There	appeared	a fiery garland standing	1, 54/ 5
had after his death	appeared	unto him all compassed	1, 75/ 7
in which it evidently	appeareth	not only that those	1, 58/ 13
Alexander VI, it plainly	appeareth	. But the book in	1, 58/ 22
Nephew John Francis. It	appeareth	by this epistle that	1, 76/ 3
in this present epistle	appeareth	, where he saith these	1, 85/ 4
Picus, had (as it	appeareth	in the first epistle	1, 88/ 13
his sickness of the	appearing	of our Lady caused	1, 74/ 28
of his soul which	appertain	to understanding and knowledge	1, 63/ 13
be things which to	appertain	to a noble prince	1, 88/ 8
inseparable bond annexed the	appetite	of his confusion and	1, 61/ 25
they argue with, which	appetite	is a deadly wound	1, 61/ 26
Occupied is thy wretched	appetite	; Thou shalt it find	1, 110/ 3
is and all his	appetite	To pain himself in	1, 119/ 15
all them whose brutish	appetites	they follow. Let us	1, 77/ 14
or to bewail the	appetites	of men, or, if	1, 81/ 27
but if it were	applied	to the use of	1, 84/ 27
God let it be	applied	, Think it not thine	1, 106/ 26
moral virtue, but to	apply	it to such things	1, 85/ 11
virtue thou mayst it	apply	. For oft thou shalt	1, 105/ 18

discretion they compare and	apply	Of their foul sin	1, 108/ 13
day to his disputations	appointed	. For this cause he	1, 57/ 14
of which he had	appointed	himself to spend the	1, 66/ 25
changed that purpose and	appointed	to profess himself in	1, 70/ 19
what end they have	appointed	themselves in the adoption	1, 91/ 16
that all thing been	Appointed	well and nothing set	1, 115/ 6
of conditions is, as	Appollonius	saith, an affinity. What	1, 69/ 11
doctors of divinity had	approved	as good and clean	1, 58/ 8
Holy Father the pope	approved	Picus and tenderly favored	1, 58/ 20
he might have been	approved	, an though his enemy	1, 59/ 21
the Hebrews, Chaldees and	Arabians	, and many things drawn	1, 57/ 4
the Hebrew, Chaldee and	Arabic	language, besides Greek and	1, 65/ 19
great difficulty of the	Arabic	tongue. These, my dear	1, 88/ 7
eloquence should, with an	ardent	heart, in time to	1, 54/ 13
learning, where with so	ardent	mind he labored the	1, 55/ 11
his angelic wit, his	ardent	labor, and his profound	1, 60/ 19
but how effectual, how	ardent	, and rather interrupted and	1, 83/ 14
or anything remove His	ardent	mind from God, his	1, 118/ 27
that we require it	ardently	with a sure hope	1, 95/ 15
and rebuke whom they	argue	with, which appetite is	1, 61/ 26
NOBLEMAN OF ITALY The	Argument	and Matter of the	1, 76/ 1
God. The Matter or	Argument	of the Epistle of	1, 84/ 22
of grace 1492. The	Argument	of the Epistle following	1, 88/ 11
hope, that it shall	arise	in the Day of	1, 102/ 13
that was corruptible shall	arise	incorruptible. And forasmuch as	1, 102/ 24
hereby that thou shouldest	arise	And in the glass	1, 115/ 15
in the foresaid espiritual	armor	, Nor any other remedy	1, 105/ 24
places namely where thou	art	conversant, innumerable impediments every	1, 80/ 18
in the Lord. Happy	art	thou, my son, when	1, 88/ 24
consider how much thyself	art	beholden to God, which	1, 91/ 5
teach me, for thou	art	God, my Savior; in	1, 93/ 6
hast received it, why	art	thou proud thereof, as	1, 95/ 4
our Lord: my God	art	thou." After that he	1, 95/ 28
our Lord, my God	art	thou." Which words though	1, 96/ 3
es tu, "My god	art	thou." For though honor	1, 96/ 10
his vainglory, "My god	art	thou." See then how	1, 96/ 15
our Lord, my God	art	thou." For only he	1, 96/ 16
our Lord, my God	art	thou," standeth all the	1, 96/ 21
es tu, "My God	art	thou." The cause is	1, 96/ 25
to say, "My God	art	thou." Sanctis qui sunt	1, 97/ 15
our Lord, "My God	art	thou," he addeth thereunto	1, 97/ 21
michi, "Thou, good Lord,	art	he that shall restore	1, 100/ 2
in possession, but thou	art	he that shalt draw	1, 100/ 6
by thy grace, thou	art	he that shalt give	1, 100/ 6
tree. Consider when thou	art	movd to be	1, 105/ 8
to what coast Thou	art	conveyed at such time	1, 111/ 22
Thou that with angel	art	made to been equal	1, 112/ 4

But thou, good Lord,	art	he that sparest all	1, 121/ 3
Lord, that aye merciful	art	, Unto thy grace and	1, 121/ 15
I am unable to	ascend	by mine own strength	1, 100/ 5
Lord and sovereign captain	Ascended	never but by manly	1, 104/ 10
thee shall not be	ashamed	. Let them be ashamed	1, 93/ 3
ashamed. Let them be	ashamed	that work wickedness in	1, 93/ 3
we certainly to be	ashamed	to take such thing	1, 97/ 10
inheritance, ought to be	ashamed	to desire anything besides	1, 99/ 25
way of life set	aside	, was somewhat fallen into	1, 59/ 14
thing set all other	aside	, but he in all	1, 62/ 20
rule or lordship set	aside	, he might lead his	1, 63/ 23
very service of God	aside	, which is, as Christ	1, 70/ 5
poets, fables and trifles	aside	, take ever in thine	1, 84/ 2
shalt in thy prayer	ask	of God, both the	1, 83/ 29
Of whom if thou	ask	whereto they draw, whereto	1, 91/ 14
is for that we	ask	such thing as is	1, 95/ 17
wot never what we	ask	. And Jesus said, "Whatsoever	1, 95/ 19
said, "Whatsoever ye shall	ask	in my name, it	1, 95/ 19
be good, yet we	ask	it not well, for	1, 95/ 24
not well, for we	ask	it with little hope	1, 95/ 24
Saint James biddeth us	ask	in faith, nothing doubting	1, 95/ 26
Notwithstanding, when he was	asked	once in sport whether	1, 69/ 16
sin and offend. He	asked	also all his servants'	1, 72/ 6
therefore there is nothing	asked	in the name of	1, 95/ 21
the salvation of the	asker	; or else God heareth	1, 95/ 22
to keep. He that	asketh	, then, of God to	1, 94/ 27
hope. And he that	asketh	doubtingly, asketh coldly. And	1, 95/ 25
he that asketh doubtingly,	asketh	coldly. And therefore Saint	1, 95/ 25
virtue, signifieth in that	asking	that from the beginning	1, 94/ 28
to all them that	aspire	to honor a very	1, 53/ 17
always as the fire	aspire	upward to heavenly things	1, 54/ 12
haply for very shame	assail	. But when thou may	1, 107/ 5
diligence To prove and	assay	with manly defense What	1, 108/ 20
in this matter to	assent	unto you and follow	1, 85/ 21
in obscure darkness, hath	associated	thee to the children	1, 91/ 9
from Satan's service to	astart	, With whom me rueth	1, 122/ 31
men many years never	attained	to. Now when they	1, 57/ 28
which remembereth that he	attained	his virtue not by	1, 94/ 30
openly with open disputations	attempt	him, but rather with	1, 57/ 17
doth upon his love	attend	and wait, There is	1, 117/ 3
behold how all the	audience	rejoiced to hear him	1, 61/ 13
secret company without great	audience	. But he said that	1, 61/ 19
do; if I be	aught	in your debt I	1, 68/ 16
son, if there be	aught	in this life of	1, 78/ 19
of great honor and	authority	. Of the Wonder that	1, 54/ 2
for he that hath	authority	to command me hath	1, 73/ 15
well of the Latin	authors	as the Greek, and	1, 57/ 3

this world, from the	await	of thine enemies; if	1, 83/ 18
tarry, But lie in	await	for another every hour	1, 106/ 8
flesh, the devil, that	aye	Enforce themself to make	1, 103/ 23
that endure shall for	aye	, With such examination might	1, 120/ 24
Wherefore, good Lord, that	aye	merciful art, Unto thy	1, 121/ 15
O pity, our wealth	aye	providing, O goodness serving	1, 122/ 24
d infants of wretched	Babylon	To suffer them wax	1, 107/ 23
variance wakened, he drew	back	his mind, flowing in	1, 59/ 15
able to pull him	back	into the voluptuous broad	1, 65/ 23
of God, or called	back	by the tenderness of	1, 73/ 27
him and pulled him	back	, wherefore Picus comforteth him	1, 76/ 10
and reproof, if folk	backbite	us and say evil	1, 89/ 20
they be mad which	backbite	thy virtue, which the	1, 90/ 26
Which if they now	backbite	thee living virtuously, they	1, 92/ 19
contention, guile, and malice,	backbiters	, odious to God, contumelious	1, 81/ 7
that the vice of	backbiting	always pleaseth them. Flee	1, 92/ 21
again both forward and	backward	, to the great wonder	1, 55/ 16
anger spilt. In strait	balance	of rigorous judgment, If	1, 120/ 20
more openly expressed in	Ballad	as it Followeth. The	1, 114/ 2
Let us break the	bands	of them and let	1, 81/ 2
the devil, under the	banner	of death, under the	1, 80/ 25
needs depart naked and	bare	, And after thy desert	1, 111/ 20
myself with the crucifix,	barefoot	walking about the world	1, 70/ 16
he received of this	bargain	, partly he gave out	1, 64/ 4
them bawl, let them	bark	; go thou boldly forth	1, 91/ 3
that they which had	barked	at them were of	1, 58/ 15
and overseeing of these	base	, abject, and vile earthly	1, 68/ 9
where there is no	battle	? He is called to	1, 78/ 12
A MAN IN SPIRITUAL	BATTLE	Whoso to virtue esteemeth	1, 103/ 20
s busy woe The	battle	more sharp and longer	1, 103/ 30
Rule. In time of	battle	so put thyself in	1, 106/ 30
rebukd by thy	battle	, Shall thee no more	1, 107/ 4
in memory In victory	battle	, in battle victory. The	1, 107/ 12
In victory battle, in	battle	victory. The Ninth Rule	1, 107/ 12
the time of the	battle	and war The conflict	1, 108/ 2
TWELVE WEAPONS OF SPIRITUAL	BATTLE	, WHICH EVERY MAN SHOULD	1, 109/ 13
therefore neigh, let them	bawl	, let them bark; go	1, 91/ 3
a present as may	bear	witness of my tender	1, 51/ 19
this John Picus undoubtedly	bear	that name. But we	1, 52/ 22
offering also himself to	bear	the costs of all	1, 57/ 11
the irous into a	bear	, the lecherous into a	1, 77/ 1
love liberty, they cannot	bear	the proud manners of	1, 87/ 4
rather tear him than	bear	him. The golden mediocrity	1, 87/ 17
be desired, which shall	bear	us as it were	1, 87/ 19
giveth thee grace to	bear	evil words of evil	1, 88/ 26
so even thou thee	bear	That thou remember and	1, 107/ 10
him therefrom bereaven To	bear	his body in earth	1, 116/ 32

Who able were to	bear	thy punishment? The whole	1, 120/ 22
yet a child and	beardless	, he was both reputed	1, 56/ 18
them. But he, not	bearing	the loss of his	1, 58/ 10
into lions, some into	bears	, some into swine, some	1, 76/ 20
cometh, sometimes, a monstrous	beast	to the town, we	1, 77/ 8
see a more monstrous	beast	nearer home, for they	1, 77/ 10
the image of a	beast	into God, how much	1, 77/ 19
of God into a	beast	? John Picus, Earl of	1, 77/ 20
begin to be a	beast	. There holdeth me sometimes	1, 81/ 24
little worm, no simple	beast	, Ne none so small	1, 117/ 4
an ape. From which	beastly	shape may we never	1, 77/ 4
wretched inclination to divers	beastly	passions changed in their	1, 77/ 12
after their passions and	beastly	desires -- they run	1, 98/ 21
the use of thy	beastly	pleasure; Of virtue more	1, 108/ 6
and figure of brute	beasts	-- those words, if	1, 76/ 15
and figures of sundry	beasts	, some into lions, some	1, 76/ 19
the likeness of unreasonable	beasts	, and that diversely, after	1, 76/ 27
brutish properties of sundry	beasts	-- as the proud	1, 76/ 29
one but of many	beasts	, that is to say	1, 77/ 13
of brutish and unreasonable	beasts	. Remember also that of	1, 78/ 6
to us and brute	beasts	, sweating and panting we	1, 79/ 8
concupiscence, But like rude	beasts	unadvisedly Lacking discretion they	1, 108/ 12
suffered for our sake,	beat	and scourged his own	1, 65/ 1
is a jeopardous thing;	Beat	out their brains therefore	1, 107/ 25
Think on his blood	beat	out at every vein	1, 112/ 26
he might be somewhat	beaten	to compel him to	1, 74/ 7
him that he was	beaten	with. I looked not	1, 74/ 9
the old saints suffered	beatings	, binding, prison, swords, and	1, 89/ 24
and shape seemly and	beauteous	, of stature goodly and	1, 55/ 4
worshipful living, the clear	beauty	of whose virtue maketh	1, 53/ 12
his heart, not the	beauty	of his body, not	1, 65/ 22
like the raving of	Bedlam	people. Nor they wot	1, 91/ 20
Ambrose: a swarm of	bees	flew about his mouth	1, 54/ 23
if it haply so	befall	that he May not	1, 116/ 21
all his mind he	began	to seek the glory	1, 59/ 19
Christ's church, and so	began	he to order his	1, 59/ 20
both far and nigh	began	gloriously to spring, for	1, 59/ 26
cunning, and conditions excellent,	began	to comfort him against	1, 71/ 27
thee by good living,	begin	to be men than	1, 81/ 22
thy good purpose, shamefully	begin	to be a beast	1, 81/ 24
for wonder when I	begin	in myself, I wot	1, 81/ 26
say evil we should	begin	to do evil? Let	1, 89/ 21
for us. Amen. HERE	BEGIN	TWELVE RULES OF JOHN	1, 103/ 19
in which it did	begin	, It holdeth on the	1, 110/ 26
which reward, while it	beginneth	to be paid in	1, 90/ 13
man of his estate,	beginneth	with these words, Conserva	1, 94/ 23
a custom in the	beginning	of the New Year	1, 51/ 5

end of that lucky	beginning	. But commonly all those	1, 51/ 9
enough. Notwithstanding, in the	beginning	of this letter, where	1, 76/ 12
asking that from the	beginning	he got not that	1, 94/ 28
but he is the	beginning	, nothing thereupon depending. For	1, 97/ 6
all temptation withstand the	beginning	; The cursd infants	1, 107/ 22
was before all time	begotten	of his Father, to	1, 71/ 13
of Pico to him)	begun	a change in his	1, 88/ 13
journey as thou hast	begun	, and of their wickedness	1, 91/ 4
of old thou hast	begun	to fear. At Ferrara	1, 93/ 28
show you in this	behalf	, to the intent that	1, 74/ 20
a thoroughfare, See thou	behave	thee wisely with thine	1, 111/ 19
thither, where he so	behaved	himself that was wonder	1, 61/ 12
Loving Mind and Virtuous	Behavior	to his Friends. His	1, 68/ 19
of her. Of his	Behavior	in the Extremes of	1, 71/ 4
and like in some	behavior	To Jesu Christ our	1, 104/ 20
be, as honest in	behavior	, As it is possible	1, 115/ 13
spoke as though he	beheld	the heavens open. And	1, 72/ 16
polished mirror, they might	behold	in what points very	1, 53/ 19
in which he might	behold	and consider how far	1, 59/ 7
that was wonder to	behold	how all the audience	1, 61/ 13
this wise: "But now	behold	, O my well beloved	1, 67/ 19
reward, that we may	behold	God, and Jesus Christ	1, 103/ 16
if thou our crime	behold	, certain, Our crime the	1, 121/ 22
if thy gifts thou	behold	again, Thy gifts noble	1, 121/ 24
manifold benefices are singularly	beholden	unto him, should now	1, 74/ 21
how much thyself art	beholden	to God, which hath	1, 91/ 5
and compassion in the	beholding	of that pitiful figure	1, 71/ 9
standeth in the clear	beholding	and fruition of God	1, 103/ 5
great madness not to	believe	the Gospel, whose truth	1, 81/ 29
And if we surely	believe	that once the time	1, 82/ 12
suffer any dispraise. To	believe	of his love all	1, 113/ 21
him whether he firmly	believed	that crucifix to be	1, 71/ 11
that he not only	believed	it but also certainly	1, 71/ 25
all them that have	believed	. It is written, Nolite	1, 92/ 14
Property. A very lover	believeth	in his mind On	1, 117/ 32
the minds of men,	believing	that the studies of	1, 85/ 23
God to make his	believing	people safe. If that	1, 90/ 25
speak of them that	belong	to the achieving of	1, 63/ 14
the reward that properly	belongeth	to virtue, if they	1, 53/ 2
virtue that the reward	belongeth	to? Then, if themselves	1, 53/ 3
despise. Which while it	belongeth	to all men, yet	1, 87/ 11
Unto his right entirely	beloved	sister in Christ, Joyeuce	1, 51/ 1
hath been, my well	beloved	sister, a custom in	1, 51/ 4
I therefore, mine heartily	beloved	sister, in good luck	1, 51/ 18
behold, O my well	beloved	Angel, what madness holdeth	1, 67/ 19
business. Certainly, my well	beloved	Andrew, I had cast	1, 85/ 19
occupation." Truly, my well	beloved	friend, in this point	1, 86/ 9

mea preclara est michi.	Benedicam	Dominum qui tribuit mihi	1, 94/ 10
the Prophet ensuingly saith,	Benedicam	Dominum qui tribuit intellectum	1, 101/ 1
enough for so great	benefices	of God, or called	1, 73/ 27
as for his manifold	benefices	are singularly beholden unto	1, 74/ 21
remembrance of that great	benefit	and for cleansing of	1, 65/ 2
d both Many a	benefit	hast thou received of	1, 112/ 16
mind. shadow. The great	benefits	of God. The death	1, 109/ 21
virtuous mind. The Great	Benefits	of God. Beside that	1, 112/ 14
courteous offers as the	benevolent	mind of such a	1, 73/ 6
Of his Placability or	Benign	Nature. He was of	1, 65/ 4
merry and of so	benign	nature that he was	1, 65/ 5
heaven. Notwithstanding, the most	benign	Judge hath dealt mercifully	1, 74/ 12
pray unto the most	benign	Father of heaven, crying	1, 92/ 24
and friends, with great	benignity	and courtesy, he entreated	1, 68/ 21
beware of sin." Marvelous	benignity	and courtesy he showed	1, 69/ 6
well recordeth the great	benignity	and singular courtesy of	1, 72/ 27
piteous eyes of thy	benignity	Friendly look on us	1, 121/ 19
that to one Jerome	Benivenius	, a Florentine, a well	1, 64/ 13
world that he might	bereave	us the kingdom of	1, 93/ 10
one hour Shall us	bereave	wealth, riches and honor	1, 109/ 10
world would him therefrom	bereaven	To bear his body	1, 116/ 31
all alone, We thee	beseech	, good Lord, with woeful	1, 120/ 17
that he seemed somewhat	besprent	with the freckle of	1, 68/ 1
of all men the	best	, Seeing himself scorned and	1, 105/ 9
be never so woe	bestead	, Yet thou ne shaft	1, 116/ 14
poor folk, partly he	bestowed	in the buying of	1, 64/ 5
do it -- and	better	it were to be	1, 53/ 23
that can do it	better	occasion to take it	1, 53/ 26
to all people the	better	known, he fastened and	1, 57/ 10
in very science much	better	learned and in those	1, 62/ 3
to say, from the	better	to the worse --	1, 86/ 14
abide still in the	better	and not decline. Shall	1, 86/ 15
record, Should stand in	better	condition than his lord	1, 104/ 13
The loss of a	better	thing. The nature and	1, 109/ 19
The Loss of a	Better	Thing. When thou laborest	1, 110/ 14
to marvel or to	bewail	the appetites of men	1, 81/ 27
death, we should well	beware	of sin." Marvelous benignity	1, 69/ 6
follow. Let us then	beware	, as Picus counseleth us	1, 77/ 14
and, but if thou	beware	, shall throw thee down	1, 80/ 20
books save only the	Bible	, in the only study	1, 66/ 25
great while he had	bid	such conflicts farewell and	1, 61/ 5
to command me hath	bid	me publish it. I	1, 73/ 16
And therefore Saint James	biddeth	us ask in faith	1, 95/ 26
or profit do thee	bind	, But only faithful heart	1, 119/ 26
old saints suffered beatings,	binding	, prison, swords, and death	1, 89/ 24
and Time of his	Birth	. In the year of	1, 53/ 29
that Appeared before his	Birth	. A marvelous sight was	1, 54/ 3

there seen before his	birth	. There appeared a fiery	1, 54/ 4
that is grievous or	bitter	, let this sweet voice	1, 89/ 14
by manly fight And	bitter	Passion, then were it	1, 104/ 11
war The conflict seem	bitter	, sharp and sour, Yet	1, 108/ 3
Now perfect bliss, now	bitter	sorrow smart; And whether	1, 119/ 1
fault in nor I	blame	them not, but certainly	1, 86/ 10
shall somewhat unto the	blandishing	of the world and	1, 90/ 10
it to Christ. Women's	blandishments	he changed into the	1, 59/ 16
the cursed words of	blasphemy	, Or anything spoken of	1, 117/ 29
joys, and despising the	blast	of vainglory which he	1, 59/ 18
wither with the pestilence	blast	of vainglory, nor our	1, 90/ 16
to say, "I shall	bless	our Lord, which hath	1, 101/ 2
again, "Come ye my	blessed	children, possess ye the	1, 82/ 14
Gospel it is said, "	Blessed	be merciful men, for	1, 83/ 6
the holy angels and	blessed	saints that are in	1, 97/ 19
and charity of those	blessed	citizens, we shall continually	1, 97/ 28
which shall be everlastingly	blessed	both in body and	1, 102/ 4
To Jesu Christ our	blessed	Lord and Savior. As	1, 104/ 21
once resort Unto that	blessed	, joyful, heavenly port, Where	1, 114/ 29
his love the glorious	blessed	sight. The Fifth Property	1, 116/ 2
Which daily done his	blessed	body wurche, The quick	1, 117/ 14
That streamed from thy	blessed	wounds wide? Thy	1, 122/ 21
of men! Oh the	blind	hearts! Who seeth not	1, 80/ 13
into all mischief, as	blind	guides of blind men	1, 91/ 25
as blind guides of	blind	men, till that death	1, 91/ 25
maketh many a man	blind	. But let humility be	1, 106/ 24
us, in the having	blindeth	us, in the losing	1, 80/ 1
stream. And their wickedness	blinding	them on this side	1, 91/ 23
upon thee to his	bliss	; How mayst thou then	1, 112/ 19
in perfect joy and	bliss	, And whoso of that	1, 114/ 21
grievous fear, Now perfect	bliss	, now bitter sorrow smart	1, 119/ 1
substance, not his noble	blood	could blow up his	1, 65/ 21
out his most precious	blood	; when the priest inquired	1, 71/ 22
Gospel, whose truth the	blood	of martyrs crieth, the	1, 81/ 29
of them from the	blood	, nor I shall not	1, 98/ 31
He saith "from the	blood	" both because idolaters were	1, 99/ 1
wont to gather the	blood	of their sacrifice together	1, 99/ 2
standeth all in the	blood	. The Prophet saith not	1, 99/ 5
congregation together from the	blood	, that is to say	1, 99/ 7
Christ, Think on his	blood	beat out at every	1, 112/ 26
d with his precious	blood	? A PRAYER OF PICUS	1, 120/ 11
ycleansd be With	blood	and water of thine	1, 122/ 20
his noble blood could	blow	up his heart, not	1, 65/ 21
rather ghostly friendship than	bodily	, since that all faithful	1, 51/ 15
the drink of the	bodily	affections by which we	1, 77/ 6
pertain only unto the	body	, either to be fed	1, 51/ 11
in manner to the	body	only. But forasmuch as	1, 51/ 13

a shadow followeth a	body	, that he was to	1, 53/ 17
The comeliness of his	body	, with the lovely favor	1, 59/ 10
Paining of his own	Body	. Over all this, many	1, 64/ 23
alms of his own	body	. We know many men	1, 64/ 25
the beauty of his	body	, not the great occasion	1, 65/ 22
we be in this	body	, we rather may than	1, 67/ 20
not whom strength of	body	or goods of fortune	1, 69/ 7
interior parts of his	body	that it despised all	1, 71/ 1
had received the Holy	Body	of our Savior, when	1, 71/ 5
intercessions, let every Christian	body	show their charity upon	1, 75/ 12
and affections of the	body	, then the flesh changeth	1, 76/ 25
both to soul and	body	, in everlasting peace. Farewell	1, 84/ 21
outward things of the	body	or of fortune little	1, 86/ 4
that may slay the	body	, but fear him that	1, 92/ 16
neither hurt soul nor	body	? Which if they now	1, 92/ 18
afflict and pain my	body	. Affliction is in scripture	1, 101/ 17
everlastingly blessed both in	body	and in soul; and	1, 102/ 4
corruption, for his holy	body	was in his sepulcher	1, 102/ 31
life of soul and	body	, therefore the Prophet saith	1, 103/ 1
within Than outward the	body	of all his filthy	1, 108/ 8
he thee gave, For	body	, soul, wit, cunning, mind	1, 114/ 15
the glass upon thy	body	prowl, But with fair	1, 115/ 16
say, Where his heavy	body	nil be brought He	1, 116/ 24
bereaven To bear his	body	in earth, his mind	1, 116/ 32
daily done his blessed	body	wurche, The quick relics	1, 117/ 14
it were with the	boisterous	course of the stream	1, 91/ 22
whose continuance maketh us	bold	to sin, Thou perceivest	1, 110/ 24
them bark; go thou	boldly	forth thy journey as	1, 91/ 4
is with an inseparable	bond	annexed the appetite of	1, 61/ 25
themselves to make us	bond	and thrall, Let him	1, 103/ 24
God, yet of a	bondman	He took the shape	1, 105/ 5
willfully make ourselves their	bondmen	, and with them wretchedly	1, 80/ 11
canker that catcheth the	bone	, Too late cometh the	1, 107/ 26
tuam memento mei propter	bonitatem	tuam Domine, "The offenses	1, 83/ 26
priest, he departed to	Bononie	to study in the	1, 56/ 1
meus es tu, quoniam	bonorum	meorum non es. Sanctis	1, 94/ 4
a righteous man. Quoniam	bonorum	meorum non es, "For	1, 96/ 22
volume and made a	book	, no slender thing to	1, 56/ 7
plainly appeareth. But the	book	in which the whole	1, 58/ 22
thing also in his	book	which he entitled De	1, 67/ 15
whom he dedicateth that	book	, he writeth in this	1, 67/ 18
The Burning of Wanton	Books	. Five books that in	1, 60/ 11
of Wanton Books. Five	books	that in his youth	1, 60/ 12
he wrote many noble	books	which well testify both	1, 60/ 18
profound erudition, of which	books	some we have and	1, 60/ 20
the buying of his	books	as well Latin as	1, 63/ 6
perished in which his	books	lay that he had	1, 65/ 9

little by any other	books	save only the Bible	1, 66/ 24
and brought forth his	books	of reckoning. Picus answered	1, 68/ 12
have left, after certain	books	of mine finished, I	1, 70/ 15
myself content with my	books	and rest, of a	1, 79/ 4
the pleasure of my	books	, the rest and peace	1, 87/ 22
may give out some	books	of mine own to	1, 87/ 28
this noble man was	born	, the last child of	1, 53/ 32
of mortal men be	born	, in the perfection of	1, 54/ 8
showing that they be	born	to the achieving of	1, 54/ 21
where we were free	born	, shall we willfully make	1, 80/ 10
hand. Who is not	born	in sin original? Who	1, 121/ 1
swift floods, they be	borne	forth with the violence	1, 91/ 21
not yet in the	bosom	of our Lord in	1, 74/ 16
alas the while, commonly	bought	and sold) himself refused	1, 66/ 4
Beside that God thee	bought	and formd both	1, 112/ 15
he so dear hath	bought	. The Witness of Martyrs	1, 113/ 2
whom learning and condition	bound	him to favor. For	1, 69/ 9
have passed now the	bounds	of a letter, the	1, 84/ 9
greatly these mortal things	bow	and draw to an	1, 67/ 9
thing; Beat out their	brains	therefore at the stone	1, 107/ 25
with me and to	break	to me the secrets	1, 73/ 23
jugum ipsorum, "Let us	break	the bands of them	1, 81/ 2
of pleasant contemplation, Out	break	the tears for joy	1, 119/ 10
part him fro, Out	break	the tears again for	1, 119/ 12
sham; yet from his	breast	Came never sign of	1, 105/ 12
evil then in thy	breast	cleaveth behind With grudge	1, 110/ 12
affections feeleth eke the	breast	Of God's lover in	1, 119/ 6
glad," saith he, "my	brethren	, when ye fall in	1, 78/ 10
child, he compiled a	breviary	or a sum upon	1, 56/ 5
dwelling at the Fleet	Bridge	at the Abbot of	1, 123/ 14
therefore, as I can,	briefly	rehearse you his whole	1, 53/ 24
decretals, in which, as	briefly	as possible was, he	1, 56/ 6
highest, he could never	bring	about to have a	1, 57/ 14
those ceremonies which folk	bring	up, setting the very	1, 70/ 5
we have prayed to	bring	him speedily to. Amen	1, 75/ 20
that I may once	bring	forth the children that	1, 87/ 27
answer or they shall	bring	forth words repugnant in	1, 91/ 18
these things together may	bring	us, and though they	1, 93/ 16
to which reward he	bring	us that sitteth there	1, 103/ 18
riches and honor And	bring	us down full low	1, 109/ 11
way of good living	bringeth	us to perpetual life	1, 103/ 1
Marvelous Cunning. To the	bringing	forth of so wonderful	1, 63/ 3
lovest thou so this	brittle	worlds joy? Take	1, 112/ 7
back into the voluptuous	broad	way that leadeth to	1, 65/ 23
love of Christ, he	broke	out into these words	1, 70/ 13
nephew of Picus, had	broken	his mind unto Picus	1, 76/ 4
and rather interrupted and	broken	between with sighs than	1, 83/ 15

made one Antony, his	brother	. The heir of his	1, 72/ 20
his Nephew by his	Brother	, Health in him that	1, 77/ 22
anything openly prevail, they	brought	forth the serpentines of	1, 57/ 30
ere he could be	brought	thereto; but at the	1, 61/ 10
in so Short Time	brought	him to so Marvelous	1, 63/ 1
received of him and	brought	forth his books of	1, 68/ 12
thee kept hath and	brought	us up to this	1, 112/ 18
heavy body nil be	brought	He will be conversant	1, 116/ 24
his members that were	bruised	and frushed with that	1, 72/ 13
likeness and figure of	brute	beasts -- those words	1, 76/ 15
also to us and	brute	beasts, sweating and panting	1, 79/ 8
sensual affections and the	brutish	properties of sundry beasts	1, 76/ 28
of all them whose	brutish	appetites they follow. Let	1, 77/ 13
into monstrous shapes of	brutish	and unreasonable beasts. Remember	1, 78/ 6
him, as by a	bull	of our Holy Father	1, 58/ 21
whether of those two	burdens	seemed lighter and which	1, 69/ 16
ever, and ever to	burn	in the desire of	1, 113/ 25
evil occasion afterwards, he	burned	. Of his Study and	1, 60/ 15
whom he so fervently	burned	that on a time	1, 70/ 11
down, or walk, He	burneth	ever as it were	1, 118/ 19
of voluptuous living. The	Burning	of Wanton Books. Five	1, 60/ 11
the most cunning, resorted	busily	unto him as to	1, 59/ 28
and money desire and	busily	purchase the offices and	1, 66/ 3
day, While that we	busily	provide and care For	1, 111/ 3
all the charge and	business	of rule or lordship	1, 63/ 23
lords. Wedding and worldly	business	he fled almost alike	1, 69/ 15
great anguish, how much	business	and trouble, I may	1, 79/ 3
use of some actual	business	, he judged a thing	1, 84/ 28
profitable acts and outward	business	. Certainly, my well beloved	1, 85/ 19
palaces, all your common	business	, all your glory, all	1, 87/ 23
rumbling of your worldly	business	, but that I may	1, 87/ 26
their works, and their	business	, and finally what end	1, 91/ 16
fourth cause was his	busy	and indefatigable study. The	1, 63/ 9
this wretched worlds	busy	woe The battle more	1, 103/ 29
God should with all	busy	cure Have it in	1, 117/ 11
thy pleasure for to	buy	, Upon the price look	1, 110/ 15
O foolish merchandise, To	buy	a trifle, O childish	1, 110/ 20
the which, to the	buying	of his books as	1, 63/ 6
he bestowed in the	buying	of a little land	1, 64/ 5
pars hereditatis mee et	calicis	mei: tu es qui	1, 94/ 8
he meaneth: mercenary we	call	all those things which	1, 85/ 7
Notwithstanding, my son, I	call	thee not therefore happy	1, 89/ 2
of the said emperor	called	Picus, by whom all	1, 52/ 21
was by privy inspiration	called	of God unto religion	1, 73/ 24
benefices of God, or	called	back by the tenderness	1, 73/ 27
- - a woman	called	Circe which by enchantment	1, 76/ 17
no battle? He is	called	to the crown and	1, 78/ 12

if he be not	called	upon? But over that	1, 82/ 28
judged it folly, some	called	it hypocrisy, some scorned	1, 88/ 17
of heaven, which is	called	the land of God	1, 97/ 25
which though they be	called	to this great felicity	1, 100/ 16
hear thee when thou	callest	on him, if thou	1, 83/ 1
poor man when he	calleth	upon thee. And verily	1, 83/ 2
to this, And daily	calleth	upon thee to his	1, 112/ 19
inspiration and follow his	calling	. Howbeit, not being kind	1, 73/ 26
he judged that this	came	thus to pass by	1, 59/ 2
in how much they	came	from a more noble	1, 60/ 3
singularly loved him, he	came	thither, where he so	1, 61/ 12
marvelous in that he	came	thereto by himself with	1, 62/ 24
men always, if any	came	, he plenteously gave out	1, 64/ 11
trifles. His high steward	came	on a time to	1, 68/ 10
good as cunning --	came	to him on a	1, 68/ 25
the Queen of heaven	came	to him that night	1, 72/ 12
open. And all that	came	to him and saluted	1, 72/ 17
France, which as he	came	to Florence, intending from	1, 72/ 28
yet from his breast	Came	never sign of wrath	1, 105/ 13
stone, Perilous is the	canker	that catcheth the bone	1, 107/ 26
Of his Study in	Canon	. In the fourteenth year	1, 55/ 22
of virtue under their	captain	the devil, under the	1, 80/ 25
our Lord and sovereign	captain	Ascended never but by	1, 104/ 9
passed him of those	captious	subtleties and cavillations of	1, 61/ 28
ghost From this wretched	carcass	shall dissever; Be it	1, 111/ 23
that have essayed. Nor	care	I not how long	1, 83/ 13
we busily provide and	care	For our disport, revel	1, 111/ 3
are rather spiritual than	carnal	(for as the Apostle	1, 51/ 16
lingua mea, insuper et	caro	mea requiescet in spe	1, 94/ 15
psalm: Cor meum et	caro	mea exultaverunt in Deum	1, 101/ 7
ready for him. Et	caro	mea requiescet in spe	1, 102/ 9
and great To vile	carrion	and wretched worms	1, 109/ 12
of folk in such	case	, Picus answered him that	1, 71/ 24
forthwith in very jeopardous	case	, For haply thou shouldst	1, 111/ 11
the time we have	cast	up again the drink	1, 77/ 5
them and let us	cast	off the yoke of	1, 81/ 2
beloved Andrew, I had	cast	away both cost and	1, 85/ 19
a skittish horse they	cast	off their master. Certainly	1, 87/ 16
fear him that may	cast	the soul into hell	1, 92/ 17
sensual witts five,	Cast	in thy mind as	1, 104/ 25
vanquished and his prince	cast	out Which reigned before	1, 105/ 28
when thou hast all	cast	, Little, simple, short and	1, 110/ 4
act. Sometime he secretly	casteth	in thy mind Some	1, 106/ 22
in every town and	castle	I purpose to preach	1, 70/ 17
thee unpurveyed and unready	catch	, Thou must with the	1, 106/ 12
is the canker that	catcheth	the bone, Too late	1, 107/ 26
and not without a	cause	, accounted among the chief	1, 55/ 13

disputations appointed. For this	cause	he tarried at Rome	1, 57/ 15
him, for none other	cause	but for malice and	1, 57/ 19
against him for this	cause	, that where there were	1, 57/ 21
of literature. The fourth	cause	was his busy and	1, 63/ 9
of manners is a	cause	of love and friendship	1, 69/ 10
life, but rather this	cause	should make him not	1, 72/ 3
taken, there is no	cause	, my son, why thou	1, 77/ 26
James saith thou hast	cause	to be glad, writing	1, 78/ 8
words he showeth the	cause	why he saith only	1, 96/ 24
God art thou." The	cause	is for that only	1, 96/ 25
glad," he addeth the	cause	, saying, Quoniam non derelinques	1, 102/ 16
hope, he showeth the	cause	, saying, Nec dabis sanctum	1, 102/ 19
rose again and the	cause	of our resurrection, therefore	1, 102/ 26
appearing of our Lady	caused	him to doubt and	1, 74/ 28
divers temptations" and not	causeless	. For what hope is	1, 78/ 10
his own master. Five	Causes	that in so Short	1, 63/ 1
time, I consider five	causes	to have come together	1, 63/ 4
those captious subtleties and	cavillations	of sophistry, nor again	1, 61/ 28
than if thy hand	cease	not day nor night	1, 84/ 4
hereditatem meam michi. Funes	ceciderunt	michi in preclaris: etenim	1, 94/ 9
in the psalm: Funes	ceciderunt	michi in preclaris, "The	1, 100/ 10
consider with how marvelous	celerity	he read them over	1, 60/ 22
should show out the	celestial	gifts of God and	1, 55/ 1
we speak of those	ceremonies	which folk bring up	1, 70/ 5
thereabout to do their	ceremonies	, and also for that	1, 99/ 3
vessels. Every day at	certain	hours he gave himself	1, 64/ 10
take himself to any	certain	dwelling. Of his Fervent	1, 69/ 24
I have left, after	certain	books of mine finished	1, 70/ 15
those things within a	certain	time, but the words	1, 74/ 27
privily in them a	certain	heavenly strength, quick and	1, 84/ 6
thou our crime behold,	certain	, Our crime the work	1, 121/ 22
believed it but also	certainly	knew it. When that	1, 71/ 25
in his mind. And	certainly	I prayed to God	1, 74/ 5
citizens live without us?	Certainly	if this worldly felicity	1, 79/ 13
upon? But over that,	certainly	he shall not hear	1, 83/ 1
acts and outward business.	Certainly	, my well beloved Andrew	1, 85/ 19
blame them not, but	certainly	it is not all	1, 86/ 11
who may suffer it?	Certainly	he never studied for	1, 86/ 24
cast off their master.	Certainly	always they grieve and	1, 87/ 16
for thy living well.	Certainly	, as great a praise	1, 88/ 27
praise thee, thy virtue	certainly	, in that it is	1, 89/ 28
mine enemies mock me.	Certainly	all they that trust	1, 93/ 2
whole were subverted. For	certainly	one part of that	1, 97/ 3
good. Well ought we	certainly	to be ashamed to	1, 97/ 10
they many sundry pleasures?	Certainly	for because they can	1, 98/ 16
of mine inheritance." For	certainly	we Christian people, to	1, 99/ 24
and conversant alway, For	certes	, whoso list, he may	1, 116/ 30

knowledge of the Hebrew,	Chaldee	and Arabic language, besides	1, 65/ 19
Hebrew language and the	Chaldee	, and now have I	1, 88/ 6
mysteries of the Hebrews,	Chaldees	and Arabians, and many	1, 57/ 4
garland standing over the	chamber	of his mother while	1, 54/ 5
which in the secret	chamber	of the mind, in	1, 83/ 9
and slander. Of the	Change	of his Life. But	1, 59/ 1
to him) begun a	change	in his living, it	1, 88/ 13
little thereby and oftentimes	change	it for a small	1, 100/ 17
Christ. Women's blandishments he	changed	into the desire of	1, 59/ 17
commandment of God, he	changed	that purpose and appointed	1, 70/ 19
to divers beastly passions	changed	in their soul not	1, 77/ 12
body, then the flesh	changeth	us from the figure	1, 76/ 26
marvelous power transformeth and	changeth	the reader's mind into	1, 84/ 7
that is in many	channels	take In each of	1, 114/ 6
Ferrara, because the General	Chapter	of Friars Preachers was	1, 61/ 9
end that, all the	charge	and business of rule	1, 63/ 22
a mortal poison to	charity	. There was nothing passed	1, 61/ 27
Christian body show their	charity	upon him to help	1, 75/ 12
Godhead, whose law is	charity	, whose measure is eternity	1, 93/ 20
is the goodness and	charity	of those blessed citizens	1, 97/ 28
and singular courtesy of	Charles	, king of France, which	1, 72/ 27
God, was in the	chaste	womb of our Lady	1, 71/ 16
and that so good	cheap	that it seemed rather	1, 64/ 3
Nature. He was of	cheer	always merry and of	1, 65/ 5
of gladness with thy	cheer	." And for that our	1, 103/ 8
wrath but if his	chests	perished in which his	1, 65/ 9
reins (or kidney) hath	chidden	me unto the night	1, 101/ 12
to sin but also	chideth	me, that is to	1, 101/ 15
the grace to suffer	chiding	, detraction, and hatred of	1, 89/ 26
cause, accounted among the	chief	orators and poets of	1, 55/ 13
doctrine, durst in the	chief	city of the world	1, 57/ 26
this was not the	chief	thing that should make	1, 71/ 31
he rehearsed in the	chief	church of all Florence	1, 73/ 12
he taketh for his	chief	good; and that thing	1, 96/ 5
taketh he for his	chief	good, which only had	1, 96/ 6
to say, for the	chief	goodness, but only that	1, 97/ 12
was born, the last	child	of his mother Julia	1, 53/ 33
years, yet being a	child	, he compiled a breviary	1, 56/ 5
studies that, yet a	child	and beardless, he was	1, 56/ 18
and rest, of a	child	have learned to live	1, 79/ 4
the doing. Wherefore, my	child	, go thou never about	1, 81/ 13
buy a trifle, O	childish	reckoning, And pay therefore	1, 110/ 20
cradles of such special	children	from the company of	1, 54/ 20
Come ye my blessed	children	, possess ye the kingdom	1, 82/ 14
once bring forth the	children	that I travail on	1, 87/ 27
associated thee to the	children	of light. Let that	1, 91/ 9
space Servants by nature,	children	by thy grace. But	1, 121/ 28

grace had made thy	children	dear Are made thy	1, 122/ 2
and which he would	choose	if he should of	1, 69/ 17
shrinketh from labor rather	choose	to serve the world	1, 79/ 15
Let him remember that	choose	what way he shall	1, 103/ 25
his most especial vessel	chose	, Ravished into the third	1, 108/ 32
entirely beloved sister in	Christ	, Joyeuce Leigh, Thomas More	1, 51/ 2
but in spirit, if	Christ	abide in us"), I	1, 51/ 17
the general Vicar of	Christ	in his church, and	1, 53/ 31
and turned it to	Christ	. Women's blandishments he changed	1, 59/ 16
Passion and death that	Christ	suffered for our sake	1, 65/ 1
a spiritual knot unto	Christ	and his heavenly citizens	1, 65/ 28
the painful death of	Christ	which he suffered for	1, 69/ 4
aside, which is, as	Christ	saith,) to be worshipped	1, 70/ 6
of the love of	Christ	, he broke out into	1, 70/ 13
purpose to preach of	Christ	. " Afterwards, I understand, by	1, 70/ 18
God and against his	Christ	. But cry thou therefore	1, 80/ 27
that our Lord Jesus	Christ	-- which is not	1, 89/ 3
maketh thee like unto	Christ	; but in that it	1, 89/ 29
saith Saint Paul, "preach	Christ	crucified, which is unto	1, 90/ 21
and the folly of	Christ	is that by which	1, 90/ 23
said unto them that	Christ	saith in the Gospel	1, 91/ 27
unto us, for, as	Christ	saith, we wot never	1, 95/ 18
for the faith of	Christ	, but also we should	1, 98/ 6
incorruptible. And forasmuch as	Christ	was the first which	1, 102/ 25
be principally understood of	Christ	, as Saint Peter, the	1, 102/ 28
be the members of	Christ	, which only never saw	1, 102/ 30
of the humanity of	Christ	, which sitteth in heaven	1, 103/ 13
behold God, and Jesus	Christ	whom thou hast sent	1, 103/ 17
pleasure and delight. Since	Christ	our Lord and sovereign	1, 104/ 9
some behavior To Jesu	Christ	our blessed Lord and	1, 104/ 21
devotion How thou resemblest	Christ	, as with sour potion	1, 104/ 26
taste, remember therewithal How	Christ	for thee tasted eisell	1, 104/ 28
fiery dart, Our Savior	Christ	resemble in some part	1, 105/ 21
s gloss, Consider how	Christ	the Lord, sovereign power	1, 109/ 7
The painful cross of	Christ	. unaware. The witness of	1, 109/ 22
The Painful Cross of	Christ	. When thou in flame	1, 112/ 22
piteous cross of woeful	Christ	, Think on his blood	1, 112/ 25
glory and profit of	Christ's	church, and so began	1, 59/ 19
profit or increase of	Christ's	church. But Picus all	1, 62/ 16
in the image of	Christ's	ineffable Passion suffered for	1, 71/ 6
men I were not	Christ's	servant." Let enter into	1, 81/ 18
Si hominibus placerem, servus	Christi	non essem, "If I	1, 81/ 18
love and amity of	Christian	folk should be rather	1, 51/ 14
committed, like a good	Christian	man, to the most	1, 58/ 17
our intercessions, let every	Christian	body show their charity	1, 75/ 12
Very happy is a	Christian	man, since that the	1, 78/ 16
that there be many	Christian	men in name but	1, 82/ 18

thy virtue, which the	Christian	living, that is very	1, 90/ 27
voice of every good	Christian	man: Dominus pars hereditatis	1, 99/ 22
inheritance." For certainly we	Christian	people, to whom God	1, 99/ 24
-- as indeed all	Christian	people are -- yet	1, 100/ 16
et quern misisti Jesum	Christum	, "This is all our	1, 103/ 16
of Christ in his	church	, and Frederick, the third	1, 53/ 31
the laws of the	Church	, which when he had	1, 56/ 1
of our Mother Holy	Church	. Which defense received, and	1, 58/ 18
and profit of Christ's	church	, and so began he	1, 59/ 20
old Fathers of the	Church	, so great knowledge he	1, 60/ 24
or increase of Christ's	church	. But Pico all these	1, 62/ 16
and profit of his	church	, without masters; so that	1, 62/ 25
and profit of his	church	, and that he had	1, 65/ 11
and dignities of the	Church	(which are nowadays, alas	1, 66/ 3
was profitable to the	Church	and to the extermination	1, 66/ 20
those observances which the	Church	commandeth to be observed	1, 70/ 3
rehearsed in the chief	church	of all Florence, said	1, 73/ 12
and singular graces; the	Church	had of him an	1, 73/ 19
the ministers of his	church	. The Eighth Property. A	1, 117/ 15
in the cups of	Circe	and misshape us into	1, 76/ 14
- a woman called	Circe	which by enchantment, as	1, 76/ 17
in the cups of	Circe	, that is to say	1, 77/ 15
in the cups of	Circe	and so deform us	1, 78/ 5
figure of that round	circle	or garland and that	1, 54/ 10
should round about the	circle	of this whole world	1, 54/ 11
walk about in a	circuit	or compass whereof there	1, 98/ 18
Italy, well witnesseth the	cities	and people, well recordeth	1, 72/ 26
Christ and his heavenly	citizens	. How he eschewed Dignities	1, 65/ 28
reign nor those heavenly	citizens	live without us? Certainly	1, 79/ 12
charity of those blessed	citizens	, we shall continually desire	1, 97/ 28
durst in the chief	city	of the world make	1, 57/ 26
this wise: "O thou	city	of Florence, I have	1, 73/ 13
your letters to the	civil	and active life, saying	1, 85/ 15
fed or to be	clad	or some other wise	1, 51/ 12
And how may they	claim	the reward that properly	1, 53/ 1
that may the fame	clare	Of his love; he	1, 117/ 20
foot out of the	clay	, but we stick still	1, 80/ 17
approved as good and	clean	, and subscribed their names	1, 58/ 9
God, if they be	clean	and lowly entreated. But	1, 84/ 8
well fashioned, proper, goodly,	clean	, That in his person	1, 115/ 7
more Thy sin to	cleanse	, and though thou haddest	1, 111/ 13
which venial offences be	cleansed	, he may shortly, if	1, 75/ 16
great benefit and for	cleansing	of his old offenses	1, 65/ 2
their worshipful living, the	clear	beauty of whose virtue	1, 53/ 12
conditions, as in a	clear	polished mirror, they might	1, 53/ 18
Who seeth not more	clear	than light that all	1, 80/ 14
that standeth in the	clear	beholding and fruition of	1, 103/ 5

gracious indulgence Nothing so	clearly	showeth as our offense	1, 122/ 14
which evermore on high	cleaved	first in contemplation and	1, 68/ 7
of the mind he	cleaved	to God with very	1, 70/ 7
then in thy breast	cleaveth	behind With grudge of	1, 110/ 12
hearts fence and	close	Against vainglory, the mother	1, 109/ 3
mind, in the privy	closet	of the soul, with	1, 83/ 9
hiding themselves among the	clouds	, escaped both the sight	1, 54/ 25
desert look to what	coast	Thou art conveyed at	1, 111/ 21
and of the Father	coeternally	going forth, which three	1, 71/ 15
and stuffed with the	cognition	of many things worthy	1, 58/ 12
hath wanted all the	cognition	of philosophy; some man	1, 62/ 12
suffered hunger, thirst, heat,	cold	, labor, travail, and watch	1, 71/ 18
thee when thou waxest	cold	, confirm thee when thou	1, 93/ 23
that asketh doubtingly, asketh	coldly	. And therefore Saint James	1, 95/ 25
lovely and fair, his	color	white intermingled with comely	1, 55/ 6
The lover is of	color	dead and pale; There	1, 118/ 14
mother Julia, a woman	come	of a noble stock	1, 53/ 33
heart, in time to	come	worship and praise Almighty	1, 54/ 13
all such as would	come	thither out of far	1, 57/ 11
five causes to have	come	together: first, an incredible	1, 63/ 4
himself haply could not	come	by the knowledge of	1, 64/ 21
over that, he was	come	to that prick of	1, 66/ 21
stick still. There shall	come	to thee, my son	1, 80/ 17
once the time shall	come	in which our Lord	1, 82/ 12
everlasting fire," and again, "	Come	ye my blessed children	1, 82/ 13
that in time to	come	either he might not	1, 86/ 26
virtue, when he shall	come	to be glorified of	1, 92/ 13
hath the grace to	come	thereby He judgeth him	1, 114/ 20
use of women. The	comeliness	of his body, with	1, 59/ 10
color white intermingled with	comely	reds, his eyes grey	1, 55/ 6
as goodly wise As	comely	be, as honest in	1, 115/ 13
heavenward, that when thou	comest	home to us --	1, 93/ 25
of the quantity there	cometh	none in your hand	1, 52/ 5
all grace and virtue	cometh	. % Of the Sale of	1, 63/ 19
honor and worldly dignity	cometh	, all his patrimony and	1, 63/ 25
figures enchanted. When there	cometh	, sometimes, a monstrous beast	1, 77/ 7
and praise, not that	cometh	of men, but that	1, 82/ 9
of men, but that	cometh	of God, why do	1, 82/ 9
patiently, when our time	cometh	, or if it were	1, 98/ 5
the bone, Too late	cometh	the medicine if thou	1, 107/ 27
OF A SINFUL TEMPTATION	COMETH	TO MIND The pleasure	1, 109/ 15
conditions excellent, began to	comfort	him against death and	1, 71/ 27
him back, wherefore Picus	comforteth	him in this epistle	1, 76/ 10
which in this letter	comforteth	and encourageth him, as	1, 88/ 20
that hath authority to	command	me hath bid me	1, 73/ 16
observances which the Church	commandeth	to be observed, for	1, 70/ 3
were, and by God's	commandment	severing the cradles of	1, 54/ 19

his age, by the	commandment	of his mother, which	1, 55/ 23
were either by his	commandment	or by his sufferance	1, 65/ 14
understand, by the especial	commandment	of God, he changed	1, 70/ 18
despised, then shall they	commend	them that they mocked	1, 92/ 2
of them that are	commendable	, as great a commendation	1, 88/ 28
the reproach of vice,	commendation	of virtue, or honor	1, 52/ 15
common people and the	commendation	of fools. He thought	1, 61/ 22
commendable, as great a	commendation	it is to be	1, 88/ 28
hear The honor, laud,	commendation	and praising, And everything	1, 117/ 19
more properly to be	commended	than of the nobleness	1, 52/ 27
it is to be	commended	of them that are	1, 88/ 27
new doctors he especially	commendeth	Saint Thomas, as him	1, 61/ 2
such as these things	commit	are worthy death --	1, 81/ 11
he should write, he	committed	, like a good Christian	1, 58/ 17
again. This office he	committed	to him that he	1, 64/ 18
of other of the	common	sort, and showing that	1, 54/ 20
nature, he left these	common	trodden paths and gave	1, 56/ 12
for open hearing of	common	people, which for lack	1, 58/ 26
But it was a	common	saying with him that	1, 61/ 15
the favor of the	common	people and the commendation	1, 61/ 21
life, saving that the	common	profit pricked him when	1, 66/ 26
slipper, uncertain, vile, and	common	also to us and	1, 79/ 8
in honor among the	common	people, among them be	1, 87/ 8
kings' palaces, all your	common	business, all your glory	1, 87/ 23
mine own to the	common	profit which may somewhat	1, 87/ 28
words though they seem	common	to all folk, yet	1, 96/ 3
that lucky beginning. But	commonly	all those presents that	1, 51/ 9
other folks is wont	commonly	to happen contrary, for	1, 55/ 18
nowadays, alas the while,	commonly	bought and sold) himself	1, 66/ 4
dextris est michi ne	commovear	. Propter hoc letatum est	1, 94/ 13
dextris est michi ne	commovear	, "He is on my	1, 102/ 1
of his learning to	commune	with him, as they	1, 68/ 26
more meet for secret	communication	of learned men than	1, 58/ 25
godly. And oftentimes in	communication	he would admonish his	1, 67/ 8
used in all secret	communing	virtuously to exhort to	1, 68/ 22
that hour in the	company	of mortal men be	1, 54/ 8
special children from the	company	of other of the	1, 54/ 20
the truth in secret	company	without great audience. But	1, 61/ 19
the friendship of the	company	, in ambitious labor for	1, 79/ 1
this letter that the	company	of the court where	1, 88/ 14
thee out of the	company	of them which like	1, 91/ 7
as thou mayest their	company	and, returning to thyself	1, 92/ 23
lo, the sight and	company	To the lover so	1, 114/ 18
And whoso of that	company	doth miss, Live he	1, 114/ 22
Thou shalt no pleasure	comparable	find To th' inward	1, 112/ 12
for negligence, For they	compare	not the joy of	1, 108/ 10
unadvisedly Lacking discretion they	compare	and apply Of their	1, 108/ 13

this world ywrought In	comparison	should he set at	1, 118/ 10
in a circuit or	compass	whereof there is none	1, 98/ 18
appeared unto him all	compassed	in fire, and showed	1, 75/ 7
draught of love and	compassion	in the beholding of	1, 71/ 8
be somewhat beaten to	compel	him to take that	1, 74/ 7
overcame all remedy and	compelled	him within three days	1, 71/ 2
secret but I am	compelled	to show it, for	1, 73/ 15
being a child, he	compiled	a breviary or a	1, 56/ 5
learned. Which work he	compiled	in twenty nights; in	1, 58/ 13
great travail and watch	compiled	. But forasmuch as he	1, 65/ 10
a man of delicate	complexion	, he shrank from the	1, 73/ 28
goodness none heart may	comprise	, Whom hell, earth, and	1, 117/ 26
as possible was, he	comprised	the effect of all	1, 56/ 6
small a trifle or	conceit	, Lace, girdle, point, or	1, 117/ 5
works as he had	conceived	and long travailed upon	1, 67/ 1
Lady, a perpetual virgin,	conceived	in time, which suffered	1, 71/ 17
not only that those	conclusions	were good and standing	1, 58/ 14
hundred questions with their	conclusions	were contained, forasmuch as	1, 58/ 23
of Mirandula and of	Concordia	, unto John Francis, his	1, 64/ 1
the greatest inclination to	concupiscence	, not only now inclineth	1, 101/ 14
taking away of fleshly	concupiscence	in man, saying, Providebam	1, 101/ 21
sensual pleasure of their	concupiscence	, But like rude beasts	1, 108/ 11
is, then, to be	condemned	of the world and	1, 90/ 4
of the world and	condemned	of God. The world	1, 90/ 6
of God. The world	condemneth	to life, God exalteth	1, 90/ 6
to a fall, God	condemneth	to the fire of	1, 90/ 7
was not of the	condition	of some folk, which	1, 62/ 19
them whom learning and	condition	bound him to favor	1, 69/ 9
Should stand in better	condition	than his lord. The	1, 104/ 13
very spectacle, in whose	conditions	, as in a clear	1, 53/ 18
he to order his	conditions	that from thenceforth he	1, 59/ 20
earthly things. Of his	Conditions	and his Virtue. But	1, 63/ 11
can declare his excellent	conditions	, that his mind inflamed	1, 63/ 15
the integrity of his	conditions	he singularly favored, that	1, 64/ 15
vice and reformed his	conditions	. The words that he	1, 69/ 2
friendship; a likeness of	conditions	is, as Appollonius saith	1, 69/ 10
of wit, cunning, and	conditions	excellent, began to comfort	1, 71/ 27
THE TWELVE PROPERTIES OR	CONDITIONS	OF A LOVER To	1, 113/ 11
the elements speaketh, devils	confesseth	. But a far greater	1, 82/ 3
put our hope and	confidence	To subdue the flesh	1, 105/ 31
life, the trust and	confidence	Of whose continuance maketh	1, 110/ 23
Deus meus in te	confido	, non erubescam, etiam si	1, 92/ 26
when thou waxest cold,	confirm	thee when thou waverest	1, 93/ 23
soundeth, miracles proveth, reason	confirmeth	, the world testifieth, the	1, 82/ 2
is provoked to the	conflict	, and namely to that	1, 78/ 13
and namely to that	conflict	in which no man	1, 78/ 14
battle and war The	conflict	seem bitter, sharp and	1, 108/ 3

laborous travail of the	conflict	and fight. And yet	1, 108/ 15
he had bid such	conflicts	farewell and every day	1, 61/ 5
for delight To be	conformed	and like in some	1, 104/ 20
eke thy proud enemy,	Confounded	and rebukd by	1, 107/ 4
in to non confundentur.	Confundantur	iniqua agentes supervacue. Vias	1, 92/ 27
sperant in to non	confundentur	. Confundantur iniqua agentes supervacue	1, 92/ 27
the appetite of his	confusion	and rebuke whom they	1, 61/ 25
infirmities postea acceleraverunt. Non	congregabo	conventicula eorum de sanguinibus	1, 94/ 6
therefore he saith: Non	congregabo	conventiculam eorum de sanguinibus	1, 98/ 29
shall not gather the	congregation	of them from the	1, 98/ 31
will not gather their	congregation	together from the blood	1, 99/ 6
I speak only by	conjecture	. But for this delay	1, 74/ 3
may of this epistle	conjecture	) he wrote unto this	1, 88/ 19
devil to be a	conqueror	Than is in the	1, 108/ 5
glorious victory, triumph and	conquest	. The Twelfth Rule. Though	1, 108/ 22
nothing that grudgeth his	conscience	nor is not appalled	1, 79/ 23
virtue more joy the	conscience	hath within Than outward	1, 108/ 7
but also they which	consent	to the doing. Wherefore	1, 81/ 12
be virtuous and so,	consequently	, honorable, yet may they	1, 53/ 5
Picus upon this Psalm, "	Conserva	Me Domine." Conserva me	1, 94/ 2
Psalm, "Conserva Me Domine."	Conserva	me Domine quoniam speravi	1, 94/ 3
tua usque in finem.	Conserva	me Domine, "Keep me	1, 94/ 19
beginneth with these words,	Conserva	me Domine, that is	1, 94/ 23
our vice; that other,	Conserva	me Deus,"Keep me	1, 95/ 8
he might behold and	consider	how far he had	1, 59/ 7
it is incredible to	consider	with how marvelous celerity	1, 60/ 22
so small time, I	consider	five causes to have	1, 63/ 4
and worthy, if we	consider	our wretched living well	1, 89/ 19
wisdom, reputeth for madness,	consider	then how much were	1, 90/ 28
their wickedness and misery	consider	how much thyself art	1, 91/ 5
verily if we inwardly	consider	how great is the	1, 97/ 26
a righteous man then	consider	how great a felicity	1, 100/ 8
perpetually. The Third Rule.	Consider	well that folly it	1, 104/ 7
death of a tree.	Consider	when thou art mov	1, 105/ 8
subtle suggestion of vice,	Consider	frail glass may no	1, 107/ 16
sharp and sour, Yet	consider	it is more pleasure	1, 108/ 4
wretched worlds gloss,	Consider	how Christ the Lord	1, 109/ 7
Pleasure Little and Short.	Consider	well the pleasure that	1, 109/ 28
our Hand and Unware.	Consider	well that ever night	1, 111/ 2
down itself to the	consideration	and overseeing of these	1, 68/ 8
headlong unadvisedly, without any	consideration	. And in this be	1, 98/ 22
them soever ye had	considered	in him, ye would	1, 62/ 21
But forasmuch as he	considered	that he labored only	1, 65/ 10
pricked him when he	considered	so many and so	1, 66/ 27
if it be well	considered	, taketh away all occasion	1, 94/ 25
his cunning and little	considering	how great envy he	1, 56/ 25
more hated and abhorred,	considering	that they served of	1, 62/ 1

rest and peace, well	considering	to what end this	1, 63/ 24
devil. The just man	considering	the estate of evil	1, 98/ 25
our Lord be our	consolation	: Si mundus vos odio	1, 89/ 15
mei. Providebam Dominum in	conspectu	meo semper, quoniam a	1, 94/ 12
Providebam Deum semper in	conspectu	meo, "I provided God	1, 101/ 22
of saints, and martyrs'	constant	fight Shall thee of	1, 113/ 6
lineage of the Emperor	Constantine	by a nephew of	1, 52/ 20
thine evil work doth	contain	Glideth his way, thou	1, 110/ 10
Here is	contained	the life of John	1, 49/ 1
with their conclusions were	contained	, forasmuch as there were	1, 58/ 23
love one alone and	contemn	all other for that	1, 113/ 12
high cleaved first in	contemplation	and in the ensearching	1, 68/ 7
most lightsome darkness of	contemplation	not only presenteth the	1, 83/ 11
to think that from	contemplation	to the active living	1, 86/ 13
purely intend unto the	contemplation	of heavenly things. And	1, 99/ 14
inward gladness of pleasant	contemplation	, Out break the tears	1, 119/ 9
Of his Liberality and	Contempt	of Riches. Liberality only	1, 67/ 26
poor people. He was	content	with mean fare at	1, 64/ 8
his money, and, not	content	only to give that	1, 64/ 12
that should make him	content	to die, because the	1, 72/ 1
should make him not	content	only but also glad	1, 72/ 4
ye, which, holding myself	content	with my books and	1, 79/ 4
me thus: "I am	content	ye study, but I	1, 86/ 6
with themselves and be	content	with the tranquility of	1, 87/ 6
say it which is	content	with God alone; so	1, 96/ 17
lover would be well	content	All to endure and	1, 115/ 21
God the lover be	content	Any distress or sorrow	1, 115/ 26
Not only a lover	content	is in his heart	1, 116/ 4
full of envy, manslaughter,	contention	, guile, and malice, backbiters	1, 81/ 6
to which he gave	continual	labor, they profited little	1, 62/ 5
vexed or not with	continual	thought and torment; it	1, 80/ 3
on length with a	continual	row and number of	1, 83/ 16
we must have war	continual	Against the world, the	1, 103/ 22
nature, because he useth	continually	this pleasant ease and	1, 86/ 19
blessed citizens, we shall	continually	desire to be hence	1, 97/ 28
he may devour; Wherefore	continually	upon thy tower, Lest	1, 106/ 11
take To have him	continually	in remembrance, With him	1, 118/ 22
that year a good	continuance	and prosperous end of	1, 51/ 8
zeal to the happy	continuance	and gracious increase of	1, 51/ 20
the sore By long	continuance	increase more and more	1, 107/ 28
and confidence Of whose	continuance	maketh us bold to	1, 110/ 24
have thee with sin	contract	, Thou takest occasion of	1, 106/ 20
of our spotty sin	contracted	and drawn unto us	1, 71/ 19
wont commonly to happen	contrary	, for they that are	1, 55/ 18
repugnant in themselves and	contrary	each to other, like	1, 91/ 19
anything sound into the	contrary	. The lover of God	1, 117/ 23
backbiters, odious to God,	contumelious	, proud, stately, finders of	1, 81/ 7

that diversely, after the	convenience	and similitude between our	1, 76/ 27
of Picus, in all	convenient	haste he sent him	1, 73/ 2
things that are not	convenient	, full of all iniquity	1, 81/ 5
postea acceleraverunt. Non congregabo	conventicula	eorum de sanguinibus: nec	1, 94/ 6
he saith: Non congregabo	conventiculum	eorum de sanguinibus nec	1, 98/ 29
he been seven years	conversant	in these studies when	1, 56/ 22
was wont to be	conversant	with me and to	1, 73/ 23
namely where thou art	conversant	, innumerable impediments every hour	1, 80/ 18
is this: to be	conversant	day and night among	1, 80/ 22
court where he was	conversant	, diversely, as it is	1, 88/ 15
brought He will be	conversant	in mind and thought	1, 116/ 25
present with God and	conversant	always, For certes, whoso	1, 116/ 29
to whom his goodly	conversation	gave great light, and	1, 75/ 14
a master as is	converted	to the way of	1, 60/ 9
what coast Thou art	conveyed	at such time as	1, 111/ 22
deceive nor be deceived,	Cor	impii quasi mare fervens	1, 80/ 4
Propter hoc letatum est	cor	meum et exultavit lingua	1, 94/ 14
Prophet in another psalm:	Cor	meum et caro mea	1, 101/ 7
he saith, Letatum est	cor	meum, "My soul is	1, 102/ 6
michi in preclaris, "The	cords	have fallen to me	1, 100/ 11
out and divided by	cords	or ropes. These words	1, 100/ 12
then, "the ropes or	cords	have fallen to me	1, 100/ 13
THIRD UNTO ONE ANDREW	CORNEUS	, A NOBLEMAN OF ITALY	1, 75/ 26
of Picus to Andrew	Corneus	. This Andrew, a worshipful	1, 84/ 23
of Mirandula to Andrew	Corneus	, Greeting. Ye exhort me	1, 85/ 14
written, Nolite timere qui	corpus	possunt occidere, sed qui	1, 92/ 14
evil willers, he should	correct	his very errors, and	1, 59/ 5
many men thought --	corrupt	with a pestilent envy	1, 57/ 20
good man to be	corrupted	. " For that that was	1, 102/ 23
For that that was	corruptible	shall arise incorruptible. And	1, 102/ 24
thy saint to see	corruption	, " that is to say	1, 102/ 22
which only never saw	corruption	, for his holy body	1, 102/ 31
dabis sanctum tuum videre	corruptionem	. Notas mihi fecisti vias	1, 94/ 16
dabis sanctum tuum videre	corruptionem	, "Nor thou shalt not	1, 102/ 21
had cast away both	cost	and labor of my	1, 85/ 20
with other precious and	costly	utensils of household he	1, 64/ 7
himself to bear the	costs	of all such as	1, 57/ 11
and glad from the	council	house of the Jews	1, 89/ 9
the ensearching of nature's	counsel	, could never let down	1, 68/ 8
had made him of	counsel	in some secret godly	1, 76/ 5
his letters given him	counsel	to leave the study	1, 84/ 25
you and follow your	counsel	. This is a very	1, 85/ 22
because he ensearcheth the	counsel	of nature, because he	1, 86/ 18
and unprofitable; wherefore he	counseled	Picus to surcease of	1, 84/ 29
then beware, as Picus	counseleth	us, that we be	1, 77/ 14
pleasant and a merry	countenance	, and in the very	1, 72/ 15
thither out of far	countries	to dispute. But through	1, 57/ 12

and, forgetting our own	country	, heaven, and our Heavenly	1, 80/ 9
and long for that	country	whose king is the	1, 93/ 20
that are in their	country	of heaven. Therefore, after	1, 97/ 20
to wit, in the	country	of heaven, which is	1, 97/ 24
the felicity of that	country	and how much is	1, 97/ 26
goodness of that heavenly	country	we should win this	1, 98/ 3
reign in that heavenly	country	with God and his	1, 98/ 8
that he might be	coupled	with a spiritual knot	1, 65/ 27
hereafter we peruse the	course	of his whole life	1, 52/ 3
where he interrupteth the	course	of his disputation and	1, 67/ 17
it is in the	course	thereof evident. John Picus	1, 88/ 21
were with the boisterous	course	of the stream. And	1, 91/ 22
It holdeth on the	course	and will not lin	1, 110/ 27
go to the king's	court	, he gave him such	1, 66/ 7
gathered together. Of the	court	and service of this	1, 78/ 26
the favor of the	court	. Nor I look not	1, 87/ 24
the company of the	court	where he was conversant	1, 88/ 14
of such humanity and	courteous	offers as the benevolent	1, 73/ 6
with great benignity and	courtesy	, he entreated, whom he	1, 68/ 21
sin." Marvelous benignity and	courtesy	he showed unto them	1, 69/ 7
great benignity and singular	courtesy	of Charles, king of	1, 72/ 27
dissolute, without affection, without	covenant	, without mercy; which when	1, 81/ 9
to God, if thou	covet	to be happy at	1, 83/ 19
mocked, then shall they	covet	to ensue them in	1, 92/ 3
only him that we	covet	but also such a	1, 93/ 26
manner one as we	covet	. Farewell, and love God	1, 93/ 27
unto his love. To	covet	the praise of his	1, 113/ 20
In thine heart wish,	covet	and be glad For	1, 116/ 12
lover of God should	covet	in like wise To	1, 117/ 24
in the flesh, which	coveteth	against the spirit; and	1, 78/ 3
in his heart But	coveteth	eke and longeth to	1, 116/ 5
above all earthly thing	Coveteth	and longeth evermore to	1, 117/ 18
to Rome, and there,	coveting	to make a show	1, 56/ 24
for glory, some for	covetousness	, given themselves to learning	1, 57/ 22
Shall thee of slothful	cowardice	accuse; God will thee	1, 113/ 7
his mouth in his	cradle	, and some entered into	1, 54/ 23
God's commandment severing the	cradles	of such special children	1, 54/ 19
him, but rather with	craft	and sleight and as	1, 57/ 17
won he by the	creation	of this world, nor	1, 97/ 7
me, good Lord and	Creator	of all, The flame	1, 123/ 2
goods. There is no	creature	but that it needeth	1, 96/ 26
and such is every	creature	. Moreover, we should not	1, 97/ 11
the goodness of any	creature	. Only therefore to our	1, 97/ 14
that it needeth other	creatures	, and though they be	1, 96/ 26
if these more imperfect	creatures	were not, the other	1, 97/ 1
the whole universality of	creatures	were destroyed and fallen	1, 97/ 2
parties perish, and all	creatures	be parts of that	1, 97/ 4

magnify, That all the	creatures	in this world ywrought	1, 118/ 9
serve, whose work all	creatures	be, Which heaven and	1, 120/ 15
things which thy	creatures	every hour All with	1, 122/ 10
Albertus and many other	credible	persons that the Queen	1, 72/ 11
which so far forth	crept	into the interior parts	1, 70/ 24
of false crime and	cried	out that there were	1, 58/ 1
the blood of martyrs	crieth	, the voice of apostles	1, 82/ 1
the serpentines of false	crime	and cried out that	1, 58/ 1
that by this false	crime	, untruly put upon him	1, 59/ 4
twitch of any privy	crime	. This pleasure undoubtedly far	1, 79/ 24
Sinners, if thou our	crime	behold, certain, Our crime	1, 121/ 22
crime behold, certain, Our	crime	the work of our	1, 121/ 23
some time followed the	crooked	hills of delicious pleasure	1, 60/ 5
of justice from the	crooked	and ragged path of	1, 60/ 9
of reprief, The very	crop	and root of all	1, 109/ 5
the altar of the	cross	willingly and gladly shed	1, 71/ 21
opprobrious death of the	cross	; for which, as the	1, 90/ 2
reproof of our Lord's	cross	let us like faithful	1, 90/ 19
for us unto the	cross	, And peradventure death within	1, 109/ 8
hand and The painful	cross	of Christ. unaware. The	1, 109/ 22
unto thee? The Painful	Cross	of Christ. When thou	1, 112/ 22
Think on the piteous	cross	of woeful Christ, Think	1, 112/ 25
part of that noble	crown	that he should have	1, 74/ 11
is called to the	crown	and triumph which is	1, 78/ 13
Saint Paul, "preach Christ	crucified	, which is unto the	1, 90/ 21
fencing myself with the	crucifix	, barefoot walking about the	1, 70/ 16
offered unto him the	crucifix	, that in the image	1, 71/ 6
he firmly believed that	crucifix	to be the image	1, 71/ 12
from heaven above And	crucify	God, that we, poor	1, 122/ 18
long experience Of his	cruel	enemy to be overthrown	1, 108/ 18
whereof the damned wretches	cry	out, Lassati sumus in	1, 79/ 17
against his Christ. But	cry	thou therefore with the	1, 80/ 27
inwardness of thine heart	cry	these words of the	1, 83/ 23
dignity We silly wretches	cry	with humble heart; Our	1, 121/ 17
benign Father of heaven,	crying	with the Prophet: Ad	1, 92/ 24
wit than to the	culture	and profit of their	1, 85/ 26
of Italy, an excellent	cunning	man in all sciences	1, 49/ 4
in Italy, of whose	cunning	and virtue we need	1, 52/ 1
honor standeth; whose marvelous	cunning	and excellent virtue, though	1, 53/ 20
of such an excellent	cunning	man so far uncunningly	1, 53/ 27
slender thing to right	cunning	and perfect doctors. % Of	1, 56/ 8
a show of his	cunning	and little considering how	1, 56/ 25
the opinion of their	cunning	if so young a	1, 57/ 24
could not against his	cunning	anything openly prevail, they	1, 57/ 29
which for lack of	cunning	might take hurt thereby	1, 58/ 27
fame of his noble	cunning	and excellent virtue both	1, 59/ 25
number of the most	cunning	, resorted busily unto him	1, 59/ 28

to utter neither more	cunning	nor more cunningly. But	1, 61/ 14
some man hath sought	cunning	, as well philosophy as	1, 62/ 14
him to so Marvelous	Cunning	. To the bringing forth	1, 63/ 2
might enhance; not the	cunning	of all philosophy was	1, 65/ 18
more by Devotion than	Cunning	. The little affection of	1, 67/ 4
far excelling all the	cunning	that is possible for	1, 67/ 14
hearers that where a	cunning	man -- but not	1, 68/ 24
not so good as	cunning	-- came to him	1, 68/ 25
man both of wit,	cunning	, and conditions excellent, began	1, 71/ 27
man as well in	cunning	as holiness of living	1, 73/ 10
useth it not as	cunning	but as merchandise which	1, 85/ 9
savor if not of	cunning	yet at the leastwise	1, 88/ 1
For body, soul, wit,	cunning	, mind and thought, Part	1, 114/ 15
more cunning nor more	cunningly	. But it was a	1, 61/ 15
us drunk in the	cups	of Circe and misshape	1, 76/ 14
not drunken in the	cups	of Circe, that is	1, 77/ 15
us drunk in the	cups	of Circe and so	1, 78/ 5
should with all busy	cure	Have it in love	1, 117/ 11
can be none so	curs	d or so evil	1, 105/ 17
withstand the beginning; The	curs	d infants of wretched	1, 107/ 23
And great adventurers oft	curse	the dice; Jeopard not	1, 107/ 17
deceitful world and the	cursed	devil failed, and as	1, 78/ 2
shall say, "Go ye	cursed	people into everlasting fire	1, 82/ 13
a moment. Remember how	cursed	our old enemy is	1, 93/ 9
ways To suffer the	cursed	words of blasphemy, Or	1, 117/ 29
well beloved sister, a	custom	in the beginning of	1, 51/ 5
the violence of evil	custom	as it were with	1, 91/ 22
presents that are used	customably	all in this manner	1, 51/ 10
meam in inferno: nec	dabis	sanctum tuum videre corruptionem	1, 94/ 16
the cause, saying, Nec	dabis	sanctum tuum videre corruptionem	1, 102/ 21
hath taught thee and	daily	teacheth. In obtaining the	1, 78/ 28
mercy; which when they	daily	see the justice of	1, 81/ 10
heaven, why do we	daily	then gape after the	1, 82/ 7
up to this, And	daily	calleth upon thee to	1, 112/ 19
them pre eminence Which	daily	done his blessed body	1, 117/ 14
the old plenty in	dainty	viands and silver vessels	1, 64/ 9
For pleasant melody and	dainty	fare, Death stealeth on	1, 111/ 5
he were worthy eternal	damnation	. And over that, he	1, 74/ 25
much more, whereof the	damned	wretches cry out, Lassati	1, 79/ 17
play, revel, sing, and	dance	: None earthly joy, disport	1, 118/ 24
his servant from the	danger	of pride. And here	1, 108/ 30
whose virtue maketh the	dark	spot of our vice	1, 53/ 13
the inhabitants of this	dark	world, to whom his	1, 75/ 14
light, and after the	dark	fire of purgatory in	1, 75/ 15
be punished? Oh the	dark	minds of men! Oh	1, 80/ 13
procure, After this valley	dark	, the heavenly light, And	1, 116/ 1
to him, wandering in	darkness	, as a shining light	1, 59/ 6

in the most lightsome	darkness	of contemplation not only	1, 83/ 10
and thither in obscure	darkness	, hath associated thee to	1, 91/ 9
might and subtle fiery	dart	, Our Savior Christ resemble	1, 105/ 20
his virtue, and therefore	David	, speaking in the person	1, 94/ 22
excellent men, before that	day	not unknown only but	1, 57/ 8
about to have a	day	to his disputations appointed	1, 57/ 14
thenceforth, he gave himself	day	and night most fervently	1, 60/ 17
conflicts farewell and every	day	more and more hated	1, 61/ 6
and silver vessels. Every	day	at certain hours he	1, 64/ 10
to him on a	day	for the great fame	1, 68/ 25
had ever before that	day	offended any of them	1, 72/ 7
this: to be conversant	day	and night among them	1, 80/ 22
last -- let no	day	pass thee but thou	1, 83/ 20
thy hand cease not	day	nor night to turn	1, 84/ 5
at Paris the 15th	day	of October, the year	1, 88/ 9
I trust all the	day	. " Remember also, my son	1, 93/ 6
At Ferrara, the 2nd	day	of July, the year	1, 93/ 28
shall arise in the	Day	of Judgment immortal and	1, 102/ 13
that ever night and	day	, While that we busily	1, 111/ 2
love both night and	day	, And if it haply	1, 116/ 20
Diligently to serve both	day	and night For very	1, 119/ 18
overcome; but he many	days	, and namely those days	1, 64/ 27
days, and namely those	days	which represent unto us	1, 64/ 28
compelled him within three	days	to satisfy nature and	1, 71/ 2
good when they be	dead	. So much only set	1, 66/ 18
tu me sequare, "Let	dead	men alone with dead	1, 91/ 11
dead men alone with	dead	men, follow thou me	1, 91/ 12
men, follow thou me."	Dead	be they that live	1, 91/ 12
lover is of color	dead	and pale; There will	1, 118/ 14
which appetite is a	deadly	wound to the soul	1, 61/ 26
of this short, miserable,	deadly	life, he answered that	1, 71/ 31
things sorrowful, all things	deadly	. Shall we then envy	1, 80/ 8
all things the very	deadly	pestilence is this: to	1, 80/ 22
This is a very	deadly	and monstrous persuasion which	1, 85/ 22
throw us down; how	deadly	these riches which the	1, 93/ 14
the journey of this	deadly	life My silly ghost	1, 123/ 5
most benign Judge hath	dealt	mercifully with him, and	1, 74/ 12
pray thee, my most	dear	son, if there be	1, 78/ 19
Arabic tongue. These, my	dear	friend, be things which	1, 88/ 7
thine ears, my most	dear	son, and whatsoever men	1, 92/ 5
And pay therefore so	dear	a precious thing! This	1, 110/ 21
lose that he so	dear	hath bought. The Witness	1, 113/ 2
it precious, lief and	dear	. So every relic, image	1, 117/ 8
had made thy children	dear	Are made thy guilty	1, 122/ 2
Three years before his	death	, to the end that	1, 63/ 22
us the Passion and	death	that Christ suffered for	1, 64/ 28
our eyes the painful	death	of Christ which he	1, 69/ 4

again think upon our	death	, we should well beware	1, 69/ 6
Friars Preachers. Of His	Death	. In the year of	1, 70/ 21
to comfort him against	death	and by natural reason	1, 71/ 28
to die, because the	death	determineth the manifold incommodities	1, 72/ 1
to die, for that	death	maketh an end of	1, 72/ 4
twitches and pangs of	death	he spoke as though	1, 72/ 16
his spirit. How his	Death	was taken. What sorrow	1, 72/ 23
his Soul. After his	death	-- and not long	1, 73/ 9
been frustrated by his	death	. But afterwards, he understood	1, 75/ 2
spoke of the second	death	and everlasting, and he	1, 75/ 4
her of the first	death	and temporal. And after	1, 75/ 5
Picus had after his	death	appeared unto him all	1, 75/ 7
under the banner of	death	, under the stipend of	1, 80/ 25
things commit are worthy	death	-- not only they	1, 81/ 11
binding, prison, swords, and	death	, let us think at	1, 89/ 24
virtue received the opprobrious	death	of the cross; for	1, 90/ 2
in the shadow of	death	, and translating thee out	1, 91/ 6
space of this temporal	death	laboriously purchase themselves eternal	1, 91/ 13
laboriously purchase themselves eternal	death	. Of whom if thou	1, 91/ 14
blind men, till that	death	set on them unawares	1, 91/ 26
saith, shall suffer in	death	eternal pain, from the	1, 92/ 11
my son, that the	death	lieth at hand. Remember	1, 93/ 7
not only strongly suffer	death	and patiently, when our	1, 98/ 4
glad," knowing that after	death	heaven is made ready	1, 102/ 7
estate immediately after the	death	, yet it resteth in	1, 102/ 12
most odious and vile	death	of a tree. Consider	1, 105/ 7
the cross, And peradventure	death	within one hour Shall	1, 109/ 9
benefits of God. The	death	at our hand and	1, 109/ 22
shadow on the wall.	Death	at our Hand and	1, 111/ 1
melody and dainty fare,	Death	stealeth on full slyly	1, 111/ 6
thing, though it were	death	, to be with his	1, 113/ 15
small, Though it were	death	, so he might therewithal	1, 115/ 23
be aught in your	debt	I shall pay you	1, 68/ 16
his servants occasion of	deceit	and robbery. Nevertheless, that	1, 68/ 6
now at erst the	deceitful	world and the cursed	1, 78/ 2
might strangle us; how	deceitful	these worldly honors which	1, 93/ 12
oftentimes and yet may	deceive	me and ye list	1, 68/ 14
God, which neither may	deceive	nor be deceived, Cor	1, 80/ 4
lest Picus had been	deceived	by some illusion of	1, 75/ 1
understood that Picus was	deceived	in the equivocation of	1, 75/ 3
may deceive nor be	deceived	, Cor impii quasi mare	1, 80/ 4
a wolf, the false	deceiver	into a fox, the	1, 77/ 3
gifts of other folk	declare	that they wish their	1, 51/ 21
us as we can	declare	his excellent conditions, that	1, 63/ 14
All with one voice	declare	and testify, Thy goodness	1, 122/ 11
strange and not fully	declared	and were more meet	1, 58/ 25
Peter, the apostle, hath	declared	; and secondarily, they may	1, 102/ 29

we more at length	Declared	as Followetb. The Pleasure	1, 109/ 25
troubled." Then the Prophet	declareth	how great is the	1, 102/ 3
the Prophet more expressly	declareth	in the verse following	1, 102/ 14
be we if we	decline	from the steps of	1, 53/ 11
is none error to	decline	, and to think that	1, 86/ 14
the better and not	decline	. Shall a man then	1, 86/ 16
utterly for a sure	decree	, that philosophy is to	1, 85/ 28
our Lord had so	decreed	that he should forsake	1, 74/ 10
sum upon all the	decretals	, in which, as briefly	1, 56/ 6
and that he had	dedicated	unto him all his	1, 65/ 12
Politianus, to whom he	dedicateth	that book, he writeth	1, 67/ 18
name but few in	deed	. But thou, my son	1, 82/ 18
when of the same	deed	, thought or sight By	1, 106/ 19
thy mind Some laudable	deed	to stir thee to	1, 106/ 23
may, if not in	deed	, yet in thought. To	1, 113/ 18
This envy, as men	deemed	, was especially raised against	1, 57/ 20
that it should haply	deface	their fame and diminish	1, 57/ 24
before God, to be	defamed	of wicked folk for	1, 89/ 7
his fame, made a	defense	for those thirteen questions	1, 58/ 10
to be reproved. Which	defense	, and all other things	1, 58/ 16
Mother Holy Church. Which	defense	received, and the thirteen	1, 58/ 19
figure as a strong	defense	against all adversity and	1, 71/ 9
and assay with manly	defense	What pleasure there is	1, 108/ 20
no need of him,	deferred	it for a time	1, 74/ 2
the flesh, lest we	deform	the image of God	1, 77/ 16
of Circe and so	deform	us into monstrous shapes	1, 78/ 5
to live within my	degree	, and, as much as	1, 79/ 5
conjecture. But for this	delay	I threatened him two	1, 74/ 3
tua usque in finem, "	Delectation	and joy shall be	1, 103/ 11
tears for joy and	delectation	; And when his love	1, 119/ 10
leticia cum vultu tuo.	Delectationes	in dextera tua usque	1, 94/ 18
everlasting, therefore he with,	Delectationes	in dextra tua usque	1, 103/ 10
thirteen questions duly by	deliberation	examined, our Holy Father	1, 58/ 19
was a man of	delicate	complexion, he shrank from	1, 73/ 28
the crooked hills of	delicious	pleasure. To the fastening	1, 60/ 5
words of the Prophet:	Delicta	juventutis mee et ignorantias	1, 83/ 24
they be translated, may	delight	and please any person	1, 52/ 11
all those things the	delight	whereof so vexeth and	1, 78/ 20
for a small simple	delight	, therefore the Prophet saith	1, 100/ 18
heaven with pleasure and	delight	. Since Christ our Lord	1, 104/ 8
profit, but only for	delight	To be conformed and	1, 104/ 19
foul sin the voluptuous	delight	To the laborous travail	1, 108/ 14
Or finally, in whatsoever	delight	Occupied is thy wretched	1, 110/ 2
perfect joy and sure	delight	. The Third Property. The	1, 115/ 2
vain plesance Should him	delight	, or anything remove His	1, 118/ 26
he set hath his	delight	Diligently to serve both	1, 119/ 17
or some other wise	delighted	, by which it seemeth	1, 51/ 12

be desired among the	delights	of this world, which	1, 79/ 26
speak of the voluptuous	delights	which are evil peoples'	1, 99/ 10
saith, our Lord hath	delivered	into the passions of	1, 81/ 4
wicked spirits, the priest	demanded	him whether he firmly	1, 71/ 11
him; of all which	demeanor	(as we may of	1, 88/ 19
supervacue. Vias tuas Domine	demonstra	mihi, et semitas tuas	1, 92/ 28
thine eyes, Oportet magis	Deo	placere quam hominibus, "We	1, 81/ 15
which he shall undoubtedly	depart	unto glory, and no	1, 75/ 10
Hence must thou needs	depart	naked and bare, And	1, 111/ 20
have him priest, he	departed	to Bononie to study	1, 55/ 24
therefor, desiring to be	departed	out of this vale	1, 98/ 7
offense Impenitent lest we	departen	hence. Eternal Reward, Eternal	1, 111/ 16
finishd, and thence	Departen	must without his fleshly	1, 123/ 7
wise, and virtuous men,	departing	, as it were, and	1, 54/ 18
sorrow and heaviness his	departing	out of this world	1, 72/ 24
evil occasions after thy	departing	which trouble thee and	1, 77/ 24
The followers grief and	departing	heaviness. Eternal joy, eternal	1, 109/ 17
wise. Fear of Impenitent	Departing	. If thou shouldst God	1, 111/ 9
be sure By his	departing	hence for to procure	1, 115/ 30
the beginning, nothing thereupon	depending	. For nothing truly won	1, 97/ 6
lest pride might him	depose	; Well ought we then	1, 109/ 2
a man utterly to	deprive	himself from all pleasures	1, 99/ 16
on that other side	deputed	unto perpetual pain; but	1, 74/ 17
in spe. Quoniam non	derelinques	animam meam in inferno	1, 94/ 15
cause, saying, Quoniam non	derelinques	animam in inferno, "For	1, 102/ 17
is their unmannerly manner,	descanted	thereof to his rebuke	1, 88/ 16
of the father's side	descended	of the worthy lineage	1, 52/ 19
himself against pride, he	describeth	in these words his	1, 95/ 29
bare, And after thy	desert	look to what coast	1, 111/ 21
of them after their	deserving	. He showed also to	1, 72/ 10
if all occasion of	deserving	be taken away, there	1, 89/ 27
above all names." More	desirable	is, then, to be	1, 90/ 4
the service self be	desirable	, Second, if they whom	1, 119/ 29
What service may so	desirable	be As where all	1, 120/ 6
also signifying that they	desire	each to other that	1, 51/ 7
mine testifieth that I	desire	to have you godly	1, 51/ 23
that hath any mean	desire	and love to God	1, 52/ 12
on him, from the	desire	of whom he not	1, 59/ 13
he changed into the	desire	of heavenly joys, and	1, 59/ 17
but that with the	desire	of worship which these	1, 61/ 23
great labor and money	desire	and busily purchase the	1, 66/ 2
thine health, if thou	desire	to be sure from	1, 83/ 17
occupied also. And I	desire	you not so to	1, 86/ 7
sufficiently to satisfy the	desire	of their followers? By	1, 86/ 21
that ever the voluptuous	desire	of men thirsteth for	1, 87/ 10
despising these present things,	desire	and long for that	1, 93/ 19
-- which with great	desire	we look for, we	1, 93/ 26

citizens, we shall continually	desire	to be hence, that	1, 97/ 28
to be ashamed to	desire	anything besides him. But	1, 99/ 25
with his love. To	desire	also to suffer harm	1, 113/ 16
things excellent, and to	desire	that all folk should	1, 113/ 21
to burn in the	desire	of his love. To	1, 113/ 25
fervent heat of his	desire	. Here should the lover	1, 118/ 20
quench of all sinful	desire	And in thy love	1, 123/ 3
take hurt thereby, Pico	desired	himself that it should	1, 58/ 27
vainglory which he before	desired	, now with all his	1, 59/ 18
and after by himself,	desired	him to dispute at	1, 61/ 8
know that he neither	desired	worship nor worldly riches	1, 66/ 8
man by and by	desired	and looked after. How	1, 67/ 2
time to him and	desired	him to receive his	1, 68/ 10
showed him. But I	desired	not this scourge upon	1, 74/ 8
may be obtained or	desired	. What thing is there	1, 79/ 25
is there to be	desired	among the delights of	1, 79/ 26
estate, is to be	desired	, which shall bear us	1, 87/ 18
his loves and his	desires	towards his saints that	1, 97/ 23
voluptuous pleasures, many vain	desires	, many divers passions, which	1, 98/ 15
their passions and beastly	desires	-- they run forth	1, 98/ 21
rebuked because that he	desireth	and ensueth a virtue	1, 86/ 16
vanity, nor to the	desiring	of heavenly felicity, which	1, 52/ 9
and gladly long therefor,	desiring	to be departed out	1, 98/ 7
After this, as a	desirous	ensearcher of the secrets	1, 56/ 11
full of pride and	desirous	of glory and man's	1, 56/ 23
he had been both	desirous	of glory and kindled	1, 59/ 8
Though thou be tempted,	despair	thee nothing, Remember the	1, 108/ 24
should not all utterly	despise	riches, showing him that	1, 68/ 3
according that God should	despise	thee, being a man	1, 83/ 3
set at naught and	despise	. Which while it belongeth	1, 87/ 11
his body that it	despised	all medicines and overcame	1, 71/ 1
envy them whom they	despised	, then shall they commend	1, 92/ 2
thou, being a man,	despisest	a man. For it	1, 83/ 4
adversity, nor to the	despising	of worldly vanity, nor	1, 52/ 8
of heavenly joys, and	despising	the blast of vainglory	1, 59/ 17
The fifth was the	despising	of all earthly things	1, 63/ 10
refuse them. Of the	despising	of Worldly Glory. All	1, 66/ 13
seeking none outward thing,	despising	all other thing, since	1, 86/ 20
prepared for them which,	despising	these present things, desire	1, 93/ 19
university of creatures were	destroyed	and fallen to naught	1, 97/ 2
die, because the death	determineth	the manifold incommodities and	1, 72/ 1
estate of evil folk	determineth	firmly with himself --	1, 98/ 26
vulgar tongue, altogether, in	detestation	of his vice passed	1, 60/ 14
grace to suffer chiding,	detractio	, and hatred of wicked	1, 89/ 26
caro mea exultaverunt in	Deum	vivum, that is to	1, 101/ 8
in man, saying, Providebam	Deum	semper in conspectu meo	1, 101/ 22
tota merces, ut videamus	Deum	, et quern misisti Jesum	1, 103/ 15

Domine levavi animam meam:	Deus	meus in te confido	1, 92/ 25
me: quia tu es	Deus	Salvator meus, et in	1, 92/ 30
in te. Dixi Domino:	Deus	meus es tu, quoniam	1, 94/ 4
that one, Miserere mei	Deus	, "Have mercy on me	1, 95/ 7
that other, Conserva me	Deus	, "Keep me, good Lord	1, 95/ 8
nothing doubting. Dixi Domino:	Deus	meus es tu, "I	1, 95/ 27
these words, Dixi Domino,	Deus	meus es tu, "I	1, 96/ 2
saith to his money,	Deus	meus es tu, "My	1, 96/ 9
only to our Lord,	Deus	meus es tu, "My	1, 96/ 24
some illusion of the	devil	, inasmuch as the promise	1, 75/ 1
world and the cursed	devil	failed, and as though	1, 78/ 2
under their captain the	devil	, under the banner of	1, 80/ 25
the world and the	devil	, with which two, as	1, 82/ 25
the grins of the	devil	, from the storms of	1, 83/ 17
this side, and the	devil	pricking them forward on	1, 91/ 24
serve their lord the	devil	. The just man considering	1, 98/ 25
world, the flesh, the	devil	, that aye Enforce themself	1, 103/ 23
and engine of the	devil	If thou this wise	1, 105/ 15
flesh and master the	devil	, To him be all	1, 106/ 1
thou be ready the	devil	will thee fear, Wherefore	1, 107/ 9
pleasure far Over the	devil	to be a conqueror	1, 108/ 5
Unvanquishd against the	devil's	might, But over that	1, 106/ 16
shame be not the	devil's	thrall. The Peace of	1, 112/ 5
testifieth, the elements speaketh,	devils	confesseth. But a far	1, 82/ 3
friend, this night the	devils	shall take thy soul	1, 91/ 27
that men can thee	devise	: And among them all	1, 112/ 10
possible for thee to	devise	; I mean not hereby	1, 115/ 14
he might the mean	devise	That all the world	1, 118/ 11
dost rewards us	devise	Above our merit, so	1, 121/ 5
he set more by	Devotion	than Cunning. The little	1, 67/ 3
very fervent love and	devotion	. Sometimes that marvelous alacrity	1, 70/ 8
as oft with good	devotion	How thou resembllest Christ	1, 104/ 25
seeking whom he may	devour	; Wherefore continually upon thy	1, 106/ 10
people, and for the	devout	prayers which he most	1, 74/ 14
an humble affect of	devout	mind, not from the	1, 83/ 22
vultu tuo. Delectationes in	dextera	tua usque in finem	1, 94/ 18
he with, Delectationes in	dextra	tua usque in finem	1, 103/ 10
meo semper, quoniam a	dextris	est michi ne commovear	1, 94/ 13
it followeth, Ipse a	dextris	est michi ne commovear	1, 102/ 1
adventurers oft curse the	dice	; Jeopard not too far	1, 107/ 17
make him content to	die	, because the death determineth	1, 72/ 1
but also glad to	die	, for that death maketh	1, 72/ 4
he should not utterly	die	. He lay always with	1, 72/ 14
wretchedly living more wretchedly	die	, and at the last	1, 80/ 12
thou shalt also thyself	die	shortly, live thou never	1, 84/ 16
in te sperabo tota	die	, that is to say	1, 92/ 30
the reward when we	die	Is naught but fire	1, 104/ 4

absent, And glad to	die	, so that he may	1, 115/ 29
him, all them that	died	this eight hundred years	1, 73/ 22
the Son of God	died	for thee, and that	1, 84/ 15
with more labor and	difficulty	receive it, more fast	1, 55/ 20
to overcome the great	difficulty	of the Arabic tongue	1, 88/ 7
works be worthy and	digne	to be read and	1, 49/ 10
dignity: to be reputed	digne	before God, to be	1, 89/ 7
citizens. How he eschewed	Dignities	. When he saw many	1, 66/ 1
purchase the offices and	dignities	of the Church (which	1, 66/ 3
earthly honor and worldly	dignity	cometh, all his patrimony	1, 63/ 25
This is an apostle's	dignity	: to be reputed digne	1, 89/ 7
thing. The nature and	dignity	of man. This life	1, 109/ 19
ever. The Nature and	Dignity	of Man. Remember how	1, 111/ 25
As he in sovereign	dignity	is odd, So will	1, 114/ 12
thy grace and sovereign	dignity	We silly wretches cry	1, 121/ 16
Of his Study and	Diligence	in Holy Scripture. From	1, 60/ 16
the giving of any	diligence	to earthly things that	1, 67/ 28
leastwise of wit and	diligence	. And because ye shall	1, 88/ 2
that my travail and	diligence	in study is anything	1, 88/ 3
should with no less	diligence	serve our Lord God	1, 98/ 24
require with all our	diligence	With prayer, with tears	1, 106/ 3
the leastwise do his	diligence	To prove and assay	1, 108/ 19
in those he was	diligent	, but we speak of	1, 70/ 4
set hath his delight	Diligently	to serve both day	1, 119/ 18
deface their fame and	diminish	the opinion of their	1, 57/ 24
our eternal reward be	diminished	for the vain promotion	1, 90/ 17
thy paths teach me.	Direct	me in thy truth	1, 93/ 5
Which heaven and earth	directest	all alone, We thee	1, 120/ 16
PARTLY	DIRECTING	A MAN IN SPIRITUAL	1, 103/ 20
semitas tuas edoce me.	Dirige	me in veritate tua	1, 92/ 29
therefore with the Prophet,	Dirumpamus	vincula eorum et projiciamus	1, 81/ 1
the fastening of good	discipline	in the minds of	1, 60/ 6
it is the most	discomfortable	season. Then ensuingly the	1, 101/ 19
rude beasts unadvisedly Lacking	discretion	they compare and apply	1, 108/ 13
holy pride, and have	disdain	to take them for	1, 81/ 19
of wrath or of	disdain	, But patiently endured all	1, 105/ 13
of natural things hath	dishonested	him; some man hath	1, 62/ 10
that it was his	dishonesty	and rebuke when it	1, 68/ 3
merit, so dost thou	dispense	Thy punishment far under	1, 121/ 6
To thy most utter	dispiteous	enemies; O mad merchant	1, 110/ 18
please them whom virtue	displeaseth	, but evermore let these	1, 81/ 14
not for that vice	displeaseth	them but for that	1, 92/ 21
suffer many labors, many	displeasures	, and many miseries ere	1, 78/ 22
and care For our	disport	, revel, mirth and play	1, 111/ 4
pleasure hath, mirth and	disport	, That in this world	1, 114/ 26
dance: None earthly joy,	disport	, or vain plesance Should	1, 118/ 25
not to suffer any	dispraise	. To believe of his	1, 113/ 20

the course of his	disputation	and turning his words	1, 67/ 17
his Mind, and Vainglorious	Disputations	at Rome. Now had	1, 56/ 21
a day to his	disputations	appointed. For this cause	1, 57/ 14
durst openly with open	disputations	attempt him, but rather	1, 57/ 16
wise, and subtle in	disputations	and had great felicity	1, 61/ 4
said also that such	disputations	greatly profited as were	1, 61/ 17
he said that those	disputations	did great hurt that	1, 61/ 20
of far countries to	dispute	. But through the envy	1, 57/ 12
to move questions and	dispute	, some, that were of	1, 59/ 29
himself, desired him to	dispute	at Ferrara, because the	1, 61/ 8
worship which these gazing	disputers	gape after there is	1, 61/ 24
this wretched carcass shall	dissever	; Be it joy or	1, 111/ 23
his service any wise	dissever	; Freely look eke thou	1, 119/ 24
of evil things, foolish,	dissolute	, without affection, without covenant	1, 81/ 8
frail glass may no	distress	endure, And great adventurers	1, 107/ 16
lover be content Any	distress	or sorrow to endure	1, 115/ 27
serving thy servants in	distress	, O love, O pity	1, 122/ 25
virtuous of living; with	divers	epistles and other works	1, 49/ 5
questions he proposed of	divers	and sundry matters, as	1, 57/ 1
him many impediments and	divers	occasions which withstood his	1, 76/ 8
as received it into	divers	likeness and figures of	1, 76/ 19
the wretched inclination to	divers	bestly passions changed in	1, 77/ 12
when ye fall in	divers	temptations" and not causeless	1, 78/ 10
many vain desires, many	divers	passions, which they serve	1, 98/ 15
in the knowledge of	diverse	strange languages, but he	1, 62/ 11
unreasonable beasts, and that	diversely	, after the convenience and	1, 76/ 27
where he was conversant,	diversely	, as it is their	1, 88/ 15
love. The Eleventh Property.	Diversely	passioned is the lover's	1, 118/ 29
utensils of household he	divided	among poor people. He	1, 64/ 7
time meted out and	divided	by cords or ropes	1, 100/ 12
The love that is	divided	among many Uneath sufficeth	1, 114/ 8
as well human as	divine	. For the purchasing whereof	1, 56/ 13
philosopher and a perfect	divine	. Of his Mind, and	1, 56/ 20
them. Of these newer	divines	, so good judgment he	1, 60/ 26
itself, as philosophers and	divines	prove, for if these	1, 96/ 28
Study in Philosophy and	Divinity	. After this, as a	1, 56/ 10
logic and philosophy as	divinity	, with great study picked	1, 57/ 2
things natural as in	divinity	, and in many such	1, 57/ 27
few famous doctors of	divinity	had approved as good	1, 58/ 8
as well philosophy as	divinity	, for praise and vainglory	1, 62/ 15
quoniam speravi in te.	Dixi	Domino: Deus meus es	1, 94/ 3
in faith, nothing doubting.	Dixi	Domino: Deus meus es	1, 95/ 27
standeth in these words,	Dixi	Domino, Deus meus es	1, 96/ 2
in veritate tua, et	doce	me: quia tu es	1, 92/ 30
right cunning and perfect	doctors	. % Of his Study in	1, 56/ 8
out all the famous	doctors	of his time, visiting	1, 56/ 15
not a few famous	doctors	of divinity had approved	1, 58/ 8

of all these new	doctors	he especially commendeth Saint	1, 61/ 1
of substance and great	doctrine	, durst in the chief	1, 57/ 25
a market of good	doctrine	, some for to move	1, 59/ 29
his studies and his	doings	, and since he saw	1, 65/ 12
not adread, Half the	dolor	, grief and adversity That	1, 116/ 16
mei propter bonitatem tuam	Domine	, "The offenses of my	1, 83/ 26
the Prophet: Ad te	Domine	levavi animam meam: Deus	1, 92/ 25
agentes supervacue. Vias tuas	Domine	demonstra mihi, et semitas	1, 92/ 28
this Psalm, "Conserva Me	Domine	." Conserva me Domine quoniam	1, 94/ 2
Me Domine." Conserva me	Domine	quoniam speravi in te	1, 94/ 3
in finem. Conserva me	Domine	, "Keep me, good Lord	1, 94/ 19
these words, Conserva me	Domine	, that is to say	1, 94/ 24
all his patrimony and	dominions	, that is to say	1, 63/ 25
speravi in te. Dixi	Domino	: Deus meus es tu	1, 94/ 3
faith, nothing doubting. Dixi	Domino	: Deus meus es tu	1, 95/ 27
in these words, Dixi	Domino	, Deus meus es tu	1, 96/ 2
eorum per labia mea.	Dominos	pars hereditatis mee et	1, 94/ 8
preclara est michi. Benedicam	Dominum	qui tribuit mihi intellectum	1, 94/ 11
me renes mei. Providebam	Dominum	in conspectu meo semper	1, 94/ 12
Prophet ensuingly saith, Benedicam	Dominum	qui tribuit intellectum, that	1, 101/ 1
therefore the Prophet addeth,	Dominus	pars hereditatis mee, "Our	1, 99/ 18
every good Christian man:	Dominus	pars hereditatis mee, "God	1, 99/ 23
As often as thou	dost	war and strive, By	1, 104/ 22
justice; For as thou	dost	rewards us devise	1, 121/ 5
Above our merit, so	dost	thou dispense Thy punishment	1, 121/ 6
as he that so	doth	prospereth in all things	1, 101/ 27
labor goeth, the goodness	doth	remain; If thou do	1, 110/ 8
which thine evil work	doth	contain Glideth his way	1, 110/ 10
and passen shall As	doth	a dream or shadow	1, 110/ 29
whoso of that company	doth	miss, Live he in	1, 114/ 22
most or least, That	doth	upon his love attend	1, 117/ 3
image or picture That	doth	pertain to God's magnificence	1, 117/ 10
in sin original? Who	doth	not actual sin in	1, 121/ 2
Lady caused him to	doubt	and to fear lest	1, 74/ 28
to thee, my son,	doubt	it not, in these	1, 80/ 17
is it, if thou	doubt	not but that the	1, 82/ 4
then as though thou	doubt	not but that it	1, 82/ 5
safe. If that you	doubt	not but that they	1, 90/ 26
the losing paineth us?	Doubtest	thou, my son, whether	1, 80/ 2
ask in faith, nothing	doubting	. Dixi Domino: Deus meus	1, 95/ 26
And he that asketh	doubtingly	, asketh coldly. And therefore	1, 95/ 25
ghost receive his full	draught	of love and compassion	1, 71/ 8
mortal things bow and	draw	to an end; how	1, 67/ 9
thou ask whereto they	draw	, whereto they refer their	1, 91/ 15
art he that shalt	draw	me to thee by	1, 100/ 6
but also his flesh	draw	forth to Godward, after	1, 101/ 6
thy dreadful majesty To	draw	down into earth from	1, 122/ 17

like the fire ever	draweth	to the highest, he	1, 57/ 13
a letter, the matter	drawing	me forth and the	1, 84/ 10
Arabians, and many things	drawn	out of the old	1, 57/ 5
spotty sin contracted and	drawn	unto us in the	1, 71/ 20
hath thought, to be	drawn	slumbering and sleeping maugre	1, 79/ 11
between with sighs than	drawn	on length with a	1, 83/ 15
be sorry therefor, or	dread	it. But rather how	1, 77/ 27
Now pleasant hope, now	dread	and grievous fear, Now	1, 118/ 30
O holy God of	dreadful	majesty, Verily one in	1, 120/ 13
Which able was thy	dreadful	majesty To draw down	1, 122/ 16
man. This life a	dream	and a The peace	1, 109/ 20
thing! This Life a	Dream	and a Shadow. This	1, 110/ 22
shall As doth a	dream	or shadow on the	1, 110/ 29
this variance wakened, he	drew	back his mind, flowing	1, 59/ 15
of them meat and	drink	, for some money, each	1, 72/ 9
mention, used with a	drink	to turn as many	1, 76/ 18
cast up again the	drink	of the bodily affections	1, 77/ 6
talk; But eat he,	drink	he, sit, lie down	1, 118/ 18
should of necessity be	driven	to that one, and	1, 69/ 18
good heed, make us	drunk	in the cups of	1, 76/ 14
if it make us	drunk	in the wine of	1, 76/ 23
ourselves) shall make us	drunk	in the cups of	1, 78/ 5
into a goat, the	drunken	glutton into a swine	1, 77/ 2
that we be not	drunken	in the cups of	1, 77/ 15
of them which like	drunken	men without a guide	1, 91/ 7
especially helped. Seven thousand	ducats	he had laid out	1, 63/ 7
that, when Hercules Estensis,	Duke	of Ferrara, first by	1, 61/ 7
instant request of the	duke	, which very singularly loved	1, 61/ 11
and the thirteen questions	duly	by deliberation examined, our	1, 58/ 19
Saint Paul saith, "for	dung	. " But forasmuch as to	1, 100/ 23
time his enviers never	durst	openly with open disputations	1, 57/ 16
substance and great doctrine,	durst	in the chief city	1, 57/ 25
they cannot serve. They	dwell	with themselves and be	1, 87/ 5
himself to any certain	dwelling	. Of his Fervent Love	1, 69/ 25
much as I may	dwelling	with myself, nothing out	1, 79/ 6
London by John Rastell	dwelling	at the Fleet Bridge	1, 123/ 14
eye hath seen nor	ear	hath heard nor heart	1, 79/ 10
life of John Picus,	Earl	of Mirandula, a great	1, 49/ 2
by one John Picus,	Earl	of Mirandula, a lordship	1, 51/ 24
LIFE OF JOHN PICUS,	EARL	OF MIRANDULA JOHN PICUS	1, 52/ 18
ye knew John Picus,	Earl	of Mirandula, a man	1, 73/ 17
life of John Picus,	Earl	of Mirandula Finis HERE	1, 75/ 21
a beast? John Picus,	Earl	of Mirandula, to John	1, 77/ 21
worldly advantage. John Picus	Earl	of Mirandula to Andrew	1, 85/ 13
he wrote unto this	Earl	Picus, his uncle, which	1, 88/ 20
thereof evident. John Picus	Earl	of Mirandula to Francis	1, 88/ 22
RULES OF JOHN PICUS	EARL	OF MIRANDULA, PARTLY EXCITING	1, 103/ 19

third part of the	earldom	of Mirandula and of	1, 64/ 1
and with which their	ears	had not been in	1, 58/ 5
always sound in thine	ears	: Sine mortuos sepelire mortuos	1, 91/ 10
pursued. Stop therefore thine	ears	, my most dear son	1, 92/ 5
mind of men from	earth	into heaven. Of his	1, 55/ 2
good that is in	earth	and all the good	1, 96/ 19
before in all the	earth	about. In him let	1, 105/ 29
bear his body in	earth	, his mind in heaven	1, 116/ 32
may comprise, Whom hell,	earth	, and all the heaven	1, 117/ 27
be, Which heaven and	earth	directest all alone, We	1, 120/ 16
To draw down into	earth	from heaven above And	1, 122/ 17
the despising of all	earthly	things. Of his Conditions	1, 63/ 10
to what end this	earthly	honor and worldly dignity	1, 63/ 24
of people and all	earthly	glory he reputed utterly	1, 66/ 14
of any diligence to	earthly	things that he seemed	1, 67/ 28
base, abject, and vile	earthly	trifles. His high steward	1, 68/ 9
vexeth and tosseth these	earthly	minds. Is there, I	1, 78/ 21
for. Now then, these	earthly	things slipper, uncertain, vile	1, 79/ 7
very lover above all	earthly	thing Coveteth and longeth	1, 117/ 17
sing, and dance: None	earthly	joy, disport, or vain	1, 118/ 25
us with idleness and	ease	, then might some man	1, 79/ 14
useth continually this pleasant	ease	and rest, seeking none	1, 86/ 19
he might the more	easily	by him as by	1, 64/ 19
to be little and	easily	tasted. The words of	1, 85/ 27
were in hands more	easily	, which shall obey us	1, 87/ 19
nor thy pain more	easy	if thou be wretched	1, 82/ 23
about him talk; But	eat	he, drink he, sit	1, 118/ 18
mihi, et semitas tuas	edoce	me. Dirige me in	1, 92/ 29
was, he comprised the	effect	of all that whole	1, 56/ 7
to be of great	effect	which be both of	1, 60/ 7
when we miss the	effect	of our petition, either	1, 95/ 17
forth of so wonderful	effects	in so small time	1, 63/ 3
shalt have two especially	effectual	remedies against the world	1, 82/ 24
prayer be, but how	effectual	, how ardent, and rather	1, 83/ 14
heavenly strength, quick and	effectual	, which with a marvelous	1, 84/ 7
whose godly words so	effectually	wrought in the hearers	1, 68/ 23
and almost fell, and	eft	again with great strength	1, 70/ 9
when his love list	eft	to part him fro	1, 119/ 11
and on the rood	Eft	thee redeemd with	1, 120/ 11
or this thou mayst	eftsoon	, Nothing impossible is that	1, 113/ 9
quoniam bonorum meorum non	eges	. Sanctis qui sunt in	1, 94/ 4
Quoniam bonorum meorum non	eges	, "For thou hast no	1, 96/ 22
provided by his testament	eight	years before: for some	1, 72/ 9
them that died this	eight	hundred years before him	1, 73/ 22
all goodness is. The	Eighth	Rule. In time of	1, 106/ 29
of his church. The	Eighth	Property. A very lover	1, 117/ 16
Christ for thee tasted	eisell	and gall. If thou	1, 104/ 28

qui sunt in terra	ejus	mirificavit voluntates suas, "To	1, 97/ 16
prayeth for us and	eke	thine own necessity shalt	1, 83/ 30
should not grudge But	eke	be glad and joyful	1, 104/ 16
grant the gift, and	eke	thy proud enemy, Confounded	1, 107/ 3
endure and think it	eke	too small, Though it	1, 115/ 22
his heart But coveteth	eke	and longeth to sustain	1, 116/ 5
worthy and excellent, And	eke	surmounting far in his	1, 118/ 3
adversity. Like affections feeleth	eke	the breast Of God's	1, 119/ 6
wise dissever; Freely look	eke	thou serve that thereto	1, 119/ 25
so good, so lovely	eke	as he Who hath	1, 120/ 8
one, and at his	election	, which he stuck thereat	1, 69/ 18
of great erudition and	elegant	and stuffed with the	1, 58/ 11
the world testifieth, the	elements	speaketh, devils confesseth. But	1, 82/ 2
more and more. The	Eleventh	Rule. Though in the	1, 108/ 1
his heavenly love. The	Eleventh	Property. Diversely passioned is	1, 118/ 28
things, and whose fiery	eloquence	should, with an ardent	1, 54/ 13
man hath shone in	eloquence	, but ignorance of natural	1, 62/ 9
life hath done nothing	else	but read them. Of	1, 60/ 25
What shall we say	else	, but that there be	1, 82/ 17
of the asker; or	else	God heareth not our	1, 95/ 22
be with him, or	elsewhere	, Oft from his eyes	1, 119/ 2
you not so to	embrace	Martha that ye should	1, 86/ 7
fleshly pleasures which therefore	embrace	us that they might	1, 93/ 12
specially give them pre	eminence	Which daily done his	1, 117/ 13
worthy lineage of the	Emperor	Constantine by a nephew	1, 52/ 20
nephew of the said	emperor	called Picus, by whom	1, 52/ 20
that name, ruling the	empire	, this noble man was	1, 53/ 32
were into these figures	enchanted	. When there cometh, sometimes	1, 77/ 7
called Circe which by	enchantment	, as Virgil maketh mention	1, 76/ 17
this letter comforteth and	encourageth	him, as it is	1, 88/ 21
God, so well thyself	endeavor	, So studiously that nothing	1, 119/ 22
speedily to. Amen. Here	endeth	the life of John	1, 75/ 21
other end than the	endless	fruition of the infinite	1, 84/ 20
glass may no distress	endure	, And great adventurers oft	1, 107/ 16
it joy or pain,	endure	it shall for ever	1, 111/ 24
for angel never would	endure	. Regard, O man, thine	1, 112/ 2
well content All to	endure	and think it eke	1, 115/ 22
distress or sorrow to	endure	, Rather than to be	1, 115/ 27
may in no manner	Endure	to hear that therefrom	1, 117/ 22
of disdain, But patiently	endured	all the pain. Thus	1, 105/ 14
say, The engine that	enduren	shall for aye, With	1, 120/ 24
envy of his malicious	enemies	, which envy, like the	1, 57/ 13
the await of thine	enemies	; if thou long to	1, 83/ 18
shamed, and though mine	enemies	mock me. Certainly all	1, 93/ 2
thy most utter despiteous	enemies	; O mad merchant, O	1, 110/ 18
approved, an though his	enemy	were his judge. Of	1, 59/ 21
how cursed our old	enemy	is, which offereth us	1, 93/ 9

and eke thy proud	enemy	, Confounded and rebukd	1, 107/ 3
experience Of his cruel	enemy	to be overthrown, Should	1, 108/ 18
But thou, my son,	enforce	thyself to enter by	1, 82/ 18
the devil, that aye	Enforce	themselves to make us	1, 103/ 24
watch. The Seventh Rule.	Enforce	thyself not only for	1, 106/ 15
were with privy trenches	enforced	to undermine him, for	1, 57/ 18
Thomas, as him that	enforceth	himself in a sure	1, 61/ 2
Thus every snare and	engine	of the devil If	1, 105/ 15
thy punishment? The whole	engine	of all this world	1, 120/ 23
world, I say, The	engine	that endure shall for	1, 120/ 24
which no prosperity might	enhance	; not the cunning of	1, 65/ 17
shouldst after that victory	Enjoy	for ever a perpetual	1, 107/ 1
Howbeit, not being kind	enough	for so great benefices	1, 73/ 27
epistle evident and plain	enough	. Notwithstanding, in the beginning	1, 76/ 12
thou shalt find matter	enough	in the reading of	1, 84/ 1
to have spent time	enough	and which, but if	1, 84/ 27
mercy therein. Howbeit, worthy	enough	are they, pardie, Be	1, 121/ 11
the lover of God	ensample	take To have him	1, 118/ 21
this, as a desirous	ensearcher	of the secrets of	1, 56/ 11
of God, because he	ensearcheth	the counsel of nature	1, 86/ 18
peaceable mind to the	ensearching	of the truth in	1, 61/ 18
and that unto the	ensearching	of the truth, to	1, 62/ 4
contemplation and in the	ensearching	of nature's counsel, could	1, 68/ 7
shall they covet to	ensue	them in living when	1, 92/ 3
when they might have	ensued	they pursued. Stop therefore	1, 92/ 4
that he desireth and	ensueth	a virtue only for	1, 86/ 17
God, therefor the Prophet	ensuingly	saith, Benedicam Dominum qui	1, 100/ 26
the Prophet saith here	ensuingly	, Et usque ad noctem	1, 101/ 10
most discomfortable season. Then	ensuingly	the Prophet sheweth what	1, 101/ 19
which he entitled De	Ente	et Uno lightsomely he	1, 67/ 16
he be not already,	enter	the inaccessible and infinite	1, 75/ 17
not Christ's servant." Let	enter	into thine heart an	1, 81/ 19
a rich man to	enter	the kingdom of heaven	1, 82/ 6
son, enforce thyself to	enter	by the strait gate	1, 82/ 19
his cradle, and some	entered	into his mouth, and	1, 54/ 23
monstrous persuasion which hath	entered	the minds of men	1, 85/ 23
was the first which	entered	paradise and opened the	1, 102/ 25
hand and shall us	enterprise	We not how soon	1, 111/ 7
memory. % Unto his right	entirely	beloved sister in Christ	1, 51/ 1
his book which he	entitled	De Ente et Uno	1, 67/ 15
benignity and courtesy, he	entreated	, whom he used in	1, 68/ 22
be clean and lowly	entreated	. But I have passed	1, 84/ 9
that learning in the	entreating	of some profitable acts	1, 85/ 18
all which time his	enviers	never durst openly with	1, 57/ 16
little considering how great	envy	he should raise against	1, 56/ 26
dispute. But through the	envy	of his malicious enemies	1, 57/ 12
his malicious enemies, which	envy	, like the fire ever	1, 57/ 13

corrupt with a pestilent	envy	. This envy, as men	1, 57/ 20
a pestilent envy. This	envy	, as men deemed, was	1, 57/ 20
deadly. Shall we then	envy	these men? Shall we	1, 80/ 8
all iniquity, full of	envy	, manslaughter, contention, guile, and	1, 81/ 6
be?" Then shall they	envy	them whom they despised	1, 92/ 1
say of him that	Epicurus	the philosopher said of	1, 62/ 26
Matter of the First	Epistle	of Pico unto his	1, 76/ 1
It appeareth by this	epistle	that John Francis, the	1, 76/ 3
comforteth him in this	epistle	and exhorteth him to	1, 76/ 10
as are in the	epistle	evident and plain enough	1, 76/ 11
or Argument of the	Epistle	of Pico to Andrew	1, 84/ 22
as in this present	epistle	appeareth, where he saith	1, 85/ 4
The Argument of the	Epistle	following. After that John	1, 88/ 11
appeareth in the first	epistle	of Pico to him	1, 88/ 13
we may of this	epistle	conjecture) he wrote unto	1, 88/ 19
of living; with divers	epistles	and other works of	1, 49/ 6
Finis HERE FOLLOWETH THREE	EPISTLES	OF THE SAID PICUS	1, 75/ 23
all these things with	equal	study hath so received	1, 62/ 16
whom he is also	equal	in all things, and	1, 71/ 14
art made to been	equal	, For very shame be	1, 112/ 4
of thine may be	equal	; Grant me from Satan's	1, 122/ 30
was deceived in the	equivocation	of the word, while	1, 75/ 3
de sanguinibus: nec memor	ero	nominum eorum per labia	1, 94/ 7
this point many men	err	for negligence, For they	1, 108/ 9
worse -- is none	error	to decline, and to	1, 86/ 14
life, namely since all	error	is with amendment to	1, 91/ 1
should correct his very	errors	, and that this should	1, 59/ 5
to the extermination of	errors	. And over that, he	1, 66/ 20
though that now at	erst	the deceitful world and	1, 78/ 1
in te confido, non	erubescam	, etiam si irrideant me	1, 92/ 26
mind, yet lacked they	erudition	and learning -- which	1, 58/ 6
a work of great	erudition	and elegant and stuffed	1, 58/ 11
labor, and his profound	erudition	, of which books some	1, 60/ 20
themselves among the clouds,	escaped	both the sight of	1, 54/ 25
be wise, But evermore	eschew	the occasions of sin	1, 107/ 19
heavenly citizens. How he	eschewed	Dignities. When he saw	1, 66/ 1
to pass by the	especial	provision and singular goodness	1, 59/ 3
occasion thereby to give	especial	laud and thanks therefor	1, 63/ 18
I understand, by the	especial	commandment of God, he	1, 70/ 18
worshipful man and an	especial	friend of Pico, had	1, 84/ 24
And for his most	especial	vessel chose, Ravished into	1, 108/ 32
as men deemed, was	especially	raised against him for	1, 57/ 21
these new doctors he	especially	commendeth Saint Thomas, as	1, 61/ 2
other tongues, he was	especially	helped. Seven thousand ducats	1, 63/ 7
him, and such in	especially	as for his manifold	1, 74/ 21
Thou shalt have two	especially	effectual remedies against the	1, 82/ 24
both ever before and	especially	since that hour in	1, 84/ 11

After God should we	especially	love them which are	1, 97/ 18
Neither in the foresaid	espiritual	armor, Nor any other	1, 105/ 24
they know that have	essayed	. Nor care I not	1, 83/ 13
placerem, servus Christi non	essem	, "If I should please	1, 81/ 18
golden mediocrity, the mean	estate	, is to be desired	1, 87/ 18
look upon his own	estate	there is one peril	1, 94/ 21
righteous man of his	estate	, beginneth with these words	1, 94/ 23
in these words his	estate	. All the estate of	1, 96/ 1
his estate. All the	estate	of a righteous man	1, 96/ 1
just man considering the	estate	of evil folk determineth	1, 98/ 26
in receiving his glorious	estate	immediately after the death	1, 102/ 11
in never so prosperous	estate	, He thinketh him wretched	1, 114/ 23
of philosophy are of	estates	and princes either utterly	1, 85/ 24
the proud manners of	estates	, they cannot serve. They	1, 87/ 5
the lover of God	esteem	that he Which all	1, 114/ 25
and high, All thing	esteem	and judge his lover	1, 118/ 7
BATTLE Whoso to virtue	esteemeth	hard the way Because	1, 103/ 21
them that, when Hercules	Estensis	, Duke of Ferrara, first	1, 61/ 7
place he were worthy	eternal	damnation. And over that	1, 74/ 25
to the reward of	eternal	felicity, since we neither	1, 84/ 19
of vainglory, nor our	eternal	reward be diminished for	1, 90/ 17
death laboriously purchase themselves	eternal	death. Of whom if	1, 91/ 14
shall suffer in death	eternal	pain, from the face	1, 92/ 11
grief and departing heaviness.	Eternal	joy, eternal pain. The	1, 109/ 18
departing heaviness. Eternal joy,	eternal	pain. The loss of	1, 109/ 18
lest we departen hence.	Eternal	Reward, Eternal Pain. Thou	1, 111/ 17
departen hence. Eternal Reward,	Eternal	Pain. Thou seest this	1, 111/ 17
charity, whose measure is	eternity	. Occupy thy mind with	1, 93/ 21
the second death and	everlasting	, and he undertook her	1, 75/ 4
last most wretchedly in	everlasting	fire be punished? Oh	1, 80/ 12
ye cursed people into	everlasting	fire," and again, "Come	1, 82/ 13
soul and body, in	everlasting	peace. Farewell, and fear	1, 84/ 21
our felicity shall be	everlasting	, therefore he with, Delectationes	1, 103/ 9
man, which shall be	everlastingly	blessed both in body	1, 102/ 4
for very glory, which	evermore	followeth virtue as an	1, 66/ 16
mind of his, which	evermore	on high cleaved first	1, 68/ 7
these: "If we had	evermore	before our eyes the	1, 69/ 3
whom virtue displeaseth, but	evermore	let these words of	1, 81/ 14
we remember, we should	evermore	take heed that our	1, 97/ 30
ye be wise, But	evermore	eschew the occasions of	1, 107/ 19
thing Coveteth and longeth	evermore	to hear The honor	1, 117/ 18
commendation and praising, And	everything	that may the fame	1, 117/ 20
are in the epistle	evident	and plain enough. Notwithstanding	1, 76/ 12
in the course thereof	evident	. John Picus Earl of	1, 88/ 21
our vice the more	evidently	to appear and to	1, 53/ 13
nights; in which it	evidently	appeareth not only that	1, 58/ 13
upon him by his	evil	willers, he should correct	1, 59/ 4

trifles might be some	evil	occasion afterwards, he burned	1, 60/ 15
thou hast had many	evil	occasions after thy departing	1, 77/ 24
also that of these	evil	occasions the holy apostle	1, 78/ 7
proud, stately, finders of	evil	things, foolish, dissolute, without	1, 81/ 8
to say we do	evil	but if we do	1, 86/ 12
thee grace to bear	evil	words of evil people	1, 88/ 26
bear evil words of	evil	people for thy living	1, 88/ 26
heaven when men speak	evil	to us and speak	1, 89/ 5
us and speak all	evil	against us lying for	1, 89/ 6
backbite us and say	evil	of us, shall we	1, 89/ 20
lest they should say	evil	we should begin to	1, 89/ 21
should begin to do	evil	? Let us rather gladly	1, 89/ 21
rather gladly receive these	evil	words, and if we	1, 89/ 22
with the violence of	evil	custom as it were	1, 91/ 22
whom they worship, so	evil	folk have many gods	1, 98/ 13
considering the estate of	evil	folk determineth firmly with	1, 98/ 26
all the life of	evil	men forsake reason, which	1, 99/ 4
voluptuous delights which are	evil	peoples' gods, which we	1, 99/ 10
cursd or so	evil	But to some virtue	1, 105/ 17
trust to overcome all	evil	, In him let us	1, 105/ 30
remain; If thou do	evil	with pleasure joined thereto	1, 110/ 9
The pleasure which thine	evil	work doth contain Glideth	1, 110/ 10
him not restrain; The	evil	then in thy breast	1, 110/ 12
O heavenly King, Our	evil	maketh matter of thy	1, 122/ 23
Apostle saith, "God hath	exalted	him and given him	1, 90/ 3
of the world and	exalted	of God, than to	1, 90/ 5
God, than to be	exalted	of the world and	1, 90/ 5
condemneth to life, God	exalteth	to glory; the world	1, 90/ 7
to glory; the world	exalteth	to a fall, God	1, 90/ 7
ye list; wherefore the	examination	of these expenses shall	1, 68/ 15
for aye, With such	examination	might not stand Space	1, 120/ 25
questions duly by deliberation	examined	, our Holy Father the	1, 58/ 20
or other; as, for	example	, by this meditation of	1, 98/ 2
witness of martyrs and	example	of saints. The Twelve	1, 109/ 24
Witness of Martyrs and	Example	of Saints. Sin to	1, 113/ 3
prolonged he should have	excelled	, by such works as	1, 73/ 21
lord of Italy, an	excellent	cunning man in all	1, 49/ 3
though they were right	excellent	, he gave again as	1, 52/ 23
whose marvelous cunning and	excellent	virtue, though my rude	1, 53/ 20
life of such an	excellent	cunning man so far	1, 53/ 27
garland and that his	excellent	name should round about	1, 54/ 10
followeth the nativities of	excellent	, wise, and virtuous men	1, 54/ 18
except right few special	excellent	men, before that day	1, 57/ 7
his marvelous fame, his	excellent	learning, great riches, and	1, 59/ 11
his noble cunning and	excellent	virtue both far and	1, 59/ 25
folk, which to be	excellent	in one thing set	1, 62/ 19
we can declare his	excellent	conditions, that his mind	1, 63/ 15

wit, cunning, and conditions	excellent	, began to comfort him	1, 71/ 27
Regard, O man, thine	excellent	nature; Thou that with	1, 112/ 3
his love all things	excellent	, and to desire that	1, 113/ 21
But honorable, worthy and	excellent	, And eke surmounting far	1, 118/ 2
all sciences profited so	excellently	that which of them	1, 62/ 20
This pleasure undoubtedly far	excelleth	all the pleasures that	1, 79/ 24
was a thing far	excelling	all the cunning that	1, 67/ 14
EARL OF MIRANDULA, PARTLY	EXCITING	, PARTLY DIRECTING A MAN	1, 103/ 20
thanked, and kissed. The	executor	of his moveable goods	1, 72/ 19
would at the last	exercise	that learning in the	1, 85/ 17
greatly profited as were	exercised	with a peaceable mind	1, 61/ 18
he hath not been	exercised	in the new schools	1, 62/ 13
therefor. This man rather	exercised	the study of merchandise	1, 86/ 27
when thou waverest, and	exhibit	the wings of the	1, 93/ 24
secret communing virtuously to	exhort	to Godward whose godly	1, 68/ 23
Andrew Corneus, Greeting. Ye	exhort	me by your letters	1, 85/ 15
into heaven. Wherefore he	exhorted	them to turn up	1, 67/ 13
in this epistle and	exhorteth	him to perseverance, by	1, 76/ 10
the examination of these	expenses	shall not need. There	1, 68/ 15
the wretchedness whereof the	experience	itself hath taught thee	1, 78/ 28
it is by long	experience	Of his cruel enemy	1, 108/ 17
Thou perceivest well by	experience	, Since that hour in	1, 110/ 25
Paulinus making much of,	expounded	it to signify to	1, 54/ 27
far unable sufficiently to	express	, yet forasmuch as, if	1, 53/ 21
at length more openly	expressed	in Ballad as it	1, 114/ 2
also the Prophet more	expressly	declareth in the verse	1, 102/ 14
all set in the	expugnation	of virtue under their	1, 80/ 24
Church and to the	extermination	of errors. And over	1, 66/ 20
revelation should his heart	extol	, His flesh was suffered	1, 108/ 27
a swine, the ravenous	extortioner	into a wolf, the	1, 77/ 2
be a point of	extreme	madness if we had	1, 79/ 19
or at leastwise with	extreme	lips to be sipped	1, 85/ 25
his Behavior in the	Extremes	of his Life. After	1, 71/ 4
mind, not from the	extremity	of thy lips but	1, 83/ 23
meum et caro mea	exultaverunt	in Deum vivum, that	1, 101/ 8
est cor meum et	exultavit	lingua mea, insuper et	1, 94/ 14
and godly, which neither	eye	hath seen nor ear	1, 79/ 10
fire soon from the	eyes	of mortal people be	1, 54/ 15
with comely reds, his	eyes	grey and quick of	1, 55/ 7
works ever before his	eyes	. But of all these	1, 61/ 1
had evermore before our	eyes	the painful death of	1, 69/ 4
apostle be before thine	eyes	, Oportet magis Deo placere	1, 81/ 15
God always before his	eyes	as a ruler of	1, 101/ 24
no sleep into his	eyes	stalk; He savoreth neither	1, 118/ 15
elsewhere, Oft from his	eyes	there falleth many a	1, 119/ 3
our malignity, With piteous	eyes	of thy benignity Friendly	1, 121/ 19
wouldst now, setting poets,	fables	and trifles aside, take	1, 84/ 2

for japes and very	fables	, that sure and steadfast	1, 86/ 2
eternal pain, from the	face	of our Lord and	1, 92/ 12
tasted, perceiving that the	faculty	leaned to nothing but	1, 56/ 2
thou." For though honor	fail	, and health and strength	1, 96/ 10
spoken of, if money	fail	, he thinketh himself unhappy	1, 96/ 13
and the cursed devil	failed	, and as though thou	1, 78/ 2
sorrow joyful is and	fain	, And happy thinketh himself	1, 116/ 8
his visage lovely and	fair	, his color white intermingled	1, 55/ 6
body prowle, But with	fair	virtue to adorn thy	1, 115/ 17
of zeal to the	faith	and pretense of religion	1, 58/ 3
and standing with the	faith	, but also that they	1, 58/ 15
biddeth us ask in	faith	, nothing doubting. Dixi Domino	1, 95/ 26
unto us for the	faith	of Christ, but also	1, 98/ 6
bodily, since that all	faithful	people are rather spiritual	1, 51/ 15
him as by a	faithful	messenger relieve the necessity	1, 64/ 19
cross let us like	faithful	servants with an holy	1, 90/ 19
thee bind, But only	faithful	heart and loving mind	1, 119/ 27
my brethren, when ye	fall	in divers temptations" and	1, 78/ 10
world exalteth to a	fall	, God condemneth to the	1, 90/ 7
is to have God	fall	unto him as his	1, 100/ 8
trouble, grief, or sorrow	fall	, But that the lover	1, 115/ 20
set aside, was somewhat	fallen	into wantonness. But after	1, 59/ 14
creatures were destroyed and	fallen	to naught, all the	1, 97/ 3
preclaris, "The cords have	fallen	to me nobly." The	1, 100/ 11
ropes or cords have	fallen	to me nobly, " be	1, 100/ 13
from his eyes there	falleth	many a tear, For	1, 119/ 3
how slipper and how	falling	it is that we	1, 67/ 10
God by prayer, and	falling	down before him flat	1, 83/ 21
forth the serpentines of	FALSE	crime and cried out	1, 57/ 30
God, that by this	FALSE	crime, untruly put upon	1, 59/ 4
were it true or	FALSE	-- that his negligence	1, 68/ 4
into a wolf, the	FALSE	deceiver into a fox	1, 77/ 3
the spirit; and which	FALSE	flesh (but if we	1, 78/ 4
but that it were	FALSE	. For if these words	1, 82/ 5
therefore happy because this	FALSE	reproof is worshipful and	1, 89/ 2
kingdom of heaven; how	FALSE	the fleshly pleasures which	1, 93/ 11
uncertain, how shadow like,	FALSE	, imaginary it is that	1, 93/ 16
should haply deface their	fame	and diminish the opinion	1, 57/ 24
the loss of his	fame	, made a defense for	1, 58/ 10
and therewithal his marvelous	fame	, his excellent learning, great	1, 59/ 11
his judge. Of the	Fame	of his Virtue and	1, 59/ 23
Therefore. Hereupon shortly the	fame	of his noble cunning	1, 59/ 25
servant. He said that	fame	oftentimes did hurt to	1, 66/ 17
day for the great	fame	of his learning to	1, 68/ 25
of a little popular	fame	! Let us, my son	1, 90/ 18
everything that may the	fame	clare Of his love	1, 117/ 20
he would admonish his	familiar	friends how greatly these	1, 67/ 8

sought out all the	famous	doctors of his time	1, 56/ 15
that, not a few	famous	doctors of divinity had	1, 58/ 8
holiness of living most	famous	, in a sermon which	1, 73/ 11
love with other like	fantasies	he had made in	1, 60/ 13
mirth, take all the	fantasies	, Take every game, take	1, 112/ 8
my rude learning be	far	unable sufficiently to express	1, 53/ 21
excellent cunning man so	far	uncunningly written. Of his	1, 53/ 28
come thither out of	far	countries to dispute. But	1, 57/ 11
behold and consider how	far	he had gone out	1, 59/ 7
and excellent virtue both	far	and nigh began gloriously	1, 59/ 26
which was a thing	far	excelling all the cunning	1, 67/ 14
passed measure, for so	far	was he from the	1, 67/ 27
fervent access which so	far	forth crept into the	1, 70/ 24
the victory shall be	far	greater than we can	1, 78/ 18
crime. This pleasure undoubtedly	far	excelleth all the pleasures	1, 79/ 24
of theirs. It were	far	more seeming that they	1, 81/ 21
devils confeseth. But a	far	greater madness is it	1, 82/ 3
do so. This is	far	out of the way	1, 86/ 12
thine health, flee as	far	as thou mayest their	1, 92/ 22
to say, they so	far	forth withdraw me from	1, 101/ 16
dice; Jeopard not too	far	therefore an ye be	1, 107/ 18
it is more pleasure	far	Over the devil to	1, 108/ 4
excellent, And eke surmounting	far	in his intent All	1, 118/ 3
thou dispense Thy punishment	far	under our offense. More	1, 121/ 7
More is thy mercy	far	than all our sin	1, 121/ 8
was content with mean	fare	at his table, howbeit	1, 64/ 8
thought and yet think.	Fare	ye well. Written at	1, 88/ 9
pleasant melody and dainty	fare	, Death stealeth on full	1, 111/ 5
had bid such conflicts	farewell	and every day more	1, 61/ 5
body, in everlasting peace.	Farewell	, and fear God. The	1, 84/ 21
one as we covet.	Farewell	, and love God, whom	1, 93/ 27
amiss But all well	fashioned	, proper, goodly, clean, That	1, 115/ 7
difficulty receive it, more	fast	and surely hold it	1, 55/ 20
wit; secondly, a marvelous	fast	memory; thirdly, great substance	1, 63/ 5
will not lin, But	fast	it runneth on and	1, 110/ 28
the better known, he	fastened	and set up, offering	1, 57/ 10
delicious pleasure. To the	fastening	of good discipline in	1, 60/ 6
a noble stock, his	father	hight John Francis, a	1, 54/ 1
the sight of his	father	and of all them	1, 54/ 26
deliberation examined, our Holy	Father	the pope approved Pico	1, 58/ 20
bull of our Holy	Father	, Pope Alexander VI, it	1, 58/ 21
time begotten of his	Father	, to whom he is	1, 71/ 13
him and of the	Father	coeternally going forth, which	1, 71/ 15
heaven, and our Heavenly	Father	, where we were free	1, 80/ 10
the mind to the	Father	but also uniteth it	1, 83/ 11
unto the most benign	Father	of heaven, crying with	1, 92/ 24
a very tender loving	father	. Amen. Imprinted at London	1, 123/ 11

JOHN PICUS of the	father's	side descended of the	1, 52/ 19
right hand of his	Father's	majesty, after the words	1, 103/ 14
liked. Of the old	Fathers	of the Church, so	1, 60/ 23
do I find no	fault	in nor I blame	1, 86/ 10
body, with the lovely	favor	of his visage, and	1, 59/ 10
and to win the	favor	of the common people	1, 61/ 21
which as well her	favor	as her malice hath	1, 65/ 26
condition bound him to	favor	. For similitude of manners	1, 69/ 9
offered unto God, this	favor	he hath: though his	1, 74/ 15
teacheth. In obtaining the	favor	of the princes, in	1, 78/ 29
after, and all the	favor	of the court. Nor	1, 87/ 24
of the world and	favor	of the people incline	1, 90/ 11
with God get into	favor	Garnish thyself up in	1, 115/ 11
approved Picus and tenderly	avored	him, as by a	1, 58/ 21
his conditions he singularly	avored	, that he should with	1, 64/ 15
fortune hath so liberally	avored	that they may live	1, 87/ 13
Finally, if the world	fawn	upon thee, uneth it	1, 90/ 8
to doubt and to	fear	lest Picus had been	1, 74/ 28
sight thereof; but I	fear	if men would look	1, 77/ 9
every hour which might	fear	thee from the purpose	1, 80/ 19
then that we less	fear	than hell, or that	1, 82/ 16
spurs, that one of	fear	, that other of love	1, 84/ 17
everlasting peace. Farewell, and	fear	God. The Matter or	1, 84/ 21
potest mittere in gehennam, "	Fear	not them," saith our	1, 92/ 16
slay the body, but	fear	him that may cast	1, 92/ 16
thou hast begun to	fear	. At Ferrara, the 2nd	1, 93/ 28
the devil will thee	fear	, Wherefore in any wise	1, 107/ 9
little and short. The	fear	of impenitent The followers	1, 109/ 16
in what manner wise.	Fear	of Impenitent Departing. If	1, 111/ 9
now dread and grievous	fear	, Now perfect bliss, now	1, 118/ 30
was not to be	feared	but strongly to be	1, 71/ 29
be they to be	feared	that may neither hurt	1, 92/ 18
ought we then be	feared	to done offense Impenitent	1, 111/ 15
peaceable, but all things	fearful	, all things sorrowful, all	1, 80/ 7
Person. He was of	feature	and shape seemly and	1, 55/ 4
videre corruptionem. Notas mihi	fecisti	vias vite: adimplebis me	1, 94/ 17
Prophet saith, Notas michi	fecisti	vias vite, "Thou hast	1, 103/ 3
body, either to be	fed	or to be clad	1, 51/ 11
each of them shall	feeble	streams make, The	1, 114/ 7
which the more they	feed	us the more they	1, 93/ 14
for adversity. Like affections	feebleth	eke the breast Of	1, 119/ 6
the desiring of heavenly	felicity	, which works I would	1, 52/ 9
disputations and had great	felicity	therein, while he had	1, 61/ 4
Certainly if this worldly	felicity	were got to us	1, 79/ 13
how great peace and	felicity	it is to the	1, 79/ 22
the reward of eternal	felicity	, since we neither ought	1, 84/ 19
that sure and steadfast	felicity	standeth only in the	1, 86/ 3

how great is the	felicity	of that country and	1, 97/ 26
consider how great a	felicity	it is to have	1, 100/ 8
called to this great	felicity	-- as indeed all	1, 100/ 16
how great is the	felicity	of a just man	1, 102/ 3
because that all the	felicity	of that standeth in	1, 103/ 5
And for that our	felicity	shall be everlasting, therefore	1, 103/ 9
hand because that our	felicity	is fulfilled in the	1, 103/ 12
and ordinances, his mind	fell	from it. Yet lost	1, 56/ 3
that whatsoever should happen (	fell	there never so great	1, 65/ 7
with him, as they	fell	in talking of virtue	1, 68/ 26
alacrity languished and almost	fell	, and eft again with	1, 70/ 9
he thus intended, there	fell	unto him many impediments	1, 76/ 8
in love no parting	fellows	have; Love him therefore	1, 114/ 13
then our hearts	fence	and close Against vainglory	1, 109/ 3
he hath warded and	fenced	himself against pride, he	1, 95/ 29
thou think thyself well	fenced	and sure Against every	1, 107/ 14
to poor folk, and	fencing	myself with the crucifix	1, 70/ 16
Hercules Estensis, Duke of	Ferrara	, first by messengers and	1, 61/ 7
him to dispute at	Ferrara	, because the General Chapter	1, 61/ 9
in an orchard at	Ferrara	, in the talking of	1, 70/ 12
a Friar Preacher of	Ferrara	, a man as well	1, 73/ 10
begun to fear. At	Ferrara	, the 2nd day of	1, 93/ 28
Cor impii quasi mare	fervens	quod quiescere non potest	1, 80/ 5
for your virtue and	fervent	zeal to God cannot	1, 52/ 13
certain dwelling. Of his	Fervent	Love to God. Of	1, 70/ 1
to God with very	fervent	love and devotion. Sometimes	1, 70/ 8
suddenly taken with a	fervent	access which so far	1, 70/ 24
knowledge that, after great	fervent	labor with much watch	1, 88/ 4
strong, hot, mighty and	fervent	, There may no trouble	1, 115/ 19
a fire In the	fervent	heat of his desire	1, 118/ 20
day and night most	fervently	to the studies of	1, 60/ 17
of whom he so	fervently	burned that on a	1, 70/ 11
the Greek, and partly	fetched	out of the secret	1, 57/ 3
and frushed with that	fever	, and promised him that	1, 72/ 14
all folk, except right	few	special excellent men, before	1, 57/ 7
before that, not a	few	famous doctors of divinity	1, 58/ 8
men in name but	few	in deed. But thou	1, 82/ 18
thou be happy with	few	, nor thy pain more	1, 82/ 23
yet are there very	few	that may say them	1, 96/ 4
thou." See then how	few	may truly say these	1, 96/ 15
shalt, resisting valiantly The	fiend	s might and subtle	1, 105/ 20
a wood lion, the	fiend	, our adversary, Runneth about	1, 106/ 9
but oftentimes as a	fierce	and a skittish horse	1, 87/ 16
birth. There appeared a	fiery	garland standing over the	1, 54/ 5
heavenly things, and whose	fiery	eloquence should, with an	1, 54/ 13
s might and subtle	fiery	dart, Our Savior Christ	1, 105/ 20
and indefatigable study. The	fifth	was the despising of	1, 63/ 10

in some part. The	Fifth	Rule. Remember well that	1, 105/ 22
glorious blessed sight. The	Fifth	Property. Not only a	1, 116/ 3
never but by manly	fight	And bitter Passion, then	1, 104/ 10
and joyful of this	fight	And long therefor, although	1, 104/ 16
thou shouldst incontinent	fight	again, For if thou	1, 107/ 8
of the conflict and	fight	. And yet alas he	1, 108/ 15
saints, and martyrs' constant	fight	Shall thee of slothful	1, 113/ 6
the stipend of hell,	fighting	against heaven, against our	1, 80/ 26
be like the perfect	figure	of that round circle	1, 54/ 9
beholding of that pitiful	figure	as a strong defense	1, 71/ 9
into the likeness and	figure	of brute beasts --	1, 76/ 15
changeth us from the	figure	of reasonable men into	1, 76/ 26
unto his image and	figure	, And for thee suffered	1, 111/ 27
into divers likeness and	figures	of sundry beasts, some	1, 76/ 19
we were into these	figures	enchanted. When there cometh	1, 77/ 7
vultu tuo, "Thou shalt	fill	me full of gladness	1, 103/ 8
body of all his	filthy	sin, In this point	1, 108/ 8
we, Should from our	filthy	sin ycleansd be	1, 122/ 19
the fire of hell.	Finally	, if the world fawn	1, 90/ 8
and their business, and	finally	what end they have	1, 91/ 16
thy lickerous taste, Or	finally	, in whatsoever delight Occupied	1, 110/ 2
always by knowledge never	find	that thing that we	1, 67/ 23
pray for, thou shalt	find	matter enough in the	1, 83/ 31
minded that I could	find	in my heart in	1, 85/ 21
that so do I	find	no fault in nor	1, 86/ 10
for because they can	find	none that can set	1, 98/ 17
appetite; Thou shalt it	find	, when thou hast all	1, 110/ 4
shalt no pleasure comparable	find	To th' inward gladness	1, 112/ 12
person men may nothing	find	But honorable, worthy and	1, 118/ 1
then the same persons	find	Which are to thee	1, 121/ 26
presence, He may thee	find	, O well of indulgence	1, 123/ 9
God, contumelious, proud, stately,	finders	of evil things, foolish	1, 81/ 8
taketh Whom he unworthy	findeth	worthy maketh. Wherefore, good	1, 121/ 14
little land to the	finding	of him and his	1, 64/ 5
dextera tua usque in	finem	. Conserva me Domine, "Keep	1, 94/ 18
dextra tua usque in	finem	, "Delectation and joy shall	1, 103/ 10
Picus, Earl of Mirandula	Finis	HERE FOLLOWETH THREE EPISTLES	1, 75/ 22
My silly ghost hath	finish	d, and thence Departen	1, 123/ 6
certain books of mine	finished	, I intend to give	1, 70/ 15
should always as the	fire	aspire upward to heavenly	1, 54/ 12
vanished, so should this	fire	soon from the eyes	1, 54/ 15
which envy, like the	fire	ever draweth to the	1, 57/ 13
a while to the	fire	of purgatory, there to	1, 74/ 18
him all compassed in	fire	, and showed unto him	1, 75/ 7
is adjudged to that	fire	from which he shall	1, 75/ 9
and after the dark	fire	of purgatory in which	1, 75/ 15

most wretchedly in everlasting	fire	be punished? Oh the	1, 80/ 13
cursed people into everlasting	fire	," and again, "Come ye	1, 82/ 13
God condemneth to the	fire	of hell. Finally, if	1, 90/ 8
virtue, in flame of	fire	, doing vengeance upon them	1, 92/ 9
die Is naught but	fire	and pain perpetually. The	1, 104/ 5
it were with a	fire	In the fervent heat	1, 118/ 19
live in now; how	firm	, how stable it shall	1, 67/ 11
demanded him whether he	firmly	believed that crucifix to	1, 71/ 11
us. I therefore, abiding	firmly	in this opinion, set	1, 87/ 20
of evil folk determineth	firmly	with himself -- as	1, 98/ 26
Burning of Wanton Books.	Five	books that in his	1, 60/ 12
was his own master.	Five	Causes that in so	1, 63/ 1
small time, I consider	five	causes to have come	1, 63/ 4
thy sensual witts	five	, Cast in thy mind	1, 104/ 24
strength; and as that	flame	suddenly vanished, so should	1, 54/ 15
of his virtue, in	flame	of fire, doing vengeance	1, 92/ 9
Christ. When thou in	flame	of the temptation friest	1, 112/ 23
Creator of all, The	flame	to quench of all	1, 123/ 3
falling down before him	flat	to the ground with	1, 83/ 21
and worldly business he	fled	almost alike. Notwithstanding, when	1, 69/ 15
backbiting always pleaseth them.	Flee	if thou love thine	1, 92/ 22
thou love thine health,	flee	as far as thou	1, 92/ 22
Rastell dwelling at the	Fleet	Bridge at the Abbot	1, 123/ 14
be not now in	flesh	, but in spirit, if	1, 51/ 17
goodly and high, of	flesh	tender and soft, his	1, 55/ 5
the pleasure of the	flesh	they be overcome; but	1, 64/ 27
and scourged his own	flesh	in the remembrance of	1, 65/ 1
the tenderness of his	flesh	, as he was a	1, 73/ 28
he saith that the	flesh	shall, but if we	1, 76/ 13
In like wise, the	flesh	, if it make us	1, 76/ 23
the body, then the	flesh	changeth us from the	1, 76/ 26
sensual affections of the	flesh	, lest we deform the	1, 77/ 16
not yet in the	flesh	, which coveteth against the	1, 78/ 3
spirit; and which false	flesh	(but if we watch	1, 78/ 4
yet sensuality and the	flesh	repugneth, then is a	1, 101/ 5
only but also his	flesh	draw forth to Godward	1, 101/ 6
My mind and my	flesh	both have joyed in	1, 101/ 8
in spe, "And my	flesh	shall rest in hope	1, 102/ 10
Prophet said that his	flesh	should rest in hope	1, 102/ 19
shaft not suffer the	flesh	of a good man	1, 102/ 23
Against the world, the	flesh	, the devil, that aye	1, 103/ 23
confidence To subdue the	flesh	and master the devil	1, 106/ 1
his heart extol, His	flesh	was suffered rebel against	1, 108/ 28
their friendship is but	fleshly	and stretcheth in manner	1, 51/ 13
heaven; how false the	fleshly	pleasures which therefore embrace	1, 93/ 11
glutton saith unto his	fleshly	lust, the ambitious man	1, 96/ 14
or taking away of	fleshly	concupiscence in man, saying	1, 101/ 20

Departen must without his	fleshly	wife, Alone into his	1, 123/ 7
a swarm of bees	flew	about his mouth in	1, 54/ 23
and put him unto	flight	; And that is when	1, 106/ 18
was always wandering and	flitting	and would never take	1, 69/ 24
be tossed in the	flood	and rumbling of your	1, 87/ 26
many loveth none; The	flood	that is in many	1, 114/ 6
that swim in swift	floods	, they be borne forth	1, 91/ 21
age and abode at	Florence	, he was suddenly taken	1, 70/ 23
of the hospital of	Florence	. And in this wise	1, 72/ 21
as he came to	Florence	, intending from thence to	1, 72/ 28
chief church of all	Florence	, said unto the people	1, 73/ 12
O thou city of	Florence	, I have a secret	1, 73/ 13
one Jerome Benivenius, a	Florentine	, a well lettered man	1, 64/ 13
us, and though they	flow	to us as we	1, 93/ 17
plenteous stream to have	flowed	into him. For he	1, 62/ 18
sure that neither the	flower	of our virtue shall	1, 90/ 15
him; some man hath	flowered	in the knowledge of	1, 62/ 10
drew back his mind,	flowing	in riot, and turned	1, 59/ 16
issuing out again and	flying	up on high, hiding	1, 54/ 24
and amity of Christian	folk	should be rather ghostly	1, 51/ 14
the gifts of other	folk	declare that they wish	1, 51/ 21
strange and to all	folk	, except right few special	1, 57/ 7
them some good simple	folk	that should of zeal	1, 58/ 3
shaming of such other	folk	as were in very	1, 62/ 3
the condition of some	folk	, which to be excellent	1, 62/ 19
given out to poor	folk	may be understood, to	1, 63/ 16
gave out to poor	folk	, partly he bestowed in	1, 64/ 4
money ever help poor	folk	and give maidens money	1, 64/ 16
their hand to poor	folk	, but with the pleasure	1, 64/ 26
of those ceremonies which	folk	bring up, setting the	1, 70/ 5
give out to poor	folk	, and fencing myself with	1, 70/ 16
wont to inquire of	folk	in such case, Pico	1, 71/ 24
be defamed of wicked	folk	for his name. For	1, 89/ 8
shame and reproof, if	folk	backbite us and say	1, 89/ 20
seem common to all	folk	, yet are there very	1, 96/ 4
text. For as good	folk	have but one God	1, 98/ 13
they worship, so evil	folk	have many gods and	1, 98/ 13
the estate of evil	folk	determineth firmly with himself	1, 98/ 26
to desire that all	folk	should think the same	1, 113/ 22
Are made thy guilty	folk	by our trespass; Sin	1, 122/ 3
remembrance; which in other	folks	is wont commonly to	1, 55/ 18
obey this inspiration and	follow	his calling. Howbeit, not	1, 73/ 26
whose brutish appetites they	follow	. Let us then beware	1, 77/ 14
these men? Shall we	follow	them, and, forgetting our	1, 80/ 9
by this it should	follow	that it were either	1, 85/ 5
assent unto you and	follow	your counsel. This is	1, 85/ 21
alone with dead men,	follow	thou me." Dead be	1, 91/ 12

will in no wise	follow	them; and therefore he	1, 98/ 27
in the soul, and	follow	sensuality, that standeth all	1, 99/ 5
worms meat. HERE	FOLLOW	THE TWELVE WEAPONS OF	1, 109/ 13
had himself some time	followed	the crooked hills of	1, 60/ 5
the desire of their	followers	? By this reckoning, it	1, 86/ 21
fear of impenitent The	followers	grief and departing heaviness	1, 109/ 17
and suddenly past. The	Followers	Grief and Heaviness. Any	1, 110/ 6
at length Declared as	Followeth	. The Pleasure Little and	1, 109/ 26
in Ballad as it	Followeth	. The first point is	1, 114/ 2
possession whereof very honor	followeth	as a shadow followeth	1, 53/ 16
followeth as a shadow	followeth	a body, that he	1, 53/ 17
hath gone before or	followeth	the nativities of excellent	1, 54/ 17
very glory, which evermore	followeth	virtue as an inseparable	1, 66/ 16
of Mirandula Finis HERE	FOLLOWETH	THREE EPISTLES OF THE	1, 75/ 23
idols be multiplied," it	followeth	, "after they hasted;" that	1, 98/ 20
as his inheritance. It	followeth	in the psalm: Funes	1, 100/ 9
all things, therefore it	followeth	, Ipse a dextris est	1, 101/ 28
of God, therefore it	followeth	, Adimplebis me leticiis cum	1, 103/ 6
Argument of the Epistle	following	. After that John Francis	1, 88/ 11
not with imitation and	following	to be increased. Let	1, 91/ 2
declareth in the verse	following	, for where he said	1, 102/ 15
at them were of	folly	and rudeness to be	1, 58/ 15
of them judged it	folly	, some called it hypocrisy	1, 88/ 17
despite, unto the Gentiles	folly	, unto us the virtue	1, 90/ 22
before God, and the	folly	of Christ is that	1, 90/ 23
think that it were	folly	for a man utterly	1, 99/ 16
Rule. Consider well that	folly	it is and vain	1, 104/ 7
lackest might, Such allegations	folly	it is to use	1, 113/ 5
finders of evil things,	foolish	, dissolute, without affection, without	1, 81/ 8
O mad merchant, O	foolish	merchandise, To buy a	1, 110/ 19
of this world is	foolishness	before God, and the	1, 90/ 23
and the commendation of	fools	. He thought that utterly	1, 61/ 22
we would pluck our	foot	out of the clay	1, 80/ 16
thine hands and	forbear	The ravin of anything	1, 105/ 1
was the reading thereof	forbidden	. Lo, this end had	1, 58/ 29
gave no very great	force	. We speak not of	1, 70/ 2
humility that he little	forced	whether his works went	1, 66/ 22
must Neither in the	foresaid	espiritual armor, Nor any	1, 105/ 24
thee) that thou never	forget	these two things: that	1, 84/ 14
humble heart; Our sins	forget	and our malignity, With	1, 121/ 18
we follow them, and,	forgetting	our own country, heaven	1, 80/ 9
also all his servants'	forgiveness	if he had ever	1, 72/ 7
now if we be	forlabored	in the way of	1, 79/ 16
when He was in	form	of God, yet of	1, 105/ 5
God thee bought and	form	d both Many a	1, 112/ 15
for you from the	forming	of the world, why	1, 82/ 15
decreed that he should	forsake	this present life and	1, 74/ 10

that ye should utterly	forsake	Mary. Love them and	1, 86/ 8
life of evil men	forsake	reason, which standeth all	1, 99/ 4
Marvel not though I	forsake	all thing to the	1, 99/ 20
one all other to	forsake	, For whoso loveth many	1, 114/ 4
same nevertheless if, virtue	forsaken	, thou were overwhelmed with	1, 92/ 20
be punished if he	forslothed	that purpose which our	1, 74/ 4
pierced that forthwithal he	forsook	his accustomed vice and	1, 69/ 2
how therefore Thou were	forthwith	in very jeopardous case	1, 111/ 11
so thoroughly pierced that	forthwithal	he forsook his accustomed	1, 69/ 1
friends to be worldly	fortunate	, mine testifieth that I	1, 51/ 22
saith, was got above	fortune	-- as he which	1, 65/ 26
body or goods of	fortune	magnified, but to them	1, 69/ 8
the body or of	fortune	little or naught pertain	1, 86/ 4
properly to them whom	fortune	hath so liberally favored	1, 87/ 12
also nobly. These great	fortunes	lift up a man	1, 87/ 14
he would again both	forward	and backward, to the	1, 55/ 16
the devil pricking them	forward	on that side, they	1, 91/ 24
and apply Of their	foul	sin the voluptuous delight	1, 108/ 14
love, were in vain	found	." Of his Liberality and	1, 67/ 25
in Canon. In the	fourteenth	year of his age	1, 55/ 23
manner of literature. The	fourth	cause was his busy	1, 63/ 9
than his lord. The	Fourth	Rule. Think how that	1, 104/ 14
adorn thy soul. The	Fourth	Property. If love be	1, 115/ 18
false deceiver into a	fox	, the mocking jester into	1, 77/ 3
night with a marvelous	fragrant	odor, refreshing all his	1, 72/ 12
suggestion of vice, Consider	frail	glass may no distress	1, 107/ 16
Italy but also through	France	. And so indefatigable labor	1, 56/ 17
of Charles, king of	France	, which as he came	1, 72/ 28
his father hight John	Francis	, a lord of great	1, 54/ 1
of Concordia, unto John	Francis	, his nephew, he sold	1, 64/ 2
he walked with John	Francis	, his nephew, in an	1, 70/ 11
BE WRITTEN UNTO JOHN	FRANCIS	, HIS NEPHEW, THE THIRD	1, 75/ 25
unto his Nephew John	Francis	. It appeareth by this	1, 76/ 2
this epistle that John	Francis	, the nephew of Pico	1, 76/ 3
of Mirandula, to John	Francis	his Nephew by his	1, 77/ 22
following. After that John	Francis	, the nephew of Pico	1, 88/ 12
Earl of Mirandula to	Francis	his Nephew Greeting in	1, 88/ 22
in this wise: Gaudete,	fratres	, quum in temptationes varias	1, 78/ 8
somewhat besprent with the	freckle	of negligence. His friends	1, 68/ 1
in his church, and	Frederick	, the third of that	1, 53/ 31
given out with a	free	and liberal hand unto	1, 74/ 13
put in his own	free	will and the reward	1, 78/ 17
Father, where we were	free	born, shall we willfully	1, 80/ 10
service any wise disserve;	Freely	look eke thou serve	1, 119/ 25
is To make him	fresh	to see that all	1, 115/ 5
after -- Jeronimus, a	Friar	Preacher of Ferrara, a	1, 73/ 9
the General Chapter of	Friars	Preachers was held there	1, 61/ 9

in the Order of	Friars	Preachers. Of His Death	1, 70/ 20
in this wise, "My	friend	, saith he, I know	1, 68/ 13
man and an especial	friend	of Picus, had by	1, 84/ 24
Truly, my well beloved	friend	, in this point I	1, 86/ 9
tongue. These, my dear	friend	, be things which to	1, 88/ 7
in the Gospel, "My	friend	, this night the devils	1, 91/ 27
eyes of thy benignity	Friendly	look on us once	1, 121/ 20
of the New Year	friends	to send between presents	1, 51/ 5
in this manner between	friends	to be sent be	1, 51/ 10
that they wish their	friends	to be worldly fortunate	1, 51/ 22
would admonish his familiar	friends	how greatly these mortal	1, 67/ 9
freckle of negligence. His	friends	oftentimes admonished him that	1, 68/ 1
Virtuous Behavior to his	Friends	. His lovers and friends	1, 68/ 20
Friends. His lovers and	friends	, with great benignity and	1, 68/ 21
health and strength and	friends	, so he have money	1, 96/ 11
of their love and	friendship	, and also signifying that	1, 51/ 7
it seemeth that their	friendship	is but fleshly and	1, 51/ 13
should be rather ghostly	friendship	than bodily, since that	1, 51/ 15
cause of love and	friendship	; a likeness of conditions	1, 69/ 10
princes, in purchasing the	friendship	of the company, in	1, 78/ 29
flame of the temptation	friest	, Think on the very	1, 112/ 23
look not for this	fruit	of my study, that	1, 87/ 25
more labor and less	fruit	also, In which the	1, 104/ 1
should be much more	fruitfully	occupied than always in	1, 85/ 2
end than the endless	fruition	of the infinite goodness	1, 84/ 20
the clear beholding and	fruition	of God, therefore it	1, 103/ 6
in the vision and	fruition	of the humanity of	1, 103/ 13
that were bruised and	frushed	with that fever, and	1, 72/ 13
seemed to have been	frustrated	by his death. But	1, 75/ 2
1494, when himself had	fulfilled	the thirty second year	1, 70/ 23
that our felicity is	fulfilled	in the vision and	1, 103/ 12
the said John Picus,	full	of great science, virtue	1, 49/ 7
in these studies when,	full	of pride and desirous	1, 56/ 23
the ghost receive his	full	draught of love and	1, 71/ 8
with his own hand	full	of such humanity and	1, 73/ 5
that are not convenient,	full	of all iniquity, full	1, 81/ 6
full of all iniquity,	full	of envy, manslaughter, contention	1, 81/ 6
when we have a	full	hope and trust that	1, 95/ 12
Thou shalt fill me	full	of gladness with thy	1, 103/ 8
And bring us down	full	low both small and	1, 109/ 11
fare, Death stealeth on	full	slyly and unaware; He	1, 111/ 6
things strange and not	fully	declared and were more	1, 58/ 25
letter can we not	fully	perceive. Now after that	1, 76/ 7
restitues hereditatem meam michi.	Funes	cecidere michi in preclaris	1, 94/ 9
followeth in the psalm:	Funes	cecidere michi in preclaris	1, 100/ 10
in this point I	gainsay	you not; they that	1, 86/ 9
thee tasted eisell and	gall	. If thou withdraw thine	1, 104/ 28

the fantasies, Take every	game	, take every wanton toy	1, 112/ 9
which these gazing disputers	gape	after there is with	1, 61/ 24
do we daily then	gape	after the heaping up	1, 82/ 7
we serviceable Without the	gaping	after any more To	1, 120/ 3
There appeared a fiery	garland	standing over the chamber	1, 54/ 5
that round circle or	garland	and that his excellent	1, 54/ 10
God get into favor	Garnish	thysself up in as	1, 115/ 12
enter by the strait	gate	that leadeth to heaven	1, 82/ 19
was no praise to	gather	riches but to refuse	1, 66/ 12
nominum, "I shall not	gather	the congregation of them	1, 98/ 31
idolaters were wont to	gather	the blood of their	1, 99/ 2
that he will not	gather	their congregation together from	1, 99/ 6
a little the more	gathered	together. Of the court	1, 78/ 26
then that thou hast	gathered	, whose shall they be	1, 92/ 1
laid out in the	gathering	together of volumes of	1, 63/ 8
writing in this wise:	Gaudete	, fratres, quum in temptationes	1, 78/ 8
were right excellent, he	gave	again as much honor	1, 52/ 23
common trodden paths and	gave	himself whole to speculation	1, 56/ 12
And so indefatigable labor	gave	he to those studies	1, 56/ 17
Scripture. From thenceforth, he	gave	himself day and night	1, 60/ 17
truth, to which he	gave	continual labor, they profited	1, 62/ 5
this bargain, partly he	gave	out to poor folk	1, 64/ 4
at certain hours he	gave	himself to prayer. To	1, 64/ 10
any came, he plenteously	gave	out his money, and	1, 64/ 11
kept secret -- he	gave	alms of his own	1, 64/ 25
the king's court, he	gave	him such an answer	1, 66/ 7
setting naught by money	gave	his servants occasion of	1, 68/ 5
Of outward observances he	gave	no very great force	1, 70/ 2
he might ere he	gave	up the ghost receive	1, 71/ 8
of our Savior he	gave	up his spirit. How	1, 72/ 22
whom his goodly conversation	gave	great light, and after	1, 75/ 15
all that he thee	gave	, For body, soul, wit	1, 114/ 14
of worship which these	gazing	disputers gape after there	1, 61/ 24
trim thee in thy	gear	As thou shouldst	1, 107/ 7
animam potest mittere in	gehennam	, "Fear not them," saith	1, 92/ 15
Second being then the	general	Vicar of Christ in	1, 53/ 31
at Ferrara, because the	General	Chapter of Friars Preachers	1, 61/ 9
a word or twain	generally	. Some man hath shone	1, 62/ 8
Jews despite, unto the	Gentiles	folly, unto us the	1, 90/ 22
seen In speech, apparel,	gesture	, look or pace That	1, 115/ 9
many miseries ere he	get	it? The merchant thinketh	1, 78/ 23
men, for they shall	get	mercy." When I stir	1, 83/ 7
things where he may	get	some lucre or worldly	1, 85/ 12
of himself anything to	get	is able of himself	1, 94/ 26
that wilt with God	get	into favor Garnish thysself	1, 115/ 11
presence of that person	get	On whom he hath	1, 115/ 24
those trifles in the	getting	of which a man	1, 78/ 21

he gave up the	ghost	receive his full draught	1, 71/ 8
which of the Holy	Ghost	, God also, of him	1, 71/ 14
such time as thy	ghost	From this wretched carcass	1, 111/ 22
deadly life My silly	ghost	hath finishd, and	1, 123/ 6
folk should be rather	ghostly	friendship than bodily, since	1, 51/ 15
it seemed rather a	gift	than a sale. And	1, 64/ 3
man may know this	gift	that is given him	1, 100/ 24
God to be the	gift	of God, therefor the	1, 100/ 25
not thine but a	gift	of his Of whose	1, 106/ 27
mercy May grant the	gift	, and eke thy proud	1, 107/ 3
send between presents or	gifts	as the witnesses of	1, 51/ 6
soul; and whereas the	gifts	of other folk declare	1, 51/ 21
show out the celestial	gifts	of God and should	1, 55/ 1
had heaped many great	gifts	and singular graces; the	1, 73/ 18
mind, But if thy	gifts	thou behold again, Thy	1, 121/ 24
thou behold again, Thy	gifts	noble, wonderful and kind	1, 121/ 25
trifle or conceit, Lace,	girdle	, point, or proper glove	1, 117/ 6
at the leastwise to	give	some other man hereafter	1, 53/ 25
have occasion thereby to	give	especial laud and thanks	1, 63/ 18
not content only to	give	that he had himself	1, 64/ 12
help poor folk and	give	maidens money to their	1, 64/ 16
might the more quietly	give	himself to study and	1, 66/ 9
finished, I intend to	give	out to poor folk	1, 70/ 15
on; that I may	give	out some books of	1, 87/ 28
remitted or slacked, I	give	you knowledge that, after	1, 88/ 4
art he that shalt	give	thyself in possession unto	1, 100/ 7
and reverence And specially	give	them pre eminence Which	1, 117/ 13
all our sin; To	give	them also that unworthy	1, 121/ 9
glory, some for covetousness,	given	themselves to learning, they	1, 57/ 23
appear, and his riches	given	out to poor folk	1, 63/ 16
as if they were	given	out under his name	1, 66/ 23
for his plenteous alms	given	out with a free	1, 74/ 13
had by his letters	given	him counsel to leave	1, 84/ 25
hath exalted him and	given	him a name that	1, 90/ 3
name, it shall be	given	you." This name Jesus	1, 95/ 20
this gift that is	given	him of God to	1, 100/ 25
our Lord, which hath	given	me understanding." But insomuch	1, 101/ 2
our Lord not only	giveth	thee grace well to	1, 88/ 25
thou livest well he	giveth	thee grace to bear	1, 88/ 26
was he from the	giving	of any diligence to	1, 67/ 28
content only but also	glad	to die, for that	1, 72/ 4
we run and are	glad	to pay some money	1, 77/ 8
hast cause to be	glad	, writing in this wise	1, 78/ 8
temptationes varias incideritis, "Be	glad	," saith he, "my brethren	1, 78/ 9
apostles went joyful and	glad	from the council house	1, 89/ 9
therefore joy and be	glad	if we be worthy	1, 89/ 12
meum, "My soul is	glad	," knowing that after death	1, 102/ 7

thus, "My soul is	glad	," he addeth the cause	1, 102/ 15
grudge But eke be	glad	and joyful of this	1, 104/ 16
To the lover so	glad	and pleasant is, That	1, 114/ 19
from God absent, And	glad	to die, so that	1, 115/ 29
wish, covet and be	glad	For him to suffer	1, 116/ 12
set at naught, And	glad	be if he might	1, 118/ 11
which I am the	gladder	to show you in	1, 74/ 19
I would require you	gladly	to receive, ne were	1, 52/ 10
the cross willingly and	gladly	shed out his most	1, 71/ 22
evil? Let us rather	gladly	receive these evil words	1, 89/ 22
we should willingly and	gladly	long therefor, desiring to	1, 98/ 6
fill me full of	gladness	with thy cheer." And	1, 103/ 8
find To th' inward	gladness	of a virtuous mind	1, 112/ 13
him rest With inward	gladness	of pleasant contemplation, Out	1, 119/ 9
of vice, Consider frail	glass	may no distress endure	1, 107/ 16
arise And in the	glass	upon thy body prowle	1, 115/ 16
evil work doth contain	Glideth	his way, thou must	1, 110/ 11
shall come to be	glorified	of his saints and	1, 92/ 13
they whom, as the	glorious	apostle Saint Paul saith	1, 81/ 3
reproof is worshipful and	glorious	unto thee, but for	1, 89/ 3
as in receiving his	glorious	estate immediately after the	1, 102/ 11
peace and rest In	glorious	victory, triumph and conquest	1, 108/ 22
thee nothing, Remember the	glorious	apostle Saint Paul When	1, 108/ 25
God may have the	glorious	sight, Is void of	1, 115/ 1
of his love the	glorious	blessed sight. The Fifth	1, 116/ 2
far and nigh began	gloriously	to spring, for which	1, 59/ 26
pride and desirous of	glory	and man's praise (for	1, 56/ 23
many years, some for	glory	, some for covetousness, given	1, 57/ 22
been both desirous of	glory	and kindled in vain	1, 59/ 8
began to seek the	glory	and profit of Christ's	1, 59/ 19
the despising of Worldly	Glory	. All praise of people	1, 66/ 13
people and all earthly	glory	he reputed utterly for	1, 66/ 14
of this shadow of	glory	he labored for very	1, 66/ 15
he labored for very	glory	, which evermore followeth virtue	1, 66/ 16
shall undoubtedly depart unto	glory	, and no man is	1, 75/ 10
hope is there of	glory	if there be none	1, 78/ 11
should seek for the	glory	and praise, not that	1, 82/ 9
done. For neither thy	glory	shall be less if	1, 82/ 22
common business, all your	glory	, all the advantage that	1, 87/ 23
life, God exalteth to	glory	; the world exalteth to	1, 90/ 7
Lord and from the	glory	of his virtue, when	1, 92/ 12
his own lucre, his	glory	, nor his own pleasure	1, 101/ 25
and wretched worlds	gloss	, Consider how Christ the	1, 109/ 6
girdle, point, or proper	glove	strait, But that if	1, 117/ 6
a goat, the drunken	glutton	into a swine, the	1, 77/ 2
thinketh himself unhappy. The	glutton	saith unto his fleshly	1, 96/ 13
promotion if he would	go	to the king's court	1, 66/ 6

labor there where we	go	from labor to reward	1, 79/ 20
reward, than where we	go	from labor to pain	1, 79/ 21
doing. Wherefore, my child,	go	thou never about to	1, 81/ 13
our Lord shall say, "	Go	ye cursed people into	1, 82/ 13
bawl, let them bark;	go	thou boldly forth thy	1, 91/ 4
the lecherous into a	goat	, the drunken glutton into	1, 77/ 1
desire and love to	God	, and that yourself is	1, 52/ 12
and fervent zeal to	God	cannot but joyously receive	1, 52/ 13
honor and laud of	God	who preserve you. THE	1, 52/ 16
year of our Lord	God	, 1463, Pius the Second	1, 53/ 30
worship and praise Almighty	God	with all his strength	1, 54/ 14
the celestial gifts of	God	and should lift up	1, 55/ 1
in the love of	God	) he went to Rome	1, 56/ 24
singular goodness of Almighty	God	, that by this false	1, 59/ 4
for the love of	God	and profit of his	1, 62/ 25
thanks therefor to Almighty	God	, of whose infinite goodness	1, 63/ 19
for the love of	God	and profit of his	1, 65/ 11
he saw that, since	God	is almighty, they could	1, 65/ 13
he verily trusted, since	God	is all good, that	1, 65/ 15
and the service of	God	. This was he persuaded	1, 66/ 10
their minds to love	God	, which was a thing	1, 67/ 13
madness holdeth us. Love	God	, while we be in	1, 67/ 20
his Fervent Love to	God	. Of outward observances he	1, 70/ 1
the very service of	God	aside, which is, as	1, 70/ 5
mind he cleaved to	God	with very fervent love	1, 70/ 8
strength rose up into	God	. In the love of	1, 70/ 10
the especial commandment of	God	, he changed that purpose	1, 70/ 19
him that was very	God	and very man: which	1, 71/ 12
of the Holy Ghost,	God	also, of him and	1, 71/ 14
three Persons be one	God	, was in the chaste	1, 71/ 16
a man in whom	God	had heaped many great	1, 73/ 18
privy inspiration called of	God	unto religion. Wherefore he	1, 73/ 25
so great benefices of	God	, or called back by	1, 73/ 27
certainly I prayed to	God	myself (I will not	1, 74/ 6
take that way which	God	had from above showed	1, 74/ 7
most instantly offered unto	God	, this favor he hath	1, 74/ 15
Jerome, this servant of	God	, openly affirmed, and also	1, 74/ 24
deform the image of	God	in our souls, after	1, 77/ 16
he be odious to	God	which turneth the image	1, 77/ 18
of a beast into	God	, how much is he	1, 77/ 19
turneth the image of	God	into a beast? John	1, 77/ 20
teeth, as though neither	God	might reign nor those	1, 79/ 12
serve the world than	God	. But now if we	1, 79/ 15
in the way of	God	, and much more, whereof	1, 79/ 17
is the word of	God	, which neither may deceive	1, 80/ 4
heaven, against our Lord	God	and against his Christ	1, 80/ 26
malice, backbiters, odious to	God	, contumelious, proud, stately, finders	1, 81/ 7

see the justice of	God	, yet understand they not	1, 81/ 10
We must rather please	God	than men." And remember	1, 81/ 16
me sometimes, by Almighty	God	, as it were even	1, 81/ 24
but that cometh of	God	, why do we then	1, 82/ 10
no man reckoneth whether	God	like him or not	1, 82/ 11
than the kingdom of	God	? What shall we say	1, 82/ 17
without the help of	God	, or how shall he	1, 82/ 27
it is according that	God	should despise thee, being	1, 83/ 3
very affect speaketh to	God	, and in the most	1, 83/ 10
to be acceptable to	God	, if thou covet to	1, 83/ 19
leastwise present thyself to	God	by prayer, and falling	1, 83/ 21
thy prayer ask of	God	, both the Holy Spirit	1, 83/ 29
nothing more pleasant to	God	, nothing more profitable to	1, 84/ 3
into the love of	God	, if they be clean	1, 84/ 8
both the Son of	God	died for thee, and	1, 84/ 15
peace. Farewell, and fear	God	. The Matter or Argument	1, 84/ 21
studieth the mysteries of	God	, because he ensearcheth the	1, 86/ 18
be reputed digne before	God	, to be defamed of	1, 89/ 7
of the Jews because	God	had accepted them as	1, 89/ 10
so great worship before	God	that his worship be	1, 89/ 12
as the Apostle saith, "	God	hath exalted him and	1, 90/ 3
world and exalted of	God	, than to be exalted	1, 90/ 5
world and condemned of	God	. The world condemneth to	1, 90/ 6
world condemneth to life,	God	exalteth to glory; the	1, 90/ 7
exalteth to a fall,	God	condemneth to the fire	1, 90/ 7
lifted upward should have	God	alone to please, shall	1, 90/ 10
virtue and wisdom of	God	." The wisdom of this	1, 90/ 22
world is foolishness before	God	, and the folly of	1, 90/ 23
which it hath pleased	God	to make his believing	1, 90/ 25
thyself art beholden to	God	, which hath illumined thee	1, 91/ 6
that live not to	God	and in the space	1, 91/ 13
only the judgment of	God	, which shall yield every	1, 92/ 7
that have not known	God	nor obeyed his Gospel	1, 92/ 10
me, for thou art	God	, my Savior; in thee	1, 93/ 6
of the love of	God	while thou laborest to	1, 93/ 24
covet. Farewell, and love	God	, whom of old thou	1, 93/ 27
that asketh, then, of	God	to be kept in	1, 94/ 27
by the power of	God	, may not be proud	1, 95/ 1
but rather humbled before	God	, after those words of	1, 95/ 2
maketh us obtain of	God	our petition, that is	1, 95/ 12
a sure hope that	God	shall hear us, our	1, 95/ 16
the asker; or else	God	heareth not our prayer	1, 95/ 22
to our Lord: my	God	art thou." After that	1, 95/ 28
to our Lord, my	God	art thou." Which words	1, 96/ 3
man taketh for his	god	that he taketh for	1, 96/ 5
meus es tu, "My	god	art thou." For though	1, 96/ 10
to his vainglory, "My	god	art thou." See then	1, 96/ 15

to our Lord, my	God	art thou." For only	1, 96/ 16
which is content with	God	alone; so that if	1, 96/ 17
would not once offend	God	to have them all	1, 96/ 20
to our Lord, my	God	art thou," standeth all	1, 96/ 21
meus es tu, "My	God	art thou." The cause	1, 96/ 24
university; of which university	God	is no part, but	1, 97/ 5
naught again. Then only	God	is he which hath	1, 97/ 9
take such thing for	God	as hath need of	1, 97/ 11
should not accept for	God	, that is to say	1, 97/ 12
we to say, "My	God	art thou." Sanctis qui	1, 97/ 15
marvelous his wills." After	God	should we especially love	1, 97/ 18
are nearest joined unto	God	, as be the holy	1, 97/ 19
to our Lord, "My	God	art thou," he addeth	1, 97/ 21
called the land of	God	and the land of	1, 97/ 25
that heavenly country with	God	and his holy saints	1, 98/ 8
folk have but one	God	whom they worship, so	1, 98/ 13
diligence serve our Lord	God	than they serve their	1, 98/ 24
have the possession of	God	, in whom all other	1, 99/ 21
Dominus pars hereditatis mee, "	God	is the part of	1, 99/ 23
Christian people, to whom	God	is promised for an	1, 99/ 24
man should promise himself	God	for his inheritance, therefore	1, 99/ 28
O good Lord, my	God	, I know well that	1, 100/ 3
it is to have	God	fall unto him as	1, 100/ 8
is given him of	God	to be the gift	1, 100/ 25
be the gift of	God	, therefor the Prophet ensuingly	1, 100/ 25
after reason to serve	God	, and, that notwithstanding, yet	1, 101/ 4
joyed in the living	God	." And for this the	1, 101/ 9
conspectu meo, "I provided	God	always before my sight	1, 101/ 23
if a man had	God	always before his eyes	1, 101/ 23
only the pleasure of	God	, he should shortly be	1, 101/ 26
beholding and fruition of	God	, therefore it followeth, Adimplebis	1, 103/ 6
that we may behold	God	, and Jesus Christ whom	1, 103/ 17
was in form of	God	, yet of a bondman	1, 105/ 5
He who that was	God	, and of all men	1, 105/ 9
Thy good work to	God	let it be applied	1, 106/ 26
a perpetual peace, For	God	of his goodness and	1, 107/ 2
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soul; This did Almighty	God	of his goodness provide	1, 108/ 29
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The great benefits of	God	. The death at our	1, 109/ 21
Departing. If thou shouldst	God	offend, think how therefore	1, 111/ 10
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The Great Benefits of	God	. Beside that God thee	1, 112/ 14
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of slothful cowardice accuse;	God	will thee help if	1, 113/ 8
thy love set unto	God	In thy remembrance this	1, 114/ 10
should the lover of	God	esteem that he Which	1, 114/ 25

port, Where he of	God	may have the glorious	1, 115/ 1
thou that wilt with	God	get into favor Garnish	1, 115/ 11
yset. Thus should of	God	the lover be content	1, 115/ 26
than to be from	God	absent, And glad to	1, 115/ 28
shouldest thou, that lovest	God	also, In thine heart	1, 116/ 11
manner the lover of	God	should, At the least	1, 116/ 26
would, Be present with	God	and conversant alway, For	1, 116/ 29
magnificence, The lover of	God	should with all busy	1, 117/ 11
contrary. The lover of	God	should covet in like	1, 117/ 24
Or anything spoken of	God	unreverently. The Ninth Property	1, 117/ 30
think the same. Of	God	likewise so wonderful and	1, 118/ 6
should the lover of	God	ensample take To have	1, 118/ 21
His ardent mind from	God	, his heavenly love. The	1, 118/ 27
heart yset Upward to	God	, so well thyself endeavor	1, 119/ 22
for us before. Serve	God	for love, then, not	1, 120/ 5
OF PICUS MIRANDULA UNTO	GOD	O holy God of	1, 120/ 12
UNTO GOD O holy	God	of dreadful majesty, Verily	1, 120/ 13
heaven above And crucify	God	, that we, poor wretches	1, 122/ 18
it were, and by	God's	commandment severing the cradles	1, 54/ 19
That doth pertain to	God's	magnificence, The lover of	1, 117/ 10
eke the breast Of	God's	lover in prayer and	1, 119/ 7
man: which in his	Godhead	was before all time	1, 71/ 13
presence of the sovereign	Godhead	so pray for us	1, 75/ 18
whose king is the	Godhead	, whose law is charity	1, 93/ 20
desire to have you	godly	prosperous. These works, more	1, 51/ 23
that were of more	godly	mind, to hear and	1, 60/ 1
of natural things as	godly	. And oftentimes in communication	1, 67/ 7
exhort to Godward whose	godly	words so effectually wrought	1, 68/ 23
counsel in some secret	godly	purpose which he intended	1, 76/ 5
to heavenly things and	godly	, which neither eye hath	1, 79/ 10
that unworthy be More	godly	is, and more mercy	1, 121/ 10
evil folk have many	gods	and idols, for they	1, 98/ 14
which are evil peoples'	gods	, which we might yet	1, 99/ 10
his mind inflamed to	Godward	may appear, and his	1, 63/ 15
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virtuously to exhort to	Godward	whose godly words so	1, 68/ 23
flesh draw forth to	Godward	, after those words of	1, 101/ 6
labor do, The labor	goeth	, the goodness doth remain	1, 110/ 8
than bear him. The	golden	mediocrity, the mean estate	1, 87/ 18
and strange tokens hath	gone	before or followeth the	1, 54/ 17
how far he had	gone	out of the way	1, 59/ 7
such that for the	goodly	matter, howsoever they be	1, 52/ 10
and beauteous, of stature	goodly	and high, of flesh	1, 55/ 5
world, to whom his	goodly	conversation gave great light	1, 75/ 14
all well fashioned, proper,	goodly	, clean, That in his	1, 115/ 7
thyself up in as	goodly	wise As comely be	1, 115/ 12
especial provision and singular	goodness	of Almighty God, that	1, 59/ 3

God, of whose infinite	goodness	all grace and virtue	1, 63/ 19
mercy, Lord, for thy	goodness	remember me." What thou	1, 83/ 28
fruition of the infinite	goodness	, both to soul and	1, 84/ 20
standeth only in the	goodness	of the mind and	1, 86/ 3
say, for the chief	goodness	, but only that thing	1, 97/ 12
is the most sovereign	goodness	of all things --	1, 97/ 13
that is not the	goodness	of any creature. Only	1, 97/ 14
how great is the	goodness	and charity of those	1, 97/ 27
this meditation of the	goodness	of that heavenly country	1, 98/ 3
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For God of his	goodness	and liberal mercy May	1, 107/ 2
Almighty God of his	goodness	provide To preserve his	1, 108/ 29
The labor goeth, the	goodness	doth remain; If thou	1, 110/ 8
and praise, Whose sovereign	goodness	none heart may comprise	1, 117/ 26
grace. But this thy	goodness	, wringeth us, alas, For	1, 122/ 1
declare and testify, Thy	goodness	yet, thy singular mercy	1, 122/ 12
maketh matter of thy	goodness	, O love, O pity	1, 122/ 23
wealth aye providing, O	goodness	serving thy servants in	1, 122/ 25
nigh now thankless, O	goodness	, mighty, gracious and wise	1, 122/ 27
strength of body or	goods	of fortune magnified, but	1, 69/ 8
executor of his moveable	goods	he made one Antony	1, 72/ 19
soul from thee. These	goods	then that thou hast	1, 91/ 28
no need of my	goods	." In these words he	1, 96/ 23
no need of our	goods	. There is no creature	1, 96/ 26
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not to believe the	Gospel	, whose truth the blood	1, 81/ 29
not but that the	Gospel	is true, to live	1, 82/ 4
these words of the	Gospel	be true, that it	1, 82/ 6
another place of the	Gospel	it is said, "Blessed	1, 83/ 6
we read in the	Gospel	of Luke that the	1, 89/ 8
Christ saith in the	Gospel	, "My friend, this night	1, 91/ 27
God nor obeyed his	Gospel	, which, as the Apostle	1, 92/ 10
as Seneca saith, was	got	above fortune -- as	1, 65/ 25
this worldly felicity were	got	to us with idleness	1, 79/ 13
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he thought to have	gotten	perpetual praise, there had	1, 58/ 30
Under the rule and	governance	of his mother, he	1, 55/ 10
whose infinite goodness all	grace	and virtue cometh. % Of	1, 63/ 19
October, the year of	grace	1492. The Argument of	1, 88/ 10
not only giveth thee	grace	well to live, but	1, 88/ 25
well he giveth thee	grace	to bear evil words	1, 88/ 26
if we have the	grace	to suffer chiding, detraction	1, 89/ 25
to thee by thy	grace	, thou art he that	1, 100/ 6
The aid of his	grace	and his holy saints	1, 106/ 5
of his Of whose	grace	undoubtedly all goodness is	1, 106/ 28
shouldst thou lack the	grace	; Well ought we then	1, 111/ 14
That whoso hath the	grace	to come thereby He	1, 114/ 20

offend or minish any	grace	. So thou that wilt	1, 115/ 10
merciful art, Unto thy	grace	and sovereign dignity We	1, 121/ 16
nature, children by thy	grace	. But this thy goodness	1, 121/ 28
alas, For we whom	grace	had made thy children	1, 122/ 2
year. But let thy	grace	, thy grace that hath	1, 122/ 5
let thy grace, thy	grace	that hath no peer	1, 122/ 5
great gifts and singular	graces	; the Church had of	1, 73/ 19
the happy continuance and	gracious	increase of virtue in	1, 51/ 20
Thy piteous heart, thy	gracious	indulgence Nothing so clearly	1, 122/ 13
thankless, O goodness, mighty,	gracious	and wise, And yet	1, 122/ 27
and liberal mercy May	grant	the gift, and eke	1, 107/ 3
vanquished with our vice.	Grant	, I thee pray, such	1, 122/ 29
thine may be equal;	Grant	me from Satan's service	1, 122/ 31
to have be thrall;	Grant	me, good Lord and	1, 123/ 2
remembrance this imprint and	grave	: As he in sovereign	1, 114/ 11
victory shall be far	greater	than we can either	1, 78/ 18
confesseth. But a far	greater	madness is it, if	1, 82/ 3
wont to be the	greatest	inclination to concupiscence, not	1, 101/ 13
hated them and so	greatly	abhorred them that, when	1, 61/ 6
also that such disputations	greatly	profited as were exercised	1, 61/ 17
his familiar friends how	greatly	these mortal things bow	1, 67/ 9
Latin authors as the	Greek	, and partly fetched out	1, 57/ 3
as well Latin as	Greek	and other tongues, he	1, 63/ 7
and Arabic language, besides	Greek	and Latin, could make	1, 65/ 20
Joyeuce Leigh, Thomas More	greeting	in our Lord. It	1, 51/ 3
Mirandula to Andrew Corneus,	Greeting	. Ye exhort me by	1, 85/ 14
to Francis his Nephew	Greeting	in the Lord. Happy	1, 88/ 23
comely reds, his eyes	grey	and quick of look	1, 55/ 7
sustain Sorrow, adversity, labor,	grief	, and pain. The Second	1, 103/ 27
oft hath known What	grief	it is by long	1, 108/ 17
of impenitent The followers	grief	and departing heaviness. Eternal	1, 109/ 17
suddenly past. The Followers	Grief	and Heaviness. Any good	1, 110/ 6
There may no trouble,	grief	, or sorrow fall, But	1, 115/ 20
smart, Loss, adversity, trouble,	grief	, or pain, And of	1, 116/ 7
adread, Half the dolor,	grief	and adversity That he	1, 116/ 16
when it shall haply	grieve	him to see the	1, 53/ 27
master. Certainly always they	grieve	and vex him and	1, 87/ 17
world anything that is	grievous	or bitter, let this	1, 89/ 14
hope, now dread and	grievous	fear, Now perfect bliss	1, 118/ 30
us, shall we so	grievously	take it that lest	1, 89/ 20
be sure from the	grins	of the devil, from	1, 83/ 17
him flat to the	ground	with an humble affect	1, 83/ 22
not only should not	grudge	But eke be glad	1, 104/ 15
breast cleaveth behind With	grudge	of heart and heaviness	1, 110/ 13
man hath nothing that	grudgeth	his conscience nor is	1, 79/ 23
regard To any profit,	guerdon	or reward. So thou	1, 119/ 20
drunken men without a	guide	wander hither and thither	1, 91/ 8

humility be thy sure	guide	, Thy good work to	1, 106/ 25
all mischief, as blind	guides	of blind men, till	1, 91/ 25
of envy, manslaughter, contention,	guile	, and malice, backbiters, odious	1, 81/ 7
and wash away our	guilt	That we be not	1, 120/ 18
dear Are made thy	guilty	folk by our trespass	1, 122/ 3
trespass; Sin hath us	guilty	made this many a	1, 122/ 4
of the Apostle: Quid	habes	quod non accepisti? "What	1, 95/ 2
Si mundus vos odio	habet	, scitote quia priorem me	1, 89/ 15
where, after the long	habitation	with the inhabitants of	1, 75/ 13
priorem me vobis odio	habuit	, "If the world," saith	1, 89/ 16
cleanse, and though thou	haddest	space, Yet peradventure shouldst	1, 111/ 13
thereof, as though thou	hadst	not received it? Two	1, 95/ 5
white and even, his	hair	yellow and not too	1, 55/ 7
sustain, be not adread,	Half	the dolor, grief and	1, 116/ 16
cometh none in your	hand	more profitable, neither to	1, 52/ 6
to take it in	hand	when it shall haply	1, 53/ 26
reader no longer in	hand	, we will speak of	1, 62/ 7
saith, put forth their	hand	to poor folk, but	1, 64/ 26
subscribed with his own	hand	full of such humanity	1, 73/ 5
a free and liberal	hand	unto poor people, and	1, 74/ 14
take ever in thine	hand	, I heartily pray thee	1, 84/ 2
thyself, than if thy	hand	cease not day nor	1, 84/ 4
now have I set	hand	to overcome the great	1, 88/ 6
the death lieth at	hand	. Remember that all the	1, 93/ 7
is on my right	hand	that I be not	1, 102/ 2
be on thy right	hand	for ever;"he saith	1, 103/ 11
saith "on thy right	hand	because that our felicity	1, 103/ 12
heaven on the right	hand	of his Father's majesty	1, 103/ 14
If thou withdraw thine	hand	s and forbear The	1, 105/ 1
then How his innocent	hand	s naile were	1, 105/ 3
that take valiantly on	hand	To vanquish him and	1, 106/ 17
MAN SHOULD HAVE AT	HAND	WHEN THE PLEASURE OF	1, 109/ 14
The death at our	hand	and The painful cross	1, 109/ 22
wall. Death at our	Hand	and Unware. Consider well	1, 111/ 1
unware; He lieth at	hand	and shall us enterprise	1, 111/ 7
moment in thine angry	hand	. Who is not born	1, 120/ 26
this wise, into the	hands	of our Savior he	1, 72/ 21
as it were in	hands	more easily, which shall	1, 87/ 19
do we then ever	hang	upon the judgment and	1, 82/ 10
hand when it shall	haply	grieve him to see	1, 53/ 26
thought that it should	haply	deface their fame and	1, 57/ 23
though some of them	haply	lacked not good mind	1, 58/ 6
people such as himself	haply	could not come by	1, 64/ 21
the labor, or thinking	haply	that the religion had	1, 74/ 1
that some man might	haply	repute it for a	1, 99/ 26
Shall thee no more	haply	for very shame assail	1, 107/ 5
very jeopardous case, For	haply	thou shouldst not live	1, 111/ 12

day, And if it	haply	so befall that he	1, 116/ 21
is wont commonly to	happen	contrary, for they that	1, 55/ 18
nephew that whatsoever should	happen	(fell there never so	1, 65/ 7
and zeal to the	happy	continuance and gracious increase	1, 51/ 20
of heaviness. O very	happy	mind, which none adversity	1, 65/ 16
ourselves to vanquish. Very	happy	is a Christian man	1, 78/ 16
less if thou be	happy	with few, nor thy	1, 82/ 23
thou covet to be	happy	at the last --	1, 83/ 19
Greeting in the Lord.	Happy	art thou, my son	1, 88/ 24
call thee not therefore	happy	because this false reproof	1, 89/ 2
we be not so	happy	to suffer for virtue	1, 89/ 23
thing is great. O	happy	rebukes, which make us	1, 90/ 15
whereof they should be	happy	, either they shall have	1, 91/ 17
lack, he thinketh himself	happy	, and which only lacking	1, 96/ 7
is and fain, And	happy	thinketh himself that he	1, 116/ 9
had as it were	hard	for him to have	1, 60/ 24
that it is very	hard	for a rich man	1, 82/ 6
Whoso to virtue esteemeth	hard	the way Because we	1, 103/ 21
desire also to suffer	harm	for his love, and	1, 113/ 16
Picus, in all convenient	haste	he sent him two	1, 73/ 2
multiplied, and after they	hasted	." These words the Prophet	1, 98/ 10
it followeth, "after they	hasted	;" that is to say	1, 98/ 20
world," saith our Lord, "	hate	you, know ye that	1, 89/ 16
day more and more	hated	them and so greatly	1, 61/ 6
nothing that he more	hated	and abhorred, considering that	1, 62/ 1
an affinity. What he	Hated	and what he Loved	1, 69/ 12
know ye that it	hated	me before you." If	1, 89/ 17
If the world, then,	hated	him by whom the	1, 89/ 17
suffer chiding, detraction, and	hatred	of wicked men, lest	1, 89/ 26
weary us, in the	having	blindeth us, in the	1, 80/ 1
the advantage that ye	hawk	after, and all the	1, 87/ 24
last he shook his	head	and a little smiling	1, 69/ 19
shall throw thee down	headlong	. But among all things	1, 80/ 21
side, they run forth	headlong	into all mischief, as	1, 91/ 25
-- they run forth	headlong	unadvisedly, without any consideration	1, 98/ 22
Nephew by his Brother,	Health	in him that is	1, 77/ 23
him that is very	Health	. That thou hast had	1, 77/ 23
If thou love thine	health	, if thou desire to	1, 83/ 16
if thou love thine	health	, flee as far as	1, 92/ 22
though honor fail, and	health	and strength and friends	1, 96/ 10
and honors, what an	heap	of heaviness there is	1, 79/ 2
in whom God had	heaped	many great gifts and	1, 73/ 18
then gape after the	heaping	up of riches? And	1, 82/ 7
they might seem by	heaps	as a plenteous stream	1, 62/ 17
more godly mind, to	hear	and to take the	1, 60/ 1
the audience rejoiced to	hear	him, for it were	1, 61/ 13
that they which shall	hear	his virtue may have	1, 63/ 17

certainly he shall not	hear	thee when thou callest	1, 83/ 1
on him, if thou	hear	not first the poor	1, 83/ 2
mercenary. Who may well	hear	this, who may suffer	1, 86/ 24
hope that God shall	hear	us, our prayers shall	1, 95/ 16
and longeth evermore to	hear	The honor, laud, commendation	1, 117/ 18
no manner Endure to	hear	that therefrom mighten vary	1, 117/ 22
in like wise To	hear	his honor, worship, laud	1, 117/ 25
the verses which he	heard	once read he would	1, 55/ 15
seen nor ear hath	heard	nor heart hath thought	1, 79/ 10
great wonder of the	hearers	, rehearse, and over that	1, 55/ 16
the minds of the	hearers	, those things seem to	1, 60/ 7
effectually wrought in the	hearers	that where a cunning	1, 68/ 24
asker; or else God	heareth	not our prayer because	1, 95/ 23
men than for open	hearing	of common people, which	1, 58/ 26
the realm of Naples,	hearing	of the sickness of	1, 73/ 2
should, with an ardent	heart	, in time to come	1, 54/ 13
could blow up his	heart	, not the beauty of	1, 65/ 22
the secrets of his	heart	: in which I perceived	1, 73/ 23
ear hath heard nor	heart	hath thought, to be	1, 79/ 10
potest,"The wicked man's	heart	is like a stormy	1, 80/ 6
Let enter into thine	heart	an holy pride, and	1, 81/ 19
the inwardness of thine	heart	cry these words of	1, 83/ 23
could find in my	heart	in this matter to	1, 85/ 21
that can set their	heart	at rest, and for	1, 98/ 17
such revelation should his	heart	extol, His flesh was	1, 108/ 27
ought we then our	heart	s fence and close	1, 109/ 3
behind With grudge of	heart	and heaviness of mind	1, 110/ 13
Think on his precious	heart	carvd in twain	1, 112/ 27
whom he hath his	heart	and love yset. Thus	1, 115/ 25
content is in his	heart	But coveteth eke and	1, 116/ 4
God also, In thine	heart	wish, covet and be	1, 116/ 12
Whose sovereign goodness none	heart	may comprise, Whom hell	1, 117/ 26
whomsoever he hath his	heart	ybent, That in that	1, 117/ 33
passioned is the lover's	heart	; Now pleasant hope, now	1, 118/ 29
likewise that hast thine	heart	yset Upward to God	1, 119/ 21
bind, But only faithful	heart	and loving mind. Wageless	1, 119/ 27
wretches cry with humble	heart	; Our sins forget and	1, 121/ 17
singular mercy, Thy piteous	heart	, thy gracious indulgence Nothing	1, 122/ 13
such heat into mine	heart	That to this love	1, 122/ 29
love set all mine	heart	afire, That when the	1, 123/ 4
-- as the proud	hearted	man into a lion	1, 76/ 29
us"), I therefore, mine	heartily	beloved sister, in good	1, 51/ 18
in thine hand, I	heartily	pray thee. Thou mayest	1, 84/ 3
men! Oh the blind	hearts	! Who seeth not more	1, 80/ 14
which suffered hunger, thirst,	heat	, cold, labor, travail, and	1, 71/ 18
fire In the fervent	heat	of his desire. Here	1, 118/ 20
I thee pray, such	heat	into mine heart That	1, 122/ 29

men from earth into	heaven	. Of his Person. He	1, 55/ 2
or lifted up into	heaven	. Wherefore he exhorted them	1, 67/ 12
that the Queen of	heaven	came to him that	1, 72/ 12
should have had in	heaven	. Notwithstanding, the most benign	1, 74/ 11
and infinite light of	heaven	, where he may in	1, 75/ 17
way lay open to	heaven	without sweat, as though	1, 78/ 1
forgetting our own country,	heaven	, and our Heavenly Father	1, 80/ 9
of hell, fighting against	heaven	, against our Lord God	1, 80/ 26
enter the kingdom of	heaven	, why do we daily	1, 82/ 7
gate that leadeth to	heaven	and take no heed	1, 82/ 19
be lifted up into	heaven	; that is to say	1, 82/ 26
shall be plenteous in	heaven	when men speak evil	1, 89/ 5
shall be less in	heaven	, where all thing is	1, 90/ 14
shall show himself from	heaven	with the angels of	1, 92/ 8
most benign Father of	heaven	, crying with the Prophet	1, 92/ 24
us the kingdom of	heaven	; how false the fleshly	1, 93/ 11
good that is in	heaven	, he would not once	1, 96/ 19
in their country of	heaven	. Therefore, after that he	1, 97/ 20
in the country of	heaven	, which is called the	1, 97/ 24
knowing that after death	heaven	is made ready for	1, 102/ 7
Christ, which sitteth in	heaven	on the right hand	1, 103/ 13
vain To look for	heaven	with pleasure and delight	1, 104/ 8
Ravished into the third	heaven	above, Yet stood in	1, 109/ 1
earth, his mind in	heaven	. The Seventh Property. There	1, 116/ 32
earth, and all the	heaven	obeys, Whose perfect lover	1, 117/ 27
all creatures be, Which	heaven	and earth directest all	1, 120/ 16
down into earth from	heaven	above And crucify God	1, 122/ 17
to the desiring of	heavenly	felicity, which works I	1, 52/ 9
fire aspire upward to	heavenly	things, and whose fiery	1, 54/ 12
into the desire of	heavenly	joys, and despising the	1, 59/ 17
unto Christ and his	heavenly	citizens. How he eschewed	1, 65/ 28
our Lord in the	heavenly	joy, yet is it	1, 74/ 16
look we then to	heavenly	things and godly, which	1, 79/ 9
might reign nor those	heavenly	citizens live without us	1, 79/ 12
country, heaven, and our	Heavenly	Father, where we were	1, 80/ 10
in them a certain	heavenly	strength, quick and effectual	1, 84/ 6
the goodness of that	heavenly	country we should win	1, 98/ 3
may reign in that	heavenly	country with God and	1, 98/ 8
unto the contemplation of	heavenly	things. And forasmuch as	1, 99/ 15
Unto that blessed, joyful,	heavenly	port, Where he of	1, 114/ 29
this valley dark, the	heavenly	light, And of his	1, 116/ 1
mind from God, his	heavenly	love. The Eleventh Property	1, 118/ 27
and pity, thus, O	heavenly	King, Our evil maketh	1, 122/ 22
though he beheld the	heavens	open. And all that	1, 72/ 17
while thou laborest to	heavenward	, that when thou comest	1, 93/ 24
have his mind into	heavenward	and the more purely	1, 99/ 13
have that occasion of	heaviness	. O very happy mind	1, 65/ 16

taken. What sorrow and	heaviness	his departing out of	1, 72/ 24
what an heap of	heaviness	there is! How great	1, 79/ 2
followers grief and departing	heaviness	. Eternal joy, eternal pain	1, 109/ 18
The Followers Grief and	Heaviness	. Any good work if	1, 110/ 6
grudge of heart and	heaviness	of mind. The Loss	1, 110/ 13
to say, Where his	heavy	body nil be brought	1, 116/ 24
the knowledge of the	Hebrew	, Chaldee and Arabic language	1, 65/ 19
have learned both the	Hebrew	language and the Chaldee	1, 88/ 5
it is in the	Hebrew	text. For as good	1, 98/ 12
secret mysteries of the	Hebrews	, Chaldees and Arabians, and	1, 57/ 4
words of Saint John:	Hec	est tota merces, ut	1, 103/ 15
if we take good	heed	, make us drunk in	1, 76/ 14
heaven and take no	heed	what thing many men	1, 82/ 20
we should evermore take	heed	that our meditations be	1, 97/ 30
pride. And here take	heed	that he whom God	1, 108/ 31
Antony, his brother. The	heir	of his lands he	1, 72/ 20
they leave to their	heirs	that thing which they	1, 53/ 4
in vain love and	held	in voluptuous use of	1, 59/ 9
of Friars Preachers was	held	there, long it was	1, 61/ 10
great hurt that were	held	openly to the ostentation	1, 61/ 20
among them be not	held	honorable. All that ever	1, 87/ 9
way that leadeth to	hell	. What thing was there	1, 65/ 24
be thrown down into	hell	or lifted up into	1, 67/ 12
under the stipend of	hell	, fighting against heaven, against	1, 80/ 26
we less fear than	hell	, or that we less	1, 82/ 16
to the fire of	hell	. Finally, if the world	1, 90/ 8
cast the soul into	hell	." How much less, then	1, 92/ 17
leave my soul in	hell	." Also where the Prophet	1, 102/ 18
heart may comprise, Whom	hell	, earth, and all the	1, 117/ 27
his own money ever	help	poor folk and give	1, 64/ 16
do him all the	help	they might. And over	1, 73/ 4
alms, and other suffrages,	help	him." These things this	1, 74/ 23
charity upon him to	help	to speed him thither	1, 75/ 13
we do without the	help	of God, or how	1, 82/ 27
or how shall he	help	us if he be	1, 82/ 28
accuse; God will thee	help	if thou do not	1, 113/ 8
tongues, he was especially	helped	. Seven thousand ducats he	1, 63/ 7
that is wholesome and	helping	to the salvation of	1, 95/ 22
continually desire to be	hence	, that we were there	1, 97/ 29
Impenitent lest we departen	hence	. Eternal Reward, Eternal Pain	1, 111/ 16
wisely with thine host;	Hence	must thou needs depart	1, 111/ 20
sure By his departing	hence	for to procure, After	1, 115/ 30
abhorred them that, when	Hercules	Estensis, Duke of Ferrara	1, 61/ 7
devise; I mean not	hereby	that thou shouldest arise	1, 115/ 15
michi in preclaris: etenim	hereditas	mea preclara est michi	1, 94/ 10
the Prophet saith suingly,	Hereditas	mea preclara est michi	1, 100/ 19
tu es qui restitues	hereditatem	meam michi. Funes ceciderunt	1, 94/ 9

Tu es qui restitues	hereditatem	meam michi, "Thou, good	1, 100/ 1
labia mea. Dominos pars	hereditatis	mee et calicis mei	1, 94/ 8
Prophet addeth, Dominus pars	hereditatis	mee, "Our Lord is	1, 99/ 18
Christian man: Dominus pars	hereditatis	mee, "God is the	1, 99/ 23
hundred questions, suspect of	heresy	. Then joined they to	1, 58/ 2
of mortal people be	hid	. We have oftentimes read	1, 54/ 16
flying up on high,	hiding	themselves among the clouds	1, 54/ 25
and flying up on	high	, hiding themselves among the	1, 54/ 25
of stature goodly and	high	, of flesh tender and	1, 55/ 5
had Picus of his	high	mind and proud purpose	1, 58/ 29
while he had that	high	stomach. But now a	1, 61/ 4
his, which evermore on	high	cleaved first in contemplation	1, 68/ 7
vile earthly trifles. His	high	steward came on a	1, 68/ 10
to rich and poor,	high	and low, well testifieth	1, 72/ 25
lift up a man	high	and set him out	1, 87/ 15
mine own strength so	high	to have thee in	1, 100/ 5
likewise so wonderful and	high	, All thing esteem and	1, 118/ 6
into his Lords	high	presence, He may thee	1, 123/ 8
ever draweth to the	highest	, he could never bring	1, 57/ 13
noble stock, his father	hight	John Francis, a lord	1, 54/ 1
time followed the crooked	hills	of delicious pleasure. To	1, 60/ 5
which we do for	hire	or reward. Then he	1, 85/ 8
without a guide wander	hither	and thither in obscure	1, 91/ 8
and over that would	hold	it in sure remembrance	1, 55/ 17
more fast and surely	hold	it. Of his Study	1, 55/ 21
But because we will	hold	the reader no longer	1, 62/ 7
words of Neoptolemus they	hold	utterly for a sure	1, 85/ 28
beloved Angel, what madness	holdeth	us. Love God, while	1, 67/ 19
be a beast. There	holdeth	me sometimes, by Almighty	1, 81/ 24
it did begin, It	holdeth	on the course and	1, 110/ 27
than teach ye, which,	holding	myself content with my	1, 79/ 4
well in cunning as	holiness	of living most famous	1, 73/ 10
man, to the most	holy	judgment of our Mother	1, 58/ 18
judgment of our Mother	Holy	Church. Which defense received	1, 58/ 18
by deliberation examined, our	Holy	Father the pope approved	1, 58/ 20
a bull of our	Holy	Father, Pope Alexander VI	1, 58/ 21
Study and Diligence in	Holy	Scripture. From thenceforth, he	1, 60/ 16
he had received the	Holy	Body of our Savior	1, 71/ 5
and which of the	Holy	Ghost, God also, of	1, 71/ 14
him." These things this	holy	man Jerome, this servant	1, 74/ 23
these evil occasions the	holy	apostle Saint James saith	1, 78/ 7
into thine heart an	holy	pride, and have disdain	1, 81/ 19
of God, both the	Holy	Spirit which prayeth for	1, 83/ 29
in the reading of	holy	scripture, which that thou	1, 84/ 1
read the volumes of	holy	scripture. There lieth privily	1, 84/ 5
knowledge of thy most	holy	purpose. Now to make	1, 84/ 12
faithful servants with an	holy	ambition be proud. "We	1, 90/ 20

God, as be the	holy	angels and blessed saints	1, 97/ 19
with God and his	holy	saints. Multiply sunt infirmitates	1, 98/ 8
saw corruption, for his	holy	body was in his	1, 102/ 31
his grace and his	holy	saints. The Sixth Rule	1, 106/ 5
MIRANDULA UNTO GOD O	holy	God of dreadful majesty	1, 120/ 13
more monstrous beast nearer	home	, for they should perceive	1, 77/ 10
that when thou comest	home	to us -- which	1, 93/ 25
magis Deo placere quam	hominibus	, "We must rather please	1, 81/ 16
Saint Paul also, Si	hominibus	placere, servus Christi non	1, 81/ 17
As comely be, as	honest	in behavior, As it	1, 115/ 13
to us the sweet	honeycombs	of his pleasant writing	1, 54/ 28
commendation of virtue, or	honor	and laud of God	1, 52/ 15
gave again as much	honor	as he received, and	1, 52/ 24
of his ancestors, whose	honor	maketh us not honorable	1, 52/ 28
then had they none	honor	themselves, had they never	1, 52/ 30
so great possessions, for	honor	is the reward of	1, 52/ 30
if themselves had none	honor	, how might they leave	1, 53/ 3
they not leave their	honor	to us as inheritance	1, 53/ 6
the possession whereof very	honor	followeth as a shadow	1, 53/ 16
them that aspire to	honor	a very spectacle, in	1, 53/ 17
in what points very	honor	standeth; whose marvelous cunning	1, 53/ 19
a lord of great	honor	and authority. Of the	1, 54/ 1
what end this earthly	honor	and worldly dignity cometh	1, 63/ 24
that are had in	honor	among the common people	1, 87/ 8
art thou." For though	honor	fail, and health and	1, 96/ 10
To him be all	honor	and lowly reverence; Oft	1, 106/ 2
pleasure there is, what	honor	, peace and rest In	1, 108/ 21
bereave wealth, riches and	honor	And bring us down	1, 109/ 10
Have it in love,	honor	and reverence And specially	1, 117/ 12
evermore to hear The	honor	, laud, commendation and praising	1, 117/ 19
wise To hear his	honor	, worship, laud and praise	1, 117/ 25
ought, So reverence, worship,	honor	and magnify, That all	1, 118/ 8
in our sin thine	honor	may increase. For though	1, 122/ 7
honor maketh us not	honorable	. For either they were	1, 52/ 28
virtuous and so, consequently,	honorable	, yet may they not	1, 53/ 6
virtue that themselves were	honorable	for. For never the	1, 53/ 7
speak, was himself so	honorable	, for the great plenteous	1, 53/ 15
them be not held	honorable	. All that ever the	1, 87/ 9
may nothing find But	honorable	, worthy and excellent, And	1, 118/ 2
labor for offices and	honors	, what an heap of	1, 79/ 1
how deceitful these worldly	honors	which therefore lift us	1, 93/ 13
not causeless. For what	hope	is there of glory	1, 78/ 11
if there be none	hope	of victory, or what	1, 78/ 11
than we can either	hope	or wish. Tell me	1, 78/ 18
or that we less	hope	for than the kingdom	1, 82/ 16
be left us none	hope	of reward. If men	1, 89/ 27
we have a full	hope	and trust that we	1, 95/ 12

ardently with a sure	hope	that God shall hear	1, 95/ 15
ask it with little	hope	. And he that asketh	1, 95/ 25
flesh shall rest in	hope	," that is to say	1, 102/ 10
the sepulcher with this	hope	, that it shall arise	1, 102/ 12
flesh should rest in	hope	, he showeth the cause	1, 102/ 19
let us put our	hope	and confidence To subdue	1, 105/ 31
lover's heart; Now pleasant	hope	, now dread and grievous	1, 118/ 30
love, then, not for	hope	of meed; What service	1, 120/ 5
to him than, as	Horace	saith, the proud palaces	1, 69/ 14
of themselves, which, as	Horace	saith, repute themselves kings	1, 87/ 3
love, spur forth thine	horse	through the short way	1, 84/ 18
fierce and a skittish	horse	they cast off their	1, 87/ 16
poor people of the	hospital	of Florence. And in	1, 72/ 21
thee wisely with thine	host	; Hence must thou needs	1, 111/ 19
If love be strong,	hot	, mighty and fervent, There	1, 115/ 19
he, which should that	hour	in the company of	1, 54/ 8
conversant, innumerable impediments every	hour	which might fear thee	1, 80/ 19
own necessity shalt every	hour	put in thy mind	1, 83/ 30
and especially since that	hour	in which I have	1, 84/ 11
await for another every	hour	, For as a wood	1, 106/ 8
peradventure death within one	hour	Shall us bereave wealth	1, 109/ 9
by experience, Since that	hour	in which it did	1, 110/ 26
shouldst not live an	hour	more Thy sin to	1, 111/ 12
which thy creatures every	hour	All with one voice	1, 122/ 10
Every day at certain	hours	he gave himself to	1, 64/ 10
ever tame about her	house	and waited upon her	1, 76/ 21
more by my little	house	, my study, the pleasure	1, 87/ 21
glad from the council	house	of the Jews because	1, 89/ 10
of him and his	household	. And over that, much	1, 64/ 6
and costly utensils of	household	he divided among poor	1, 64/ 7
to put myself in	household	with some of the	1, 87/ 1
and philosophy, as well	human	as divine. For the	1, 56/ 13
School and Study in	Humanity	. Under the rule and	1, 55/ 9
labored the studies of	humanity	that within short while	1, 55/ 12
hand full of such	humanity	and courteous offers as	1, 73/ 6
and fruition of the	humanity	of Christ, which sitteth	1, 103/ 13
the ground with an	humble	affect of devout mind	1, 83/ 22
silly wretches cry with	humble	heart; Our sins forget	1, 121/ 17
proud thereof but rather	humbled	before God, after those	1, 95/ 1
took the shape and	humbled	himself for thee To	1, 105/ 6
the Lord, sovereign power,	Humbled	himself for us unto	1, 109/ 8
that prick of perfect	humility	that he little forced	1, 66/ 21
man blind. But let	humility	be thy sure guide	1, 106/ 25
raise against himself, nine	hundred	questions he proposed of	1, 56/ 26
thirteen of his nine	hundred	questions, suspect of heresy	1, 58/ 1
which the whole nine	hundred	questions with their conclusions	1, 58/ 23
that died this eight	hundred	years before him. He	1, 73/ 22

in time, which suffered	hunger	, thirst, heat, cold, labor	1, 71/ 17
of cunning might take	hurt	thereby, Picus desired himself	1, 58/ 27
those disputations did great	hurt	that were held openly	1, 61/ 20
that fame oftentimes did	hurt	to men while they	1, 66/ 17
feared that may neither	hurt	soul nor body? Which	1, 92/ 18
and to think that	hurt	sweet. To be with	1, 113/ 17
folly, some called it	hypocrisy	, some scorned him, some	1, 88/ 18
got to us with	idleness	and ease, then might	1, 79/ 14
make ourselves worse than	idolaters	. For if he be	1, 77/ 18
the blood" both because	idolaters	were wont to gather	1, 99/ 2
By infirmities he understandeth	idols	, and so it is	1, 98/ 12
have many gods and	idols	, for they have many	1, 98/ 14
after these words, "Their	idols	be multiplied," it followeth	1, 98/ 19
to say, after their	idols	-- after their passions	1, 98/ 21
no sacrifice to those	idols	, but also that he	1, 99/ 8
and only of the	ignominy	and reproof of our	1, 90/ 19
shone in eloquence, but	ignorance	of natural things hath	1, 62/ 9
my youth and mine	ignorances	remember not, good Lord	1, 83/ 27
and in those trifles	ignorant	, and that unto the	1, 62/ 4
Delicta juventutis mee et	ignorantias	meas ne memineris, sed	1, 83/ 24
to God, which hath	illuminated	thee sitting in the	1, 91/ 6
been deceived by some	illusion	of the devil, inasmuch	1, 75/ 1
crucifix, that in the	image	of Christ's ineffable Passion	1, 71/ 6
crucifix to be the	image	of him that was	1, 71/ 12
lest we deform the	image	of God in our	1, 77/ 16
our souls, after whose	image	we be made, and	1, 77/ 17
God which turneth the	image	of a beast into	1, 77/ 18
odious which turneth the	image	of God into a	1, 77/ 20
reasonable Like unto his	image	and figure, And for	1, 111/ 27
dear. So every relic,	image	or picture That doth	1, 117/ 9
how shadow like, false,	imaginary	it is that all	1, 93/ 16
away and not with	imitation	and following to be	1, 91/ 2
receiving his glorious estate	immediately	after the death, yet	1, 102/ 11
the Day of Judgment	immortal	and shining with his	1, 102/ 13
fell unto him many	impediments	and divers occasions which	1, 76/ 8
thou art conversant, innumerable	impediments	every hour which might	1, 80/ 19
short. The fear of	impenitent	The followers grief and	1, 109/ 16
manner wise. Fear of	Impenitent	Departing. If thou shouldst	1, 111/ 9
feared to done offense	Impenitent	lest we departen hence	1, 111/ 16
for if these more	imperfect	creatures were not, the	1, 96/ 28
nor be deceived, Cor	impii	quasi mare fervens quod	1, 80/ 4
thou mayst eftsoon, Nothing	impossible	is that hath been	1, 113/ 10
In thy remembrance this	imprint	and grave: As he	1, 114/ 11
tender loving father. Amen.	Imprinted	at London by John	1, 123/ 13
and pretense of religion	impugn	those questions as new	1, 58/ 4
in ure. In which	impugnation	, though some of them	1, 58/ 5
not already, enter the	inaccessible	and infinite light of	1, 75/ 17

an end of sin,	inasmuch	as he trusted the	1, 72/ 5
illusion of the devil,	inasmuch	as the promise of	1, 75/ 1
quum in temptationes varias	incideritis	, "Be glad," saith he	1, 78/ 9
themselves by the wretched	inclination	to divers beastly passions	1, 77/ 11
to be the greatest	inclination	to concupiscence, not only	1, 101/ 13
of his reason and	incline	unto sensuality and affections	1, 76/ 25
favor of the people	incline	. And so, though it	1, 90/ 11
the study of philosophy	inclined	him, and for that	1, 69/ 23
concupiscence, not only now	inclineth	me not to sin	1, 101/ 14
death determineth the manifold	incommodities	and painful wretchedness of	1, 72/ 2
sailing, after a thousand	incommodities	, after a thousand jeopardies	1, 78/ 24
to sustain Some labor,	incommodity	, or smart, Loss, adversity	1, 116/ 6
As thou shouldst	incontinent	fight again, For if	1, 107/ 8
was corruptible shall arise	incorruptible	. And forasmuch as Christ	1, 102/ 24
happy continuance and gracious	increase	of virtue in your	1, 51/ 20
for any profit or	increase	of Christ's church. But	1, 62/ 16
sore By long continuance	increase	more and more. The	1, 107/ 28
sin thine honor may	increase	. For though thy wisdom	1, 122/ 7
and following to be	increased	. Let them therefore neigh	1, 91/ 3
libraries -- it is	incredible	to consider with how	1, 60/ 22
come together: first, an	incredible	wit; secondly, a marvelous	1, 63/ 4
et usque ad noctem	increpauerunt	me renes mei. Providebam	1, 94/ 12
Et usque ad noctem	increpauerunt	me renes mei, "My	1, 101/ 11
through France. And so	indefatigable	labor gave he to	1, 56/ 17
was his busy and	indefatigable	study. The fifth was	1, 63/ 9
with much watch and	indefatigable	travail, I have learned	1, 88/ 5
piteous heart, thy gracious	indulgence	Nothing so clearly showeth	1, 122/ 13
find, O well of	indulgence	, In thy lordship not	1, 123/ 9
the image of Christ's	ineffable	Passion suffered for our	1, 71/ 7
and some, as an	inestimable	treasure, we have lost	1, 60/ 21
had of him an	inestimable	loss, for I suppose	1, 73/ 19
ran not in perpetual	infamy	and slander. Of the	1, 58/ 32
beginning; The cursd	infants	of wretched Babylon To	1, 107/ 23
derelinques animam meam in	inferno	: nec dabis sanctum tuum	1, 94/ 16
non derelinques animam in	inferno	, "For thou shalt not	1, 102/ 17
Almighty God, of whose	infinite	goodness all grace and	1, 63/ 19
enter the inaccessible and	infinite	light of heaven, where	1, 75/ 17
endless fruition of the	infinite	goodness, both to soul	1, 84/ 20
voluntates suas. Multiplicate sunt	infirmities	postea acceleraverunt. Non congregabo	1, 94/ 6
holy saints. Multiplicate sunt	infirmities	eorum, postea acceleraverunt, "Their	1, 98/ 9
eorum, postea acceleraverunt, "Their	infirmities	be multiplied, and after	1, 98/ 10
of wicked men. By	infirmities	he understandeth idols, and	1, 98/ 11
conditions, that his mind	inflamed	to Godward may appear	1, 63/ 15
thinketh him wretched and	infortunate	. So should the lover	1, 114/ 24
long habitation with the	inhabitants	of this dark world	1, 75/ 14
honor to us as	inheritance	no more than the	1, 53/ 6
the part of mine	inheritance	, "as though he would	1, 99/ 19

the part of mine	inheritance	. " For certainly we Christian	1, 99/ 23
is promised for an	inheritance	, ought to be ashamed	1, 99/ 25
himself God for his	inheritance	, therefore the Prophet putteth	1, 99/ 28
that shall restore mine	inheritance	unto me, " as though	1, 100/ 2
unto him as his	inheritance	. It followeth in the	1, 100/ 9
or lot of mine	inheritance	is noble. " But forasmuch	1, 100/ 14
preclara est michi, "Mine	inheritance	is noble to me	1, 100/ 20
parts and lots of	inheritances	were of old time	1, 100/ 12
etiam si irrideant me	inimici	mei. Etenim universi qui	1, 92/ 26
to non confundentur. Confundantur	iniqua	agentes supervacue. Vias tuas	1, 92/ 28
convenient, full of all	iniquity	, full of envy, manslaughter	1, 81/ 6
remember then How his	innocent	hands naild	1, 105/ 3
where thou art conversant,	innumerable	impediments every hour which	1, 80/ 18
they be wont to	inquire	of folk in such	1, 71/ 24
blood; when the priest	inquired	of him these things	1, 71/ 22
Lassati sumus in via	inquitatis	, "We be wearied in	1, 79/ 18
a swoon and an	insensibility	for wonder when I	1, 81/ 25
there is with an	inseparable	bond annexed the appetite	1, 61/ 24
followeth virtue as an	inseparable	servant. He said that	1, 66/ 16
he was by privy	inspiration	called of God unto	1, 73/ 24
oftentimes to obey this	inspiration	and follow his calling	1, 73/ 26
thereto; but at the	instant	request of the duke	1, 61/ 11
prayers which he most	instantly	offered unto God, this	1, 74/ 15
swerve from the good	institution	of thy life, namely	1, 91/ 1
the wholesome lessons and	instruction	of good living, which	1, 60/ 2
itself, or for the	instruction	of his mind in	1, 85/ 10
qui tribuit mihi intellectum:	insuper	et usque ad noctem	1, 94/ 11
et exultavit lingua mea,	insuper	et caro mea requiescet	1, 94/ 15
towards him and the	integrity	of his conditions he	1, 64/ 14
lose nothing of the	integrity	of our perfection, yet	1, 90/ 12
Dominum qui tribuit mihi	intellectum	: insuper et usque ad	1, 94/ 11
Benedicam Dominum qui tribuit	intellectum	, that is to say	1, 101/ 1
of mine finished, I	intend	to give out to	1, 70/ 15
and the more purely	intend	unto the contemplation of	1, 99/ 14
godly purpose which he	intended	to take upon him	1, 76/ 5
after that he thus	intended	, there fell unto him	1, 76/ 7
as a man oftentimes	intendeth	after reason to serve	1, 101/ 3
he came to Florence,	intending	from thence to Rome	1, 72/ 28
be understood, to the	intent	that they which shall	1, 63/ 17
this behalf, to the	intent	that they which knew	1, 74/ 20
occasions which withstood his	intent	, and in manner letted	1, 76/ 9
all thing to the	intent	that I may have	1, 99/ 20
surmounting far in his	intent	All other that he	1, 118/ 3
the rather by his	intercession	be partners of that	1, 75/ 19
shorter time for our	intercessions	, let every Christian body	1, 75/ 11
forth crept into the	interior	parts of his body	1, 71/ 1
fair, his color white	intermingled	with comely reds, his	1, 55/ 6

our redemption, 1492. The	Interpretation	of John Picus upon	1, 94/ 1
how ardent, and rather	interrupted	and broken between with	1, 83/ 14
he treateth, where he	interrupteth	the course of his	1, 67/ 16
more odious nor more	intolerable	to him than, as	1, 69/ 13
for thee suffered pains	intolerable	That he for angel	1, 112/ 1
man hath read the	inventions	of the old philosophers	1, 62/ 12
truth. But in the	inward	affections of the mind	1, 70/ 7
comparable find To th'	inward	gladness of a virtuous	1, 112/ 13
in him rest With	inward	gladness of pleasant contemplation	1, 119/ 9
And verily if we	inwardly	consider how great is	1, 97/ 26
but out of the	inwardness	of thine heart cry	1, 83/ 23
into a lion, the	irous	into a bear, the	1, 77/ 1
non erubescam, etiam si	irrideant	me inimici mei. Etenim	1, 92/ 26
mouth, and after that	issuing	out again and flying	1, 54/ 24
a great lord of	Italy	, an excellent cunning man	1, 49/ 3
Mirandula, a lordship in	Italy	, of whose cunning and	1, 52/ 1
schools, not only through	Italy	but also through France	1, 56/ 17
testifieth the princes of	Italy	, well witnesseth the cities	1, 72/ 26
CORNEUS, A NOBLEMAN OF	ITALY	The Argument and Matter	1, 75/ 27
the great princes of	Italy	, with whom, as this	1, 85/ 1
the great princes of	Italy	, but I see well	1, 87/ 1
sharp and longer is	iwis	, With more labor and	1, 103/ 30
the holy apostle Saint	James	saith thou hast cause	1, 78/ 7
coldly. And therefore Saint	James	biddeth us ask in	1, 95/ 26
men they repute for	japes	and very fables, that	1, 86/ 2
oft curse the dice;	Jeopard	not too far therefore	1, 107/ 18
incommodities, after a thousand	jeopardies	of his life, he	1, 78/ 25
them wax is a	jeopardous	thing; Beat out their	1, 107/ 24
were forthwith in very	jeopardous	case, For haply thou	1, 111/ 11
and not so much	jeopardy	. Liberty above all things	1, 69/ 21
over that to one	Jerome	Benivenius, a Florentine, a	1, 64/ 13
men which, as Saint	Jerome	saith, put forth their	1, 64/ 26
things this holy man	Jerome	, this servant of God	1, 74/ 23
after this the same	Jerome	showed to his acquaintance	1, 75/ 6
not long after --	Jeronimus	, a Friar Preacher of	1, 73/ 9
a fox, the mocking	jester	into an ape. From	1, 77/ 3
in some behavior To	Jesu	Christ our blessed Lord	1, 104/ 21
Deum, et quern misisti	Jesum	Christum, "This is all	1, 103/ 16
because that our Lord	Jesus	Christ -- which is	1, 89/ 3
what we ask. And	Jesus	said, "Whatsoever ye shall	1, 95/ 19
given you." This name	Jesus	signifieth a savior, and	1, 95/ 20
in the name of	Jesus	but that is wholesome	1, 95/ 21
may behold God, and	Jesus	Christ whom thou hast	1, 103/ 17
council house of the	Jews	because God had accepted	1, 89/ 10
which is unto the	Jews	despite, unto the Gentiles	1, 90/ 21
contained the life of	John	Picus, Earl of Mirandula	1, 49/ 2
works of the said	John	Picus, full of great	1, 49/ 7

in Latin by one	John	Picus, Earl of Mirandula	1, 51/ 24
you. THE LIFE OF	JOHN	PICUS, EARL OF MIRANDULA	1, 52/ 17
PICUS, EARL OF MIRANDULA	JOHN	PICUS of the father's	1, 52/ 19
the ancestors of this	John	Picus undoubtedly bear that	1, 52/ 21
stock, his father hight	John	Francis, a lord of	1, 54/ 1
and of Concordia, unto	John	Francis, his nephew, he	1, 64/ 2
as he walked with	John	Francis, his nephew, in	1, 70/ 11
the Gospel of Saint	John	. I would have kept	1, 73/ 14
you but ye knew	John	Picus, Earl of Mirandula	1, 73/ 17
endeth the life of	John	Picus, Earl of Mirandula	1, 75/ 21
TWO BE WRITTEN UNTO	JOHN	FRANCIS, HIS NEPHEW, THE	1, 75/ 25
Picus unto his Nephew	John	Francis. It appeareth by	1, 76/ 2
by this epistle that	John	Francis, the nephew of	1, 76/ 3
God into a beast?	John	Picus, Earl of Mirandula	1, 77/ 21
Earl of Mirandula, to	John	Francis his Nephew by	1, 77/ 21
lucre or worldly advantage.	John	Picus Earl of Mirandula	1, 85/ 13
Epistle following. After that	John	Francis, the nephew of	1, 88/ 12
the course thereof evident.	John	Picus Earl of Mirandula	1, 88/ 22
1492. The Interpretation of	John	Picus upon this Psalm	1, 94/ 1
the words of Saint	John	: Hec est tota merces	1, 103/ 15
BEGIN TWELVE RULES OF	JOHN	PICUS EARL OF MIRANDULA	1, 103/ 19
Imprinted at London by	John	Rastell dwelling at the	1, 123/ 13
suspect of heresy. Then	joined	they to them some	1, 58/ 2
them which are nearest	joined	unto God, as be	1, 97/ 19
do evil with pleasure	joined	thereto, The pleasure which	1, 110/ 9
thou boldly forth thy	journey	as thou hast begun	1, 91/ 4
afire, That when the	journey	of this deadly life	1, 123/ 5
Lord in the heavenly	joy	, yet is it not	1, 74/ 17
partners of that unspeakable	joy	which we have prayed	1, 75/ 19
sake. Let us therefore	joy	and be glad if	1, 89/ 11
say, that though it	joy	not by and by	1, 102/ 10
in finem, "Delectation and	joy	shall be on thy	1, 103/ 11
pleasure; Of virtue more	joy	the conscience hath within	1, 108/ 7
they compare not the	joy	of the victory To	1, 108/ 10
and departing heaviness. Eternal	joy	, eternal pain. The loss	1, 109/ 18
shall dissever; Be it	joy	or pain, endure it	1, 111/ 24
this brittle worlds	joy	? Take all the mirth	1, 112/ 7
love, in presence for	joy	, in absence for sorrow	1, 113/ 23
judgeth him in perfect	joy	and bliss, And whoso	1, 114/ 21
Is void of perfect	joy	and sure delight. The	1, 115/ 2
and dance: None earthly	joy	, disport, or vain plesance	1, 118/ 25
a tear, For very	joy	, when they together be	1, 119/ 4
break the tears for	joy	and delectation; And when	1, 119/ 10
his love obey, His	joy	it is and all	1, 119/ 15
my flesh both have	joyed	in the living God	1, 101/ 9
beloved sister in Christ,	Joyeuce	Leigh, Thomas More greeting	1, 51/ 2
that the apostles went	joyful	and glad from the	1, 89/ 9

eke be glad and	joyful	of this fight And	1, 104/ 16
resort Unto that blessed,	joyful	, heavenly port, Where he	1, 114/ 29
he might therewithal The	joyful	presence of that person	1, 115/ 24
And of his sorrow	joyful	is and fain, And	1, 116/ 8
to God cannot but	joyously	receive anything that meanly	1, 52/ 14
the desire of heavenly	joys	, and despising the blast	1, 59/ 17
his enemy were his	judge	. Of the Fame of	1, 59/ 22
Notwithstanding, the most benign	Judge	hath dealt mercifully with	1, 74/ 12
although we could not	judge	How that thereby redound	1, 104/ 17
All thing esteem and	judge	his lover ought, So	1, 118/ 7
told his nephew, he	judged	that this came thus	1, 59/ 2
some actual business, he	judged	a thing vain and	1, 84/ 28
own. Some of them	judged	it folly, some called	1, 88/ 17
to come thereby He	udgeth	him in perfect joy	1, 114/ 21
to the most holy	judgment	of our Mother Holy	1, 58/ 18
newer divines, so good	judgment	he had that it	1, 60/ 26
ever hang upon the	judgment	and opinion of men	1, 82/ 10
thou shouldst for the	judgment	of mad men swerve	1, 90/ 29
but regard only the	judgment	of God, which shall	1, 92/ 7
in the Day of	Judgment	immortal and shining with	1, 102/ 13
strait balance of rigorous	judgment	, If thou shouldst our	1, 120/ 20
et projiciamus a nobis	jugum	ipsorum, "Let us break	1, 81/ 1
child of his mother	Julia	, a woman come of	1, 53/ 33
the 2nd day of	July	, the year of our	1, 93/ 28
lord the devil. The	just	man considering the estate	1, 98/ 25
the felicity of a	just	man, which shall be	1, 102/ 3
be not by thy	just	anger spilt. In strait	1, 120/ 19
to the way of	justice	from the crooked and	1, 60/ 9
they daily see the	justice	of God, yet understand	1, 81/ 10
With piteous mercy tempering	justice	; For as thou dost	1, 121/ 4
of the Prophet: Delicta	juventutis	mee et ignorantias meas	1, 83/ 24
he much work to	keep	himself upright, that he	1, 58/ 31
thee, I warn thee	keep	it secret; the substance	1, 70/ 14
finem. Conserva me Domine, "	Keep	me, good Lord." If	1, 94/ 20
that is to say, "	Keep	me, good Lord;" which	1, 94/ 24
good Lord;" which word, "	Keep	me," if it be	1, 94/ 24
that same thing to	keep	. He that asketh, then	1, 94/ 27
other, Conserva me Deus,"	Keep	me, good Lord," when	1, 95/ 8
the prophet stand and	keep	watch. The Seventh Rule	1, 106/ 13
is not to be	kept	secret -- he gave	1, 64/ 24
John. I would have	kept	it secret but I	1, 73/ 14
of God to be	kept	in the state of	1, 94/ 27
wroth Yet he thee	kept	hath and brought us	1, 112/ 18
mei, "My reins (or	kidney	) hath chidden me unto	1, 101/ 12
calling. Howbeit, not being	kind	enough for so great	1, 73/ 27
gifts noble, wonderful and	kind	, Thou shalt us then	1, 121/ 25
thee when thou steepest,	kindle	thee when thou waxest	1, 93/ 22

yet was he not	kindled	in the love of	1, 56/ 24
desirous of glory and	kindled	in vain love and	1, 59/ 9
great riches, and noble	kindred	, set many women afire	1, 59/ 12
singular courtesy of Charles,	king	of France, which as	1, 72/ 27
for that country whose	king	is the Godhead, whose	1, 93/ 20
pity, thus, O heavenly	King	, Our evil maketh matter	1, 122/ 22
would go to the	king's	court, he gave him	1, 66/ 7
man to enter the	kingdom	of heaven, why do	1, 82/ 7
children, possess ye the	kingdom	that hath been prepared	1, 82/ 14
hope for than the	kingdom	of God? What shall	1, 82/ 17
might bereave us the	kingdom	of heaven; how false	1, 93/ 10
which offereth us the	kingdoms	of this world that	1, 93/ 10
offered him all the	kingdoms	of the world and	1, 96/ 18
receive them when two	kings	offered them. When another	1, 66/ 5
Horace saith, repute themselves	kings	of kings; they love	1, 87/ 3
repute themselves kings of	kings	; they love liberty, they	1, 87/ 4
than by all your	kings'	palaces, all your common	1, 87/ 22
he received, thanked, and	kissed	. The executor of his	1, 72/ 19
in how much he	knew	that it was profitable	1, 66/ 19
it but also certainly	knew	it. When that one	1, 71/ 25
of you but ye	knew	John Picus, Earl of	1, 73/ 17
intent that they which	knew	him, and such in	1, 74/ 20
also said that he	knew	well if he lied	1, 74/ 24
coupled with a spiritual	knot	unto Christ and his	1, 65/ 27
his own body. We	know	many men which, as	1, 64/ 25
that he should well	know	that he neither desired	1, 66/ 8
rather may than either	know	him or by speech	1, 67/ 21
friend, saith he, I	know	well ye have might	1, 68/ 13
not that that we	know	is to be done	1, 80/ 16
ways which only they	know	that have essayed. Nor	1, 83/ 13
our Lord, "hate you,	know	ye that it hated	1, 89/ 16
Lord, my God, I	know	well that I am	1, 100/ 3
whereby a man may	know	this gift that is	1, 100/ 24
My soul is glad,"	knowing	that after death heaven	1, 102/ 7
the Church, so great	knowledge	he had as it	1, 60/ 24
hath flowered in the	knowledge	of diverse strange languages	1, 62/ 10
appertain to understanding and	knowledge	, and let us speak	1, 63/ 13
not come by the	knowledge	of. Of the Voluntary	1, 64/ 21
him proud, not the	knowledge	of the Hebrew, Chaldee	1, 65/ 19
by all his own	knowledge	as well of natural	1, 67/ 7
we liefer always by	knowledge	never find that thing	1, 67/ 23
I have had first	knowledge	of thy most holy	1, 84/ 12
slackd, I give you	knowledge	that, after great fervent	1, 88/ 4
all people the better	known	, he fastened and set	1, 57/ 10
said that he had	known	all those things within	1, 74/ 26
yet ye have not	known	the opinion that philosophers	1, 87/ 2
them that have not	known	God nor obeyed his	1, 92/ 10

the ways of life	known	unto me." And because	1, 103/ 4
he that oft hath	known	What grief it is	1, 108/ 16
other that he hath	known	by sight or name	1, 118/ 4
ero nominum eorum per	labia	mea. Dominos pars hereditatis	1, 94/ 8
they that with more	labor	and difficulty receive it	1, 55/ 20
France. And so indefatigable	labor	gave he to those	1, 56/ 17
angelic wit, his ardent	labor	, and his profound erudition	1, 60/ 19
which he gave continual	labor	, they profited little or	1, 62/ 5
many men with great	labor	and money desire and	1, 66/ 2
more profit ourselves, we	labor	less and serve him	1, 67/ 22
hunger, thirst, heat, cold,	labor	, travail, and watch, and	1, 71/ 18
end of all the	labor	, pain, trouble, and sorrow	1, 71/ 30
he shrank from the	labor	, or thinking haply that	1, 74/ 1
the company, in ambitious	labor	for offices and honors	1, 79/ 1
nothing out of myself	labor	for or long for	1, 79/ 6
man that shrinketh from	labor	rather choose to serve	1, 79/ 15
we had not liefer	labor	there where we go	1, 79/ 20
where we go from	labor	to reward, than where	1, 79/ 20
where we go from	labor	to pain. I pass	1, 79/ 21
away both cost and	labor	of my study if	1, 85/ 20
that, after great fervent	labor	with much watch and	1, 88/ 4
need sustain Sorrow, adversity,	labor	, grief, and pain. The	1, 103/ 27
is iwis, With more	labor	and less fruit also	1, 104/ 1
which the end of	labor	labor is, And when	1, 104/ 2
the end of labor	labor	is, And when the	1, 104/ 2
work if thou with	labor	do, The labor goeth	1, 110/ 7
with labor do, The	labor	goeth, the goodness doth	1, 110/ 8
longeth to sustain Some	labor	, incommodity, or smart, Loss	1, 116/ 6
so ardent mind he	labored	the studies of humanity	1, 55/ 11
he considered that he	labored	only for the love	1, 65/ 11
shadow of glory he	labored	for very glory, which	1, 66/ 15
of God while thou	laborest	to heavenward, that when	1, 93/ 24
Better Thing. When thou	laborest	thy pleasure for to	1, 110/ 15
of this temporal death	laboriously	purchase themselves eternal death	1, 91/ 13
voluptuous delight To the	laborous	travail of the conflict	1, 108/ 15
must not suffer many	labors	, many displeasures, and many	1, 78/ 22
a trifle or conceit,	Lace	, girdle, point, or proper	1, 117/ 6
to virtue, if they	lack	the virtue that the	1, 53/ 2
their nobleness if ourselves	lack	those things for which	1, 53/ 9
common people, which for	lack	of cunning might take	1, 58/ 27
though all other things	lack	, he thinketh himself happy	1, 96/ 7
Yet peradventure shouldst thou	lack	the grace; Well ought	1, 111/ 14
some of them haply	lacked	not good mind, yet	1, 58/ 6
not good mind, yet	lacked	they erudition and learning	1, 58/ 6
withstand say not thou	lackest	might, Such allegations folly	1, 113/ 4
happy, and which only	lacking	, though he have all	1, 96/ 8
like rude beasts unadvisedly	Lacking	discretion they compare and	1, 108/ 13

chaste womb of our	Lady	, a perpetual virgin, conceived	1, 71/ 16
the appearing of our	Lady	caused him to doubt	1, 74/ 28
the promise of our	Lady	seemed to have been	1, 75/ 2
thousand ducats he had	laid	out in the gathering	1, 63/ 8
word what he had	laid	out that he might	1, 64/ 17
prayer, with tears, and	lamentable	plaints The aid of	1, 106/ 4
Think on the very	lamentable	pain, Think on the	1, 112/ 24
buying of a little	land	to the finding of	1, 64/ 5
that are in the	land	of him, he hath	1, 97/ 17
that are in the	land	of him, that is	1, 97/ 24
which is called the	land	of God and the	1, 97/ 25
of God and the	land	of living people. And	1, 97/ 25
The heir of his	lands	he made the poor	1, 72/ 20
Hebrew, Chaldee and Arabic	language	, besides Greek and Latin	1, 65/ 20
learned both the Hebrew	language	and the Chaldee, and	1, 88/ 6
knowledge of diverse strange	languages	, but he hath wanted	1, 62/ 11
absence for sorrow. To	languish	ever, and ever to	1, 113/ 25
Sometimes that marvelous alacrity	languished	and almost fell, and	1, 70/ 9
works, more profitable than	large	, were made in Latin	1, 51/ 24
damned wretches cry out,	Lassati	sumus in via iniquitatis	1, 79/ 18
man was born, the	last	child of his mother	1, 53/ 33
while, but at the	last	he shook his head	1, 69/ 19
and which at the	last	for washing of our	1, 71/ 19
life, he may at	last	have a little the	1, 78/ 25
die, and at the	last	most wretchedly in everlasting	1, 80/ 12
be happy at the	last	-- let no day	1, 83/ 20
which when we were	last	together I often talked	1, 84/ 13
I would at the	last	exercise that learning in	1, 85/ 17
catcheth the bone, Too	late	cometh the medicine if	1, 107/ 27
large, were made in	Latin	by one John Picus	1, 51/ 24
as well of the	Latin	authors as the Greek	1, 57/ 3
his books as well	Latin	as Greek and other	1, 63/ 6
language, besides Greek and	Latin	, could make him vainglorious	1, 65/ 20
virtue, or honor and	laud	of God who preserve	1, 52/ 15
thereby to give especial	laud	and thanks therefor to	1, 63/ 18
to hear The honor,	laud	, commendation and praising, And	1, 117/ 19
hear his honor, worship,	laud	and praise, Whose sovereign	1, 117/ 25
in thy mind Some	laudable	deed to stir thee	1, 106/ 23
what thing the very	law	of nature, what thing	1, 82/ 20
is the Godhead, whose	law	is charity, whose measure	1, 93/ 20
pleasures, but also from	lawful	, to the end that	1, 99/ 12
which we might yet	lawfully	do: showing us by	1, 99/ 11
to study in the	laws	of the Church, which	1, 56/ 1
in which his books	lay	that he had with	1, 65/ 9
not utterly die. He	lay	always with a pleasant	1, 72/ 15
mortal men the way	lay	open to heaven without	1, 78/ 1
set aside, he might	lead	his life in rest	1, 63/ 23

voluptuous broad way that	leadeth	to hell. What thing	1, 65/ 23
the strait gate that	leadeth	to heaven and take	1, 82/ 19
perceiving that the faculty	learned	to nothing but only	1, 56/ 2
trouble, I may rather	learn	of thee than teach	1, 79/ 3
things worthy to be	learned	. Which work he compiled	1, 58/ 12
for secret communication of	learned	men than for open	1, 58/ 26
very science much better	learned	and in those trifles	1, 62/ 3
of a child have	learned	to live within my	1, 79/ 5
indefatigable travail, I have	learned	both the Hebrew language	1, 88/ 5
rehearsing in part his	learning	and his virtue. For	1, 52/ 25
virtue, though my rude	learning	be far unable sufficiently	1, 53/ 21
to masters and to	learning	, where with so ardent	1, 55/ 11
of that time, in	learning	marvelously swift and of	1, 55/ 14
covetousness, given themselves to	learning	, they thought that it	1, 57/ 23
his wit and his	learning	, as well in things	1, 57/ 27
lacked they erudition and	learning	-- which questions notwithstanding	1, 58/ 7
marvelous fame, his excellent	learning	, great riches, and noble	1, 59/ 12
to the ostentation of	learning	and to win the	1, 61/ 21
or naught. Of his	Learning	Universally. But because we	1, 62/ 6
will speak of his	learning	but a word or	1, 62/ 8
set he by his	learning	, in how much he	1, 66/ 19
great fame of his	learning	to commune with him	1, 68/ 26
but to them whom	learning	and condition bound him	1, 69/ 8
in the study and	learning	of philosophy. To whom	1, 85/ 3
the last exercise that	learning	in the entreating of	1, 85/ 18
God should, At the	least	in such wise as	1, 116/ 27
or servant, most or	least	, That doth upon his	1, 117/ 2
honor, how might they	leave	to their heirs that	1, 53/ 4
yet may they not	leave	their honor to us	1, 53/ 6
of his life should	leave	him no space to	1, 72/ 6
or make the soul	leave	the noble use of	1, 76/ 24
given him counsel to	leave	the study of philosophy	1, 84/ 25
For thou shalt not	leave	my soul in hell	1, 102/ 18
with them, by the	leaving	of thy good purpose	1, 81/ 23
into a bear, the	lecherous	into a goat, the	1, 77/ 1
this present life and	leese	a part of that	1, 74/ 10
secrets of nature, he	left	these common trodden paths	1, 56/ 12
substance that I have	left	, after certain books of	1, 70/ 15
as he should have	left	behind him, all them	1, 73/ 21
taken away, there be	left	us none hope of	1, 89/ 27
when the world hath	left	us after this Void	1, 104/ 3
sister in Christ, Joyeuce	Leigh	, Thomas More greeting in	1, 51/ 2
sighs than drawn on	length	with a continual row	1, 83/ 15
have we more at	length	Declared as Followetb. The	1, 109/ 25
Properties we have at	length	more openly expressed in	1, 114/ 1
profit ourselves, we labor	less	and serve him more	1, 67/ 22
thing in which was	less	servitude and not so	1, 69/ 21

nothing then that we	less	fear than hell, or	1, 82/ 16
hell, or that we	less	hope for than the	1, 82/ 16
thy glory shall be	less	if thou be happy	1, 82/ 22
little, it shall be	less	in heaven, where all	1, 90/ 14
into hell." How much	less	, then, be they to	1, 92/ 17
a moment and yet	less	than a moment. Remember	1, 93/ 8
though they be of	less	perfection than itself, as	1, 96/ 27
we should with no	less	diligence serve our Lord	1, 98/ 24
With more labor and	less	fruit also, In which	1, 104/ 1
to take the wholesome	lessons	and instruction of good	1, 60/ 2
of good living, which	lessons	were so much the	1, 60/ 2
ne commovear. Propter hoc	letatum	est cor meum et	1, 94/ 14
and therefore he saith,	Letatum	est cor meum, "My	1, 102/ 6
vias vite: adimplebis me	leticia	cum vultu tuo. Delectationes	1, 94/ 17
it followeth, Adimplebis me	leticiis	cum vultu tuo, "Thou	1, 103/ 7
should be, upon this	letter	can we not fully	1, 76/ 7
the beginning of this	letter	, where he saith that	1, 76/ 13
the bounds of a	letter	, the matter drawing me	1, 84/ 9
it seemeth by this	letter	that the company of	1, 88/ 14
uncle, which in this	letter	comforteth and encourageth him	1, 88/ 20
a Florentine, a well	lettered	man whom for his	1, 64/ 14
that sent unto him	letters	subscribed with his own	1, 73/ 5
Picus, had by his	letters	given him counsel to	1, 84/ 25
exhort me by your	letters	to the civil and	1, 85/ 15
Prophet: Ad te Domine	levavi	animam meam: Deus meus	1, 92/ 25
with a free and	liberal	hand unto poor people	1, 74/ 14
of his goodness and	liberal	mercy May grant the	1, 107/ 2
vain found." Of his	Liberality	and Contempt of Riches	1, 67/ 26
and Contempt of Riches.	Liberality	only in him passed	1, 67/ 27
whom fortune hath so	liberally	favored that they may	1, 87/ 13
not so much jeopardy.	Liberty	above all things he	1, 69/ 21
of kings; they love	liberty	, they cannot bear the	1, 87/ 4
we have lost. Great	libraries	-- it is incredible	1, 60/ 21
smell or in thy	lickerous	taste, Or finally, in	1, 110/ 1
myself (I will not	lie	therefor) that he might	1, 74/ 6
thou not tarry, But	lie	in await for another	1, 106/ 8
he, drink he, sit,	lie	down, or walk, He	1, 118/ 18
knew well if he	lied	in that place he	1, 74/ 25
lover hath it precious,	lief	and dear. So every	1, 117/ 8
and yet had we	liefer	always by knowledge never	1, 67/ 23
answered that he had	liefer	take him to marriage	1, 69/ 20
if we had not	liefer	labor there where we	1, 79/ 20
of holy scripture. There	lieth	privily in them a	1, 84/ 6
son, that the death	lieth	at hand. Remember that	1, 93/ 7
slyly and unware; He	lieth	at hand and shall	1, 111/ 7
Here is contained the	life	of John Picus, Earl	1, 49/ 1
virtue, and wisdom, whose	life	and works be worthy	1, 49/ 9

course of his whole	life	, rather after our little	1, 52/ 3
who preserve you. THE	LIFE	OF JOHN PICUS, EARL	1, 52/ 17
rehearse you his whole	life	, at the leastwise to	1, 53/ 25
him to see the	life	of such an excellent	1, 53/ 27
the Change of his	Life	. But, as himself told	1, 59/ 1
abhorring, the way of	life	set aside, was somewhat	1, 59/ 14
long and all his	life	hath done nothing else	1, 60/ 25
he might lead his	life	in rest and peace	1, 63/ 23
the residue of his	life	, saving that the common	1, 66/ 26
for us in this	life	to obtain. The same	1, 67/ 15
and repay her the	life	which he received of	1, 71/ 3
the Extremes of his	Life	. After that he had	1, 71/ 4
this short, miserable, deadly	life	, he answered that this	1, 71/ 31
painful wretchedness of this	life	, but rather this cause	1, 72/ 3
the shortness of his	life	should leave him no	1, 72/ 5
the space of his	life	prolonged he should have	1, 73/ 20
should forsake this present	life	and leese a part	1, 74/ 10
Amen. Here endeth the	life	of John Picus, Earl	1, 75/ 21
be aught in this	life	of all those things	1, 78/ 20
thousand jeopardies of his	life	, he may at last	1, 78/ 25
pleasures that in this	life	may be obtained or	1, 79/ 25
night among them whose	life	is not only on	1, 80/ 23
way of this momentary	life	to the reward of	1, 84/ 18
the civil and active	life	, saying that in vain	1, 85/ 15
The world condemneth to	life	, God exalteth to glory	1, 90/ 6
good institution of thy	life	, namely since all error	1, 91/ 1
the time of our	life	is but a moment	1, 93/ 8
for that all the	life	of evil men forsake	1, 99/ 4
paradise and opened the	life	unto us, and was	1, 102/ 26
bringeth us to perpetual	life	of soul and body	1, 103/ 1
made the ways of	life	known unto me." And	1, 103/ 4
dignity of man. This	life	a dream and a	1, 109/ 20
a precious thing! This	Life	a Dream and a	1, 110/ 22
a Shadow. This wretched	life	, the trust and confidence	1, 110/ 23
journey of this deadly	life	My silly ghost hath	1, 123/ 5
of God and should	lift	up the mind of	1, 55/ 1
nobly. These great fortunes	lift	up a man high	1, 87/ 14
To thee, Lord, I	lift	up my soul, in	1, 93/ 1
worldly honors which therefore	lift	us up that they	1, 93/ 13
down into hell or	lifted	up into heaven. Wherefore	1, 67/ 12
vale of misery be	lifted	up into heaven; that	1, 82/ 26
thy virtue, which all	lifted	upward should have God	1, 90/ 9
darkness, as a shining	light	in which he might	1, 59/ 6
goodly conversation gave great	light	, and after the dark	1, 75/ 15
the inaccessible and infinite	light	of heaven, where he	1, 75/ 17
not more clear than	light	that all these things	1, 80/ 14
to the children of	light	. Let that same sweet	1, 91/ 9

as to have this	light	of understanding whereby a	1, 100/ 24
valley dark, the heavenly	light	, And of his love	1, 116/ 1
those two burdens seemed	lighter	and which he would	1, 69/ 17
and in the most	lightsome	darkness of contemplation not	1, 83/ 10
De Ente et Uno	lightsomely	he treateth, where he	1, 67/ 16
wrote out what him	liked	. Of the old Fathers	1, 60/ 23
love and friendship; a	likeness	of conditions is, as	1, 69/ 10
misshape us into the	likeness	and figure of brute	1, 76/ 15
received it into divers	likeness	and figures of sundry	1, 76/ 19
reasonable men into the	likeness	of unreasonable beasts, and	1, 76/ 27
restored to our own	likeness	again until the time	1, 77/ 5
When that his love	liketh	in him rest With	1, 119/ 8
or sinners whether it	liketh	thee. Sinners, if thou	1, 121/ 21
the same. Of God	likewise	so wonderful and high	1, 118/ 6
or reward. So thou	likewise	that hast thine heart	1, 119/ 21
course and will not	lin	, But fast it runneth	1, 110/ 27
descended of the worthy	lineage	of the Emperor Constantine	1, 52/ 19
cor meum et exultavit	lingua	mea, insuper et caro	1, 94/ 14
hearted man into a	lion	, the irous into a	1, 77/ 1
For as a wood	lion	, the fiend, our adversary	1, 106/ 9
sundry beasts, some into	lions	, some into bears, some	1, 76/ 20
the extremity of thy	lips	but out of the	1, 83/ 23
at leastwise with extreme	lips	to be sipped, and	1, 85/ 25
deceive me and ye	list	; wherefore the examination of	1, 68/ 14
or service as she	list	to put unto them	1, 76/ 22
vanquish but that we	list	ourselves to vanquish. Very	1, 78/ 16
always, For certes, whoso	list	, he may purvey, Though	1, 116/ 30
And when his love	list	eft to part him	1, 119/ 11
unworthy, whom that he	List	to accept, which wheresoever	1, 121/ 13
of all manner of	literature	. The fourth cause was	1, 63/ 9
life, rather after our	little	power slenderly, than after	1, 52/ 3
of his cunning and	little	considering how great envy	1, 56/ 25
continual labor, they profited	little	or naught. Of his	1, 62/ 5
the buying of a	little	land to the finding	1, 64/ 5
perfect humility that he	little	forced whether his works	1, 66/ 21
And now set he	little	by any other books	1, 66/ 24
Devotion than Cunning. The	little	affection of an old	1, 67/ 5
his head and a	little	smiling he answered that	1, 69/ 19
at last have a	little	the more gathered together	1, 78/ 25
their minds to be	little	and easily tasted. The	1, 85/ 27
body or of fortune	little	or naught pertain unto	1, 86/ 4
set more by my	little	house, my study, the	1, 87/ 21
where all thing is	little	, it shall be less	1, 90/ 14
vain promotion of a	little	popular fame! Let us	1, 90/ 17
we ask it with	little	hope. And he that	1, 95/ 24
-- yet they set	little	thereby and oftentimes change	1, 100/ 17
TO MIND The pleasure	little	and short. The fear	1, 109/ 16

as Followeth. The Pleasure	Little	and Short. Consider well	1, 109/ 27
thou hast all cast,	Little	, simple, short and suddenly	1, 110/ 5
wait, There is no	little	worm, no simple beast	1, 117/ 4
to men while they	live	, and never good when	1, 66/ 18
it is that we	live	in now; how firm	1, 67/ 10
that we shall hereafter	live	in, whether we be	1, 67/ 11
child have learned to	live	within my degree, and	1, 79/ 5
nor those heavenly citizens	live	without us? Certainly if	1, 79/ 13
Gospel is true, to	live	then as though thou	1, 82/ 4
also thyself die shortly,	live	thou never so long	1, 84/ 16
favor'd that they may	live	not only well and	1, 87/ 13
thee grace well to	live	, but also that while	1, 88/ 25
Dead be they that	live	not to God and	1, 91/ 12
haply thou shouldst not	live	an hour more Thy	1, 111/ 12
that company doth miss,	Live	he in never so	1, 114/ 23
to have that hath	lived	long and all his	1, 60/ 25
also that while thou	livest	well he giveth thee	1, 88/ 25
sciences, and virtuous of	living	; with divers epistles and	1, 49/ 5
steps of their worshipful	living	, the clear beauty of	1, 53/ 12
and instruction of good	living	, which lessons were so	1, 60/ 2
ragged path of voluptuous	living	. The Burning of Wanton	1, 60/ 10
cunning as holiness of	living	most famous, in a	1, 73/ 11
and with them wretchedly	living	more wretchedly die, and	1, 80/ 11
of good and virtuous	living	and, but if thou	1, 80/ 20
for masters of thy	living	which have more need	1, 81/ 20
with thee by good	living	, begin to be men	1, 81/ 22
contemplation to the active	living	-- that is to	1, 86/ 13
a change in his	living	, it seemeth by this	1, 88/ 14
evil people for thy	living	well. Certainly, as great	1, 88/ 26
we consider our wretched	living	well, all shame and	1, 89/ 19
men for thy good	living	praise thee, thy virtue	1, 89/ 28
virtue, which the Christian	living	, that is very wisdom	1, 90/ 27
to ensue them in	living	when they may not	1, 92/ 3
they now backbite thee	living	virtuously, they shall do	1, 92/ 19
and the land of	living	people. And verily if	1, 97/ 25
have joyed in the	living	God." And for this	1, 101/ 9
the way of good	living	bringeth us to perpetual	1, 102/ 32
the reading thereof forbidden.	Lo	, this end had Pico	1, 58/ 29
Property. Of his love,	lo	, the sight and company	1, 114/ 18
in mind and thought.	Lo	in like manner the	1, 116/ 26
matters, as well in	logic	and philosophy as divinity	1, 57/ 1
altercations were for a	logician	and not meetly for	1, 61/ 16
father. Amen. Imprinted at	London	by John Rastell dwelling	1, 123/ 13
It is, and of	long	time hath been, my	1, 51/ 4
have that hath lived	long	and all his life	1, 60/ 25
Preachers was held there,	long	it was ere he	1, 61/ 10
he had conceived and	long	travailed upon, how they	1, 67/ 1

death -- and not	long	after -- Jeronimus, a	1, 73/ 9
man is sure how	long	it shall be first	1, 75/ 11
thither where, after the	long	habitation with the inhabitants	1, 75/ 13
myself labor for or	long	for. Now then, these	1, 79/ 7
care I not how	long	or how short thy	1, 83/ 13
thine enemies; if thou	long	to be acceptable to	1, 83/ 19
live thou never so	long	. With these twain, as	1, 84/ 16
shame, have I so	long	studied in philosophy, but	1, 85/ 17
either never or not	long	; but the sayings of	1, 86/ 1
present things, desire and	long	for that country whose	1, 93/ 19
should willingly and gladly	long	therefor, desiring to be	1, 98/ 6
of this fight And	long	therefor, although we could	1, 104/ 17
let the sore By	long	continuance increase more and	1, 107/ 28
grief it is by	long	experience Of his cruel	1, 108/ 17
thee, and have be	long	space Servants by nature	1, 121/ 27
whom me rueth so	long	to have be thrall	1, 123/ 1
of his mother, which	longed	very sore to have	1, 55/ 24
hold the reader no	longer	in hand, we will	1, 62/ 7
battle more sharp and	longer	is iwis, With more	1, 103/ 30
But coveteth eke and	longeth	to sustain Some labor	1, 116/ 5
Property. The perfect lover	longeth	for to be In	1, 116/ 19
earthly thing Coveteth and	longeth	evermore to hear The	1, 117/ 18
grey and quick of	look	, his teeth white and	1, 55/ 7
fear if men would	look	upon themselves advisedly, they	1, 77/ 9
if we watch and	look	well to ourselves) shall	1, 78/ 4
shall uneath obtain; and	look	we then to heavenly	1, 79/ 9
the court. Nor I	look	not for this fruit	1, 87/ 25
with great desire we	look	for, we may see	1, 93/ 26
If any perfect man	look	upon his own estate	1, 94/ 20
is and vain To	look	for heaven with pleasure	1, 104/ 8
Rule. One sin vanquished,	look	thou not tarry, But	1, 106/ 7
buy, Upon the price	look	thou thee well advise	1, 110/ 16
And after thy desert	look	to what coast Thou	1, 111/ 21
In speech, apparel, gesture,	look	or pace That may	1, 115/ 9
any wise dissever; Freely	look	eke thou serve that	1, 119/ 25
of thy benignity Friendly	look	on us once, thine	1, 121/ 20
and by desired and	looked	after. How much he	1, 67/ 2
was beaten with. I	looked	not for that. But	1, 74/ 9
of Mirandula, a great	lord	of Italy, an excellent	1, 49/ 3
More greeting in our	Lord	. It is, and of	1, 51/ 3
the year of our	Lord	God, 1463, Pius the	1, 53/ 30
hight John Francis, a	lord	of great honor and	1, 54/ 1
that purpose which our	Lord	had put in his	1, 74/ 5
for that. But our	Lord	had so decreed that	1, 74/ 9
the bosom of our	Lord	in the heavenly joy	1, 74/ 16
against heaven, against our	Lord	God and against his	1, 80/ 26
Saint Paul saith, our	Lord	hath delivered into the	1, 81/ 4

come in which our	Lord	shall say, "Go ye	1, 82/ 12
reason, what thing our	Lord	himself showeth thee to	1, 82/ 21
ignorances remember not, good	Lord	; but after thy mercy	1, 83/ 27
but after thy mercy,	Lord	, for thy goodness remember	1, 83/ 28
Nephew Greeting in the	Lord	. Happy art thou, my	1, 88/ 23
son, when that our	Lord	not only giveth thee	1, 88/ 24
for because that our	Lord	Jesus Christ -- which	1, 89/ 3
sweet voice of our	Lord	be our consolation: Si	1, 89/ 14
the world," saith our	Lord	, "hate you, know ye	1, 89/ 16
sweet voice of our	Lord	always sound in thine	1, 91/ 10
the face of our	Lord	and from the glory	1, 92/ 12
not them," saith our	Lord	, "that may slay the	1, 92/ 16
to say, "To thee,	Lord	, I lift up my	1, 93/ 1
vain. Thy ways, good	Lord	, show me, and thy	1, 93/ 4
Domine, "Keep me, good	Lord	." If any perfect man	1, 94/ 20
say, "Keep me, good	Lord	;" which word, "Keep me	1, 94/ 24
Have mercy on me,	Lord	," when we remember our	1, 95/ 7
Deus, "Keep me, good	Lord	," when we remember our	1, 95/ 8
have said to our	Lord	: my God art thou	1, 95/ 28
have said to our	Lord	, my God art thou	1, 96/ 3
have said to our	Lord	, my God art thou	1, 96/ 16
have said to our	Lord	, my God art thou	1, 96/ 21
saith only to our	Lord	, Deus meus es tu	1, 96/ 24
for that only our	Lord	hath no need of	1, 96/ 25
Only therefore to our	Lord	ought we to say	1, 97/ 15
had said to our	Lord	, "My God art thou	1, 97/ 21
addeth thereunto that our	Lord	hath made marvelous his	1, 97/ 22
less diligence serve our	Lord	God than they serve	1, 98/ 24
than they serve their	lord	the devil. The just	1, 98/ 25
pars hereditatis mee, "Our	Lord	is the part of	1, 99/ 19
meam michi, "Thou, good	Lord	, art he that shall	1, 100/ 2
would say, O good	Lord	, my God, I know	1, 100/ 3
I shall bless our	Lord	, which hath given me	1, 101/ 2
delight. Since Christ our	Lord	and sovereign captain Ascended	1, 104/ 9
better condition than his	lord	. The Fourth Rule. Think	1, 104/ 13
Jesu Christ our blessed	Lord	and Savior. As often	1, 104/ 21
Consider how Christ the	Lord	, sovereign power, Humbled himself	1, 109/ 7
We thee beseech, good	Lord	, with woeful moan, Spare	1, 120/ 17
wise? But thou, good	Lord	, art he that sparest	1, 121/ 3
worthy maketh. Wherefore, good	Lord	, that aye merciful art	1, 121/ 15
thrall; Grant me, good	Lord	and Creator of all	1, 123/ 2
wife, Alone into his	Lord	s high presence, He	1, 123/ 8
lordship not as a	lord	, but rather As a	1, 123/ 10
and reproof of our	Lord's	cross let us like	1, 90/ 19
proud palaces of stately	lords	. Wedding and worldly business	1, 69/ 14
Earl of Mirandula, a	lordship	in Italy, of whose	1, 52/ 1
business of rule or	lordship	set aside, he might	1, 63/ 23

of indulgence, In thy	lordship	not as a lord	1, 123/ 10
the Sale of his	Lordships	and Alms. Three years	1, 63/ 21
And so, though it	lose	nothing of the integrity	1, 90/ 11
nor nothing should he	lose	if the world were	1, 97/ 8
wrought; Let him not	lose	that he so dear	1, 113/ 2
our perfection, yet it	loseth	of the reward, which	1, 90/ 12
blindeth us, in the	losing	paineth us? Doubtest thou	1, 80/ 1
he, not bearing the	loss	of his fame, made	1, 58/ 10
of him an inestimable	loss	, for I suppose if	1, 73/ 19
joy, eternal pain. The	loss	of a better thing	1, 109/ 19
heaviness of mind. The	Loss	of a Better Thing	1, 110/ 14
labor, incommodity, or smart,	Loss	, adversity, trouble, grief, or	1, 116/ 7
fell from it. Yet	lost	he not his time	1, 56/ 4
inestimable treasure, we have	lost	. Great libraries -- it	1, 60/ 21
as the part or	lot	of mine inheritance is	1, 100/ 14
nobly." The parts and	lots	of inheritances were of	1, 100/ 11
the witnesses of their	love	and friendship, and also	1, 51/ 6
But forasmuch as the	love	and amity of Christian	1, 51/ 14
witness of my tender	love	and zeal to the	1, 51/ 19
any mean desire and	love	to God, and that	1, 52/ 12
not kindled in the	love	of God) he went	1, 56/ 24
and kindled in vain	love	and held in voluptuous	1, 59/ 9
of wanton verses of	love	with other like fantasies	1, 60/ 12
own wit, for the	love	of God and profit	1, 62/ 25
whom for his great	love	towards him and the	1, 64/ 14
labored only for the	love	of God and profit	1, 65/ 11
up their minds to	love	God, which was a	1, 67/ 13
what madness holdeth us.	Love	God, while we be	1, 67/ 20
we seek than by	love	to possess that thing	1, 67/ 24
thing which also, without	love	, were in vain found	1, 67/ 24
he suffered for the	love	of us, and then	1, 69/ 5
is a cause of	love	and friendship; a likeness	1, 69/ 10
dwelling. Of his Fervent	Love	to God. Of outward	1, 70/ 1
God with very fervent	love	and devotion. Sometimes that	1, 70/ 8
into God. In the	love	of whom he so	1, 70/ 10
the talking of the	love	of Christ, he broke	1, 70/ 12
his full draught of	love	and compassion in the	1, 71/ 8
Adam, for the sovereign	love	that he had to	1, 71/ 20
of words. If thou	love	thine health, if thou	1, 83/ 16
reader's mind into the	love	of God, if they	1, 84/ 8
forth and the great	love	that I have had	1, 84/ 10
fear, that other of	love	, spur forth thine horse	1, 84/ 17
should utterly forsake Mary.	Love	them and use them	1, 86/ 8
kings of kings; they	love	liberty, they cannot bear	1, 87/ 4
Let us, my son,	love	these rebukes, and only	1, 90/ 18
them. Flee if thou	love	thine health, flee as	1, 92/ 22
the wings of the	love	of God while thou	1, 93/ 24

we covet. Farewell, and	love	God, whom of old	1, 93/ 27
God should we especially	love	them which are nearest	1, 97/ 18
he whom God did	love	And for his most	1, 108/ 31
OF A LOVER To	love	one alone and contemn	1, 113/ 12
is not with his	love	. To adorn himself for	1, 113/ 13
the pleasure of his	love	. To suffer all thing	1, 113/ 14
to be with his	love	. To desire also to	1, 113/ 15
suffer harm for his	love	, and to think that	1, 113/ 16
To be with his	love	ever as he may	1, 113/ 18
yet in thought. To	love	all thing that pertaineth	1, 113/ 19
that pertaineth unto his	love	. To covet the praise	1, 113/ 19
the praise of his	love	, and not to suffer	1, 113/ 20
To believe of his	love	all things excellent, and	1, 113/ 21
weep often with his	love	, in presence for joy	1, 113/ 23
the desire of his	love	. To serve his love	1, 113/ 25
love. To serve his	love	, nothing thinking of any	1, 113/ 26
first point is to	love	but one alone, And	1, 114/ 3
streams make, The	love	that is divided among	1, 114/ 8
thou that hast thy	love	set unto God In	1, 114/ 10
So will he in	love	no parting fellows have	1, 114/ 13
no parting fellows have;	Love	him therefore with all	1, 114/ 14
Second Property. Of his	love	, lo, the sight and	1, 114/ 18
The Fourth Property. If	love	be strong, hot, mighty	1, 115/ 19
hath his heart and	love	yset. Thus should of	1, 115/ 25
light, And of his	love	the glorious blessed sight	1, 116/ 2
In presence of his	love	both night and day	1, 116/ 20
Ever be with his	love	, that is to say	1, 116/ 23
That doth upon his	love	attend and wait, There	1, 117/ 3
that if to his	love	it have been near	1, 117/ 7
cure Have it in	love	, honor and reverence And	1, 117/ 12
fame clare Of his	love	; he may in no	1, 117/ 21
from God, his heavenly	love	. The Eleventh Property. Diversely	1, 118/ 27
smart; And whether his	love	be with him, or	1, 119/ 2
meditation, When that his	love	liketh in him rest	1, 119/ 8
delectation; And when his	love	list eft to part	1, 119/ 11
very lover will his	love	obey, His joy it	1, 119/ 14
and night For very	love	, without any regard To	1, 119/ 19
that we serve and	love	Be very good and	1, 119/ 30
before. Serve God for	love	, then, not for hope	1, 120/ 5
hath showed that mighty	love	Which able was thy	1, 122/ 15
wounds wide? Thy	love	and pity, thus, O	1, 122/ 22
of thy goodness, O	love	, O pity, our wealth	1, 122/ 24
servants in distress, O	love	, O pity, well nigh	1, 122/ 26
heart That to this	love	of thine may be	1, 122/ 30
desire And in thy	love	set all mine heart	1, 123/ 4
duke, which very singularly	loved	him, he came thither	1, 61/ 11
Hated and what he	Loved	. There was nothing more	1, 69/ 12

above all things he	loved	, to which both his	1, 69/ 22
and soft, his visage	lovely	and fair, his color	1, 55/ 5
his body, with the	lovely	favor of his visage	1, 59/ 10
is so good, so	lovely	eke as he Who	1, 120/ 8
OR CONDITIONS OF A	LOVER	To love one alone	1, 113/ 11
and company To the	lover	so glad and pleasant	1, 114/ 19
infortunate. So should the	lover	of God esteem that	1, 114/ 25
point of a perfect	lover	is To make him	1, 115/ 4
fall, But that the	lover	would be well content	1, 115/ 21
should of God the	lover	be content Any distress	1, 115/ 26
Property. Not only a	lover	content is in his	1, 116/ 4
Sixth Property. The perfect	lover	longeth for to be	1, 116/ 19
in like manner the	lover	of God should, At	1, 116/ 26
have been near, The	lover	hath it precious, lief	1, 117/ 8
to God's magnificence, The	lover	of God should with	1, 117/ 11
Eighth Property. A very	lover	above all earthly thing	1, 117/ 17
into the contrary. The	lover	of God should covet	1, 117/ 24
heaven obeys, Whose perfect	lover	ought by no manner	1, 117/ 28
Ninth Property. A very	lover	believeth in his mind	1, 117/ 32
esteem and judge his	lover	ought, So reverence, worship	1, 118/ 7
The Tenth Property. The	lover	is of color dead	1, 118/ 14
desire. Here should the	lover	of God ensample take	1, 118/ 21
the breast Of God's	lover	in prayer and meditation	1, 119/ 7
Twelfth Property. A very	lover	will his love obey	1, 119/ 14
Some misadventure for his	lover's	sake. Thus shouldest thou	1, 116/ 10
Diversely passioned is the	lover's	heart; Now pleasant hope	1, 118/ 29
to his Friends. His	lovers	and friends, with great	1, 68/ 21
hath made marvelous his	loves	and his desires towards	1, 97/ 23
a Good Mind. Why	lovest	thou so this brittle	1, 112/ 7
Thus shouldest thou, that	lovest	God also, In thine	1, 116/ 11
sin, For he that	loveth	peril shall perish therein	1, 107/ 20
to forsake, For whoso	loveth	many loveth none; The	1, 114/ 5
For whoso loveth many	loveth	none; The flood that	1, 114/ 5
speech utter him. In	loving	him also we more	1, 67/ 21
not able." Of his	Loving	Mind and Virtuous Behavior	1, 68/ 19
their service, with very	loving	words he received, thanked	1, 72/ 18
ever hath been so	loving	unto thee? The Painful	1, 112/ 21
only faithful heart and	loving	mind. Wageless to serve	1, 119/ 27
As a very tender	loving	father. Amen. Imprinted at	1, 123/ 11
and poor, high and	low	, well testifieth the princes	1, 72/ 25
bring us down full	low	both small and great	1, 109/ 11
they be clean and	lowly	entreated. But I have	1, 84/ 8
be all honor and	lowly	reverence; Oft should we	1, 106/ 2
beloved sister, in good	luck	of this New Year	1, 51/ 18
prosperous end of that	lucky	beginning. But commonly all	1, 51/ 8
he may get some	lucre	or worldly advantage. John	1, 85/ 12
neither seek his own	lucre	, his glory, nor his	1, 101/ 25

in the Gospel of	Luke	that the apostles went	1, 89/ 8
saith unto his fleshly	lust	, the ambitious man saith	1, 96/ 14
all evil against us	lying	for his name. This	1, 89/ 6
but that they be	mad	which backbite thy virtue	1, 90/ 26
for the judgment of	mad	men swerve from the	1, 90/ 29
utter despiteous enemies; O	mad	merchant, O foolish merchandise	1, 110/ 19
profitable than large, were	made	in Latin by one	1, 51/ 24
whole great volume and	made	a book, no slender	1, 56/ 7
loss of his fame,	made	a defense for those	1, 58/ 10
like fantasies he had	made	in his vulgar tongue	1, 60/ 13
his moveable goods he	made	one Antony, his brother	1, 72/ 19
of his lands he	made	the poor people of	1, 72/ 20
unto Picus and had	made	him of counsel in	1, 76/ 4
whose image we be	made	, and make ourselves worse	1, 77/ 17
whom the world was	made	, we most vile and	1, 89/ 18
saints and to be	made	marvelous in all them	1, 92/ 13
of him, he hath	made	marvelous his wills." After	1, 97/ 17
that our Lord hath	made	marvelous his wills, that	1, 97/ 22
to say, he hath	made	marvelous his loves and	1, 97/ 23
after death heaven is	made	ready for him. Et	1, 102/ 7
vias vite, "Thou hast	made	the ways of life	1, 103/ 4
Remember how God hath	made	thee reasonable Like unto	1, 111/ 26
that with angel art	made	to been equal, For	1, 112/ 4
he that first thee	made	, and on the rood	1, 120/ 10
we whom grace had	made	thy children dear Are	1, 122/ 2
thy children dear Are	made	thy guilty folk by	1, 122/ 3
Sin hath us guilty	made	this many a year	1, 122/ 4
well beloved Angel, what	madness	holdeth us. Love God	1, 67/ 19
a point of extreme	madness	if we had not	1, 79/ 19
plainly speak, the very	madness	. For it is verily	1, 81/ 28
is verily a great	madness	not to believe the	1, 81/ 29
But a far greater	madness	is it, if thou	1, 82/ 3
very wisdom, reputeth for	madness	, consider then how much	1, 90/ 28
how much were thy	madness	if thou shouldst for	1, 90/ 28
doth pertain to God's	magnificence	, The lover of God	1, 117/ 10
this whole world be	magnified	, whose mind should always	1, 54/ 11
or goods of fortune	magnified	, but to them whom	1, 69/ 8
reverence, worship, honor and	magnify	, That all the creatures	1, 118/ 8
poor folk and give	maidens	money to their marriage	1, 64/ 16
hand of his Father's	majesty	, after the words of	1, 103/ 14
holy God of dreadful	majesty	, Verily one in three	1, 120/ 13
able was thy dreadful	majesty	To draw down into	1, 122/ 16
and there, coveting to	make	a show of his	1, 56/ 25
city of the world	make	a proof of his	1, 57/ 26
philosophy was able to	make	him proud, not the	1, 65/ 18
Greek and Latin, could	make	him vainglorious; not his	1, 65/ 20
chief thing that should	make	him content to die	1, 72/ 1

rather this cause should	make	him not content only	1, 72/ 3
we take good heed,	make	us drunk in the	1, 76/ 14
the flesh, if it	make	us drunk in the	1, 76/ 23
of voluptuous pleasure or	make	the soul leave the	1, 76/ 24
we be made, and	make	ourselves worse than idolaters	1, 77/ 17
well to ourselves) shall	make	us drunk in the	1, 78/ 5
born, shall we willfully	make	ourselves their bondmen, and	1, 80/ 11
holy purpose. Now to	make	an end with this	1, 84/ 12
leastwise not princely to	make	the study of philosophy	1, 85/ 6
leastwise not princely, to	make	the study of wisdom	1, 86/ 23
O happy rebukes, which	make	us sure that neither	1, 90/ 15
hath pleased God to	make	his believing people safe	1, 90/ 25
aye Enforce themselves to	make	us bond and thrall	1, 103/ 24
shall feeble streams	make	, The love that is	1, 114/ 7
perfect lover is To	make	him fresh to see	1, 115/ 5
his ancestors, whose honor	maketh	us not honorable. For	1, 52/ 28
beauty of whose virtue	maketh	the dark spot of	1, 53/ 12
that only thing which	maketh	an end of all	1, 71/ 29
die, for that death	maketh	an end of sin	1, 72/ 4
by enchantment, as Virgil	maketh	mention, used with a	1, 76/ 18
or reward. Then he	maketh	philosophy mercenary and useth	1, 85/ 8
that it is virtue,	maketh	thee like unto Christ	1, 89/ 29
it is praised it	maketh	thee unlike him, which	1, 90/ 1
thing is it that	maketh	us obtain of God	1, 95/ 11
to pride, As vainglory	maketh	many a man blind	1, 106/ 24
confidence Of whose continuance	maketh	us bold to sin	1, 110/ 24
he unworthy findeth worthy	maketh	. Wherefore, good Lord, that	1, 121/ 14
heavenly King, Our evil	maketh	matter of thy goodness	1, 122/ 23
which prognostication one Paulinus	making	much of, expounded it	1, 54/ 27
other cause but for	malice	and for they were	1, 57/ 19
her favor as her	malice	hath set at naught	1, 65/ 26
manslaughter, contention, guile, and	malice	, backbiters, odious to God	1, 81/ 7
the envy of his	malicious	enemies, which envy, like	1, 57/ 12
sins forget and our	malignity	, With piteous eyes of	1, 121/ 18
Italy, an excellent cunning	man	in all sciences, and	1, 49/ 4
own, of which every	man	is more properly to	1, 52/ 26
forasmuch as, if no	man	should do it but	1, 53/ 22
sufficiently do it, no	man	should do it --	1, 53/ 22
to give some other	man	hereafter that can do	1, 53/ 25
such an excellent cunning	man	so far uncunningly written	1, 53/ 27
the empire, this noble	man	was born, the last	1, 53/ 32
if so young a	man	, plenteous of substance and	1, 57/ 25
like a good Christian	man	, to the most holy	1, 58/ 18
from a more noble	man	and a more wise	1, 60/ 4
and a more wise	man	and him also which	1, 60/ 4
not possible for a	man	to utter neither more	1, 61/ 14
or twain generally. Some	man	hath shone in eloquence	1, 62/ 9

hath dishonested him; some	man	hath flowered in the	1, 62/ 10
cognition of philosophy; some	man	hath read the inventions	1, 62/ 12
the new schools; some	man	hath sought cunning, as	1, 62/ 14
Florentine, a well lettered	man	whom for his great	1, 64/ 14
offered them. When another	man	offered him great worldly	1, 66/ 6
they were of every	man	by and by desired	1, 67/ 2
affection of an old	man	or an old woman	1, 67/ 5
that where a cunning	man	-- but not so	1, 68/ 24
very God and very	man	: which in his Godhead	1, 71/ 12
sister's son, a young	man	both of wit, cunning	1, 71/ 26
Preacher of Ferrara, a	man	as well in cunning	1, 73/ 10
Earl of Mirandula, a	man	in whom God had	1, 73/ 18
as he was a	man	of delicate complexion, he	1, 73/ 28
These things this holy	man	Jerome, this servant of	1, 74/ 23
unto glory, and no	man	is sure how long	1, 75/ 10
as the proud hearted	man	into a lion, the	1, 76/ 29
conflict in which no	man	may be overcome against	1, 78/ 14
happy is a Christian	man	, since that the victory	1, 78/ 16
getting of which a	man	must not suffer many	1, 78/ 22
ease, then might some	man	that shrinketh from labor	1, 79/ 14
the mind when a	man	hath nothing that grudgeth	1, 79/ 22
hard for a rich	man	to enter the kingdom	1, 82/ 6
of men, and no	man	recketh whether God like	1, 82/ 11
not first the poor	man	when he calleth upon	1, 83/ 2
despise thee, being a	man	, when thou, being a	1, 83/ 3
when thou, being a	man	, despisest a man. For	1, 83/ 4
a man, despisest a	man	. For it is written	1, 83/ 4
This Andrew, a worshipful	man	and an especial friend	1, 84/ 24
not decline. Shall a	man	then be rebuked because	1, 86/ 16
not study therefor. This	man	rather exercised the study	1, 86/ 27
fortunes lift up a	man	high and set him	1, 87/ 15
which shall yield every	man	after his own works	1, 92/ 7
Lord." If any perfect	man	look upon his own	1, 94/ 20
person of a righteous	man	of his estate, beginneth	1, 94/ 23
estate of a righteous	man	standeth in these words	1, 96/ 1
truly. That thing a	man	taketh for his god	1, 96/ 5
fleshly lust, the ambitious	man	saith to his vainglory	1, 96/ 14
state of a righteous	man	. Quoniam bonorum meorum non	1, 96/ 21
the devil. The just	man	considering the estate of	1, 98/ 25
that that a perfect	man	should abstain, not only	1, 99/ 11
And forasmuch as some	man	would peradventure think that	1, 99/ 15
were folly for a	man	utterly to deprive himself	1, 99/ 16
of every good Christian	man	: Dominus pars hereditatis mee	1, 99/ 22
But for that some	man	might haply repute it	1, 99/ 26
great presumption that a	man	should promise himself God	1, 99/ 27
me. Let a righteous	man	then consider how great	1, 100/ 8
of understanding whereby a	man	may know this gift	1, 100/ 24

But insomuch as a	man	oftentimes intendeth after reason	1, 101/ 3
repugneth, then is a	man	perfect when that not	1, 101/ 5
of fleshly concupiscence in	man	, saying, Providebam Deum semper	1, 101/ 21
sight." For if a	man	had God always before	1, 101/ 23
felicity of a just	man	, which shall be everlastingly	1, 102/ 3
flesh of a good	man	to be corrupted. " For	1, 102/ 23
EXCITING, PARTLY DIRECTING A	MAN	IN SPIRITUAL BATTLE Whoso	1, 103/ 20
vainglory maketh many a	man	blind. But let humility	1, 106/ 24
SPIRITUAL BATTLE, WHICH EVERY	MAN	SHOULD HAVE AT HAND	1, 109/ 14
nature and dignity of	man	. This life a dream	1, 109/ 19
Nature and Dignity of	Man	. Remember how God hath	1, 111/ 25
would endure. Regard, O	man	, thine excellent nature; Thou	1, 112/ 3
And would that every	man	should think the same	1, 118/ 5
desirous of glory and	man's	praise (for yet was	1, 56/ 23
non potest, "The wicked	man's	heart is like a	1, 80/ 6
the death determineth the	manifold	incommodities and painful wretchedness	1, 72/ 2
especially as for his	manifold	benefices are singularly beholden	1, 74/ 21
that he had to	mankind	, in the altar of	1, 71/ 21
Ascended never but by	manly	fight And bitter Passion	1, 104/ 10
prove and assay with	manly	defense What pleasure there	1, 108/ 20
customably all in this	manner	between friends to be	1, 51/ 10
fleshly and stretcheth in	manner	to the body only	1, 51/ 13
purchasing whereof, after the	manner	of Plato and Apollonius	1, 56/ 14
of volumes of all	manner	of literature. The fourth	1, 63/ 8
his intent, and in	manner	letted him and pulled	1, 76/ 9
in vain, and in	manner	to my rebuke and	1, 85/ 16
it is their unmannerly	manner	, descanted thereof to his	1, 88/ 15
but also such a	manner	one as we covet	1, 93/ 27
soon nor in what	manner	wise. Fear of Impenitent	1, 111/ 8
thought. Lo in like	manner	the lover of God	1, 116/ 26
he may in no	manner	Endure to hear that	1, 117/ 21
lover ought by no	manner	ways To suffer the	1, 117/ 28
favor. For similitude of	manners	is a cause of	1, 69/ 9
cannot bear the proud	manners	of estates, they cannot	1, 87/ 4
iniquity, full of envy,	manslaughter	, contention, guile, and malice	1, 81/ 6
deceived, Cor impii quasi	mare	fervens quod quiescere non	1, 80/ 5
to be the more	marked	. But Picus, of whom	1, 53/ 14
him as to a	market	of good doctrine, some	1, 59/ 28
maidens money to their	marriage	, and always send him	1, 64/ 17
liefer take him to	marriage	, as that thing in	1, 69/ 20
not so to embrace	Martha	that ye should utterly	1, 86/ 7
truth the blood of	martyrs	crieth, the voice of	1, 82/ 1
unaware. The witness of	martyrs	and example of saints	1, 109/ 23
bought. The Witness of	Martyrs	and Example of Saints	1, 113/ 3
witness of saints, and	martyrs'	constant fight Shall thee	1, 113/ 6
why thou shouldst either	marvel	thereof, be sorry therefor	1, 77/ 27
or to sorrow, to	marvel	or to bewail the	1, 81/ 27

though he would say	Marvel	not though I forsake	1, 99/ 20
very honor standeth; whose	marvelous	cunning and excellent virtue	1, 53/ 20
before his Birth. A	marvelous	sight was there seen	1, 54/ 4
visage, and therewithal his	marvelous	fame, his excellent learning	1, 59/ 11
to consider with how	marvelous	celerity he read them	1, 60/ 22
so much the more	marvelous	in that he came	1, 62/ 23
brought him to so	Marvelous	Cunning. To the bringing	1, 63/ 2
incredible wit; secondly, a	marvelous	fast memory; thirdly, great	1, 63/ 5
was there of so	marvelous	strength that might overturn	1, 65/ 24
well beware of sin."	Marvelous	benignity and courtesy he	1, 69/ 6
and devotion. Sometimes that	marvelous	alacrity languished and almost	1, 70/ 8
that night with a	marvelous	fragrant odor, refreshing all	1, 72/ 12
effectual, which with a	marvelous	power transformeth and changeth	1, 84/ 7
and to be made	marvelous	in all them that	1, 92/ 13
him, he hath made	marvelous	his wills." After God	1, 97/ 17
our Lord hath made	marvelous	his wills, that is	1, 97/ 22
say, he hath made	marvelous	his loves and his	1, 97/ 23
that time, in learning	marvelously	swift and of so	1, 55/ 14
ye should utterly forsake	Mary	. Love them and use	1, 86/ 8
spoken of such a	master	as is converted to	1, 60/ 8
he was his own	master	. Five Causes that in	1, 62/ 27
take thee for a	master	of theirs. It were	1, 81/ 21
they cast off their	master	. Certainly always they grieve	1, 87/ 16
obey us and not	master	us. I therefore, abiding	1, 87/ 20
subdue the flesh and	master	the devil, To him	1, 106/ 1
he was set to	masters	and to learning, where	1, 55/ 11
of his church, without	masters	; so that we may	1, 62/ 25
to take them for	masters	of thy living which	1, 81/ 20
that for the goodly	matter	, howsoever they be translated	1, 52/ 11
ITALY The Argument and	Matter	of the First Epistle	1, 76/ 1
for, thou shalt find	matter	enough in the reading	1, 83/ 31
of a letter, the	matter	drawing me forth and	1, 84/ 10
and fear God. The	Matter	or Argument of the	1, 84/ 22
my heart in this	matter	to assent unto you	1, 85/ 21
King, Our evil maketh	matter	of thy goodness, O	1, 122/ 23
of divers and sundry	matters	, as well in logic	1, 57/ 1
drawn slumbering and sleeping	maugre	our teeth, as though	1, 79/ 11
shall be first, and	maybe	the shorter time for	1, 75/ 11
to some virtue thou	mayst	it apply. For oft	1, 105/ 18
to his bliss; How	mayst	thou then to him	1, 112/ 20
stand or this thou	mayst	eftsoon, Nothing impossible is	1, 113/ 9
person that hath any	mean	desire and love to	1, 52/ 12
He was content with	mean	fare at his table	1, 64/ 8
The golden mediocrity, the	mean	estate, is to be	1, 87/ 18
thee to devise; I	mean	not hereby that thou	1, 115/ 15
if he might the	mean	devise That all the	1, 118/ 11
than mercenary;" thus he	meaneth	: mercenary we call all	1, 85/ 7

joyously receive anything that	meanly	soundeth either to the	1, 52/ 14
to perseverance, by such	means	as are in the	1, 76/ 11
juventutis mee et ignorantias	meas	ne meminervis, sed secundum	1, 83/ 25
only in him passed	measure	, for so far was	1, 67/ 27
is written, "In what	measure	that ye mete, it	1, 83/ 4
law is charity, whose	measure	is eternity. Occupy thy	1, 93/ 21
for some of them	meat	and drink, for some	1, 72/ 9
and wretched worms	meat	. HERE FOLLOW THE TWELVE	1, 109/ 12
stalk; He savoreth neither	meat	, wine, nor ale; He	1, 118/ 16
Too late cometh the	medicine	if thou let the	1, 107/ 27
that it despised all	medicines	and overcame all remedy	1, 71/ 1
bear him. The golden	mediocrity	, the mean estate, is	1, 87/ 18
but that of every	meditation	we should always purchase	1, 98/ 1
for example, by this	meditation	of the goodness of	1, 98/ 3
him in prayer and	meditation	wake, While other play	1, 118/ 23
lover in prayer and	meditation	, When that his love	1, 119/ 7
thy mind with these	meditations	and such other that	1, 93/ 21
take heed that our	meditations	be not unfruitful, but	1, 97/ 30
the Prophet: Delicta juventutis	mee	et ignorantias meas ne	1, 83/ 24
mea. Dominos pars hereditatis	mee	et calicis mei: tu	1, 94/ 8
addeth, Dominus pars hereditatis	mee	, "Our Lord is the	1, 99/ 18
man: Dominus pars hereditatis	mee	, "God is the part	1, 99/ 23
not for hope of	meed	; What service may so	1, 120/ 5
declared and were more	meet	for secret communication of	1, 58/ 25
a logician and not	meetly	for a philosopher. He	1, 61/ 16
and play, For pleasant	melody	and dainty fare, Death	1, 111/ 5
odor, refreshing all his	members	that were bruised and	1, 72/ 13
that we be the	members	of Christ, which only	1, 102/ 30
sed secundum misericordiam tuam	memento	mei propter bonitatem tuam	1, 83/ 26
et ignorantias meas ne	memineris	, sed secundum misericordiam tuam	1, 83/ 25
eorum de sanguinibus: nec	memor	ero nominum eorum per	1, 94/ 7
eorum de sanguinibus nec	memor	nominum, "I shall not	1, 98/ 30
to be had in	memory	. % Unto his right entirely	1, 49/ 11
secondly, a marvelous fast	memory	; thirdly, great substance, by	1, 63/ 5
and have ever in	memory	In victory battle, in	1, 107/ 11
the company of mortal	men	be born, in the	1, 54/ 8
excellent, wise, and virtuous	men	, departing, as it were	1, 54/ 18
up the mind of	men	from earth into heaven	1, 55/ 2
right few special excellent	men	, before that day not	1, 57/ 8
were -- as many	men	thought -- corrupt with	1, 57/ 19
envy. This envy, as	men	deemed, was especially raised	1, 57/ 20
many such things as	men	many years never attained	1, 57/ 28
secret communication of learned	men	than for open hearing	1, 58/ 26
to prayer. To poor	men	always, if any came	1, 64/ 11
body. We know many	men	which, as Saint Jerome	1, 64/ 25
When he saw many	men	with great labor and	1, 66/ 2
oftentimes did hurt to	men	while they live, and	1, 66/ 17

to turn as many	men	as received it into	1, 76/ 18
the figure of reasonable	men	into the likeness of	1, 76/ 26
but I fear if	men	would look upon themselves	1, 77/ 9
to thee among mortal	men	the way lay open	1, 77/ 28
the minds of wicked	men	be vexed or not	1, 80/ 2
we then envy these	men	? Shall we follow them	1, 80/ 8
the dark minds of	men	! Oh the blind hearts	1, 80/ 13
rather please God than	men	." And remember these words	1, 81/ 16
If I should please	men	I were not Christ's	1, 81/ 18
living, begin to be	men	than thou shouldst with	1, 81/ 22
bewail the appetites of	men	, or, if I shall	1, 81/ 27
not that cometh of	men	, but that cometh of	1, 82/ 9
judgment and opinion of	men	, and no man recketh	1, 82/ 11
there be many Christian	men	in name but few	1, 82/ 18
heed what thing many	men	do, but what thing	1, 82/ 20
said, "Blessed be merciful	men	, for they shall get	1, 83/ 6
entered the minds of	men	, believing that the studies	1, 85/ 23
the sayings of wise	men	they repute for japes	1, 86/ 2
the voluptuous desire of	men	thirsteth for, or ambition	1, 87/ 10
it belongeth to all	men	, yet undoubtedly it pertaineth	1, 87/ 11
plenteous in heaven when	men	speak evil to us	1, 89/ 5
most vile and simple	men	, and worthy, if we	1, 89/ 18
and hatred of wicked	men	, lest that if all	1, 89/ 26
hope of reward. If	men	for thy good living	1, 89/ 28
the judgment of mad	men	swerve from the good	1, 90/ 29
them which like drunken	men	without a guide wander	1, 91/ 8
me sequare, "Let dead	men	alone with dead men	1, 91/ 11
men alone with dead	men	, follow thou me." Dead	1, 91/ 12
blind guides of blind	men	, till that death set	1, 91/ 25
dear son, and whatsoever	men	say of thee, whatsoever	1, 92/ 5
say of thee, whatsoever	men	think on thee, account	1, 92/ 6
Prophet speaketh of wicked	men	. By infirmities he understandeth	1, 98/ 11
the Prophet saith, wicked	men	walk about in a	1, 98/ 18
the life of evil	men	forsake reason, which standeth	1, 99/ 4
as there be many	men	which though they be	1, 100/ 15
God, and of all	men	the best, Seeing himself	1, 105/ 9
In this point many	men	err for negligence, For	1, 108/ 9
Take every sport that	men	can thee devise: And	1, 112/ 10
That in that person	men	may nothing find But	1, 118/ 1
He mindeth not what	men	about him talk; But	1, 118/ 17
enchantment, as Virgil maketh	mention	, used with a drink	1, 76/ 18
of philosophy other than	mercenary	;" thus he meaneth: mercenary	1, 85/ 7
mercenary;" thus he meaneth:	mercenary	we call all those	1, 85/ 7
Then he maketh philosophy	mercenary	and useth it not	1, 85/ 9
of wisdom other than	mercenary	. Who may well hear	1, 86/ 23
John: Hec est tota	merces	, ut videamus Deum, et	1, 103/ 15
as cunning but as	merchandise	which studieth it not	1, 85/ 9

exercised the study of	merchandise	than of wisdom. Ye	1, 86/ 27
mad merchant, O foolish	merchandise	, To buy a trifle	1, 110/ 19
he get it? The	merchant	thinketh himself well served	1, 78/ 23
dispiteous enemies; O mad	merchant	, O foolish merchandise, To	1, 110/ 19
is said, "Blessed be	merciful	men, for they shall	1, 83/ 6
good Lord, that aye	merciful	art, Unto thy grace	1, 121/ 15
benign Judge hath dealt	mercifully	with him, and for	1, 74/ 12
affection, without covenant, without	mercy	; which when they daily	1, 81/ 9
for they shall get	mercy	." When I stir thee	1, 83/ 7
Lord; but after thy	mercy	, Lord, for thy goodness	1, 83/ 28
Miserere mei Deus, "Have	mercy	on me, Lord," when	1, 95/ 7
his goodness and liberal	mercy	May grant the gift	1, 107/ 2
sparest all, With piteous	mercy	tempering justice; For as	1, 121/ 4
offense. More is thy	mercy	far than all our	1, 121/ 8
godly is, and more	mercy	therein. Howbeit, worthy enough	1, 121/ 10
goodness yet, thy singular	mercy	, Thy piteous heart, thy	1, 122/ 12
to nothing but only	mere	traditions and ordinances, his	1, 56/ 3
us devise Above our	merit	, so dost thou dispense	1, 121/ 6
slenderly, than after his	merits	sufficiently. The works are	1, 52/ 4
was of cheer always	merry	and of so benign	1, 65/ 5
a pleasant and a	merry	countenance, and in the	1, 72/ 15
as by a faithful	messenger	relieve the necessity and	1, 64/ 19
of Ferrara, first by	messengers	and after by himself	1, 61/ 8
what measure that ye	mete	, it shall be meted	1, 83/ 5
mete, it shall be	meted	you again." And in	1, 83/ 5
were of old time	meted	out and divided by	1, 100/ 12
qui restitues hereditatem meam	michi	. Funes ceciderunt michi in	1, 94/ 9
meam michi. Funes ceciderunt	michi	in preclaris: etenim hereditas	1, 94/ 9
hereditas mea preclara est	michi	. Benedicam Dominum qui tribuit	1, 94/ 10
quoniam a dextris est	michi	ne commovear. Propter hoc	1, 94/ 13
qui restitues hereditatem meam	michi	, "Thou, good Lord, art	1, 100/ 1
the psalm: Funes ceciderunt	michi	in preclaris, "The cords	1, 100/ 10
Hereditas mea preclara est	michi	, "Mine inheritance is noble	1, 100/ 19
Ipse a dextris est	michi	ne commovear, "He is	1, 102/ 1
the Prophet saith, Notas	michi	fecisti vias vite, "Thou	1, 103/ 3
to hear that therefrom	mighten	vary Or anything sound	1, 117/ 22
it is by whose	mighty	power The world was	1, 105/ 27
love be strong, hot,	mighty	and fervent, There may	1, 115/ 19
sin hath showed that	mighty	love Which able was	1, 122/ 15
now thankless, O goodness,	mighty	, gracious and wise, And	1, 122/ 27
world be magnified, whose	mind	should always as the	1, 54/ 12
should lift up the	mind	of men from earth	1, 55/ 2
where with so ardent	mind	he labored the studies	1, 55/ 11
traditions and ordinances, his	mind	fell from it. Yet	1, 56/ 3
perfect divine. Of his	Mind	, and Vainglorious Disputations at	1, 56/ 21
haply lacked not good	mind	, yet lacked they erudition	1, 58/ 6
Picus of his high	mind	and proud purpose, that	1, 58/ 29

he drew back his	mind	, flowing in riot, and	1, 59/ 16
now with all his	mind	he began to seek	1, 59/ 19
were of more godly	mind	, to hear and to	1, 60/ 1
exercised with a peaceable	mind	to the ensearching of	1, 61/ 18
excellent conditions, that his	mind	inflamed to Godward may	1, 63/ 15
heaviness. O very happy	mind	, which none adversity might	1, 65/ 16
that might overturn the	mind	of him, which now	1, 65/ 25
and robbery. Nevertheless, that	mind	of his, which evermore	1, 68/ 6
able." Of his Loving	Mind	and Virtuous Behavior to	1, 68/ 19
inward affections of the	mind	he cleaved to God	1, 70/ 7
offers as the benevolent	mind	of such a noble	1, 73/ 6
had put in his	mind	. And certainly I prayed	1, 74/ 5
Picus, had broken his	mind	unto Picus and had	1, 76/ 4
it is to the	mind	when a man hath	1, 79/ 22
secret chamber of the	mind	, in the privy closet	1, 83/ 9
not only presenteth the	mind	to the Father but	1, 83/ 11
humble affect of devout	mind	, not from the extremity	1, 83/ 22
hour put in thy	mind	; and also what thou	1, 83/ 31
and changeth the reader's	mind	into the love of	1, 84/ 8
the instruction of his	mind	in moral virtue, but	1, 85/ 11
the goodness of the	mind	and that these outward	1, 86/ 4
tranquility of their own	mind	; they suffice themselves and	1, 87/ 6
and peace of my	mind	, than by all your	1, 87/ 22
is eternity. Occupy thy	mind	with these meditations and	1, 93/ 21
altogether wholly have his	mind	into heavenward and the	1, 99/ 13
is to say, "My	mind	and my flesh both	1, 101/ 8
five, Cast in thy	mind	as oft with good	1, 104/ 25
secretly casteth in thy	mind	Some laudable deed to	1, 106/ 22
SINFUL TEMPTATION COMETH TO	MIND	The pleasure little and	1, 109/ 15
peace of a good	mind	. shadow. The great benefits	1, 109/ 20
heart and heaviness of	mind	. The Loss of a	1, 110/ 13
Peace of a Good	Mind	. Why lovest thou so	1, 112/ 6
gladness of a virtuous	mind	. The Great Benefits of	1, 112/ 13
body, soul, wit, cunning,	mind	and thought, Part will	1, 114/ 15
will be conversant in	mind	and thought. Lo in	1, 116/ 25
body in earth, his	mind	in heaven. The Seventh	1, 116/ 32
lover believeth in his	mind	On whomsoever he hath	1, 117/ 32
anything remove His ardent	mind	from God, his heavenly	1, 118/ 27
faithful heart and loving	mind	. Wageless to serve, three	1, 119/ 27
work of our uncourteous	mind	, But if thy gifts	1, 121/ 23
if I were so	minded	that I could find	1, 85/ 20
wine, nor ale; He	mindeth	not what men about	1, 118/ 17
good discipline in the	minds	of the hearers, those	1, 60/ 6
to turn up their	minds	to love God, which	1, 67/ 13
and tosseth these earthly	minds	. Is there, I say	1, 78/ 21
my son, whether the	minds	of wicked men be	1, 80/ 2
punished? Oh the dark	minds	of men! Oh the	1, 80/ 13

which hath entered the	minds	of men, believing that	1, 85/ 23
and profit of their	minds	to be little and	1, 85/ 27
That may offend or	minish	any grace. So thou	1, 115/ 10
The quick relics, the	ministers	of his church. The	1, 117/ 15
voice of apostles soundeth,	miracles	proveth, reason confirmeth, the	1, 82/ 1
John Picus, Earl of	Mirandula	, a great lord of	1, 49/ 2
John Picus, Earl of	Mirandula	, a lordship in Italy	1, 52/ 1
JOHN PICUS, EARL OF	MIRANDULA	JOHN PICUS of the	1, 52/ 18
of the earldom of	Mirandula	and of Concordia, unto	1, 64/ 1
John Picus, Earl of	Mirandula	, a man in whom	1, 73/ 17
John Picus, Earl of	Mirandula	Finis HERE FOLLOWETH THREE	1, 75/ 21
John Picus, Earl of	Mirandula	, to John Francis his	1, 77/ 21
John Picus Earl of	Mirandula	to Andrew Corneus, Greeting	1, 85/ 13
John Picus Earl of	Mirandula	to Francis his Nephew	1, 88/ 22
JOHN PICUS EARL OF	MIRANDULA	, PARTLY EXCITING, PARTLY DIRECTING	1, 103/ 19
A PRAYER OF PICUS	MIRANDULA	UNTO GOD O holy	1, 120/ 12
qui sunt in terra	mirificavit	voluntates suas. Multiply sun	1, 94/ 5
sunt in terra ejus	mirificavit	voluntates suas, "To his	1, 97/ 16
in a clear polished	mirror	, they might behold in	1, 53/ 18
For our disport, revel,	mirth	and play, For pleasant	1, 111/ 4
joy? Take all the	mirth	, take all the fantasies	1, 112/ 8
all the pleasure hath,	mirth	and disport, That in	1, 114/ 26
there never so great	misadventure	), he could never, as	1, 65/ 7
he may take Some	misadventure	for his lover's sake	1, 116/ 10
almighty, they could not	miscarry	but if it were	1, 65/ 13
forth headlong into all	mischiefe	, as blind guides of	1, 91/ 25
and root of all	mischiefe	. Against this pomp and	1, 109/ 5
sorrow of this short,	miserable	, deadly life, he answered	1, 71/ 31
our mouth: that one,	Miserere	mei Deus, "Have mercy	1, 95/ 6
ne meminere, sed secundum	misericordiam	tuam memento mei propter	1, 83/ 25
many displeasures, and many	miseries	ere he get it	1, 78/ 23
relieve the necessity and	misery	of poor needy people	1, 64/ 20
of this vale of	misery	be lifted up into	1, 82/ 26
of their wickedness and	misery	consider how much thyself	1, 91/ 5
how much is the	misery	of this world, how	1, 97/ 27
videamus Deum, et quern	misisti	Jesum Christum, "This is	1, 103/ 15
void. Wherefore, when we	miss	the effect of our	1, 95/ 17
of that company doth	miss	, Live he in never	1, 114/ 22
cups of Circe and	misshape	us into the likeness	1, 76/ 14
sed qui animam potest	mittere	in gehennam, "Fear not	1, 92/ 15
good Lord, with woeful	moan	, Spare us wretches and	1, 120/ 17
and though mine enemies	mock	me. Certainly all they	1, 93/ 2
commend them that they	mocked	, then shall they covet	1, 92/ 2
into a fox, the	mocking	jester into an ape	1, 77/ 3
life is but a	moment	and yet less than	1, 93/ 8
yet less than a	moment	. Remember how cursed our	1, 93/ 8
stand Space of a	moment	in thine angry hand	1, 120/ 26

short way of this	momentary	life to the reward	1, 84/ 18
plenteously gave out his	money	, and, not content only	1, 64/ 12
should with his own	money	ever help poor folk	1, 64/ 16
folk and give maidens	money	to their marriage, and	1, 64/ 16
with great labor and	money	desire and busily purchase	1, 66/ 2
and setting naught by	money	gave his servants occasion	1, 68/ 5
his account of such	money	as he had in	1, 68/ 11
and drink, for some	money	, each of them after	1, 72/ 10
glad to pay some	money	to have a sight	1, 77/ 8
then, saith to his	money	, Deus meus es tu	1, 96/ 9
friends, so he have	money	he thinketh himself well	1, 96/ 11
have spoken of, if	money	fail, he thinketh himself	1, 96/ 13
there cometh, sometimes, a	monstrous	beast to the town	1, 77/ 7
should see a more	monstrous	beast nearer home, for	1, 77/ 10
so deform us into	monstrous	shapes of brutish and	1, 78/ 6
a very deadly and	monstrous	persuasion which hath entered	1, 85/ 22
of his mind in	moral	virtue, but to apply	1, 85/ 11
in the company of	mortal	men be born, in	1, 54/ 8
from the eyes of	mortal	people be hid. We	1, 54/ 16
the soul and a	mortal	poison to charity. There	1, 61/ 27
friends how greatly these	mortal	things bow and draw	1, 67/ 9
only to thee among	mortal	men the way lay	1, 77/ 28
in thine ears: Sine	mortuos	sepelire mortuos suos, tu	1, 91/ 11
ears: Sine mortuos sepelire	mortuos	suos, tu me sequere	1, 91/ 11
last child of his	mother	Julia, a woman come	1, 53/ 33
the chamber of his	mother	while she travailed, and	1, 54/ 6
and governance of his	mother	, he was set to	1, 55/ 10
the commandment of his	mother	, which longed very sore	1, 55/ 24
holy judgment of our	Mother	Holy Church. Which defense	1, 58/ 18
close Against vainglory, the	mother	of reproof, The very	1, 109/ 4
resistance of any sinful	motion	, Against any of thy	1, 104/ 23
bees flew about his	mouth	in his cradle, and	1, 54/ 23
some entered into his	mouth	, and after that issuing	1, 54/ 24
ever have in our	mouth	: that one, Miserere mei	1, 95/ 6
Consider when thou art	mov	d to be wroth	1, 105/ 8
doctrine, some for to	move	questions and dispute, some	1, 59/ 29
three things may us	move	: First, if the service	1, 119/ 28
The executor of his	moveable	goods he made one	1, 72/ 19
as him thought, be	moved	to wrath but if	1, 65/ 8
that I be not	moved	or troubled." Then the	1, 102/ 2
his, Though thou have	moved	him often to be	1, 112/ 17
terra mirificavit voluntates suas.	Multiply	sunt infirmitates postea acceleraverunt	1, 94/ 5
and his holy saints.	Multiply	sunt infirmitates eorum, postea	1, 98/ 9
acceleraverunt, "Their infirmities be	multiplied	, and after they hasted	1, 98/ 10
words, "Their idols be	multiplied	," it followeth, "after they	1, 98/ 20
be our consolation: Si	mundus	vos odio habet, scitote	1, 89/ 15
out of the secret	mysteries	of the Hebrews, Chaldees	1, 57/ 4

because he studieth the	mysteries	of God, because he	1, 86/ 18
his innocent hands	nail	d were. If thou	1, 105/ 3
must thou needs depart	naked	and bare, And after	1, 111/ 20
Picus undoubtedly bear that	name	. But we shall let	1, 52/ 22
the third of that	name	, ruling the empire, this	1, 53/ 32
and that his excellent	name	should round about the	1, 54/ 10
out under his own	name	or not, so that	1, 66/ 22
given out under his	name	. And now set he	1, 66/ 24
many Christian men in	name	but few in deed	1, 82/ 18
us lying for his	name	. This is an apostle's	1, 89/ 6
wicked folk for his	name	. For we read in	1, 89/ 8
and given him a	name	that is above all	1, 90/ 3
shall ask in my	name	, it shall be given	1, 95/ 19
be given you." This	name	Jesus signifieth a savior	1, 95/ 20
nothing asked in the	name	of Jesus but that	1, 95/ 21
known by sight or	name	, And would that every	1, 118/ 4
he many days, and	namely	those days which represent	1, 64/ 28
to the conflict, and	namely	to that conflict in	1, 78/ 14
not, in these places	namely	where thou art conversant	1, 80/ 18
institution of thy life,	namely	since all error is	1, 91/ 1
clean, and subscribed their	names	under them. But he	1, 58/ 9
that is above all	names	." More desirable is, then	1, 90/ 4
shall not remember their	names	." He saith "from the	1, 99/ 1
would not remember their	names	, that is to say	1, 99/ 9
against the realm of	Naples	, hearing of the sickness	1, 73/ 2
before or followeth the	nativities	of excellent, wise, and	1, 54/ 18
as well in things	natural	as in divinity, and	1, 57/ 27
eloquence, but ignorance of	natural	things hath dishonested him	1, 62/ 9
knowledge as well of	natural	things as godly. And	1, 67/ 7
which both his own	natural	affection and the study	1, 69/ 22
against death and by	natural	reason to show him	1, 71/ 28
of the secrets of	nature	, he left these common	1, 56/ 11
both of their own	nature	good and also be	1, 60/ 8
his Placability or Benign	Nature	. He was of cheer	1, 65/ 4
and of so benign	nature	that he was never	1, 65/ 5
three days to satisfy	nature	and repay her the	1, 71/ 3
the very law of	nature	, what thing very reason	1, 82/ 21
ensearcheth the counsel of	nature	, because he useth continually	1, 86/ 18
a better thing. The	nature	and dignity of man	1, 109/ 19
shall for ever. The	Nature	and Dignity of Man	1, 111/ 25
O man, thine excellent	nature	; Thou that with angel	1, 112/ 3
long space Servants by	nature	, children by thy grace	1, 121/ 28
in the ensearching of	nature's	counsel, could never let	1, 68/ 8
a more monstrous beast	nearer	home, for they should	1, 77/ 10
love them which are	nearest	joined unto God, as	1, 97/ 19
faithful messenger relieve the	necessity	and misery of poor	1, 64/ 20
if he should of	necessity	be driven to that	1, 69/ 18

and eke thine own	necessity	shalt every hour put	1, 83/ 30
cunning and virtue we	need	here nothing to speak	1, 52/ 1
these expenses shall not	need	. There is no more	1, 68/ 15
the religion had no	need	of him, deferred it	1, 74/ 2
and in which we	need	none other strength to	1, 78/ 15
is nothing that I	need	to write unto thee	1, 78/ 27
living which have more	need	to take thee for	1, 81/ 20
For thou hast no	need	of my goods." In	1, 96/ 23
our Lord hath no	need	of our goods. There	1, 96/ 25
he which hath no	need	of our good. Well	1, 97/ 9
for God as hath	need	of us -- and	1, 97/ 11
world, yet must he	need	sustain Sorrow, adversity, labor	1, 103/ 26
creature but that it	needeth	other creatures, and though	1, 96/ 26
wickedness," then must it	needs	be a point of	1, 79/ 19
host; Hence must thou	needs	depart naked and bare	1, 111/ 20
and misery of poor	needy	people such as himself	1, 64/ 20
with the freckle of	negligence	. His friends oftentimes admonished	1, 68/ 1
false -- that his	negligence	and setting naught by	1, 68/ 5
purgatory punished for his	negligence	and his unkindness. Now	1, 75/ 8
many men err for	negligence	, For they compare not	1, 108/ 9
increased. Let them therefore	neigh	, let them bawl, let	1, 91/ 3
tasted. The words of	Neoptolemus	they hold utterly for	1, 85/ 28
Emperor Constantine by a	nephew	of the said emperor	1, 52/ 20
as himself told his	nephew	, he judged that this	1, 59/ 2
unto John Francis, his	nephew	, he sold, and that	1, 64/ 2
said once to his	nephew	that whatsoever should happen	1, 65/ 6
with John Francis, his	nephew	, in an orchard at	1, 70/ 12
out into these words, "	Nephew	," said he, "this will	1, 70/ 13
UNTO JOHN FRANCIS, HIS	NEPHEW	, THE THIRD UNTO ONE	1, 75/ 25
of Picus unto his	Nephew	John Francis. It appeareth	1, 76/ 2
that John Francis, the	nephew	of Picus, had broken	1, 76/ 3
to John Francis his	Nephew	by his Brother, Health	1, 77/ 22
that John Francis, the	nephew	of Picus, had (as	1, 88/ 12
Mirandula to Francis his	Nephew	Greeting in the Lord	1, 88/ 23
of deceit and robbery.	Nevertheless	, that mind of his	1, 68/ 6
shall do the same	nevertheless	if, virtue forsaken, thou	1, 92/ 19
the beginning of the	New	Year friends to send	1, 51/ 5
good luck of this	New	Year have sent you	1, 51/ 18
impugn those questions as	new	things and with which	1, 58/ 4
But of all these	new	doctors he especially commendeth	1, 61/ 1
been exercised in the	new	schools; some man hath	1, 62/ 13
read them. Of these	newer	divines, so good judgment	1, 60/ 26
thinketh himself unhappy. The	niggard	, then, saith to his	1, 96/ 9
virtue both far and	nigh	began gloriously to spring	1, 59/ 26
love, O pity, well	nigh	now thankless, O goodness	1, 122/ 26
gave himself day and	night	most fervently to the	1, 60/ 17
came to him that	night	with a marvelous fragrant	1, 72/ 12

be conversant day and	night	among them whose life	1, 80/ 22
cease not day nor	night	to turn and read	1, 84/ 5
Gospel, "My friend, this	night	the devils shall take	1, 91/ 27
chidden me unto the	night	, " that is to say	1, 101/ 12
from sin unto the	night	, that is to say	1, 101/ 16
oftentimes signified by the	night	, because it is the	1, 101/ 18
Consider well that ever	night	and day, While that	1, 111/ 2
of his love both	night	and day, And if	1, 116/ 20
serve both day and	night	For very love, without	1, 119/ 18
he compiled in twenty	nights	; in which it evidently	1, 58/ 13
Where his heavy body	nil	be brought He will	1, 116/ 24
should raise against himself,	nine	hundred questions he proposed	1, 56/ 26
were thirteen of his	nine	hundred questions, suspect of	1, 58/ 1
in which the whole	nine	hundred questions with their	1, 58/ 23
in battle victory. The	Ninth	Rule. If thou think	1, 107/ 13
of God unreverently. The	Ninth	Property. A very lover	1, 117/ 31
For never the more	noble	be we for their	1, 53/ 8
for which they were	noble	. But rather the more	1, 53/ 9
ruling the empire, this	noble	man was born, the	1, 53/ 32
woman come of a	noble	stock, his father hight	1, 53/ 33
learning, great riches, and	noble	kindred, set many women	1, 59/ 12
the fame of his	noble	cunning and excellent virtue	1, 59/ 25
came from a more	noble	man and a more	1, 60/ 4
which he wrote many	noble	books which well testify	1, 60/ 18
to the achieving of	noble	acts; let us as	1, 63/ 14
great substance, not his	noble	blood could blow up	1, 65/ 21
mind of such a	noble	prince and the worthy	1, 73/ 7
a part of that	noble	crown that he should	1, 74/ 11
the soul leave the	noble	use of his reason	1, 76/ 24
to appertain to a	noble	prince, I have ever	1, 88/ 8
of mine inheritance is	noble	. " But forasmuch as there	1, 100/ 15
michi, "Mine inheritance is	noble	to me," as though	1, 100/ 20
that as it is	noble	in itself so it	1, 100/ 21
itself so it is	noble	to me, " that is	1, 100/ 21
say, "I repute it	noble	, and all other things	1, 100/ 22
behold again, Thy gifts	noble	, wonderful and kind, Thou	1, 121/ 25
ONE ANDREW CORNEUS, A	NOBLEMAN	OF ITALY The Argument	1, 75/ 27
commended than of the	nobleness	of his ancestors, whose	1, 52/ 27
be we for their	nobleness	if ourselves lack those	1, 53/ 8
and plenteously but also	nobly	. These great fortunes lift	1, 87/ 14
have fallen to me	nobly	. " The parts and lots	1, 100/ 11
have fallen to me	nobly	, " be as much to	1, 100/ 14
insuper et usque ad	noctem	increpuerunt me renes mei	1, 94/ 11
ensuingly, Et usque ad	noctem	increpuerunt me renes mei	1, 101/ 11
believed. It is written,	Nolite	timere qui corpus possunt	1, 92/ 14
sanguinibus: nec memor ero	nominum	eorum per labia mea	1, 94/ 7
de sanguinibus nec memor	nominum	, "I shall not gather	1, 98/ 30

sanctum tuum videre corruptionem.	Notas	mihi fecisti vias vite	1, 94/ 17
therefore the Prophet saith,	Notas	michi fecisti vias vite	1, 103/ 3
the Church (which are	nowadays	, alas the while, commonly	1, 66/ 3
such thing as is	noyous	unto us, for, as	1, 95/ 18
that were taken in	number	of the most cunning	1, 59/ 27
a continual row and	number	of words. If thou	1, 83/ 16
that occasion of heaviness.	O	very happy mind, which	1, 65/ 16
wise: "But now behold,	O	my well beloved Angel	1, 67/ 19
people in this wise: "	O	thou city of Florence	1, 73/ 12
all thing is great.	O	happy rebukes, which make	1, 90/ 14
though he would say,	O	good Lord, my God	1, 100/ 3
most utter despiteous enemies;	O	mad merchant, O foolish	1, 110/ 19
enemies; O mad merchant,	O	foolish merchandise, To buy	1, 110/ 19
To buy a trifle,	O	childish reckoning, And pay	1, 110/ 20
never would endure. Regard,	O	man, thine excellent nature	1, 112/ 3
PICUS MIRANDULA UNTO GOD	O	holy God of dreadful	1, 120/ 13
love and pity, thus,	O	heavenly King, Our evil	1, 122/ 22
matter of thy goodness,	O	love, O pity, our	1, 122/ 24
thy goodness, O love,	O	pity, our wealth aye	1, 122/ 24
our wealth aye providing,	O	goodness serving thy servants	1, 122/ 25
thy servants in distress,	O	love, O pity, well	1, 122/ 26
in distress, O love,	O	pity, well nigh now	1, 122/ 26
well nigh now thankless,	O	goodness, mighty, gracious and	1, 122/ 27
He may thee find,	O	well of indulgence, In	1, 123/ 9
he purposed oftentimes to	obey	this inspiration and follow	1, 73/ 26
more easily, which shall	obey	us and not master	1, 87/ 20
lover will his love	obey	, His joy it is	1, 119/ 14
not known God nor	obeyed	his Gospel, which, as	1, 92/ 10
and all the heaven	obeys	, Whose perfect lover ought	1, 117/ 27
out of the old	obscure	philosophy of Pythagoras, Trismegistus	1, 57/ 5
hither and thither in	obscure	darkness, hath associated thee	1, 91/ 8
to God. Of outward	observances	he gave no very	1, 70/ 2
speak not of those	observances	which the Church commandeth	1, 70/ 3
speed. And if we	observe	these two things in	1, 95/ 13
Church commandeth to be	observed	, for in those he	1, 70/ 4
in this life to	obtain	. The same thing also	1, 67/ 15
panting we shall uneath	obtain	; and look we then	1, 79/ 9
it that maketh us	obtain	of God our petition	1, 95/ 12
st once the triumph	obtain	Prepare thyself and trim	1, 107/ 6
this life may be	obtained	or desired. What thing	1, 79/ 25
and daily teacheth. In	obtaining	the favor of the	1, 78/ 29
can do it better	occasion	to take it in	1, 53/ 26
might be some evil	occasion	afterwards, he burned. Of	1, 60/ 15
his virtue may have	occasion	thereby to give especial	1, 63/ 18
him to have that	occasion	of heaviness. O very	1, 65/ 16
body, not the great	occasion	of sin, were able	1, 65/ 22
money gave his servants	occasion	of deceit and robbery	1, 68/ 5

lest that if all	occasion	of deserving be taken	1, 89/ 27
considered, taketh away all	occasion	of pride. For he	1, 94/ 25
sin contract, Thou takest	occasion	of some good virtuous	1, 106/ 21
many impediments and divers	occasions	which withstood his intent	1, 76/ 8
hast had many evil	occasions	after thy departing which	1, 77/ 24
that of these evil	occasions	the holy apostle Saint	1, 78/ 7
But evermore eschew the	occasions	of sin, For he	1, 107/ 19
timere qui corpus possunt	occidere	, sed qui animam potest	1, 92/ 15
well study as worldly	occupation	." Truly, my well beloved	1, 86/ 9
be much more fruitfully	occupied	than always in the	1, 85/ 2
would have you outwardly	occupied	also. And I desire	1, 86/ 6
finally, in whatsoever delight	Occupied	is thy wretched appetite	1, 110/ 3
whose measure is eternity.	Occupy	thy mind with these	1, 93/ 21
the 15th day of	October	, the year of grace	1, 88/ 9
in sovereign dignity is	odd	, So will he in	1, 114/ 12
consolation: Si mundus vos	odio	habet, scitote quia priorem	1, 89/ 15
quia priorem me vobis	odio	habuit, "If the world	1, 89/ 16
There was nothing more	odious	nor more intolerable to	1, 69/ 13
For if he be	odious	to God which turneth	1, 77/ 18
much is he more	odious	which turneth the image	1, 77/ 19
guile, and malice, backbiters,	odious	to God, contumelious, proud	1, 81/ 7
thee To the most	odious	and vile death of	1, 105/ 7
with a marvelous fragrant	odor	, refreshing all his members	1, 72/ 13
purgatory in which venial	offences	be cleansed, he may	1, 75/ 16
space to sin and	offend	. He asked also all	1, 72/ 6
he would not once	offend	God to have them	1, 96/ 19
If thou shouldst God	offend	, think how therefore Thou	1, 111/ 10
or pace That may	offend	or minish any grace	1, 115/ 10
ever before that day	offended	any of them, for	1, 72/ 7
be feared to done	offense	Impenitent lest we departen	1, 111/ 15
punishment far under our	offense	. More is thy mercy	1, 121/ 7
no peer, Of our	offense	surmounten all the preace	1, 122/ 6
clearly showeth as our	offense	. What but our sin	1, 122/ 14
cleansing of his old	offenses	. Of his Placability or	1, 65/ 3
bonitatem tuam Domine, "The	offenses	of my youth and	1, 83/ 26
them when two kings	offered	them. When another man	1, 66/ 5
them. When another man	offered	him great worldly promotion	1, 66/ 6
our Savior, when they	offered	unto him the crucifix	1, 71/ 6
which he most instantly	offered	unto God, this favor	1, 74/ 15
that if there were	offered	him all the kingdoms	1, 96/ 17
old enemy is, which	offereth	us the kingdoms of	1, 93/ 9
fastened and set up,	offering	also himself to bear	1, 57/ 10
him and saluted him,	offering	their service, with very	1, 72/ 17
such humanity and courteous	offers	as the benevolent mind	1, 73/ 6
it him again. This	office	he committed to him	1, 64/ 18
and busily purchase the	offices	and dignities of the	1, 66/ 3
in ambitious labor for	offices	and honors, what an	1, 79/ 1

everlasting fire be punished?	Oh	the dark minds of	1, 80/ 13
dark minds of men!	Oh	the blind hearts! Who	1, 80/ 13
drawn out of the	old	obscure philosophy of Pythagoras	1, 57/ 5
him liked. Of the	old	Fathers of the Church	1, 60/ 23
the inventions of the	old	philosophers, but he hath	1, 62/ 13
yet retaining of the	old	plenty in dainty viands	1, 64/ 9
for cleansing of his	old	offenses. Of his Placability	1, 65/ 3
little affection of an	old	man or an old	1, 67/ 5
old man or an	old	woman to Godward, were	1, 67/ 5
and truth as the	old	saints suffered beatings, binding	1, 89/ 23
Remember how cursed our	old	enemy is, which offereth	1, 93/ 9
love God, whom of	old	thou hast begun to	1, 93/ 28
of inheritances were of	old	time meted out and	1, 100/ 12
All which questions in	open	places, that they might	1, 57/ 9
never durst openly with	open	disputations attempt him, but	1, 57/ 16
learned men than for	open	hearing of common people	1, 58/ 26
he beheld the heavens	open	. And all that came	1, 72/ 17
men the way lay	open	to heaven without sweat	1, 78/ 1
which entered paradise and	opened	the life unto us	1, 102/ 25
his enviers never durst	openly	with open disputations attempt	1, 57/ 16
against his cunning anything	openly	prevail, they brought forth	1, 57/ 30
hurt that were held	openly	to the ostentation of	1, 61/ 20
this servant of God,	openly	affirmed, and also said	1, 74/ 24
have at length more	openly	expressed in Ballad as	1, 114/ 1
fame and diminish the	opinion	of their cunning if	1, 57/ 24
upon the judgment and	opinion	of men, and no	1, 82/ 10
have not known the	opinion	that philosophers have of	1, 87/ 2
abiding firmly in this	opinion	, set more by my	1, 87/ 21
be before thine eyes,	Oportet	magis Deo placere quam	1, 81/ 15
which none adversity might	oppress	, which no prosperity might	1, 65/ 17
his virtue received the	opprobrious	death of the cross	1, 90/ 2
accounted among the chief	orators	and poets of that	1, 55/ 13
his nephew, in an	orchard	at Ferrara, in the	1, 70/ 12
so began he to	order	his conditions that from	1, 59/ 20
profess himself in the	Order	of Friars Preachers. Of	1, 70/ 20
only mere traditions and	ordinances	, his mind fell from	1, 56/ 3
not born in sin	original	? Who doth not actual	1, 121/ 1
of Pythagoras, Trismegistus, and	Orpheus	, and many other things	1, 57/ 6
held openly to the	ostentation	of learning and to	1, 61/ 21
to the pomp and	ostentation	of their wit than	1, 85/ 26
felicity, since we neither	ought	nor may prefix ourselves	1, 84/ 19
of our good. Well	ought	we certainly to be	1, 97/ 10
therefore to our Lord	ought	we to say, "My	1, 97/ 15
promised for an inheritance,	ought	to be ashamed to	1, 99/ 25
might him depose; Well	ought	we then our heart	1, 109/ 3
lack the grace; Well	ought	we then be feared	1, 111/ 15
obeys, Whose perfect lover	ought	by no manner ways	1, 117/ 28

and judge his lover	ought	, So reverence, worship, honor	1, 118/ 7
Love to God. Of	outward	observances he gave no	1, 70/ 2
some profitable acts and	outward	business. Certainly, my well	1, 85/ 18
mind and that these	outward	things of the body	1, 86/ 4
and rest, seeking none	outward	thing, despising all other	1, 86/ 20
conscience hath within Than	outward	the body of all	1, 108/ 8
I would have you	outwardly	occupied also. And I	1, 86/ 6
despised all medicines and	overcame	all remedy and compelled	1, 71/ 2
the flesh they be	overcome	; but he many days	1, 64/ 27
no man may be	overcome	against his will and	1, 78/ 14
I set hand to	overcome	the great difficulty of	1, 88/ 6
by which he hath	overcome	the wisdom of the	1, 90/ 24
let us trust to	overcome	all evil, In him	1, 105/ 30
to the consideration and	overseeing	of these base, abject	1, 68/ 9
cruel enemy to be	overthrown	, Should once at the	1, 108/ 18
marvelous strength that might	overturn	the mind of him	1, 65/ 25
virtue forsaken, thou were	overwhelmed	with vice, not for	1, 92/ 20
apparel, gesture, look or	pace	That may offend or	1, 115/ 9
Property. There is no	page	or servant, most or	1, 117/ 2
it beginneth to be	paid	in the world where	1, 90/ 13
of all the labor,	pain	, trouble, and sorrow of	1, 71/ 30
side deputed unto perpetual	pain	; but he is adjudged	1, 74/ 18
purgatory, there to suffer	pain	for a season, which	1, 74/ 19
go from labor to	pain	. I pass over how	1, 79/ 21
with few, nor thy	pain	more easy if thou	1, 82/ 23
suffer in death eternal	pain	, from the face of	1, 92/ 11
willingly they afflict and	pain	my body. Affliction is	1, 101/ 17
adversity, labor, grief, and	pain	. The Second Rule. Think	1, 103/ 27
naught but fire and	pain	perpetually. The Third Rule	1, 104/ 5
sour potion If thou	pain	thy taste, remember therewithal	1, 104/ 27
patiently endured all the	pain	. Thus every snare and	1, 105/ 14
heaviness. Eternal joy, eternal	pain	. The loss of a	1, 109/ 18
hence. Eternal Reward, Eternal	Pain	. Thou seest this world	1, 111/ 17
Be it joy or	pain	, endure it shall for	1, 111/ 24
on the very lamentable	pain	, Think on the piteous	1, 112/ 24
adversity, trouble, grief, or	pain	, And of his sorrow	1, 116/ 7
him to suffer trouble,	pain	and woe, For whom	1, 116/ 13
the tears again for	pain	and woe. The Twelfth	1, 119/ 12
all his appetite To	pain	himself in all that	1, 119/ 16
us, in the losing	paineth	us? Doubtest thou, my	1, 80/ 1
before our eyes the	painful	death of Christ which	1, 69/ 4
the manifold incommodities and	painful	wretchedness of this life	1, 72/ 2
our hand and The	painful	cross of Christ. unaware	1, 109/ 22
loving unto thee? The	Painful	Cross of Christ. When	1, 112/ 22
the Voluntary Affliction and	Paining	of his own Body	1, 64/ 22
And for thee suffered	pains	intolerable That he for	1, 112/ 1
Horace saith, the proud	palaces	of stately lords. Wedding	1, 69/ 14

by all your kings'	palaces	, all your common business	1, 87/ 23
of color dead and	pale	; There will no sleep	1, 118/ 14
the very twitches and	pangs	of death he spoke	1, 72/ 16
brute beasts, sweating and	panting	we shall uneath obtain	1, 79/ 8
the first which entered	paradise	and opened the life	1, 102/ 25
worthy enough are they,	pardie	, Be they never so	1, 121/ 11
uncunningly written. Of his	Parents	and Time of his	1, 53/ 29
ye well. Written at	Paris	the 15th day of	1, 88/ 9
per labia mea. Dominos	pars	hereditatis mee et calicis	1, 94/ 8
the Prophet addeth, Dominus	pars	hereditatis mee, "Our Lord	1, 99/ 18
good Christian man: Dominus	pars	hereditatis mee, "God is	1, 99/ 23
of himself, rehearsing in	part	his learning and his	1, 52/ 25
to say, the third	part	of the earldom of	1, 64/ 1
life and leese a	part	of that noble crown	1, 74/ 10
be. For if any	part	of the whole university	1, 97/ 2
subverted. For certainly one	part	of that university perishing	1, 97/ 4
university God is no	part	, but he is the	1, 97/ 6
Our Lord is the	part	of mine inheritance," as	1, 99/ 19
mee, "God is the	part	of mine inheritance." For	1, 99/ 23
to say, "as the	part	or lot of mine	1, 100/ 14
Christ resemble in some	part	. The Fifth Rule. Remember	1, 105/ 21
Uneath sufficeth that every	part	have any. So thou	1, 114/ 9
cunning, mind and thought,	Part	will he none, but	1, 114/ 16
love list eft to	part	him fro, Out break	1, 119/ 11
that university perishing, all	parties	perish, and all creatures	1, 97/ 4
he in love no	parting	fellows have; Love him	1, 114/ 13
as the Greek, and	partly	fetchd out of the	1, 57/ 3
received of this bargain,	partly	he gave out to	1, 64/ 4
out to poor folk,	partly	he bestowed in the	1, 64/ 4
PICUS EARL OF MIRANDULA,	PARTLY	EXCITING, PARTLY DIRECTING A	1, 103/ 19
OF MIRANDULA, PARTLY EXCITING,	PARTLY	DIRECTING A MAN IN	1, 103/ 20
by his intercession be	partners	of that unspeakable joy	1, 75/ 19
crept into the interior	parts	of his body that	1, 71/ 1
and all creatures be	parts	of that university; of	1, 97/ 5
to me nobly." The	parts	and lots of inheritances	1, 100/ 11
shall let his ancestors	pass	, to whom, though they	1, 52/ 22
great thing. But to	pass	over other, the great	1, 54/ 22
this came thus to	pass	by the especial provision	1, 59/ 3
But now let us	pass	over those powers of	1, 63/ 12
labor to pain. I	pass	over how great peace	1, 79/ 21
-- let no day	pass	thee but thou once	1, 83/ 20
detestation of his vice	passed	and lest these trifles	1, 60/ 14
charity. There was nothing	passed	him of those captious	1, 61/ 27
Liberality only in him	passed	measure, for so far	1, 67/ 27
entreated. But I have	passed	now the bounds of	1, 84/ 9
it runneth on and	passen	shall As doth a	1, 110/ 28
represent unto us the	Passion	and death that Christ	1, 64/ 28

image of Christ's ineffable	Passion	suffered for our sake	1, 71/ 7
manly fight And bitter	Passion	, then were it no	1, 104/ 11
The Eleventh Property. Diversely	passioned	is the lover's heart	1, 118/ 29
inclination to divers beastly	passions	changed in their soul	1, 77/ 12
hath delivered into the	passions	of rebuke and to	1, 81/ 4
vain desires, many divers	passions	, which they serve. And	1, 98/ 15
idols -- after their	passions	and beastly desires --	1, 98/ 21
simple, short and suddenly	past	. The Followers Grief and	1, 110/ 5
the crooked and ragged	path	of voluptuous living. The	1, 60/ 9
left these common trodden	paths	and gave himself whole	1, 56/ 12
show me, and thy	paths	teach me. Direct me	1, 93/ 5
to the purchasing of	patience	in adversity, nor to	1, 52/ 7
strongly suffer death and	patiently	, when our time cometh	1, 98/ 5
or of disdain, But	patiently	endured all the pain	1, 105/ 14
dignity cometh, all his	patrimony	and dominions, that is	1, 63/ 25
the glorious apostle Saint	Paul	saith, our Lord hath	1, 81/ 3
these words of Saint	Paul	also, Si hominibus placerem	1, 81/ 17
proud. "We," saith Saint	Paul	, "preach Christ crucified, which	1, 90/ 21
I repute," as Saint	Paul	saith, "for dung. " But	1, 100/ 23
the glorious apostle Saint	Paul	When he had seen	1, 108/ 25
present; which prognostication one	Paulinus	making much of, expounded	1, 54/ 27
out that he might	pay	it him again. This	1, 64/ 18
your debt I shall	pay	you by and by	1, 68/ 16
ye be in mine	pay	me, either now if	1, 68/ 17
and are glad to	pay	some money to have	1, 77/ 8
O childish reckoning, And	pay	therefore so dear a	1, 110/ 21
life in rest and	peace	, well considering to what	1, 63/ 24
pass over how great	peace	and felicity it is	1, 79/ 22
and body, in everlasting	peace	. Farewell, and fear God	1, 84/ 21
books, the rest and	peace	of my mind, than	1, 87/ 22
for ever a perpetual	peace	, For God of his	1, 107/ 1
there is, what honor,	peace	and rest In glorious	1, 108/ 21
dream and a The	peace	of a good mind	1, 109/ 20
the devil's thrall. The	Peace	of a Good Mind	1, 112/ 6
were exercised with a	peaceable	mind to the ensearching	1, 61/ 18
him nothing sure, nothing	peaceable	, but all things fearful	1, 80/ 7
grace that hath no	peer	, Of our offense surmounten	1, 122/ 5
since that all faithful	people	are rather spiritual than	1, 51/ 16
the eyes of mortal	people	be hid. We have	1, 54/ 16
might be to all	people	the better known, he	1, 57/ 9
open hearing of common	people	, which for lack of	1, 58/ 26
favor of the common	people	and the commendation of	1, 61/ 22
he divided among poor	people	. He was content with	1, 64/ 8
misery of poor needy	people	such as himself haply	1, 64/ 20
Glory. All praise of	people	and all earthly glory	1, 66/ 14
he made the poor	people	of the hospital of	1, 72/ 21
witnesseth the cities and	people	, well recordeth the great	1, 72/ 26

Florence, said unto the	people	in this wise: "O	1, 73/ 12
liberal hand unto poor	people	, and for the devout	1, 74/ 14
say, "Go ye cursed	people	into everlasting fire," and	1, 82/ 13
honor among the common	people	, among them be not	1, 87/ 8
evil words of evil	people	for thy living well	1, 88/ 26
and favor of the	people	incline. And so, though	1, 90/ 11
to make his believing	people	safe. If that you	1, 90/ 25
the raving of Bedlam	people	. Nor they wot never	1, 91/ 20
the land of living	people	. And verily if we	1, 97/ 25
For certainly we Christian	people	, to whom God is	1, 99/ 24
as indeed all Christian	people	are -- yet they	1, 100/ 16
delights which are evil	peoples'	gods, which we might	1, 99/ 10
away, which appearance was	peradventure	a token that he	1, 54/ 7
as some man would	peradventure	think that it were	1, 99/ 15
unto the cross, And	peradventure	death within one hour	1, 109/ 9
thou haddest space, Yet	peradventure	shouldst thou lack the	1, 111/ 14
can we not fully	perceive	. Now after that he	1, 76/ 7
those words, if ye	perceive	them not, be in	1, 76/ 15
home, for they should	perceive	themselves by the wretched	1, 77/ 11
to. Now when they	perceived	that they could not	1, 57/ 29
heart: in which I	perceived	that he was by	1, 73/ 24
bold to sin, Thou	perceivest	well by experience, Since	1, 110/ 25
had two years tasted,	perceiving	that the faculty leaned	1, 56/ 2
should be like the	perfect	figure of that round	1, 54/ 9
to right cunning and	perfect	doctors. % Of his Study	1, 56/ 8
was indeed both a	perfect	philosopher and a perfect	1, 56/ 19
perfect philosopher and a	perfect	divine. Of his Mind	1, 56/ 19
to that prick of	perfect	humility that he little	1, 66/ 21
good Lord." If any	perfect	man look upon his	1, 94/ 20
other that are more	perfect	could not be. For	1, 97/ 1
by that that a	perfect	man should abstain, not	1, 99/ 11
then is a man	perfect	when that not his	1, 101/ 5
he should shortly be	perfect	. And forasmuch as he	1, 101/ 26
seen God in his	perfect	being, Lest such revelation	1, 108/ 26
He judgeth him in	perfect	joy and bliss, And	1, 114/ 21
sight, Is void of	perfect	joy and sure delight	1, 115/ 2
third point of a	perfect	lover is To make	1, 115/ 4
The Sixth Property. The	perfect	lover longeth for to	1, 116/ 19
the heaven obeys, Whose	perfect	lover ought by no	1, 117/ 28
and grievous fear, Now	perfect	bliss, now bitter sorrow	1, 119/ 1
be born, in the	perfection	of understanding should be	1, 54/ 8
the integrity of our	perfection	, yet it loseth of	1, 90/ 12
they be of less	perfection	than itself, as philosophers	1, 96/ 27
estate there is one	peril	therein, that is to	1, 94/ 21
For he that loveth	peril	shall perish therein. The	1, 107/ 20
above, Yet stood in	peril	lest pride might him	1, 109/ 2
therefore at the stone,	Perilous	is the canker that	1, 107/ 26

university perishing, all parties	perish	, and all creatures be	1, 97/ 4
that loveth peril shall	perish	therein. The Tenth Rule	1, 107/ 20
but if his chests	perished	in which his books	1, 65/ 9
part of that university	perishing	, all parties perish, and	1, 97/ 4
thought to have gotten	perpetual	praise, there had he	1, 58/ 30
he ran not in	perpetual	infamy and slander. Of	1, 58/ 32
of our Lady, a	perpetual	virgin, conceived in time	1, 71/ 17
other side deputed unto	perpetual	pain; but he is	1, 74/ 17
living bringeth us to	perpetual	life of soul and	1, 103/ 1
Enjoy for ever a	perpetual	peace, For God of	1, 107/ 1
but fire and pain	perpetually	. The Third Rule. Consider	1, 104/ 5
and exhorteth him to	perseverance	, by such means as	1, 76/ 11
delight and please any	person	that hath any mean	1, 52/ 12
into heaven. Of his	Person	. He was of feature	1, 55/ 3
David, speaking in the	person	of a righteous man	1, 94/ 22
clean, That in his	person	, there be nothing seen	1, 115/ 8
joyful presence of that	person	get On whom he	1, 115/ 24
ybent, That in that	person	men may nothing find	1, 118/ 1
ever he may, That	person	in whom he set	1, 119/ 17
going forth, which three	Persons	be one God, was	1, 71/ 16
and many other credible	persons	that the Queen of	1, 72/ 11
us then the same	persons	find Which are to	1, 121/ 26
God. This was he	persuaded	, that to a philosopher	1, 66/ 10
very deadly and monstrous	persuasion	which hath entered the	1, 85/ 22
be such things as	pertain	only unto the body	1, 51/ 11
fortune little or naught	pertain	unto us. But here	1, 86/ 5
or picture That doth	pertain	to God's magnificence, The	1, 117/ 10
men, yet undoubtedly it	pertaineth	most properly to them	1, 87/ 12
love all thing that	pertaineth	unto his love. To	1, 113/ 19
forasmuch as hereafter we	peruse	the course of his	1, 52/ 2
If thou this wise	peruse	them by and by	1, 105/ 16
things the very deadly	pestilence	is this: to be	1, 80/ 22
shall wither with the	pestilence	blast of vainglory, nor	1, 90/ 16
-- corrupt with a	pestilent	envy. This envy, as	1, 57/ 20
of Christ, as Saint	Peter	, the apostle, hath declared	1, 102/ 29
obtain of God our	petition	, that is to wit	1, 95/ 12
the effect of our	petition	, either it is for	1, 95/ 17
indeed both a perfect	philosopher	and a perfect divine	1, 56/ 19
not meetly for a	philosopher	. He said also that	1, 61/ 17
him that Epicurus the	philosopher	said of himself, that	1, 62/ 26
persuaded, that to a	philosopher	and him that seeketh	1, 66/ 11
for which many worthy	philosophers	, and that were taken	1, 59/ 27
inventions of the old	philosophers	, but he hath not	1, 62/ 13
known the opinion that	philosophers	have of themselves, which	1, 87/ 2
perfection than itself, as	philosophers	and divines prove, for	1, 96/ 28
Of his Study in	Philosophy	and Divinity. After this	1, 56/ 10
whole to speculation and	philosophy	, as well human as	1, 56/ 13

well in logic and	philosophy	as divinity, with great	1, 57/ 2
of the old obscure	philosophy	of Pythagoras, Trismegistus, and	1, 57/ 5
all the cognition of	philosophy	; some man hath read	1, 62/ 12
sought cunning, as well	philosophy	as divinity, for praise	1, 62/ 14
the cunning of all	philosophy	was able to make	1, 65/ 18
and the study of	philosophy	inclined him, and for	1, 69/ 23
leave the study of	philosophy	, as a thing in	1, 84/ 26
study and learning of	philosophy	. To whom Picus answered	1, 85/ 3
make the study of	philosophy	other than mercenary;" thus	1, 85/ 6
reward. Then he maketh	philosophy	mercenary and useth it	1, 85/ 8
so long studied in	philosophy	, but if I would	1, 85/ 17
that the studies of	philosophy	are of estates and	1, 85/ 24
a sure decree, that	philosophy	is to be studied	1, 86/ 1
two of his own	physicians	as ambassadors both to	1, 73/ 3
yellow and not too	picked	. Of his Setting Forth	1, 55/ 8
divinity, with great study	picked	and sought out as	1, 57/ 2
every relic, image or	picture	That doth pertain to	1, 117/ 9
the life of John	Picus	, Earl of Mirandula, a	1, 49/ 2
of the said John	Picus	, full of great science	1, 49/ 7
Latin by one John	Picus	, Earl of Mirandula, a	1, 51/ 24
THE LIFE OF JOHN	PICUS	, EARL OF MIRANDULA JOHN	1, 52/ 17
EARL OF MIRANDULA JOHN	PICUS	of the father's side	1, 52/ 19
the said emperor called	Picus	, by whom all the	1, 52/ 21
ancestors of this John	Picus	undoubtedly bear that name	1, 52/ 21
the more marked. But	Picus	, of whom we speak	1, 53/ 14
Father the pope approved	Picus	and tenderly favored him	1, 58/ 20
might take hurt thereby,	Picus	desired himself that it	1, 58/ 27
Lo, this end had	Picus	of his high mind	1, 58/ 29
of Christ's church. But	Picus	all these things with	1, 62/ 16
his books of reckoning.	Picus	answered him in this	1, 68/ 12
with two words of	Picus	so thoroughly pierced that	1, 69/ 1
folk in such case,	Picus	answered him that he	1, 71/ 24
of the sickness of	Picus	, in all convenient haste	1, 73/ 2
the worthy virtues of	Picus	required. Of the State	1, 73/ 7
but ye knew John	Picus	, Earl of Mirandula, a	1, 73/ 17
but the words which	Picus	had said in his	1, 74/ 27
and to fear lest	Picus	had been deceived by	1, 74/ 28
afterwards, he understood that	Picus	was deceived in the	1, 75/ 3
to his acquaintance that	Picus	had after his death	1, 75/ 6
the life of John	Picus	, Earl of Mirandula Finis	1, 75/ 21
EPISTLES OF THE SAID	PICUS	; OF WHICH THREE, TWO	1, 75/ 24
the First Epistle of	Picus	unto his Nephew John	1, 76/ 1
Francis, the nephew of	Picus	, had broken his mind	1, 76/ 4
broken his mind unto	Picus	and had made him	1, 76/ 4
pulled him back, wherefore	Picus	comforteth him in this	1, 76/ 10
us then beware, as	Picus	counseleth us, that we	1, 77/ 14
into a beast? John	Picus	, Earl of Mirandula, to	1, 77/ 21

of the Epistle of	Picus	to Andrew Corneus. This	1, 84/ 23
an especial friend of	Picus	, had by his letters	1, 84/ 25
in which he thought	Picus	to have spent time	1, 84/ 26
unprofitable; wherefore he counseled	Picus	to surcease of study	1, 84/ 29
of philosophy. To whom	Picus	answered, as in this	1, 85/ 3
or worldly advantage. John	Picus	Earl of Mirandula to	1, 85/ 13
Francis, the nephew of	Picus	, had (as it appeareth	1, 88/ 12
the first epistle of	Picus	to him) begun a	1, 88/ 13
wrote unto this Earl	Picus	, his uncle, which in	1, 88/ 20
course thereof evident. John	Picus	Earl of Mirandula to	1, 88/ 22
The Interpretation of John	Picus	upon this Psalm, "Conserva	1, 94/ 1
TWELVE RULES OF JOHN	PICUS	EARL OF MIRANDULA, PARTLY	1, 103/ 19
blood? A PRAYER OF	PICUS	MIRANDULA UNTO GOD O	1, 120/ 12
of Picus so thoroughly	pierced	that forthwithal he forsook	1, 69/ 1
himself in a sure	pillar	of truth. He was	1, 61/ 3
pain, Think on the	piteous	cross of woeful Christ	1, 112/ 25
that sparest all, With	piteous	mercy tempering justice; For	1, 121/ 4
and our malignity, With	piteous	eyes of thy benignity	1, 121/ 19
thy singular mercy, Thy	piteous	heart, thy gracious indulgence	1, 122/ 13
the beholding of that	pitiful	figure as a strong	1, 71/ 9
wide? Thy love and	pity	, thus, O heavenly King	1, 122/ 22
goodness, O love, O	pity	, our wealth aye providing	1, 122/ 24
distress, O love, O	pity	, well nigh now thankless	1, 122/ 26
our Lord God, 1463,	Pius	the Second being then	1, 53/ 30
old offenses. Of his	Placability	or Benign Nature. He	1, 65/ 4
he lied in that	place	he were worthy eternal	1, 74/ 25
of victory, or what	place	is there for victory	1, 78/ 12
again." And in another	place	of the Gospel it	1, 83/ 5
Abbot of Winchcombe, his	place	.	1, 123/ 15
eyes, Oportet magis Deo	placere	quam hominibus, "We must	1, 81/ 15
Paul also, Si hominibus	placerem	, servus Christi non essem	1, 81/ 17
which questions in open	places	, that they might be	1, 57/ 9
it not, in these	places	namely where thou art	1, 80/ 18
the epistle evident and	plain	enough. Notwithstanding, in the	1, 76/ 12
Pope Alexander VI, it	plainly	appeareth. But the book	1, 58/ 22
if I shall more	plainly	speak, the very madness	1, 81/ 28
with tears, and lamentable	plaints	The aid of his	1, 106/ 4
much silver vessel and	plate	with other precious and	1, 64/ 6
after the manner of	Plato	and Apollonius, he scrupulously	1, 56/ 14
disport, revel, mirth and	play	, For pleasant melody and	1, 111/ 4
meditation wake, While other	play	, revel, sing, and dance	1, 118/ 24
sweet honeycombs of his	pleasant	writing, which should show	1, 54/ 28
lay always with a	pleasant	and a merry countenance	1, 72/ 15
mayest do nothing more	pleasant	to God, nothing more	1, 84/ 3
he useth continually this	pleasant	ease and rest, seeking	1, 86/ 19
mirth and play, For	pleasant	melody and dainty fare	1, 111/ 5
lover so glad and	pleasant	is, That whoso hath	1, 114/ 19

the lover's heart; Now	pleasant	hope, now dread and	1, 118/ 30
With inward gladness of	pleasant	contemplation, Out break the	1, 119/ 9
translated, may delight and	please	any person that hath	1, 52/ 11
thou never about to	please	them whom virtue displeaseth	1, 81/ 13
hominibus, "We must rather	please	God than men." And	1, 81/ 16
essem, "If I should	please	men I were not	1, 81/ 18
have God alone to	please	, shall somewhat unto the	1, 90/ 10
by which it hath	pleased	God to make his	1, 90/ 25
vice of backbiting always	pleaseth	them. Flee if thou	1, 92/ 22
crooked hills of delicious	pleasure	. To the fastening of	1, 60/ 5
folk, but with the	pleasure	of the flesh they	1, 64/ 27
the wine of voluptuous	pleasure	or make the soul	1, 76/ 24
any privy crime. This	pleasure	undoubtedly far excelleth all	1, 79/ 24
studieth it not for	pleasure	of itself, or for	1, 85/ 10
house, my study, the	pleasure	of my books, the	1, 87/ 21
glory, nor his own	pleasure	, but only the pleasure	1, 101/ 26
pleasure, but only the	pleasure	of God, he should	1, 101/ 26
look for heaven with	pleasure	and delight. Since Christ	1, 104/ 8
consider it is more	pleasure	far Over the devil	1, 108/ 4
use of thy beastly	pleasure	; Of virtue more joy	1, 108/ 6
victory To the sensual	pleasure	of their concupiscence, But	1, 108/ 11
with manly defense What	pleasure	there is, what honor	1, 108/ 21
AT HAND WHEN THE	PLEASURE	OF A SINFUL TEMPTATION	1, 109/ 14
COMETH TO MIND The	pleasure	little and short. The	1, 109/ 16
Declared as Followeth. The	Pleasure	Little and Short. Consider	1, 109/ 27
Short. Consider well the	pleasure	that thou hast, Stand	1, 109/ 28
thou do evil with	pleasure	joined thereto, The pleasure	1, 110/ 9
pleasure joined thereto, The	pleasure	which thine evil work	1, 110/ 10
When thou laborest thy	pleasure	for to buy, Upon	1, 110/ 15
warrantise Thou shalt no	pleasure	comparable find To th'	1, 112/ 12
adorn himself for the	pleasure	of his love. To	1, 113/ 14
he Which all the	pleasure	hath, mirth and disport	1, 114/ 26
far excelleth all the	pleasures	that in this life	1, 79/ 25
how false the fleshly	pleasures	which therefore embrace us	1, 93/ 11
they have many voluptuous	pleasures	, many vain desires, many	1, 98/ 14
seek they many sundry	pleasures	? Certainly for because they	1, 98/ 16
not only from unlawful	pleasures	, but also from lawful	1, 99/ 12
deprive himself from all	pleasures	, therefore the Prophet addeth	1, 99/ 17
honorable, for the great	plenteous	abundance of all such	1, 53/ 15
so young a man,	plenteous	of substance and great	1, 57/ 25
by heaps as a	plenteous	stream to have flowed	1, 62/ 17
him, and for his	plenteous	alms given out with	1, 74/ 13
our reward shall be	plenteous	in heaven when men	1, 89/ 5
if any came, he	plenteously	gave out his money	1, 64/ 11
not only well and	plenteously	but also nobly. These	1, 87/ 14
retaining of the old	plenty	in dainty viands and	1, 64/ 9
joy, disport, or vain	plesance	Should him delight, or	1, 118/ 25

In vain we would	pluck	our foot out of	1, 80/ 16
the chief orators and	poets	of that time, in	1, 55/ 14
thou wouldst now, setting	poets	, fables and trifles aside	1, 84/ 2
it needs be a	point	of extreme madness if	1, 79/ 19
beloved friend, in this	point	I gainsay you not	1, 86/ 9
filthy sin, In this	point	many men err for	1, 108/ 9
it Followetb. The first	point	is to love but	1, 114/ 3
Third Property. The third	point	of a perfect lover	1, 115/ 4
or conceit, Lace, girdle,	point	, or proper glove strait	1, 117/ 6
might behold in what	points	very honor standeth; whose	1, 53/ 19
soul and a mortal	poison	to charity. There was	1, 61/ 27
us the more they	poison	us; how short, how	1, 93/ 15
as in a clear	polished	mirror, they might behold	1, 53/ 18
his words to Angelus	Politianus	, to whom he dedicateth	1, 67/ 17
and rather to the	pomp	and ostentation of their	1, 85/ 26
all mischief. Against this	pomp	and wretched worlds	1, 109/ 6
thou shouldst our sin	ponder	and weigh, Who able	1, 120/ 21
riches given out to	poor	folk may be understood	1, 63/ 16
he gave out to	poor	folk, partly he bestowed	1, 64/ 4
household he divided among	poor	people. He was content	1, 64/ 8
himself to prayer. To	poor	men always, if any	1, 64/ 11
own money ever help	poor	folk and give maidens	1, 64/ 16
necessity and misery of	poor	needy people such as	1, 64/ 20
forth their hand to	poor	folk, but with the	1, 64/ 26
to give out to	poor	folk, and fencing myself	1, 70/ 16
lands he made the	poor	people of the hospital	1, 72/ 20
both to rich and	poor	, high and low, well	1, 72/ 25
and liberal hand unto	poor	people, and for the	1, 74/ 14
hear not first the	poor	man when he calleth	1, 83/ 2
crucify God, that we,	poor	wretches we, Should from	1, 122/ 18
our Holy Father the	pope	approved Picus and tenderly	1, 58/ 20
of our Holy Father,	Pope	Alexander VI, it plainly	1, 58/ 21
promotion of a little	popular	fame! Let us, my	1, 90/ 18
that blessed, joyful, heavenly	port	, Where he of God	1, 114/ 29
adversity and a sure	portcullis	against wicked spirits, the	1, 71/ 10
than by love to	possess	that thing which also	1, 67/ 24
ye my blessed children,	possess	ye the kingdom that	1, 82/ 14
other things also be	possessed	. This should be the	1, 99/ 22
all such virtues, the	possession	whereof very honor followeth	1, 53/ 16
I may have the	possession	of God, in whom	1, 99/ 21
to have thee in	possession	, but thou art he	1, 100/ 5
shalt give thyself in	possession	unto me. Let a	1, 100/ 7
they never so great	possessions	, for honor is the	1, 52/ 30
which, as briefly as	possible	was, he comprised the	1, 56/ 6
for it were not	possible	for a man to	1, 61/ 14
the cunning that is	possible	for us in this	1, 67/ 14
in this world is	possible	to be, Yet till	1, 114/ 27

behavior, As it is	possible	for thee to devise	1, 115/ 14
Nolite timere qui corpus	possunt	occidere, sed qui animam	1, 92/ 15
fervens quod quiescere non	potest	, "The wicked man's heart	1, 80/ 5
occidere, sed qui animam	potest	mittere in gehennam, "Fear	1, 92/ 15
Christ, as with sour	portion	If thou pain thy	1, 104/ 26
rather after our little	power	slenderly, than after his	1, 52/ 3
which with a marvelous	power	transformeth and changeth the	1, 84/ 7
not by his own	power	but by the power	1, 94/ 30
power but by the	power	of God, may not	1, 95/ 1
is by whose mighty	power	The world was vanquished	1, 105/ 27
Christ the Lord, sovereign	power	, Humbled himself for us	1, 109/ 7
wisdom, though thy sovereign	power	, May otherwise appear sufficiently	1, 122/ 8
us pass over those	powers	of his soul which	1, 63/ 12
to come worship and	praise	Almighty God with all	1, 54/ 14
of glory and man's	praise	(for yet was he	1, 56/ 23
to have gotten perpetual	praise	, there had he much	1, 58/ 30
philosophy as divinity, for	praise	and vainglory and not	1, 62/ 15
wisdom it was no	praise	to gather riches but	1, 66/ 11
of Worldly Glory. All	praise	of people and all	1, 66/ 14
for the glory and	praise	, not that cometh of	1, 82/ 9
Certainly, as great a	praise	as it is to	1, 88/ 27
for thy good living	praise	thee, thy virtue certainly	1, 89/ 28
love. To covet the	praise	of his love, and	1, 113/ 20
honor, worship, laud and	praise	, Whose sovereign goodness none	1, 117/ 25
in that it is	praised	it maketh thee unlike	1, 90/ 1
honor, laud, commendation and	praising	, And everything that may	1, 117/ 19
the sovereign Godhead so	pray	for us that we	1, 75/ 18
wish. Tell me, I	pray	thee, my most dear	1, 78/ 19
also what thou shalt	pray	for, thou shalt find	1, 83/ 31
thine hand, I heartily	pray	thee. Thou mayest do	1, 84/ 3
to thyself, oftentimes secretly	pray	unto the most benign	1, 92/ 24
vice. Grant, I thee	pray	, such heat into mine	1, 122/ 29
mind. And certainly I	prayed	to God myself (I	1, 74/ 6
joy which we have	prayed	to bring him speedily	1, 75/ 20
he gave himself to	prayer	. To poor men always	1, 64/ 11
to say, almsdeeds and	prayer	. What may we do	1, 82/ 27
I stir thee to	prayer	, I stir thee not	1, 83/ 7
thee not to the	prayer	that standeth in many	1, 83/ 7
words, but to that	prayer	which in the secret	1, 83/ 8
or how short thy	prayer	be, but how effectual	1, 83/ 14
thyself to God by	prayer	, and falling down before	1, 83/ 21
thou shalt in thy	prayer	ask of God, both	1, 83/ 29
God heareth not our	prayer	because that, though the	1, 95/ 23
all our diligence With	prayer	, with tears, and lamentable	1, 106/ 4
remembrance, With him in	prayer	and meditation wake, While	1, 118/ 23
Of God's lover in	prayer	and meditation, When that	1, 119/ 7
his precious blood? A	PRAYER	OF PICUS MIRANDULA UNTO	1, 120/ 12

and for the devout	prayers	which he most instantly	1, 74/ 14
should now with their	prayers	, alms, and other suffrages	1, 74/ 22
shall hear us, our	prayers	shall never be void	1, 95/ 16
the Holy Spirit which	prayeth	for us and eke	1, 83/ 29
that sitteth there and	prayeth	for us. Amen. HERE	1, 103/ 18
And specially give them	pre	eminence Which daily done	1, 117/ 13
so put thyself in	preace	As though thou shouldest	1, 106/ 30
offense surmounten all the	preace	, That in our sin	1, 122/ 6
castle I purpose to	preach	of Christ." Afterwards, I	1, 70/ 18
We," saith Saint Paul, "	preach	Christ crucified, which is	1, 90/ 21
-- Jeronimus, a Friar	Preacher	of Ferrara, a man	1, 73/ 10
General Chapter of Friars	Preachers	was held there, long	1, 61/ 9
the Order of Friars	Preachers	. Of His Death. In	1, 70/ 20
and plate with other	precious	and costly utensils of	1, 64/ 7
shed out his most	precious	blood; when the priest	1, 71/ 22
therefore so dear a	precious	thing! This Life a	1, 110/ 21
vein, Think on his	precious	heart carvd in	1, 112/ 27
The lover hath it	precious	, lief and dear. So	1, 117/ 8
redeemd with his	precious	blood? A PRAYER OF	1, 120/ 11
preclaris: etenim hereditas mea	preclara	est michi. Benedicam Dominum	1, 94/ 10
saith suingly, Hereditas mea	preclara	est michi, "Mine inheritance	1, 100/ 19
Funes ceciderunt michi in	preclaris	: etenim hereditas mea preclara	1, 94/ 10
Funes ceciderunt michi in	preclaris	, "The cords have fallen	1, 100/ 10
neither ought nor may	prefix	ourselves any other end	1, 84/ 19
once the triumph obtain	Prepare	thyself and trim thee	1, 107/ 7
kingdom that hath been	prepared	for you from the	1, 82/ 15
things be promised and	prepared	for them which, despising	1, 93/ 18
he may in the	presence	of the sovereign Godhead	1, 75/ 18
with his love, in	presence	for joy, in absence	1, 113/ 23
might therewithal The joyful	presence	of that person get	1, 115/ 24
for to be In	presence	of his love both	1, 116/ 20
his Lords high	presence	, He may thee find	1, 123/ 8
sent you such a	present	as may bear witness	1, 51/ 19
all them that were	present	; which prognostication one Paulinus	1, 54/ 26
he should forsake this	present	life and leese a	1, 74/ 10
once at the leastwise	present	thyself to God by	1, 83/ 20
answered, as in this	present	epistle appeareth, where he	1, 85/ 4
them which, despising these	present	things, desire and long	1, 93/ 19
as he would, Be	present	with God and conversant	1, 116/ 29
of contemplation not only	presenteth	the mind to the	1, 83/ 11
friends to send between	presents	or gifts as the	1, 51/ 6
But commonly all those	presents	that are used customably	1, 51/ 9
laud of God who	preserve	you. THE LIFE OF	1, 52/ 16
his goodness provide To	preserve	his servant from the	1, 108/ 30
it for a great	presumption	that a man should	1, 99/ 27
to the faith and	pretense	of religion impugn those	1, 58/ 3
his cunning anything openly	prevail	, they brought forth the	1, 57/ 30

to buy, Upon the	price	look thou thee well	1, 110/ 16
was come to that	prick	of perfect humility that	1, 66/ 21
that the common profit	pricked	him when he considered	1, 66/ 27
side, and the devil	pricking	them forward on that	1, 91/ 24
studies when, full of	pride	and desirous of glory	1, 56/ 23
thine heart an holy	pride	, and have disdain to	1, 81/ 19
away all occasion of	pride	. For he that is	1, 94/ 25
and fenced himself against	pride	, he describeth in these	1, 95/ 29
thou be tempt with	pride	, think how that when	1, 105/ 4
to stir thee to	pride	, As vainglory maketh many	1, 106/ 23
from the danger of	pride	. And here take heed	1, 108/ 30
stood in peril lest	pride	might him depose; Well	1, 109/ 2
sore to have him	priest	, he departed to Bononie	1, 55/ 24
against wicked spirits, the	priest	demande him whether he	1, 71/ 11
precious blood; when the	priest	inquired of him these	1, 71/ 22
of such a noble	prince	and the worthy virtues	1, 73/ 7
appertain to a noble	prince	, I have ever thought	1, 88/ 8
was vanquished and his	prince	cast out Which reigned	1, 105/ 28
at the leastwise not	princely	to make the study	1, 85/ 6
at the leastwise not	princely	, to make the study	1, 86/ 23
low, well testifieth the	princes	of Italy, well witnesseth	1, 72/ 26
the favor of the	princes	, in purchasing the friendship	1, 78/ 29
some of the great	princes	of Italy, with whom	1, 85/ 1
are of estates and	princes	either utterly not to	1, 85/ 24
some of the great	princes	of Italy, but I	1, 87/ 1
of the resurrection be	principally	understood of Christ, as	1, 102/ 28
odio habet, scitote quia	priorem	me vobis odio habuit	1, 89/ 15
saints suffered beatings, binding,	prison	, swords, and death, let	1, 89/ 24
the root of this	privation	, or taking away of	1, 101/ 20
holy scripture. There lieth	privily	in them a certain	1, 84/ 6
as it were with	privy	trenches enforced to undermine	1, 57/ 18
that he was by	privy	inspiration called of God	1, 73/ 24
secret twitch of any	privy	crime. This pleasure undoubtedly	1, 79/ 24
the mind, in the	privy	closet of the soul	1, 83/ 9
departing hence for to	procure	, After this valley dark	1, 115/ 30
purpose and appointed to	profess	himself in the Order	1, 70/ 20
seek the glory and	profit	of Christ's church, and	1, 59/ 19
and not for any	profit	or increase of Christ's	1, 62/ 15
love of God and	profit	of his church, without	1, 62/ 25
love of God and	profit	of his church, and	1, 65/ 11
they might as much	profit	as if they were	1, 66/ 23
saving that the common	profit	pricked him when he	1, 66/ 27
him also we more	profit	ourselves, we labor less	1, 67/ 22
to the culture and	profit	of their minds to	1, 85/ 27
own to the common	profit	which may somewhat savor	1, 87/ 28
unto us might Any	profit	, but only for delight	1, 104/ 19
of any reward or	profit	. The Twelve Properties we	1, 113/ 26

any regard To any	profit	, guerdon or reward. So	1, 119/ 20
Trust of reward or	profit	do thee bind, But	1, 119/ 26
prosperous. These works, more	profitable	than large, were made	1, 51/ 23
in your hand more	profitable	, neither to the achieving	1, 52/ 6
knew that it was	profitable	to the Church and	1, 66/ 19
to God, nothing more	profitable	to thyself, than if	1, 84/ 4
the entreating of some	profitable	acts and outward business	1, 85/ 18
that such disputations greatly	profited	as were exercised with	1, 61/ 17
gave continual labor, they	profited	little or naught. Of	1, 62/ 5
he in all sciences	profited	so excellently that which	1, 62/ 20
ardent labor, and his	profound	erudition, of which books	1, 60/ 20
that were present; which	prognostication	one Paulinus making much	1, 54/ 27
Dirumpamus vincula eorum et	projiciamus	a nobis jugum ipsorum	1, 81/ 1
space of his life	prolonged	he should have excelled	1, 73/ 20
devil, inasmuch as the	promise	of our Lady seemed	1, 75/ 2
that a man should	promise	himself God for his	1, 99/ 27
with that fever, and	promised	him that he should	1, 72/ 14
how great things be	promised	and prepared for them	1, 93/ 18
to whom God is	promised	for an inheritance, ought	1, 99/ 25
offered him great worldly	promotion	if he would go	1, 66/ 6
diminished for the vain	promotion	of a little popular	1, 90/ 17
the world make a	proof	of his wit and	1, 57/ 26
But all well fashioned,	proper	, goodly, clean, That in	1, 115/ 7
Lace, girdle, point, or	proper	glove strait, But that	1, 117/ 6
every man is more	properly	to be commended than	1, 52/ 27
claim the reward that	properly	belongeth to virtue, if	1, 53/ 2
undoubtedly it pertaineth most	properly	to them whom fortune	1, 87/ 12
affections and the brutish	properties	of sundry beasts --	1, 76/ 29
been done. THE TWELVE	PROPERTIES	OR CONDITIONS OF A	1, 113/ 11
or profit. The Twelve	Properties	we have at length	1, 114/ 1
or naught. The Second	Property	. Of his love, lo	1, 114/ 17
sure delight. The Third	Property	. The third point of	1, 115/ 3
thy soul. The Fourth	Property	. If love be strong	1, 115/ 18
blessed sight. The Fifth	Property	. Not only a lover	1, 116/ 3
for thee. The Sixth	Property	. The perfect lover longeth	1, 116/ 18
in heaven. The Seventh	Property	. There is no page	1, 117/ 1
his church. The Eighth	Property	. A very lover above	1, 117/ 16
God unreverently. The Ninth	Property	. A very lover believeth	1, 117/ 31
like wise. The Tenth	Property	. The lover is of	1, 118/ 13
heavenly love. The Eleventh	Property	. Diversely passioned is the	1, 118/ 28
and woe. The Twelfth	Property	. A very lover will	1, 119/ 13
thou therefore with the	Prophet	, Dirumpamus vincula eorum et	1, 80/ 27
these words of the	Prophet	: Delicta juventutis mee et	1, 83/ 24
heaven, crying with the	Prophet	: Ad te Domine levavi	1, 92/ 25
hasted." These words the	Prophet	speaketh of wicked men	1, 98/ 11
for that, as the	Prophet	saith, wicked men walk	1, 98/ 18
in the blood. The	Prophet	saith not only that	1, 99/ 6

all pleasures, therefore the	Prophet	addeth, Dominus pars hereditatis	1, 99/ 17
his inheritance, therefore the	Prophet	putteth thereto, Tu es	1, 99/ 28
simple delight, therefore the	Prophet	saith suingly, Hereditas mea	1, 100/ 18
of God, therefor the	Prophet	ensuingly saith, Benedicam Dominum	1, 100/ 26
those words of the	Prophet	in another psalm: Cor	1, 101/ 7
And for this the	Prophet	saith here ensuingly, Et	1, 101/ 9
season. Then ensuingly the	Prophet	showeth what is the	1, 101/ 19
or troubled." Then the	Prophet	declareth how great is	1, 102/ 3
soul. And also the	Prophet	more expressly declareth in	1, 102/ 14
hell." Also where the	Prophet	said that his flesh	1, 102/ 18
and body, therefore the	Prophet	saith, Notas michi fecisti	1, 103/ 2
Thou must with the	prophet	stand and keep watch	1, 106/ 13
nine hundred questions he	proposed	of divers and sundry	1, 57/ 1
he that so doth	prospereth	in all things, therefore	1, 101/ 27
achieving of temperance in	prosperity	, nor to the purchasing	1, 52/ 7
might oppress, which no	prosperity	might enhance; not the	1, 65/ 17
a good continuance and	prosperous	end of that lucky	1, 51/ 8
to have you godly	prosperous	. These works, more profitable	1, 51/ 23
he in never so	prosperous	estate, He thinketh him	1, 114/ 23
his high mind and	proud	purpose, that where he	1, 58/ 29
able to make him	proud	, not the knowledge of	1, 65/ 19
as Horace saith, the	proud	palaces of stately lords	1, 69/ 14
beasts -- as the	proud	hearted man into a	1, 76/ 29
odious to God, contumelious,	proud	, stately, finders of evil	1, 81/ 8
they cannot bear the	proud	manners of estates, they	1, 87/ 4
an holy ambition be	proud	. "We," saith Saint Paul	1, 90/ 20
wit, lest he wax	proud	of his virtue, and	1, 94/ 21
God, may not be	proud	thereof but rather humbled	1, 95/ 1
it, why art thou	proud	thereof, as though thou	1, 95/ 4
gift, and eke thy	proud	enemy, Confounded and rebuk	1, 107/ 3
as philosophers and divines	prove	, for if these more	1, 96/ 28
do his diligence To	prove	and assay with manly	1, 108/ 20
of apostles soundeth, miracles	proveth	, reason confirmeth, the world	1, 82/ 1
God of his goodness	provide	To preserve his servant	1, 108/ 29
While that we busily	provide	and care For our	1, 111/ 3
inrepuerunt me renes mei.	Providebam	Dominum in conspectu meo	1, 94/ 12
concupiscence in man, saying,	Providebam	Deum semper in conspectu	1, 101/ 22
for whom he had	provided	by his testament eight	1, 72/ 8
in conspectu meo, "I	provided	God always before my	1, 101/ 23
pity, our wealth aye	providing	, O goodness serving thy	1, 122/ 24
pass by the especial	provision	and singular goodness of	1, 59/ 3
and triumph which is	provoked	to the conflict, and	1, 78/ 13
glass upon thy body	prowl	, But with fair virtue	1, 115/ 16
John Pico upon this	Psalm	, "Conserva Me Domine." Conserva	1, 94/ 2
It followeth in the	psalm	: Funes ceciderunt michi in	1, 100/ 9
the Prophet in another	psalm	: Cor meum et caro	1, 101/ 7
me hath bid me	publish	it. I suppose verily	1, 73/ 16

sin, were able to	pull	him back into the	1, 65/ 23
manner letted him and	pulled	him back, wherefore Pico	1, 76/ 9
that he would be	punished	if he forsothed that	1, 74/ 4
such wise in purgatory	punished	for his negligence and	1, 75/ 8
in everlasting fire be	punished	? Oh the dark minds	1, 80/ 13
were to bear thy	punishment	? The whole engine of	1, 120/ 22
dost thou dispense Thy	punishment	far under our offense	1, 121/ 7
money desire and busily	purchase	the offices and dignities	1, 66/ 3
this temporal death laboriously	purchase	themselves eternal death. Of	1, 91/ 13
meditation we should always	purchase	one virtue or other	1, 98/ 2
prosperity, nor to the	purchasing	of patience in adversity	1, 52/ 7
as divine. For the	purchasing	whereof, after the manner	1, 56/ 14
of the princes, in	purchasing	the friendship of the	1, 78/ 29
heavenward and the more	purely	intend unto the contemplation	1, 99/ 14
to the fire of	purgatory	, there to suffer pain	1, 74/ 18
was such wise in	purgatory	punished for his negligence	1, 75/ 8
the dark fire of	purgatory	in which venial offences	1, 75/ 15
high mind and proud	purpose	, that where he thought	1, 58/ 30
town and castle I	purpose	to preach of Christ	1, 70/ 17
God, he changed that	purpose	and appointed to profess	1, 70/ 19
if he forsothed that	purpose	which our Lord had	1, 74/ 5
in some secret godly	purpose	which he intended to	1, 76/ 5
him; but what this	purpose	should be, upon this	1, 76/ 6
stand against the virtuous	purpose	that thou hast taken	1, 77/ 25
fear thee from the	purpose	of good and virtuous	1, 80/ 20
leaving of thy good	purpose	, shamefully begin to be	1, 81/ 23
of thy most holy	purpose	. Now to make an	1, 84/ 12
unto religion. Wherefore he	purposed	oftentimes to obey this	1, 73/ 25
might have ensued they	pursued	. Stop therefore thine ears	1, 92/ 4
whoso list, he may	purvey	, Though all the world	1, 116/ 30
this false crime, untruly	put	upon him by his	1, 59/ 4
as Saint Jerome saith,	put	forth their hand to	1, 64/ 26
which our Lord had	put	in his mind. And	1, 74/ 5
as she list to	put	unto them. In like	1, 76/ 22
the victory is both	put	in his own free	1, 78/ 17
necessity shalt every hour	put	in thy mind; and	1, 83/ 30
surcease of study and	put	himself with some of	1, 84/ 29
for me now to	put	myself in household with	1, 86/ 28
or if it were	put	unto us for the	1, 98/ 5
Nor any other remedy	put	our trust, But only	1, 105/ 25
In him let us	put	our hope and confidence	1, 105/ 31
To vanquish him and	put	him unto flight; And	1, 106/ 18
time of battle so	put	thysself in preace As	1, 106/ 30
in his sepulcher nothing	putrefied	. Forasmuch, then, as the	1, 102/ 32
inheritance, therefore the Prophet	putteth	thereto, Tu es qui	1, 99/ 28
old obscure philosophy of	Pythagoras	, Trismegistus, and Orpheus, and	1, 57/ 6
I suppose of the	quantity	there cometh none in	1, 52/ 5

credible persons that the	Queen	of heaven came to	1, 72/ 12
all, The flame to	quench	of all sinful desire	1, 123/ 3
ut videamus Deum, et	quern	misisti Jesum Christum, "This	1, 103/ 15
against himself, nine hundred	questions	he proposed of divers	1, 56/ 26
unheard of. All which	questions	in open places, that	1, 57/ 9
of his nine hundred	questions	, suspect of heresy. Then	1, 58/ 1
of religion impugn those	questions	as new things and	1, 58/ 4
and learning -- which	questions	notwithstanding, before that, not	1, 58/ 7
defense for those thirteen	questions	, a work of great	1, 58/ 10
received, and the thirteen	questions	duly by deliberation examined	1, 58/ 19
the whole nine hundred	questions	with their conclusions were	1, 58/ 23
some for to move	questions	and dispute, some, that	1, 59/ 29
his eyes grey and	quick	of look, his teeth	1, 55/ 7
truth. He was very	quick	, wise, and subtle in	1, 61/ 3
a certain heavenly strength,	quick	and effectual, which with	1, 84/ 6
blessed body wurch, The	quick	relics, the ministers of	1, 117/ 15
words of the Apostle:	Quid	habes quod non accepisti	1, 95/ 2
quasi mare fervens quod	quiescere	non potest, "The wicked	1, 80/ 5
he might the more	quietly	give himself to study	1, 66/ 9
from the crooked and	ragged	path of voluptuous living	1, 60/ 9
great envy he should	raise	against himself, nine hundred	1, 56/ 26
men deemed, was especially	raised	against him for this	1, 57/ 21
himself upright, that he	ran	not in perpetual infamy	1, 58/ 31
at London by John	Rastell	dwelling at the Fleet	1, 123/ 13
into a swine, the	ravenous	extortioner into a wolf	1, 77/ 2
s and forbear The	ravin	of anything, remember then	1, 105/ 2
to other, like the	raving	of Bedlam people. Nor	1, 91/ 19
most especial vessel chose,	Ravished	into the third heaven	1, 109/ 1
and digne to be	read	and often to be	1, 49/ 10
hid. We have oftentimes	read	that such unknown and	1, 54/ 16
which he heard once	read	he would again both	1, 55/ 15
it should not be	read	. And so was the	1, 58/ 28
how marvelous celerity he	read	them over and wrote	1, 60/ 22
done nothing else but	read	them. Of these newer	1, 60/ 26
philosophy; some man hath	read	the inventions of the	1, 62/ 12
night to turn and	read	the volumes of holy	1, 84/ 5
his name. For we	read	in the Gospel of	1, 89/ 8
we will hold the	reader	no longer in hand	1, 62/ 7
transformeth and changeth the	reader's	mind into the love	1, 84/ 8
And so was the	reading	thereof forbidden. Lo, this	1, 58/ 28
matter enough in the	reading	of holy scripture, which	1, 84/ 1
swift and of so	ready	a wit that the	1, 55/ 14
that he had himself	ready	, he wrote over that	1, 64/ 12
death heaven is made	ready	for him. Et caro	1, 102/ 7
For if thou be	ready	the devil will thee	1, 107/ 9
his voyage against the	realm	of Naples, hearing of	1, 73/ 1
death and by natural	reason	to show him why	1, 71/ 28

noble use of his	reason	and incline unto sensuality	1, 76/ 25
apostles soundeth, miracles proveth,	reason	confirmeth, the world testifieth	1, 82/ 2
nature, what thing very	reason	, what thing our Lord	1, 82/ 21
of evil men forsake	reason	, which standeth all in	1, 99/ 4
man oftentimes intendeth after	reason	to serve God, and	1, 101/ 4
very amiable, Thirdly, of	reason	be we serviceable Without	1, 120/ 2
from the figure of	reasonable	men into the likeness	1, 76/ 26
God hath made thee	reasonable	Like unto his image	1, 111/ 26
His flesh was suffered	rebel	against the soul; This	1, 108/ 28
proud enemy, Confounded and	rebuk	d by thy battle	1, 107/ 4
of his confusion and	rebuke	whom they argue with	1, 61/ 25
was his dishonesty and	rebuke	when it was reported	1, 68/ 4
into the passions of	rebuke	and to a reprovable	1, 81/ 4
in manner to my	rebuke	and shame, have I	1, 85/ 16
descanted thereof to his	rebuke	, as them thought, but	1, 88/ 16
be showed in our	rebuke	. And if we suffer	1, 89/ 13
s threst With all	rebuke	and sham; yet from	1, 105/ 12
a man then be	rebuked	because that he desireth	1, 86/ 16
is great. O happy	rebukes	, which make us sure	1, 90/ 15
my son, love these	rebukes	, and only of the	1, 90/ 18
require you gladly to	receive	, ne were it that	1, 52/ 10
God cannot but joyously	receive	anything that meanly soundeth	1, 52/ 14
more labor and difficulty	receive	it, more fast and	1, 55/ 20
sold) himself refused to	receive	them when two kings	1, 66/ 5
and desired him to	receive	his account of such	1, 68/ 10
gave up the ghost	receive	his full draught of	1, 71/ 8
Let us rather gladly	receive	these evil words, and	1, 89/ 22
much honor as he	received	, and we shall speak	1, 52/ 24
Holy Church. Which defense	received	, and the thirteen questions	1, 58/ 19
equal study hath so	received	that they might seem	1, 62/ 17
all that ever he	received	of this bargain, partly	1, 64/ 4
had in many years	received	of him and brought	1, 68/ 11
the life which he	received	of her. Of his	1, 71/ 3
After that he had	received	the Holy Body of	1, 71/ 5
very loving words he	received	, thanked, and kissed. The	1, 72/ 18
as many men as	received	it into divers likeness	1, 76/ 19
reward of his virtue	received	the opprobrious death of	1, 90/ 2
that thou hast not	received	?" And if thou hast	1, 95/ 3
And if thou hast	received	it, why art thou	1, 95/ 4
though thou hadst not	received	it? Two words, then	1, 95/ 5
a benefit hast thou	received	of his, Though thou	1, 112/ 16
and by, as in	receiving	his glorious estate immediately	1, 102/ 11
men, and no man	recketh	whether God like him	1, 82/ 11
forth his books of	reckoning	. Picus answered him in	1, 68/ 12
their followers? By this	reckoning	, it is a thing	1, 86/ 22
a trifle, O childish	reckoning	, And pay therefore so	1, 110/ 20
servant, ye will yourself	record	, Should stand in better	1, 104/ 12

cities and people, well	recordeth	the great benignity and	1, 72/ 26
the rood Eft thee	redeem	d with his precious	1, 120/ 11
the year of our	redemption	, 1494, when himself had	1, 70/ 22
the year of our	redemption	, 1492. The Interpretation of	1, 93/ 29
Think how for thy	redemption	all was wrought; Let	1, 113/ 1
judge How that thereby	redound	unto us might Any	1, 104/ 18
white intermingled with comely	reds	, his eyes grey and	1, 55/ 6
they draw, whereto they	refer	their studies, their works	1, 91/ 15
his accustomed vice and	reformed	his conditions. The words	1, 69/ 2
a marvelous fragrant odor,	refreshing	all his members that	1, 72/ 13
gather riches but to	refuse	them. Of the despising	1, 66/ 12
if thou do not	refuse	, If other have stand	1, 113/ 8
bought and sold) himself	refused	to receive them when	1, 66/ 5
it for nothing, but	regard	only the judgment of	1, 92/ 7
angel never would endure.	Regard	, O man, thine excellent	1, 112/ 3
very love, without any	regard	To any profit, guerdon	1, 119/ 19
as I can, briefly	rehearse	you his whole life	1, 53/ 24
wonder of the hearers,	rehearse	, and over that would	1, 55/ 17
a sermon which he	rehearsed	in the chief church	1, 73/ 11
shall speak of himself,	rehearsing	in part his learning	1, 52/ 25
though neither God might	reign	nor those heavenly citizens	1, 79/ 12
wretchedness that we may	reign	in that heavenly country	1, 98/ 8
prince cast out Which	reigned	before in all the	1, 105/ 29
me renes mei, "My	reins	(or kidney) hath chidden	1, 101/ 12
is to say, my	reins	, in which is wont	1, 101/ 13
how all the audience	rejoiced	to hear him, for	1, 61/ 13
and dear. So every	relic	, image or picture That	1, 117/ 9
body wurche, The quick	relics	, the ministers of his	1, 117/ 15
by a faithful messenger	relieve	the necessity and misery	1, 64/ 20
faith and pretense of	religion	impugn those questions as	1, 58/ 3
called of God unto	religion	. Wherefore he purposed oftentimes	1, 73/ 25
thinking haply that the	religion	had no need of	1, 74/ 1
goeth, the goodness doth	remain	; If thou do evil	1, 110/ 8
have two especially effectual	remedies	against the world and	1, 82/ 24
medicines and overcame all	remedy	and compelled him within	1, 71/ 2
armor, Nor any other	remedy	put our trust, But	1, 105/ 25
brutish and unreasonable beasts.	Remember	also that of these	1, 78/ 6
God than men." And	remember	these words of Saint	1, 81/ 16
I shall say, to	remember	or to sorrow, to	1, 81/ 26
youth and mine ignorances	remember	not, good Lord; but	1, 83/ 27
Lord, for thy goodness	remember	me." What thou shalt	1, 83/ 28
trust all the day."	Remember	also, my son, that	1, 93/ 6
death lieth at hand.	Remember	that all the time	1, 93/ 7
less than a moment.	Remember	how cursed our old	1, 93/ 9
we would wish them.	Remember	again how great things	1, 93/ 17
me, Lord," when we	remember	our vice; that other	1, 95/ 7
good Lord," when we	remember	our virtue. Quoniam speravi	1, 95/ 9

such other when we	remember	, we should evermore take	1, 97/ 30
nor I shall not	remember	their names." He saith	1, 99/ 1
that he would not	remember	their names, that is	1, 99/ 8
and thrall, Let him	remember	that choose what way	1, 103/ 25
thou pain thy taste,	remember	therewithal How Christ for	1, 104/ 27
The ravin of anything,	remember	then How his innocent	1, 105/ 2
part. The Fifth Rule.	Remember	well that we in	1, 105/ 23
thee bear That thou	remember	and have ever in	1, 107/ 11
tempted, despair thee nothing,	Remember	the glorious apostle Saint	1, 108/ 25
and Dignity of Man.	Remember	how God hath made	1, 111/ 26
himself. He, then, which	remembereth	that he attained his	1, 94/ 29
be oftentimes slow in	remembering	, and they that with	1, 55/ 19
hold it in sure	remembrance	; which in other folks	1, 55/ 17
own flesh in the	remembrance	of that great benefit	1, 65/ 2
unto God In thy	remembrance	this imprint and grave	1, 114/ 11
have him continually in	remembrance	, With him in prayer	1, 118/ 22
in study is anything	remitted	or slacked, I give	1, 88/ 3
him delight, or anything	remove	His ardent mind from	1, 118/ 26
nothing. But in the	renaying	of this shadow of	1, 66/ 15
ad noctem increpuerunt me	renes	mei. Providebam Dominum in	1, 94/ 12
ad noctem increpuerunt me	renes	mei, "My reins (or	1, 101/ 11
to satisfy nature and	repay	her the life which	1, 71/ 3
rebuke when it was	reported	-- were it true	1, 68/ 4
namely those days which	represent	unto us the Passion	1, 64/ 28
vainglory, the mother of	reprief	, The very crop and	1, 109/ 4
soundeth either to the	reproach	of vice, commendation of	1, 52/ 15
happy because this false	reproof	is worshipful and glorious	1, 89/ 2
to suffer wrong and	reproof	for his sake. Let	1, 89/ 11
well, all shame and	reproof	, if folk backbite us	1, 89/ 20
of the ignominy and	reproof	of our Lord's cross	1, 90/ 19
rebuke and to a	reprovable	sense, to do those	1, 81/ 5
of them that are	reprovable	. Notwithstanding, my son, I	1, 89/ 1
and rudeness to be	reproved	. Which defense, and all	1, 58/ 16
it is to be	reproved	of them that are	1, 88/ 28
shall bring forth words	repugnant	in themselves and contrary	1, 91/ 18
sensuality and the flesh	repugneth	, then is a man	1, 101/ 5
of wise men they	repute	for japes and very	1, 86/ 2
which, as Horace saith,	repute	themselves kings of kings	1, 87/ 3
some man might haply	repute	it for a great	1, 99/ 26
is to say, "I	repute	it noble, and all	1, 100/ 22
respect of it I	repute	," as Saint Paul saith	1, 100/ 22
beardless, he was both	reputed	and was indeed both	1, 56/ 19
all earthly glory he	reputed	utterly for nothing. But	1, 66/ 14
apostle's dignity: to be	reputed	digne before God, to	1, 89/ 7
that is very wisdom,	reputeth	for madness, consider then	1, 90/ 27
but at the instant	request	of the duke, which	1, 61/ 11
two things in our	requests	, that is to wit	1, 95/ 14

insuper et caro mea	requiescet	in spe. Quoniam non	1, 94/ 15
him. Et caro mea	requiescet	in spe, "And my	1, 102/ 9
which works I would	require	you gladly to receive	1, 52/ 9
to wit, that we	require	nothing but that which	1, 95/ 14
us, and that we	require	it ardently with a	1, 95/ 15
the thing that we	require	be good, yet we	1, 95/ 24
reverence; Oft should we	require	with all our diligence	1, 106/ 3
worthy virtues of Picus	required	. Of the State of	1, 73/ 7
dart, Our Savior Christ	resemble	in some part. The	1, 105/ 21
good devotion How thou	resemblest	Christ, as with sour	1, 104/ 26
himself to spend the	residue	of his life, saving	1, 66/ 26
and strive, By the	resistance	of any sinful motion	1, 104/ 23
For oft thou shalt,	resisting	valiantly The fiends	1, 105/ 19
his Virtue and the	Resort	unto him Therefore. Hereupon	1, 59/ 23
that he may once	resort	Unto that blessed, joyful	1, 114/ 28
of the most cunning,	resorted	busily unto him as	1, 59/ 28
I am nothing in	respect	of thee, I wot	1, 100/ 4
all other things in	respect	of it I repute	1, 100/ 22
lead his life in	rest	and peace, well considering	1, 63/ 23
with my books and	rest	, of a child have	1, 79/ 4
sea, that may not	rest	." There is to him	1, 80/ 6
this pleasant ease and	rest	, seeking none outward thing	1, 86/ 19
of my books, the	rest	and peace of my	1, 87/ 22
set their heart at	rest	, and for that, as	1, 98/ 17
And my flesh shall	rest	in hope," that is	1, 102/ 10
that his flesh should	rest	in hope, he showeth	1, 102/ 19
what honor, peace and	rest	In glorious victory, triumph	1, 108/ 21
love liketh in him	rest	With inward gladness of	1, 119/ 8
the death, yet it	resteth	in the sepulcher with	1, 102/ 12
mei: tu es qui	restitues	hereditatem meam michi. Funes	1, 94/ 9
thereto, Tu es qui	restitues	hereditatem meam michi, "Thou	1, 100/ 1
art he that shall	restore	mine inheritance unto me	1, 100/ 2
may we never be	restored	to our own likeness	1, 77/ 4
thou must him not	restrain	; The evil then in	1, 110/ 11
the cause of our	resurrection	, therefore these words that	1, 102/ 27
have spoken of the	resurrection	be principally understood of	1, 102/ 28
table, howbeit somewhat yet	retaining	of the old plenty	1, 64/ 9
mayest their company and,	returning	to thyself, oftentimes secretly	1, 92/ 23
care For our disport,	revel	, mirth and play, For	1, 111/ 4
wake, While other play,	revel	, sing, and dance: None	1, 118/ 24
perfect being, Lest such	revelation	should his heart extol	1, 108/ 27
all honor and lowly	reverence	; Oft should we require	1, 106/ 2
in love, honor and	reverence	And specially give them	1, 117/ 12
his lover ought, So	reverence	, worship, honor and magnify	1, 118/ 8
for honor is the	reward	of virtue. And how	1, 53/ 1
may they claim the	reward	that properly belongeth to	1, 53/ 2
the virtue that the	reward	belongeth to? Then, if	1, 53/ 3

free will and the	reward	of the victory shall	1, 78/ 17
go from labor to	reward	, than where we go	1, 79/ 20
momentary life to the	reward	of eternal felicity, since	1, 84/ 18
do for hire or	reward	. Then he maketh philosophy	1, 85/ 8
-- affirmeth that our	reward	shall be plenteous in	1, 89/ 5
us none hope of	reward	. If men for thy	1, 89/ 28
him, which for the	reward	of his virtue received	1, 90/ 1
it loseth of the	reward	, which reward, while it	1, 90/ 12
of the reward, which	reward	, while it beginneth to	1, 90/ 13
vainglory, nor our eternal	reward	be diminished for the	1, 90/ 17
This is all our	reward	, that we may behold	1, 103/ 16
hast sent," to which	reward	he bring us that	1, 103/ 17
of all virtue, the	reward	when we die Is	1, 104/ 4
we departen hence. Eternal	Reward	, Eternal Pain. Thou seest	1, 111/ 17
nothing thinking of any	reward	or profit. The Twelve	1, 113/ 26
any profit, guerdon or	reward	. So thou likewise that	1, 119/ 20
thereto never Trust of	reward	or profit do thee	1, 119/ 26
For as thou dost	reward	s us devise Above	1, 121/ 5
world was, both to	rich	and poor, high and	1, 72/ 25
very hard for a	rich	man to enter the	1, 82/ 6
his excellent learning, great	riches	, and noble kindred, set	1, 59/ 12
may appear, and his	riches	given out to poor	1, 63/ 16
desired worship nor worldly	riches	, but rather set them	1, 66/ 8
no praise to gather	riches	but to refuse them	1, 66/ 12
Liberality and Contempt of	Riches	. Liberality only in him	1, 67/ 26
not all utterly despise	riches	, showing him that it	1, 68/ 3
the heaping up of	riches	? And if this be	1, 82/ 8
down; how deadly these	riches	which the more they	1, 93/ 14
Shall us bereave wealth,	riches	and honor And bring	1, 109/ 10
in memory. % Unto his	right	entirely beloved sister in	1, 51/ 1
whom, though they were	right	excellent, he gave again	1, 52/ 23
no slender thing to	right	cunning and perfect doctors	1, 56/ 8
to all folk, except	right	few special excellent men	1, 57/ 7
He is on my	right	hand that I be	1, 102/ 2
shall be on thy	right	hand for ever;"he	1, 103/ 11
he saith "on thy	right	hand because that our	1, 103/ 12
in heaven on the	right	hand of his Father's	1, 103/ 14
then were it no	right	That any servant, ye	1, 104/ 11
the person of a	righteous	man of his estate	1, 94/ 22
the estate of a	righteous	man standeth in these	1, 96/ 1
the state of a	righteous	man. Quoniam bonorum meorum	1, 96/ 21
unto me. Let a	righteous	man then consider how	1, 100/ 7
In strait balance of	rigorous	judgment, If thou shouldst	1, 120/ 20
his mind, flowing in	riot	, and turned it to	1, 59/ 16
but all things as	ripe	as though he had	1, 60/ 28
occasion of deceit and	robbery	. Nevertheless, that mind of	1, 68/ 6
and Vainglorious Disputations at	Rome	. Now had he been	1, 56/ 21

God) he went to	Rome	, and there, coveting to	1, 56/ 24
cause he tarried at	Rome	an whole year, in	1, 57/ 15
intending from thence to	Rome	and so forth in	1, 73/ 1
made, and on the	rood	Eft thee redeemd	1, 120/ 10
showeth what is the	root	of this privation, or	1, 101/ 20
The very crop and	root	of all mischief. Against	1, 109/ 5
divided by cords or	ropes	. These words, then, "the	1, 100/ 13
These words, then, "the	ropes	or cords have fallen	1, 100/ 13
again with great strength	rose	up into God. In	1, 70/ 10
was the first that	rose	again and the cause	1, 102/ 26
perfect figure of that	round	circle or garland and	1, 54/ 10
his excellent name should	round	about the circle of	1, 54/ 11
length with a continual	row	and number of words	1, 83/ 16
excellent virtue, though my	rude	learning be far unable	1, 53/ 20
their concupiscence, But like	rude	beasts unadvisedly Lacking discretion	1, 108/ 12
were of folly and	rudeness	to be reproved. Which	1, 58/ 16
astart, With whom me	rueth	so long to have	1, 123/ 1
in Humanity. Under the	rule	and governance of his	1, 55/ 10
charge and business of	rule	or lordship set aside	1, 63/ 23
and pain. The Second	Rule	. Think in this wretched	1, 103/ 28
pain perpetually. The Third	Rule	. Consider well that folly	1, 104/ 6
his lord. The Fourth	Rule	. Think how that we	1, 104/ 14
some part. The Fifth	Rule	. Remember well that we	1, 105/ 22
holy saints. The Sixth	Rule	. One sin vanquished, look	1, 106/ 6
keep watch. The Seventh	Rule	. Enforce thyself not only	1, 106/ 14
goodness is. The Eighth	Rule	. In time of battle	1, 106/ 29
battle victory. The Ninth	Rule	. If thou think thyself	1, 107/ 13
perish therein. The Tenth	Rule	. In all temptation withstand	1, 107/ 21
and more. The Eleventh	Rule	. Though in the time	1, 108/ 1
and conquest. The Twelfth	Rule	. Though thou be tempted	1, 108/ 23
his eyes as a	ruler	of all his works	1, 101/ 24
Amen. HERE BEGIN TWELVE	RULES	OF JOHN PICUS EARL	1, 103/ 19
third of that name,	ruling	the empire, this noble	1, 53/ 32
in the flood and	rumbling	of your worldly business	1, 87/ 26
to the town, we	run	and are glad to	1, 77/ 8
on that side, they	run	forth headlong into all	1, 91/ 24
bestly desires -- they	run	forth headlong unadvisedly, without	1, 98/ 21
we should as speedily	run	to virtue as they	1, 98/ 23
to virtue as they	run	to vice, and that	1, 98/ 23
the fiend, our adversary,	Runneth	about seeking whom he	1, 106/ 10
lin, But fast it	runneth	on and passen shall	1, 110/ 28
the blood of their	sacrifice	together and thereabout to	1, 99/ 2
he would do no	sacrifice	to those idols, but	1, 99/ 8
make his believing people	safe	. If that you doubt	1, 90/ 25
if after ten years	sailing	, after a thousand incommodities	1, 78/ 24
over other, the great	Saint	Ambrose: a swarm of	1, 54/ 22
doctors he especially commendeth	Saint	Thomas, as him that	1, 61/ 2

many men which, as	Saint	Jerome saith, put forth	1, 64/ 25
as the Gospel of	Saint	John. I would have	1, 73/ 14
occasions the holy apostle	Saint	James saith thou hast	1, 78/ 7
as the glorious apostle	Saint	Paul saith, our Lord	1, 81/ 3
remember these words of	Saint	Paul also, Si hominibus	1, 81/ 17
be proud. "We," saith	Saint	Paul, "preach Christ crucified	1, 90/ 20
asketh coldly. And therefore	Saint	James biddeth us ask	1, 95/ 25
it I repute," as	Saint	Paul saith, "for dung	1, 100/ 23
shalt not suffer thy	saint	to see corruption," that	1, 102/ 22
understood of Christ, as	Saint	Peter, the apostle, hath	1, 102/ 29
after the words of	Saint	John: Hec est tota	1, 103/ 14
Remember the glorious apostle	Saint	Paul When he had	1, 108/ 25
truth as the old	saints	suffered beatings, binding, prison	1, 89/ 23
be glorified of his	saints	and to be made	1, 92/ 13
voluntates suas, "To his	saints	that are in the	1, 97/ 17
holy angels and blessed	saints	that are in their	1, 97/ 20
his desires towards his	saints	that are in the	1, 97/ 23
God and his holy	saints	. Multiply sunt infirmitates eorum	1, 98/ 8
grace and his holy	saints	. The Sixth Rule. One	1, 106/ 5
martyrs and example of	saints	. The Twelve Weapons have	1, 109/ 24
Martyrs and Example of	Saints	. Sin to withstand say	1, 113/ 3
use; The witness of	saints	, and martyrs' constant fight	1, 113/ 6
for as the Apostle	saith	: "We be not now	1, 51/ 16
which, as Saint Jerome	saith	, put forth their hand	1, 64/ 26
which now, as Seneca	saith	, was got above fortune	1, 65/ 25
this wise, "My friend,	saith	he, I know well	1, 68/ 13
conditions is, as Appollonius	saith	, an affinity. What he	1, 69/ 11
him than, as Horace	saith	, the proud palaces of	1, 69/ 14
which is, as Christ	saith	,) to be worshipped in	1, 70/ 6
this letter, where he	saith	that the flesh shall	1, 76/ 13
holy apostle Saint James	saith	thou hast cause to	1, 78/ 7
varias incideritis, "Be glad,"	saith	he, "my brethren, when	1, 78/ 9
glorious apostle Saint Paul	saith	, our Lord hath delivered	1, 81/ 4
epistle appeareth, where he	saith	these words, "by this	1, 85/ 4
themselves, which, as Horace	saith	, repute themselves kings of	1, 87/ 3
habuit, "If the world,"	saith	our Lord, "hate you	1, 89/ 16
which, as the Apostle	saith	, "God hath exalted him	1, 90/ 3
ambition be proud. "We,"	saith	Saint Paul, "preach Christ	1, 90/ 20
unto them that Christ	saith	in the Gospel, "My	1, 91/ 27
which, as the Apostle	saith	, shall suffer in death	1, 92/ 11
gehennam, "Fear not them,"	saith	our Lord, "that may	1, 92/ 16
us, for, as Christ	saith	, we wot never what	1, 95/ 18
unhappy. The niggard, then,	saith	to his money, Deus	1, 96/ 9
himself unhappy. The glutton	saith	unto his fleshly lust	1, 96/ 13
lust, the ambitious man	saith	to his vainglory, "My	1, 96/ 14
the cause why he	saith	only to our Lord	1, 96/ 24
that, as the Prophet	saith	, wicked men walk about	1, 98/ 18

them; and therefore he	saith	: Non congregabo conventiculam eorum	1, 98/ 28
remember their names." He	saith	"from the blood" both	1, 99/ 1
the blood. The Prophet	saith	not only that he	1, 99/ 6
delight, therefore the Prophet	saith	suingly, Hereditas mea preclara	1, 100/ 18
repute," as Saint Paul	saith	, "for dung. " But forasmuch	1, 100/ 23
therefor the Prophet ensuingly	saith	, Benedicam Dominum qui tribuit	1, 100/ 26
for this the Prophet	saith	here ensuingly, Et usque	1, 101/ 9
soul; and therefore he	saith	, Letatum est cor meum	1, 102/ 5
body, therefore the Prophet	saith	, Notas michi fecisti vias	1, 103/ 2
hand for ever;"he	saith	"on thy right hand	1, 103/ 11
Christ suffered for our	sake	, beat and scourged his	1, 65/ 1
Passion suffered for our	sake	, he might ere he	1, 71/ 7
and reproof for his	sake	. Let us therefore joy	1, 89/ 11
misadventure for his lover's	sake	. Thus shouldest thou, that	1, 116/ 10
virtue cometh. % Of the	Sale	of his Lordships and	1, 63/ 21
a gift than a	sale	. And all that ever	1, 64/ 3
came to him and	saluted	him, offering their service	1, 72/ 17
and helping to the	salvation	of the asker; or	1, 95/ 22
quia tu es Deus	Salvator	meus, et in te	1, 92/ 30
bonorum meorum non eges.	Sanctis	qui sunt in terra	1, 94/ 4
My God art thou."	Sanctis	qui sunt in terra	1, 97/ 16
in inferno: nec dabis	sanctum	tuum videre corruptionem. Notas	1, 94/ 16
cause, saying, Nec dabis	sanctum	tuum videre corruptionem, "Nor	1, 102/ 21
congregabo conventicula eorum de	sanguinibus	: nec memor ero nominum	1, 94/ 7
congregabo conventiculam eorum de	sanguinibus	nec memor nominum, "I	1, 98/ 29
equal; Grant me from	Satan's	service to astart, With	1, 122/ 31
within three days to	satisfy	nature and repay her	1, 71/ 3
are able sufficiently to	satisfy	the desire of their	1, 86/ 21
by any other books	save	only the Bible, in	1, 66/ 24
residue of his life,	saving	that the common profit	1, 66/ 26
Holy Body of our	Savior	, when they offered unto	1, 71/ 5
the hands of our	Savior	he gave up his	1, 72/ 22
thou art God, my	Savior	; in thee shall I	1, 93/ 6
name Jesus signifieth a	savior	, and therefore there is	1, 95/ 20
our blessed Lord and	Savior	. As often as thou	1, 104/ 21
subtle fiery dart, Our	Savior	Christ resemble in some	1, 105/ 21
the strength of our	Savior	, For he it is	1, 105/ 26
profit which may somewhat	savor	if not of cunning	1, 88/ 1
his eyes stalk; He	savoreth	neither meat, wine, nor	1, 118/ 16
doings, and since he	saw	that, since God is	1, 65/ 13
eschewed Dignities. When he	saw	many men with great	1, 66/ 2
Christ, which only never	saw	corruption, for his holy	1, 102/ 31
so that we may	say	of him that Epicurus	1, 62/ 26
dominions, that is to	say	, the third part of	1, 64/ 1
beasts, that is to	say	, of all them whose	1, 77/ 13
Circe, that is to	say	, in the sensual affections	1, 77/ 15
minds. Is there, I	say	, any of those trifles	1, 78/ 21

things be, as they	say	, truer than truth itself	1, 80/ 15
never whether I shall	say	, to remember or to	1, 81/ 26
which our Lord shall	say	, "Go ye cursed people	1, 82/ 13
God? What shall we	say	else, but that there	1, 82/ 17
heaven; that is to	say	, almsdeeds and prayer. What	1, 82/ 26
But here ye will	say	to me thus: "I	1, 86/ 5
not all one to	say	we do well if	1, 86/ 11
do so, and to	say	we do evil but	1, 86/ 12
-- that is to	say	, from the better to	1, 86/ 13
folk backbite us and	say	evil of us, shall	1, 89/ 20
that lest they should	say	evil we should begin	1, 89/ 21
son, and whatsoever men	say	of thee, whatsoever men	1, 92/ 5
die, that is to	say	, "To thee, Lord, I	1, 93/ 1
Domine, that is to	say	, "Keep me, good Lord	1, 94/ 24
very few that may	say	them truly. That thing	1, 96/ 4
how few may truly	say	these words, "I have	1, 96/ 15
only he may truly	say	it which is content	1, 96/ 17
God, that is to	say	, for the chief goodness	1, 97/ 12
Lord ought we to	say	, "My God art thou	1, 97/ 15
wills, that is to	say	, he hath made marvelous	1, 97/ 22
hasted;" that is to	say	, after their idols --	1, 98/ 20
blood, that is to	say	, that he would do	1, 99/ 7
names, that is to	say	, that he would not	1, 99/ 9
as though he would	say	Marvel not though I	1, 99/ 20
as though he would	say	, O good Lord, my	1, 100/ 3
be as much to	say	, "as the part or	1, 100/ 14
as though he would	say	, "that as it is	1, 100/ 20
me, " that is to	say	, "I repute it noble	1, 100/ 21
intellectum, that is to	say	, "I shall bless our	1, 101/ 2
vivum, that is to	say	, "My mind and my	1, 101/ 8
night," that is to	say	, my reins, in which	1, 101/ 13
me, that is to	say	, withdraw me from sin	1, 101/ 15
night, that is to	say	, they so far forth	1, 101/ 16
hope," that is to	say	, that though it joy	1, 102/ 10
corruption," that is to	say	, "Thou shaft not suffer	1, 102/ 23
Saints. Sin to withstand	say	not thou lackest might	1, 113/ 4
love, that is to	say	, Where his heavy body	1, 116/ 23
all this world, I	say	, The engine that enduren	1, 120/ 23
it was a common	saying	with him that such	1, 61/ 15
civil and active life,	saying	that in vain, and	1, 85/ 15
fleshly concupiscence in man,	saying	, Providebam Deum semper in	1, 101/ 21
he addeth the cause,	saying	, Quoniam non derelinques animam	1, 102/ 16
he showeth the cause,	saying	, Nec dabis sanctum tuum	1, 102/ 20
not long; but the	sayings	of wise men they	1, 86/ 2
his Setting Forth to	School	and Study in Humanity	1, 55/ 9
all the universities and	schools	, not only through Italy	1, 56/ 16
exercised in the new	schools	; some man hath sought	1, 62/ 14

Picus, full of great	science	, virtue, and wisdom, whose	1, 49/ 8
as were in very	science	much better learned and	1, 62/ 3
cunning man in all	sciences	, and virtuous of living	1, 49/ 4
but he in all	sciences	profited so excellently that	1, 62/ 20
mundus vos odio habet,	scitote	quia priorem me vobis	1, 89/ 15
called it hypocrisy, some	scorned	him, some slandered him	1, 88/ 18
the best, Seeing himself	scorned	and scourgd both	1, 105/ 10
Seeing himself scorned and	scourg	d both, And as	1, 105/ 10
I desired not this	scourge	upon him that he	1, 74/ 8
our sake, beat and	scourged	his own flesh in	1, 65/ 1
and Diligence in Holy	Scripture	. From thenceforth, he gave	1, 60/ 16
to the studies of	scripture	, in which he wrote	1, 60/ 18
the reading of holy	scripture	, which that thou wouldst	1, 84/ 1
the volumes of holy	scripture	. There lieth privily in	1, 84/ 5
body. Affliction is in	scripture	oftentimes signified by the	1, 101/ 18
Plato and Apollonius, he	scrupulously	sought out all the	1, 56/ 15
is like a stormy	sea	, that may not rest	1, 80/ 6
suffer pain for a	season	, which I am the	1, 74/ 19
is the most discomfortable	season	. Then ensuingly the Prophet	1, 101/ 19
God, 1463, Pius the	Second	being then the general	1, 53/ 30
had fulfilled the thirty	second	year of his age	1, 70/ 23
she spoke of the	second	death and everlasting, and	1, 75/ 4
grief, and pain. The	Second	Rule. Think in this	1, 103/ 28
all or naught. The	Second	Property. Of his love	1, 114/ 17
service self be desirable,	Second	, if they whom that	1, 119/ 30
apostle, hath declared; and	secondarily	, they may be understood	1, 102/ 29
first, an incredible wit;	secondly	, a marvelous fast memory	1, 63/ 5
fetchd out of the	secret	mysteries of the Hebrews	1, 57/ 4
were more meet for	secret	communication of learned men	1, 58/ 25
of the truth in	secret	company without great audience	1, 61/ 19
not to be kept	secret	-- he gave alms	1, 64/ 24
he used in all	secret	communing virtuously to exhort	1, 68/ 22
warn thee keep it	secret	; the substance that I	1, 70/ 14
Florence, I have a	secret	thing to show thee	1, 73/ 13
would have kept it	secret	but I am compelled	1, 73/ 14
of counsel in some	secret	godly purpose which he	1, 76/ 5
not appalled with the	secret	twitch of any privy	1, 79/ 23
prayer which in the	secret	chamber of the mind	1, 83/ 9
returning to thyself, oftentimes	secretly	pray unto the most	1, 92/ 24
virtuous act. Sometime he	secretly	casteth in thy mind	1, 106/ 22
desirous ensearcher of the	secrets	of nature, he left	1, 56/ 11
break to me the	secrets	of his heart: in	1, 73/ 23
meas ne meminervis, sed	secundum	misericordiam tuam memento mei	1, 83/ 25
haply grieve him to	see	the life of such	1, 53/ 27
themselves advisedly, they should	see	a more monstrous beast	1, 77/ 10
which when they daily	see	the justice of God	1, 81/ 10
of Italy, but I	see	well that as yet	1, 87/ 1

look for, we may	see	not only him that	1, 93/ 26
My god art thou."	See	then how few may	1, 96/ 15
suffer thy saint to	see	corruption," that is to	1, 102/ 22
is but a thoroughfare,	See	thou behave thee wisely	1, 111/ 19
make him fresh to	see	that all thing been	1, 115/ 5
all men the best,	Seeing	himself scorned and scourg	1, 105/ 10
mind he began to	seek	the glory and profit	1, 59/ 19
that thing that we	seek	than by love to	1, 67/ 24
true, that we should	seek	for the glory and	1, 82/ 8
themselves and more; they	seek	nothing out of themselves	1, 87/ 7
they serve. And wherefore	seek	they many sundry pleasures	1, 98/ 16
his works should neither	seek	his own lucre, his	1, 101/ 25
philosopher and him that	seeketh	for wisdom it was	1, 66/ 11
world, which in the	seeking	weary us, in the	1, 80/ 1
pleasant ease and rest,	seeking	none outward thing, despising	1, 86/ 19
our adversary, Runneth about	seeking	whom he may devour	1, 106/ 10
the hearers, those things	seem	to be of great	1, 60/ 7
received that they might	seem	by heaps as a	1, 62/ 17
Which words though they	seem	common to all folk	1, 96/ 3
and war The conflict	seem	bitter, sharp and sour	1, 108/ 3
good cheap that it	seemed	rather a gift than	1, 64/ 3
earthly things that he	seemed	somewhat besprent with the	1, 67/ 28
of those two burdens	seemed	lighter and which he	1, 69/ 17
promise of our Lady	seemed	to have been frustrated	1, 75/ 2
delighted, by which it	seemeth	that their friendship is	1, 51/ 12
in his living, it	seemeth	by this letter that	1, 88/ 14
It were far more	seeming	that they should, with	1, 81/ 21
of feature and shape	seemly	and beauteous, of stature	1, 55/ 4
marvelous sight was there	seen	before his birth. There	1, 54/ 4
which neither eye hath	seen	nor ear hath heard	1, 79/ 10
Paul When he had	seen	God in his perfect	1, 108/ 26
person, there be nothing	seen	In speech, apparel, gesture	1, 115/ 8
Reward, Eternal Pain. Thou	seest	this world is but	1, 111/ 18
the blind hearts! Who	seeth	not more clear than	1, 80/ 14
First, if the service	self	be desirable, Second, if	1, 119/ 29
thee well advise, Thou	sellest	thy soul therefor even	1, 110/ 17
Domine demonstra mihi, et	semitas	tuas edoce me. Dirige	1, 92/ 29
New Year friends to	send	between presents or gifts	1, 51/ 5
their marriage, and always	send	him word what he	1, 64/ 17
him, which now, as	Seneca	saith, was got above	1, 65/ 25
and to a reprobable	sense	, to do those things	1, 81/ 5
and similitude between our	sensual	affections and the brutish	1, 76/ 28
to say, in the	sensual	affections of the flesh	1, 77/ 15
Against any of thy	sensual	witts five, Cast	1, 104/ 24
the victory To the	sensual	pleasure of their concupiscence	1, 108/ 11
reason and incline unto	sensuality	and affections of the	1, 76/ 25
the soul, and follow	sensuality	, that standeth all in	1, 99/ 5

and, that notwithstanding, yet	sensuality	and the flesh repugneth	1, 101/ 4
between friends to be	sent	be such things as	1, 51/ 10
this New Year have	sent	you such a present	1, 51/ 19
all convenient haste he	sent	him two of his	1, 73/ 3
might. And over that	sent	unto him letters subscribed	1, 73/ 4
Christ whom thou hast	sent	, " to which reward he	1, 103/ 17
thine ears: Sine mortuos	sepelire	mortuos suos, tu me	1, 91/ 11
it resteth in the	sepulcher	with this hope, that	1, 102/ 12
body was in his	sepulcher	nothing putrefied. Forasmuch, then	1, 102/ 31
mortuos suos, tu me	sequere	, "Let dead men alone	1, 91/ 11
most famous, in a	sermon	which he rehearsed in	1, 73/ 11
they brought forth the	serpentine	of false crime and	1, 57/ 30
virtue as an inseparable	servant	. He said that fame	1, 66/ 17
holy man Jerome, this	servant	of God, openly affirmed	1, 74/ 24
I were not Christ's	servant	. " Let enter into thine	1, 81/ 18
no right That any	servant	, ye will yourself record	1, 104/ 12
provide To preserve his	servant	from the danger of	1, 108/ 30
is no page or	servant	, most or least, That	1, 117/ 2
by money gave his	servants	occasion of deceit and	1, 68/ 5
let us like faithful	servants	with an holy ambition	1, 90/ 20
thine own, we be,	Servants	or sinners whether it	1, 121/ 21
have be long space	Servants	by nature, children by	1, 121/ 28
O goodness serving thy	servants	in distress, O love	1, 122/ 25
asked also all his	servants'	forgiveness if he had	1, 72/ 7
we labor less and	serve	him more; and yet	1, 67/ 22
labor rather choose to	serve	the world than God	1, 79/ 15
of estates, they cannot	serve	. They dwell with themselves	1, 87/ 5
divers passions, which they	serve	. And wherefore seek they	1, 98/ 15
with no less diligence	serve	our Lord God than	1, 98/ 24
Lord God than they	serve	their lord the devil	1, 98/ 25
intendeth after reason to	serve	God, and, that notwithstanding	1, 101/ 4
of his love. To	serve	his love, nothing thinking	1, 113/ 26
his delight Diligently to	serve	both day and night	1, 119/ 18
Freely look eke thou	serve	that thereto never Trust	1, 119/ 25
loving mind. Wageless to	serve	, three things may us	1, 119/ 28
they whom that we	serve	and love Be very	1, 119/ 30
much for us before.	Serve	God for love, then	1, 120/ 5
in one, Whom angels	serve	, whose work all creatures	1, 120/ 15
abhorred, considering that they	served	of naught but to	1, 62/ 2
merchant thinketh himself well	served	if after ten years	1, 78/ 24
leastwise we be well	served	if we have the	1, 89/ 25
to study and the	service	of God. This was	1, 66/ 10
up, setting the very	service	of God aside, which	1, 70/ 5
saluted him, offering their	service	, with very loving words	1, 72/ 18
in such use or	service	as she list to	1, 76/ 22
Of the court and	service	of this world, there	1, 78/ 26
let Not fro his	service	any wise dissever; Freely	1, 119/ 24

move: First, if the	service	self be desirable, Second	1, 119/ 29
hope of meed; What	service	may so desirable be	1, 120/ 6
Grant me from Satan's	service	to astart, With whom	1, 122/ 31
of reason be we	serviceable	Without the gaping after	1, 120/ 2
that it were either	servile	or at the leastwise	1, 85/ 5
is a thing either	servile	, or at the leastwise	1, 86/ 22
aye providing, O goodness	serving	thy servants in distress	1, 122/ 25
in which was less	servitude	and not so much	1, 69/ 21
also, Si hominibus placerem,	servus	Christi non essem, "If	1, 81/ 17
his mother, he was	set	to masters and to	1, 55/ 10
known, he fastened and	set	up, offering also himself	1, 57/ 10
riches, and noble kindred,	set	many women afire on	1, 59/ 12
the way of life	set	aside, was somewhat fallen	1, 59/ 14
so much the more	set	by in how much	1, 60/ 3
excellent in one thing	set	all other aside, but	1, 62/ 19
of rule or lordship	set	aside, he might lead	1, 63/ 23
as her malice hath	set	at naught that he	1, 65/ 27
worldly riches, but rather	set	them at naught that	1, 66/ 9
dead. So much only	set	he by his learning	1, 66/ 19
his name. And now	set	he little by any	1, 66/ 24
after. How much he	set	more by Devotion than	1, 67/ 3
never so small, he	set	more by than by	1, 67/ 6
but over that all	set	in the expugnation of	1, 80/ 24
ambition sigheth for, they	set	at naught and despise	1, 87/ 11
a man high and	set	him out to the	1, 87/ 15
firmly in this opinion,	set	more by my little	1, 87/ 21
and now have I	set	hand to overcome the	1, 88/ 6
men, till that death	set	on them unawares, and	1, 91/ 26
find none that can	set	their heart at rest	1, 98/ 17
are -- yet they	set	little thereby and oftentimes	1, 100/ 17
that hast thy love	set	unto God In thy	1, 114/ 10
Appointed well and nothing	set	amiss But all well	1, 115/ 6
In comparison should he	set	at naught, And glad	1, 118/ 10
person in whom he	set	hath his delight Diligently	1, 119/ 17
And in thy love	set	all mine heart afire	1, 123/ 4
too picked. Of his	Setting	Forth to School and	1, 55/ 9
that his negligence and	setting	naught by money gave	1, 68/ 5
which folk bring up,	setting	the very service of	1, 70/ 5
that thou wouldst now,	setting	poets, fables and trifles	1, 84/ 2
Now had he been	seven	years conversant in these	1, 56/ 22
he was especially helped.	Seven	thousand ducats he had	1, 63/ 7
and keep watch. The	Seventh	Rule. Enforce thyself not	1, 106/ 14
mind in heaven. The	Seventh	Property. There is no	1, 117/ 1
and by God's commandment	severing	the cradles of such	1, 54/ 19
honor followeth as a	shadow	followeth a body, that	1, 53/ 17
the renaying of this	shadow	of glory he labored	1, 66/ 15
thee sitting in the	shadow	of death, and translating	1, 91/ 6

short, how uncertain, how	shadow	like, false, imaginary it	1, 93/ 15
of a good mind.	shadow	. The great benefits of	1, 109/ 21
a Dream and a	Shadow	. This wretched life, the	1, 110/ 22
doth a dream or	shadow	on the wall. Death	1, 110/ 29
is to say, "Thou	shaft	not suffer the flesh	1, 102/ 23
bestead, Yet thou ne	shaft	sustain, be not adread	1, 116/ 15
With all rebuke and	sham	; yet from his breast	1, 105/ 12
to my rebuke and	shame	, have I so long	1, 85/ 16
think that it were	shame	to abide still in	1, 86/ 15
wretched living well, all	shame	and reproof, if folk	1, 89/ 19
more haply for very	shame	assail. But when thou	1, 107/ 5
been equal, For very	shame	be not the devil's	1, 112/ 5
I shall not be	shamed	, and though mine enemies	1, 93/ 2
the more vile and	shameful	be we if we	1, 53/ 11
of thy good purpose,	shamefully	begin to be a	1, 81/ 23
naught but to the	shaming	of such other folk	1, 62/ 2
was of feature and	shape	seemly and beauteous, of	1, 55/ 4
ape. From which beastly	shape	may we never be	1, 77/ 4
soul not into the	shape	of one but of	1, 77/ 12
bondman He took the	shape	and humbled himself for	1, 105/ 6
deform us into monstrous	shapes	of brutish and unreasonable	1, 78/ 6
woe The battle more	sharp	and longer is iwis	1, 103/ 30
The conflict seem bitter,	sharp	and sour, Yet consider	1, 108/ 3
cross willingly and gladly	shed	out his most precious	1, 71/ 22
in darkness, as a	shining	light in which he	1, 59/ 6
of Judgment immortal and	shining	with his soul. And	1, 102/ 13
generally. Some man hath	shone	in eloquence, but ignorance	1, 62/ 9
at the last he	shook	his head and a	1, 69/ 19
of humanity that within	short	while he was, and	1, 55/ 12
Causes that in so	Short	Time brought him to	1, 63/ 1
and sorrow of this	short	, miserable, deadly life, he	1, 71/ 31
how long or how	short	thy prayer be, but	1, 83/ 13
thine horse through the	short	way of this momentary	1, 84/ 18
they poison us; how	short	, how uncertain, how shadow	1, 93/ 15
The pleasure little and	short	. The fear of impenitent	1, 109/ 16
The Pleasure Little and	Short	. Consider well the pleasure	1, 109/ 27
all cast, Little, simple,	short	and suddenly past. The	1, 110/ 5
first, and maybe the	shorter	time for our intercessions	1, 75/ 11
unto him Therefore. Hereupon	shortly	the fame of his	1, 59/ 25
be cleansed, he may	shortly	, if he be not	1, 75/ 16
shalt also thyself die	shortly	, live thou never so	1, 84/ 16
of God, he should	shortly	be perfect. And forasmuch	1, 101/ 26
as he trusted the	shortness	of his life should	1, 72/ 5
preace As though thou	shouldest	after that victory Enjoy	1, 106/ 31
not hereby that thou	shouldest	arise And in the	1, 115/ 15
his lover's sake. Thus	shouldest	thou, that lovest God	1, 116/ 11
pleasant writing, which should	show	out the celestial gifts	1, 55/ 1

coveting to make a	show	of his cunning and	1, 56/ 25
he, "this will I	show	thee, I warn thee	1, 70/ 14
by natural reason to	show	him why it was	1, 71/ 28
a secret thing to	show	thee which is as	1, 73/ 13
I am compelled to	show	it, for he that	1, 73/ 15
am the gladder to	show	you in this behalf	1, 74/ 19
let every Christian body	show	their charity upon him	1, 75/ 12
him out to the	show	, but oftentimes as a	1, 87/ 15
works when he shall	show	himself from heaven with	1, 92/ 8
Thy ways, good Lord,	show	me, and thy paths	1, 93/ 4
benignity and courtesy he	showed	unto them, not whom	1, 69/ 7
after their deserving. He	showed	also to the above-named	1, 72/ 10
God had from above	showed	him. But I desired	1, 74/ 8
this the same Jerome	showed	to his acquaintance that	1, 75/ 6
compassed in fire, and	showed	unto him that he	1, 75/ 7
that his worship be	showed	in our rebuke. And	1, 89/ 13
but our sin hath	showed	that mighty love Which	1, 122/ 15
thing our Lord himself	showeth	thee to be done	1, 82/ 22
In these words he	showeth	the cause why he	1, 96/ 23
Then ensuingly the Prophet	showeth	what is the root	1, 101/ 19
rest in hope, he	showeth	the cause, saying, Nec	1, 102/ 19
indulgence Nothing so clearly	showeth	as our offense. What	1, 122/ 14
the common sort, and	showing	that they be born	1, 54/ 21
all utterly despise riches,	showing	him that it was	1, 68/ 3
might yet lawfully do:	showing	us by that that	1, 99/ 11
of delicate complexion, he	shrank	from the labor, or	1, 74/ 1
might some man that	shrinketh	from labor rather choose	1, 79/ 14
Naples, hearing of the	sickness	of Picus, in all	1, 73/ 2
had said in his	sickness	of the appearing of	1, 74/ 27
PICUS of the father's	side	descended of the worthy	1, 52/ 19
themselves? On the other	side	, if they be virtuous	1, 53/ 5
not on that other	side	deputed unto perpetual pain	1, 74/ 17
not only on every	side	an allective to sin	1, 80/ 23
blinding them on this	side	, and the devil pricking	1, 91/ 23
them forward on that	side	, they run forth headlong	1, 91/ 24
water of thine own	side	, That streamed from thy	1, 122/ 20
thirsteth for, or ambition	sigheth	for, they set at	1, 87/ 10
and broken between with	sighs	than drawn on length	1, 83/ 15
his Birth. A marvelous	sight	was there seen before	1, 54/ 4
clouds, escaped both the	sight	of his father and	1, 54/ 26
money to have a	sight	thereof; but I fear	1, 77/ 9
God always before my	sight	." For if a man	1, 101/ 23
same deed, thought or	sight	By which he would	1, 106/ 19
touching or in wanton	sight	, In vain smell or	1, 109/ 29
his love, lo, the	sight	and company To the	1, 114/ 18
may have the glorious	sight	, Is void of perfect	1, 115/ 1
love the glorious blessed	sight	. The Fifth Property. Not	1, 116/ 2

he hath known by	sight	or name, And would	1, 118/ 4
his breast Came never	sign	of wrath or of	1, 105/ 13
is in scripture oftentimes	signified	by the night, because	1, 101/ 18
the state of virtue,	signifieth	in that asking that	1, 94/ 28
you." This name Jesus	signifieth	a savior, and therefore	1, 95/ 20
of, expounded it to	signify	to us the sweet	1, 54/ 28
and friendship, and also	signifying	that they desire each	1, 51/ 7
and sovereign dignity We	silly	wretches cry with humble	1, 121/ 17
this deadly life My	silly	ghost hath finishd	1, 123/ 6
And over that, much	silver	vessel and plate with	1, 64/ 6
in dainty viands and	silver	vessels. Every day at	1, 64/ 10
him to favor. For	similitude	of manners is a	1, 69/ 9
after the convenience and	similitude	between our sensual affections	1, 76/ 28
to them some good	simple	folk that should of	1, 58/ 3
we most vile and	simple	men, and worthy, if	1, 89/ 18
it for a small	simple	delight, therefore the Prophet	1, 100/ 18
hast all cast, Little,	simple	, short and suddenly past	1, 110/ 5
no little worm, no	simple	beast, Ne none so	1, 117/ 4
the resistance of any	sinful	motion, Against any of	1, 104/ 23
THE PLEASURE OF A	SINFUL	TEMPTATION COMETH TO MIND	1, 109/ 14
to quench of all	sinful	desire And in thy	1, 123/ 3
While other play, revel,	sing	, and dance: None earthly	1, 118/ 24
the especial provision and	singular	goodness of Almighty God	1, 59/ 3
the great benignity and	singular	courtesy of Charles, king	1, 72/ 27
many great gifts and	singular	graces; the Church had	1, 73/ 18
Thy goodness yet, thy	singular	mercy, Thy piteous heart	1, 122/ 12
the duke, which very	singularly	loved him, he came	1, 61/ 11
of his conditions he	singularly	avored, that he should	1, 64/ 15
his manifold benefices are	singularly	beholden unto him, should	1, 74/ 21
we be, Servants or	sinners	whether it liketh thee	1, 121/ 21
whether it liketh thee.	Sinners	, if thou our crime	1, 121/ 22
with humble heart; Our	sins	forget and our malignity	1, 121/ 18
extreme lips to be	sipped	, and rather to the	1, 85/ 25
his right entirely beloved	sister	in Christ, Joyeuce Leigh	1, 51/ 1
been, my well beloved	sister	, a custom in the	1, 51/ 4
therefore, mine heartily beloved	sister	, in good luck of	1, 51/ 18
such that truly, good	sister	, I suppose of the	1, 52/ 5
that one Albertus, his	sister's	son, a young man	1, 71/ 26
humanity of Christ, which	sitteth	in heaven on the	1, 103/ 13
he bring us that	sitteth	there and prayeth for	1, 103/ 18
which hath illumined thee	sitting	in the shadow of	1, 91/ 6
his holy saints. The	Sixth	Rule. One sin vanquished	1, 106/ 6
hath for thee. The	Sixth	Property. The perfect lover	1, 116/ 18
a fierce and a	skittish	horse they cast off	1, 87/ 16
is anything remitted or	slacked	, I give you knowledge	1, 88/ 3
in perpetual infamy and	slander	. Of the Change of	1, 58/ 32
some scorned him, some	slandered	him; of all which	1, 88/ 18

our Lord, "that may	slay	the body, but fear	1, 92/ 16
pale; There will no	sleep	into his eyes stalk	1, 118/ 15
be drawn slumbering and	sleeping	maugre our teeth, as	1, 79/ 11
rather with craft and	sleight	and as it were	1, 57/ 17
made a book, no	slender	thing to right cunning	1, 56/ 7
after our little power	slenderly	, than after his merits	1, 52/ 3
to an end; how	slipper	and how falling it	1, 67/ 10
then, these earthly things	slipper	, uncertain, vile, and common	1, 79/ 7
fight Shall thee of	slothful	cowardice accuse; God will	1, 113/ 7
in taking be oftentimes	slow	in remembering, and they	1, 55/ 19
thought, to be drawn	slumbering	and sleeping maugre our	1, 79/ 11
Death stealeth on full	slyly	and unaware; He lieth	1, 111/ 6
wonderful effects in so	small	time, I consider five	1, 63/ 3
were it never so	small	, he set more by	1, 67/ 6
change it for a	small	simple delight, therefore the	1, 100/ 17
down full low both	small	and great To vile	1, 109/ 11
think it eke too	small	, Though it were death	1, 115/ 22
beast, Ne none so	small	a trifle or conceit	1, 117/ 5
Some labor, incommodity, or	smart	, Loss, adversity, trouble, grief	1, 116/ 6
bliss, now bitter sorrow	smart	; And whether his love	1, 119/ 1
wanton sight, In vain	smell	or in thy lickorous	1, 110/ 1
head and a little	smiling	he answered that he	1, 69/ 19
the pain. Thus every	snare	and engine of the	1, 105/ 15
that which of them	soever	ye had considered in	1, 62/ 21
of flesh tender and	soft	, his visage lovely and	1, 55/ 5
Francis, his nephew, he	sold	, and that so good	1, 64/ 2
while, commonly bought and	sold	) himself refused to receive	1, 66/ 4
one Albertus, his sister's	son	, a young man both	1, 71/ 26
is no cause, my	son	, why thou shouldst either	1, 77/ 26
thee, my most dear	son	, if there be aught	1, 78/ 19
us? Doubtest thou, my	son	, whether the minds of	1, 80/ 2
come to thee, my	son	, doubt it not, in	1, 80/ 17
deed. But thou, my	son	, enforce thyself to enter	1, 82/ 18
things: that both the	Son	of God died for	1, 84/ 15
Happy art thou, my	son	, when that our Lord	1, 88/ 24
are reprovable. Notwithstanding, my	son	, I call thee not	1, 89/ 1
fame! Let us, my	son	, love these rebukes, and	1, 90/ 18
ears, my most dear	son	, and whatsoever men say	1, 92/ 5
day." Remember also, my	son	, that the death lieth	1, 93/ 7
so should this fire	soon	from the eyes of	1, 54/ 15
enterprise We not how	soon	nor in what manner	1, 111/ 8
subtleties and cavillations of	sophistry	, nor again there was	1, 61/ 28
mother, which longed very	sore	to have him priest	1, 55/ 24
if thou let the	sore	By long continuance increase	1, 107/ 27
labor, pain, trouble, and	sorrow	of this short, miserable	1, 71/ 30
Death was taken. What	sorrow	and heaviness his departing	1, 72/ 24
to remember or to	sorrow	, to marvel or to	1, 81/ 27

must he need sustain	Sorrow	, adversity, labor, grief, and	1, 103/ 27
joy, in absence for	sorrow	. To languish ever, and	1, 113/ 24
no trouble, grief, or	sorrow	fall, But that the	1, 115/ 20
content Any distress or	sorrow	to endure, Rather than	1, 115/ 27
pain, And of his	sorrow	joyful is and fain	1, 116/ 8
perfect bliss, now bitter	sorrow	smart; And whether his	1, 119/ 1
things fearful, all things	sorrowful	, all things deadly. Shall	1, 80/ 8
either marvel thereof, be	sorry	therefor, or dread it	1, 77/ 27
other of the common	sort	, and showing that they	1, 54/ 21
and Apollonius, he scrupulously	sought	out all the famous	1, 56/ 15
great study picked and	sought	out as well of	1, 57/ 2
schools; some man hath	sought	cunning, as well philosophy	1, 62/ 14
of virtue in your	soul	; and whereas the gifts	1, 51/ 21
deadly wound to the	soul	and a mortal poison	1, 61/ 27
those powers of his	soul	which appertain to understanding	1, 63/ 12
the State of his	Soul	. After his death --	1, 73/ 8
he hath: though his	soul	be not yet in	1, 74/ 16
pleasure or make the	soul	leave the noble use	1, 76/ 24
passions changed in their	soul	not into the shape	1, 77/ 12
privy closet of the	soul	, with very affect speaketh	1, 83/ 9
infinite goodness, both to	soul	and body, in everlasting	1, 84/ 21
devils shall take thy	soul	from thee. These goods	1, 91/ 28
that may cast the	soul	into hell." How much	1, 92/ 17
that may neither hurt	soul	nor body? Which if	1, 92/ 18
I lift up my	soul	, in thee I trust	1, 93/ 1
standeth all in the	soul	, and follow sensuality, that	1, 99/ 5
when that not his	soul	only but also his	1, 101/ 6
in body and in	soul	; and therefore he saith	1, 102/ 4
est cor meum, "My	soul	is glad," knowing that	1, 102/ 7
and shining with his	soul	. And also the Prophet	1, 102/ 14
he said thus, "My	soul	is glad," he addeth	1, 102/ 15
shalt not leave my	soul	in hell." Also where	1, 102/ 18
to perpetual life of	soul	and body, therefore the	1, 103/ 1
suffered rebel against the	soul	; This did Almighty God	1, 108/ 28
advise, Thou sellest thy	soul	therefor even by and	1, 110/ 17
thee gave, For body,	soul	, wit, cunning, mind and	1, 114/ 15
virtue to adorn thy	soul	. The Fourth Property. If	1, 115/ 17
of God in our	souls	, after whose image we	1, 77/ 17
of our Lord always	sound	in thine ears: Sine	1, 91/ 10
mighten vary Or anything	sound	into the contrary. The	1, 117/ 23
receive anything that meanly	soundeth	either to the reproach	1, 52/ 14
the voice of apostles	soundeth	, miracles proveth, reason confirmeth	1, 82/ 1
resemblest Christ, as with	sour	potion If thou pain	1, 104/ 26
seem bitter, sharp and	sour	, Yet consider it is	1, 108/ 3
of Adam, for the	sovereign	love that he had	1, 71/ 20
the presence of the	sovereign	Godhead so pray for	1, 75/ 18
which is the most	sovereign	goodness of all things	1, 97/ 13

Christ our Lord and	sovereign	captain Ascended never but	1, 104/ 9
how Christ the Lord,	sovereign	power, Humbled himself for	1, 109/ 7
grave: As he in	sovereign	dignity is odd, So	1, 114/ 12
laud and praise, Whose	sovereign	goodness none heart may	1, 117/ 26
Unto thy grace and	sovereign	dignity We silly wretches	1, 121/ 16
thy wisdom, though thy	sovereign	power, May otherwise appear	1, 122/ 8
should leave him no	space	to sin and offend	1, 72/ 6
might have had the	space	of his life prolonged	1, 73/ 20
God and in the	space	of this temporal death	1, 91/ 13
and though thou haddest	space	, Yet peradventure shouldst thou	1, 111/ 13
examination might not stand	Space	of a moment in	1, 120/ 26
and have be long	space	Servants by nature, children	1, 121/ 27
Lord, with woeful moan,	Spare	us wretches and wash	1, 120/ 18
Lord, art he that	sparest	all, With piteous mercy	1, 121/ 3
caro mea requiescet in	spe	. Quoniam non derelinques animam	1, 94/ 15
caro mea requiescet in	spe	, "And my flesh shall	1, 102/ 9
need here nothing to	speak	, forasmuch as hereafter we	1, 52/ 2
received, and we shall	speak	of himself, rehearsing in	1, 52/ 24
Picus, of whom we	speak	, was himself so honorable	1, 53/ 14
in hand, we will	speak	of his learning but	1, 62/ 8
knowledge, and let us	speak	of them that belong	1, 63/ 13
very great force. We	speak	not of those observances	1, 70/ 3
was diligent, but we	speak	of those ceremonies which	1, 70/ 4
time; howbeit this I	speak	only by conjecture. But	1, 74/ 3
I shall more plainly	speak	, the very madness. For	1, 81/ 28
in heaven when men	speak	evil to us and	1, 89/ 5
evil to us and	speak	all evil against us	1, 89/ 6
would not talk nor	speak	of the voluptuous delights	1, 99/ 9
world testifieth, the elements	speaketh	, devils confesseth. But a	1, 82/ 3
soul, with very affect	speaketh	to God, and in	1, 83/ 10
These words the Prophet	speaketh	of wicked men. By	1, 98/ 11
virtue, and therefore David,	speaking	in the person of	1, 94/ 22
the cradles of such	special	children from the company	1, 54/ 20
folk, except right few	special	excellent men, before that	1, 57/ 7
honor and reverence And	specially	give them pre eminence	1, 117/ 13
to honor a very	spectacle	, in whose conditions, as	1, 53/ 18
gave himself whole to	speculation	and philosophy, as well	1, 56/ 13
know him or by	speech	utter him. In loving	1, 67/ 21
be nothing seen In	speech	, apparel, gesture, look or	1, 115/ 9
him to help to	speed	him thither where, after	1, 75/ 13
trust that we shall	speed	. And if we observe	1, 95/ 13
turneth to thine own	speed	? Who is so good	1, 120/ 7
prayed to bring him	speedily	to. Amen. Here endeth	1, 75/ 20
that we should as	speedily	run to virtue as	1, 98/ 23
had appointed himself to	spend	the residue of his	1, 66/ 26
thought Picus to have	spent	time enough and which	1, 84/ 27
meus, et in te	sperabo	tota die, that is	1, 92/ 30

mei. Etenim universi qui	sperant	in to non confundentur	1, 92/ 27
Conserva me Domine quoniam	speravi	in te. Dixi Domino	1, 94/ 3
remember our virtue. Quoniam	speravi	in te, "For I	1, 95/ 10
by thy just anger	spilt	. In strait balance of	1, 120/ 19
in flesh, but in	spirit	, if Christ abide in	1, 51/ 17
to be worshipped in	spirit	and in truth. But	1, 70/ 6
he gave up his	spirit	. How his Death was	1, 72/ 22
which coveteth against the	spirit	; and which false flesh	1, 78/ 3
God, both the Holy	Spirit	which prayeth for us	1, 83/ 29
sure portcullis against wicked	spirits	, the priest demanded him	1, 71/ 10
faithful people are rather	spiritual	than carnal (for as	1, 51/ 16
be coupled with a	spiritual	knot unto Christ and	1, 65/ 27
DIRECTING A MAN IN	SPIRITUAL	BATTLE Whoso to virtue	1, 103/ 20
THE TWELVE WEAPONS OF	SPIRITUAL	BATTLE, WHICH EVERY MAN	1, 109/ 13
pangs of death he	spoke	as though he beheld	1, 72/ 16
the word, while she	spoke	of the second death	1, 75/ 4
good and also be	spoken	of such a master	1, 60/ 8
things that we have	spoken	of, if money fail	1, 96/ 12
words that we have	spoken	of the resurrection be	1, 102/ 27
of blasphemy, Or anything	spoken	of God unreverently. The	1, 117/ 30
was asked once in	sport	whether of those two	1, 69/ 16
wanton toy, Take every	sport	that men can thee	1, 112/ 10
virtue maketh the dark	spot	of our vice the	1, 53/ 13
for washing of our	spotty	sin contracted and drawn	1, 71/ 19
nigh began gloriously to	spring	, for which many worthy	1, 59/ 26
that other of love,	spur	forth thine horse through	1, 84/ 17
twain, as with two	spurs	, that one of fear	1, 84/ 17
now; how firm, how	stable	it shall be that	1, 67/ 11
sleep into his eyes	stalk	; He savoreth neither meat	1, 118/ 15
which trouble thee and	stand	against the virtuous purpose	1, 77/ 25
will yourself record, Should	stand	in better condition than	1, 104/ 13
must with the prophet	stand	and keep watch. The	1, 106/ 13
not only for to	stand	Unvanquishd against the	1, 106/ 15
pleasure that thou hast,	Stand	it in touching or	1, 109/ 29
refuse, If other have	stand	or this thou mayst	1, 113/ 9
such examination might not	stand	Space of a moment	1, 120/ 25
what points very honor	standeth	; whose marvelous cunning and	1, 53/ 19
to the prayer that	standeth	in many words, but	1, 83/ 8
sure and steadfast felicity	standeth	only in the goodness	1, 86/ 3
of a righteous man	standeth	in these words, Dixi	1, 96/ 1
my God art thou,"	standeth	all the state of	1, 96/ 21
men forsake reason, which	standeth	all in the soul	1, 99/ 4
and follow sensuality, that	standeth	all in the blood	1, 99/ 5
the felicity of that	standeth	in the clear beholding	1, 103/ 5
appeared a fiery garland	standing	over the chamber of	1, 54/ 5
conclusions were good and	standing	with the faith, but	1, 58/ 14
Picus required. Of the	State	of his Soul. After	1, 73/ 8

be kept in the	state	of virtue, signifieth in	1, 94/ 28
thou," standeth all the	state	of a righteous man	1, 96/ 21
the proud palaces of	stately	lords. Wedding and worldly	1, 69/ 14
to God, contumelious, proud,	stately	, finders of evil things	1, 81/ 8
seemly and beauteous, of	stature	goodly and high, of	1, 55/ 4
fables, that sure and	steadfast	felicity standeth only in	1, 86/ 3
and dainty fare, Death	stealeth	on full slyly and	1, 111/ 6
waken thee when thou	steepest	, kindle thee when thou	1, 93/ 22
we decline from the	steps	of their worshipful living	1, 53/ 11
earthly trifles. His high	steward	came on a time	1, 68/ 10
the clay, but we	stick	still. There shall come	1, 80/ 17
clay, but we stick	still	. There shall come to	1, 80/ 17
were shame to abide	still	in the better and	1, 86/ 15
of death, under the	stipend	of hell, fighting against	1, 80/ 26
get mercy." When I	stir	thee to prayer, I	1, 83/ 7
thee to prayer, I	stir	thee not to the	1, 83/ 7
Some laudable deed to	stir	thee to pride, As	1, 106/ 23
come of a noble	stock	, his father hight John	1, 54/ 1
he had that high	stomach	. But now a great	1, 61/ 4
brains therefore at the	stone	, Perilous is the canker	1, 107/ 25
third heaven above, Yet	stood	in peril lest pride	1, 109/ 2
have ensued they pursued.	Stop	therefore thine ears, my	1, 92/ 4
the devil, from the	storms	of this world, from	1, 83/ 18
heart is like a	stormy	sea, that may not	1, 80/ 6
to enter by the	strait	gate that leadeth to	1, 82/ 19
point, or proper glove	strait	, But that if to	1, 117/ 6
just anger spilt. In	strait	balance of rigorous judgment	1, 120/ 20
that such unknown and	strange	tokens hath gone before	1, 54/ 17
and many other things	strange	and to all folk	1, 57/ 7
in them many things	strange	and not fully declared	1, 58/ 24
the knowledge of diverse	strange	languages, but he hath	1, 62/ 11
us that they might	strangle	us; how deceitful these	1, 93/ 12
heaps as a plenteous	stream	to have flowed into	1, 62/ 18
boisterous course of the	stream	. And their wickedness blinding	1, 91/ 23
of them shall feeble	stream	s make, The love	1, 114/ 7
thine own side, That	streamed	from thy blessed wound	1, 122/ 21
God with all his	strength	; and as that flame	1, 54/ 14
by himself with the	strength	of his own wit	1, 62/ 24
there of so marvelous	strength	that might overturn the	1, 65/ 24
unto them, not whom	strength	of body or goods	1, 69/ 7
eft again with great	strength	rose up into God	1, 70/ 10
we need none other	strength	to vanquish but that	1, 78/ 15
them a certain heavenly	strength	, quick and effectual, which	1, 84/ 6
fail, and health and	strength	and friends, so he	1, 96/ 11
ascend by mine own	strength	so high to have	1, 100/ 5
But only in the	strength	of our Savior, For	1, 105/ 26
is but fleshly and	stretcheth	in manner to the	1, 51/ 13

thou dost war and	strive	, By the resistance of	1, 104/ 22
pitiful figure as a	strong	defense against all adversity	1, 71/ 9
Property. If love be	strong	, hot, mighty and fervent	1, 115/ 19
to be feared but	strongly	to be taken as	1, 71/ 29
we should not only	strongly	suffer death and patiently	1, 98/ 4
his election, which he	stuck	thereat a while, but	1, 69/ 18
have I so long	studied	in philosophy, but if	1, 85/ 17
philosophy is to be	studied	either never or not	1, 86/ 1
it? Certainly he never	studied	for wisdom which so	1, 86/ 25
for wisdom which so	studied	therefor that in time	1, 86/ 25
mind he labored the	studies	of humanity that within	1, 55/ 12
gave he to those	studies	that, yet a child	1, 56/ 18
years conversant in these	studies	when, full of pride	1, 56/ 22
most fervently to the	studies	of scripture, in which	1, 60/ 18
all his works, his	studies	and his doings, and	1, 65/ 12
men, believing that the	studies	of philosophy are of	1, 85/ 23
whereto they refer their	studies	, their works, and their	1, 91/ 15
but as merchandise which	studieth	it not for pleasure	1, 85/ 10
for itself, because he	studieth	the mysteries of God	1, 86/ 17
of his time, visiting	studiously	all the universities and	1, 56/ 16
well thyself endeavor, So	studiously	that nothing may thee	1, 119/ 23
Forth to School and	Study	in Humanity. Under the	1, 55/ 9
hold it. Of his	Study	in Canon. In the	1, 55/ 22
departed to Bononie to	study	in the laws of	1, 56/ 1
perfect doctors. % Of his	Study	in Philosophy and Divinity	1, 56/ 10
as divinity, with great	study	picked and sought out	1, 57/ 2
he burned. Of his	Study	and Diligence in Holy	1, 60/ 16
these things with equal	study	hath so received that	1, 62/ 17
one for his only	study	. And all these things	1, 62/ 22
his busy and indefatigable	study	. The fifth was the	1, 63/ 9
quietly give himself to	study	and the service of	1, 66/ 10
Bible, in the only	study	of which he had	1, 66/ 25
natural affection and the	study	of philosophy inclined him	1, 69/ 23
counsel to leave the	study	of philosophy, as a	1, 84/ 25
Picus to surcease of	study	and put himself with	1, 84/ 29
than always in the	study	and learning of philosophy	1, 85/ 3
princely to make the	study	of philosophy other than	1, 85/ 6
and labor of my	study	if I were so	1, 85/ 20
I am content ye	study	, but I would have	1, 86/ 6
them both, as well	study	as worldly occupation." Truly	1, 86/ 8
princely, to make the	study	of wisdom other than	1, 86/ 23
not or would not	study	therefor. This man rather	1, 86/ 26
man rather exercised the	study	of merchandise than of	1, 86/ 27
my little house, my	study	, the pleasure of my	1, 87/ 21
this fruit of my	study	, that I may thereby	1, 87/ 25
travail and diligence in	study	is anything remitted or	1, 88/ 3
erudition and elegant and	stuffed	with the cognition of	1, 58/ 11

hope and confidence To	subdue	the flesh and master	1, 106/ 1
good and clean, and	subscribed	their names under them	1, 58/ 9
sent unto him letters	subscribed	with his own hand	1, 73/ 5
a man, plenteous of	substance	and great doctrine, durst	1, 57/ 25
fast memory; thirdly, great	substance	, by the which, to	1, 63/ 6
vainglorious; not his great	substance	, not his noble blood	1, 65/ 21
keep it secret; the	substance	that I have left	1, 70/ 14
very quick, wise, and	subtle	in disputations and had	1, 61/ 3
fiends might and	subtle	fiery dart, Our Savior	1, 105/ 20
and sure Against every	subtle	suggestion of vice, Consider	1, 107/ 15
him of those captious	subtleties	and cavillations of sophistry	1, 61/ 28
all the whole were	subverted	. For certainly one part	1, 97/ 3
while she travailed, and	suddenly	vanished away, which appearance	1, 54/ 6
and as that flame	suddenly	vanished, so should this	1, 54/ 15
at Florence, he was	suddenly	taken with a fervent	1, 70/ 24
Little, simple, short and	suddenly	past. The Followers Grief	1, 110/ 5
that he would not	suffer	him to have that	1, 65/ 15
of purgatory, there to	suffer	pain for a season	1, 74/ 19
a man must not	suffer	many labors, many displeasures	1, 78/ 22
hear this, who may	suffer	it? Certainly he never	1, 86/ 24
them as worthy to	suffer	wrong and reproof for	1, 89/ 11
rebuke. And if we	suffer	of the world anything	1, 89/ 13
not so happy to	suffer	for virtue and truth	1, 89/ 23
have the grace to	suffer	chiding, detraction, and hatred	1, 89/ 25
the Apostle saith, shall	suffer	in death eternal pain	1, 92/ 11
should not only strongly	suffer	death and patiently, when	1, 98/ 4
Nor thou shalt not	suffer	thy saint to see	1, 102/ 22
say, "Thou shaft not	suffer	the flesh of a	1, 102/ 23
of wretched Babylon To	suffer	them wax is a	1, 107/ 24
of his love. To	suffer	all thing, though it	1, 113/ 15
To desire also to	suffer	harm for his love	1, 113/ 16
love, and not to	suffer	any dispraise. To believe	1, 113/ 20
glad For him to	suffer	trouble, pain and woe	1, 116/ 13
no manner ways To	suffer	the cursed words of	1, 117/ 29
commandment or by his	sufferance	, he verily trusted, since	1, 65/ 14
and death that Christ	suffered	for our sake, beat	1, 65/ 1
of Christ which he	suffered	for the love of	1, 69/ 4
of Christ's ineffable Passion	suffered	for our sake, he	1, 71/ 7
conceived in time, which	suffered	hunger, thirst, heat, cold	1, 71/ 17
as the old saints	suffered	beatings, binding, prison, swords	1, 89/ 23
extol, His flesh was	suffered	rebel against the soul	1, 108/ 28
figure, And for thee	suffered	pains intolerable That he	1, 112/ 1
adversity That he already	suffered	hath for thee. The	1, 116/ 17
their own mind; they	suffice	themselves and more; they	1, 87/ 6
divided among many Uneath	sufficeth	that every part have	1, 114/ 9
than after his merits	sufficiently	. The works are such	1, 52/ 4
learning be far unable	sufficiently	to express, yet forasmuch	1, 53/ 21

but he that might	sufficiently	do it, no man	1, 53/ 22
those things are able	sufficiently	to satisfy the desire	1, 86/ 21
power, May otherwise appear	sufficiently	As things which	1, 122/ 9
prayers, alms, and other	suffrages	, help him." These things	1, 74/ 22
sure Against every subtle	suggestion	of vice, Consider frail	1, 107/ 15
therefore the Prophet saith	suingly	, Hereditas mea preclara est	1, 100/ 18
a breviary or a	sum	upon all the decretals	1, 56/ 5
be, When they be	sundered	, for adversity. Like affections	1, 119/ 5
proposed of divers and	sundry	matters, as well in	1, 57/ 1
likeness and figures of	sundry	beasts, some into lions	1, 76/ 19
the brutish properties of	sundry	beasts -- as the	1, 76/ 29
wherefore seek they many	sundry	pleasures? Certainly for because	1, 98/ 16
not actual sin in	sundry	wise? But thou, good	1, 121/ 2
confundentur. Confundantur iniqua agentes	supervacue	. Vias tuas Domine demonstra	1, 92/ 28
truly, good sister, I	suppose	of the quantity there	1, 52/ 5
me publish it. I	suppose	verily that there be	1, 73/ 16
inestimable loss, for I	suppose	if he might have	1, 73/ 19
he counseled Picus to	surcease	of study and put	1, 84/ 29
would hold it in	sure	remembrance; which in other	1, 55/ 17
enforceth himself in a	sure	pillar of truth. He	1, 61/ 3
all adversity and a	sure	portcullis against wicked spirits	1, 71/ 10
and no man is	sure	how long it shall	1, 75/ 10
is to him nothing	sure	, nothing peaceable, but all	1, 80/ 7
thou desire to be	sure	from the grins of	1, 83/ 17
hold utterly for a	sure	decree, that philosophy is	1, 85/ 28
and very fables, that	sure	and steadfast felicity standeth	1, 86/ 3
rebukes, which make us	sure	that neither the flower	1, 90/ 15
it ardently with a	sure	hope that God shall	1, 95/ 15
let humility be thy	sure	guide, Thy good work	1, 106/ 25
thyselves well fenced and	sure	Against every subtle suggestion	1, 107/ 14
of perfect joy and	sure	delight. The Third Property	1, 115/ 2
that he may be	sure	By his departing hence	1, 115/ 29
it, more fast and	surely	hold it. Of his	1, 55/ 21
not? And if we	surely	believe that once the	1, 82/ 12
peer, Of our offense	surmounten	all the preace, That	1, 122/ 6
and excellent, And eke	surmounting	far in his intent	1, 118/ 3
his nine hundred questions,	suspect	of heresy. Then joined	1, 58/ 2
yet must he need	sustain	Sorrow, adversity, labor, grief	1, 103/ 26
eke and longeth to	sustain	Some labor, incommodity, or	1, 116/ 5
Yet thou ne shaft	sustain	, be not adread, Half	1, 116/ 15
great Saint Ambrose: a	swarm	of bees flew about	1, 54/ 23
open to heaven without	sweat	, as though that now	1, 78/ 1
us and brute beasts,	sweating	and panting we shall	1, 79/ 8
signify to us the	sweet	honeycombs of his pleasant	1, 54/ 28
or bitter, let this	sweet	voice of our Lord	1, 89/ 14
light. Let that same	sweet	voice of our Lord	1, 91/ 10
to think that hurt	sweet	. To be with his	1, 113/ 17

judgment of mad men	swerve	from the good institution	1, 90/ 29
time, in learning marvelously	swift	and of so ready	1, 55/ 14
for they that are	swift	in taking be oftentimes	1, 55/ 19
them that swim in	swift	floods, they be borne	1, 91/ 21
but like them that	swim	in swift floods, they	1, 91/ 21
into bears, some into	swine	, some into wolves, which	1, 76/ 20
drunken glutton into a	swine	, the ravenous extortioner into	1, 77/ 2
it were even a	swoon	and an insensibility for	1, 81/ 25
suffered beatings, binding, prison,	swords	, and death, let us	1, 89/ 24
mean fare at his	table	, howbeit somewhat yet retaining	1, 64/ 8
it better occasion to	take	it in hand when	1, 53/ 26
lack of cunning might	take	hurt thereby, Pico desired	1, 58/ 27
to hear and to	take	the wholesome lessons and	1, 60/ 1
that he had liefer	take	him to marriage, as	1, 69/ 20
flitting and would never	take	himself to any certain	1, 69/ 24
to compel him to	take	that way which God	1, 74/ 7
which he intended to	take	upon him; but what	1, 76/ 6
shall, but if we	take	good heed, make us	1, 76/ 13
and have disdain to	take	them for masters of	1, 81/ 20
have more need to	take	thee for a master	1, 81/ 21
leadeth to heaven and	take	no heed what thing	1, 82/ 19
fables and trifles aside,	take	ever in thine hand	1, 84/ 2
shall we so grievously	take	it that lest they	1, 89/ 21
night the devils shall	take	thy soul from thee	1, 91/ 28
to be ashamed to	take	such thing for God	1, 97/ 10
remember, we should evermore	take	heed that our meditations	1, 97/ 30
might, But over that	take	valiantly on hand To	1, 106/ 17
of pride. And here	take	heed that he whom	1, 108/ 31
brittle worlds joy?	Take	all the mirth, take	1, 112/ 8
Take all the mirth,	take	all the fantasies, Take	1, 112/ 8
take all the fantasies,	Take	every game, take every	1, 112/ 9
fantasies, Take every game,	take	every wanton toy, Take	1, 112/ 9
take every wanton toy,	Take	every sport that men	1, 112/ 10
is in many channels	take	In each of them	1, 114/ 6
himself that he may	take	Some misadventure for his	1, 116/ 9
lover of God ensample	take	To have him continually	1, 118/ 21
philosophers, and that were	taken	in number of the	1, 59/ 27
thought that he had	taken	that one for his	1, 62/ 22
Florence, he was suddenly	taken	with a fervent access	1, 70/ 24
but strongly to be	taken	as that only thing	1, 71/ 29
How his Death was	taken	. What sorrow and heaviness	1, 72/ 23
purpose that thou hast	taken	, there is no cause	1, 77/ 26
occasion of deserving be	taken	away, there be left	1, 89/ 27
with amendment to be	taken	away and not with	1, 91/ 2
with sin contract, Thou	takest	occasion of some good	1, 106/ 21
it be well considered,	taketh	away all occasion of	1, 94/ 25
That thing a man	taketh	for his god that	1, 96/ 5

his god that he	taketh	for his chief good	1, 96/ 5
good; and that thing	taketh	he for his chief	1, 96/ 6
accept, which wheresoever he	taketh	Whom he unworthy findeth	1, 121/ 13
that are swift in	taking	be oftentimes slow in	1, 55/ 19
of this privation, or	taking	away of fleshly concupiscence	1, 101/ 20
that he would not	talk	nor speak of the	1, 99/ 9
what men about him	talk	; But eat he, drink	1, 118/ 17
last together I often	talked	with thee) that thou	1, 84/ 14
as they fell in	talking	of virtue he was	1, 68/ 26
at Ferrara, in the	talking	of the love of	1, 70/ 12
which afterwards walked ever	tame	about her house and	1, 76/ 21
For this cause he	tarried	at Rome an whole	1, 57/ 15
vanquished, look thou not	tarry	, But lie in await	1, 106/ 7
If thou pain thy	taste	, remember therewithal How Christ	1, 104/ 27
or in thy lickerous	taste	, Or finally, in whatsoever	1, 110/ 1
he had two years	tasted	, perceiving that the faculty	1, 56/ 2
be little and easily	tasted	. The words of Neoptolemus	1, 85/ 27
How Christ for thee	tasted	eisell and gall. If	1, 104/ 28
the experience itself hath	taught	thee and daily teacheth	1, 78/ 28
in this be we	taught	that we should as	1, 98/ 23
learn of thee than	teach	ye, which, holding myself	1, 79/ 3
me, and thy paths	teach	me. Direct me in	1, 93/ 5
in thy truth, and	teach	me, for thou art	1, 93/ 5
taught thee and daily	teacheth	. In obtaining the favor	1, 78/ 28
vex him and rather	tear	him than bear him	1, 87/ 17
there falleth many a	tear	, For very joy, when	1, 119/ 3
diligence With prayer, with	tears	, and lamentable complaints The	1, 106/ 4
contemplation, Out break the	tears	for joy and delectation	1, 119/ 10
fro, Out break the	tears	again for pain and	1, 119/ 12
quick of look, his	teeth	white and even, his	1, 55/ 7
and sleeping maugre our	teeth	, as though neither God	1, 79/ 11
either hope or wish.	Tell	me, I pray thee	1, 78/ 19
to the achieving of	temperance	in prosperity, nor to	1, 52/ 6
all, With piteous mercy	tempering	justice; For as thou	1, 121/ 4
the first death and	temporal	. And after this the	1, 75/ 5
the space of this	temporal	death laboriously purchase themselves	1, 91/ 13
were. If thou be	tempt	with pride, think how	1, 105/ 4
Tenth Rule. In all	temptation	withstand the beginning; The	1, 107/ 22
PLEASURE OF A SINFUL	TEMPTATION	COMETH TO MIND The	1, 109/ 15
in flame of the	temptation	friest, Think on the	1, 112/ 23
Gaudete, fratres, quum in	temptationes	varias incideritis, "Be glad	1, 78/ 9
ye fall in divers	temptations	" and not causeless. For	1, 78/ 10
Rule. Though thou be	tempted	, despair thee nothing, Remember	1, 108/ 24
well served if after	ten	years sailing, after a	1, 78/ 24
bear witness of my	tender	love and zeal to	1, 51/ 19
and high, of flesh	tender	and soft, his visage	1, 55/ 5
rather As a very	tender	loving father. Amen. Imprinted	1, 123/ 11

pope approved Picus and	tenderly	favor'd him, as by	1, 58/ 20
called back by the	tenderness	of his flesh, as	1, 73/ 28
shall perish therein. The	Tenth	Rule. In all temptation	1, 107/ 21
in like wise. The	Tenth	Property. The lover is	1, 118/ 13
Sanctis qui sunt in	terra	mirificavit voluntates suas. Multiply	1, 94/ 5
Sanctis qui sunt in	terra	ejus mirificavit voluntates suas	1, 97/ 16
had provided by his	testament	eight years before: for	1, 72/ 8
be worldly fortunate, mine	testifieth	that I desire to	1, 51/ 22
high and low, well	testifieth	the princes of Italy	1, 72/ 25
reason confirmeth, the world	testifieth	, the elements speaketh, devils	1, 82/ 2
noble books which well	testify	both his angelic wit	1, 60/ 19
one voice declare and	testify	, Thy goodness yet, thy	1, 122/ 11
is in the Hebrew	text	. For as good folk	1, 98/ 12
loving words he received,	thanked	, and kissed. The executor	1, 72/ 18
pity, well nigh now	thankless	, O goodness, mighty, gracious	1, 122/ 26
give especial laud and	thanks	therefor to Almighty God	1, 63/ 18
devil, that aye Enforce	themselves	to make us bond	1, 103/ 24
his conditions that from	thenceforth	he might have been	1, 59/ 20
in Holy Scripture. From	thenceforth	, he gave himself day	1, 60/ 17
their sacrifice together and	thereabout	to do their ceremonies	1, 99/ 3
the world would him	therefrom	bereaven To bear his	1, 116/ 31
Endure to hear that	therefrom	mighten vary Or anything	1, 117/ 22
both, And as a	thief	between two thieves	1, 105/ 11
if we would again	think	upon our death, we	1, 69/ 5
of the way, to	think	that from contemplation to	1, 86/ 13
to decline, and to	think	that it were shame	1, 86/ 15
because ye shall not	think	that my travail and	1, 88/ 2
ever thought and yet	think	. Fare ye well. Written	1, 88/ 9
and death, let us	think	at the leastwise we	1, 89/ 24
of thee, whatsoever men	think	on thee, account it	1, 92/ 6
some man would peradventure	think	that it were folly	1, 99/ 16
pain. The Second Rule.	Think	in this wretched world	1, 103/ 29
lord. The Fourth Rule.	Think	how that we not	1, 104/ 15
be tempt with pride,	think	how that when He	1, 105/ 4
let it be applied,	Think	it not thine but	1, 106/ 27
Ninth Rule. If thou	think	thyself well fenced and	1, 107/ 14
thou shouldst God offend,	think	how therefore Thou were	1, 111/ 10
of the temptation friest,	Think	on the very lamentable	1, 112/ 24
the very lamentable pain,	Think	on the piteous cross	1, 112/ 25
cross of woeful Christ,	Think	on his blood beat	1, 112/ 26
out at every vein,	Think	on his precious heart	1, 112/ 27
carvd in twain,	Think	how for thy redemption	1, 113/ 1
for that one. To	think	him unhappy that is	1, 113/ 13
his love, and to	think	that hurt sweet. To	1, 113/ 16
that all folk should	think	the same. To weep	1, 113/ 22
All to endure and	think	it eke too small	1, 115/ 22
that every man should	think	the same. Of God	1, 118/ 5

all the world would	thinken	in like wise. The	1, 118/ 12
get it? The merchant	thinketh	himself well served if	1, 78/ 23
other things lack, he	thinketh	himself happy, and which	1, 96/ 7
all other things, he	thinketh	himself unhappy. The niggard	1, 96/ 8
he have money he	thinketh	himself well. And if	1, 96/ 11
if money fail, he	thinketh	himself unhappy. The glutton	1, 96/ 13
so prosperous estate, He	thinketh	him wretched and infortunate	1, 114/ 24
and fain, And happy	thinketh	himself that he may	1, 116/ 9
from the labor, or	thinking	haply that the religion	1, 74/ 1
serve his love, nothing	thinking	of any reward or	1, 113/ 26
church, and Frederick, the	third	of that name, ruling	1, 53/ 32
is to say, the	third	part of the earldom	1, 64/ 1
FRANCIS, HIS NEPHEW, THE	THIRD	UNTO ONE ANDREW CORNEUS	1, 75/ 26
and pain perpetually. The	Third	Rule. Consider well that	1, 104/ 6
chose, Ravished into the	third	heaven above, Yet stood	1, 109/ 1
and sure delight. The	Third	Property. The third point	1, 115/ 3
The Third Property. The	third	point of a perfect	1, 115/ 4
a marvelous fast memory;	thirdly	, great substance, by the	1, 63/ 5
good and very amiable,	Thirdly	, of reason be we	1, 120/ 2
time, which suffered hunger,	thirst	, heat, cold, labor, travail	1, 71/ 18
voluptuous desire of men	thirsteth	for, or ambition sigheth	1, 87/ 10
out that there were	thirteen	of his nine hundred	1, 58/ 1
a defense for those	thirteen	questions, a work of	1, 58/ 10
defense received, and the	thirteen	questions duly by deliberation	1, 58/ 19
himself had fulfilled the	thirty	second year of his	1, 70/ 23
such as would come	thither	out of far countries	1, 57/ 11
loved him, he came	thither	, where he so behaved	1, 61/ 12
help to speed him	thither	where, after the long	1, 75/ 13
guide wander hither and	thither	in obscure darkness, hath	1, 91/ 8
in Christ, Joyeuce Leigh,	Thomas	More greeting in our	1, 51/ 2
he especially commendeth Saint	Thomas	, as him that enforceth	1, 61/ 2
world is but a	thoroughfare	, See thou behave thee	1, 111/ 18
words of Picus so	thoroughly	pierced that forthwithal he	1, 69/ 1
-- as many men	thought	-- corrupt with a	1, 57/ 19
themselves to learning, they	thought	that it should haply	1, 57/ 23
purpose, that where he	thought	to have gotten perpetual	1, 58/ 30
commendation of fools. He	thought	that utterly it could	1, 61/ 22
him, ye would have	thought	that he had taken	1, 62/ 22
could never, as him	thought	, be moved to wrath	1, 65/ 8
heard nor heart hath	thought	, to be drawn slumbering	1, 79/ 11
or not with continual	thought	and torment; it is	1, 80/ 3
thing in which he	thought	Picus to have spent	1, 84/ 26
prince, I have ever	thought	and yet think. Fare	1, 88/ 8
his rebuke, as them	thought	, but, as truth was	1, 88/ 16
of the same deed,	thought	or sight By which	1, 106/ 19
in deed, yet in	thought	. To love all thing	1, 113/ 18
wit, cunning, mind and	thought	, Part will he none	1, 114/ 15

conversant in mind and	thought	. Lo in like manner	1, 116/ 25
was especially helped. Seven	thousand	ducats he had laid	1, 63/ 7
years sailing, after a	thousand	incommodities, after a thousand	1, 78/ 24
thousand incommodities, after a	thousand	jeopardies of his life	1, 78/ 25
make us bond and	thrall	, Let him remember that	1, 103/ 24
be not the devil's	thrall	. The Peace of a	1, 112/ 5
long to have be	thrall	; Grant me, good Lord	1, 123/ 1
for this delay I	threatened	him two years together	1, 74/ 3
his Lordships and Alms.	Three	years before his death	1, 63/ 22
and compelled him within	three	days to satisfy nature	1, 71/ 2
coeternally going forth, which	three	Persons be one God	1, 71/ 15
Mirandula Finis HERE FOLLOWETH	THREE	EPISTLES OF THE SAID	1, 75/ 23
SAID PICUS; OF WHICH	THREE	, TWO BE WRITTEN UNTO	1, 75/ 24
mind. Wageless to serve,	three	things may us move	1, 119/ 28
majesty, Verily one in	three	and three in one	1, 120/ 14
one in three and	three	in one, Whom angels	1, 120/ 14
between two thieves	threst	With all rebuke and	1, 105/ 11
if thou beware, shall	throw	thee down headlong. But	1, 80/ 21
up that they might	throw	us down; how deadly	1, 93/ 13
in, whether we be	thrown	down into hell or	1, 67/ 12
is, and of long	time	hath been, my well	1, 51/ 4
Of his Parents and	Time	of his Birth. In	1, 53/ 29
an ardent heart, in	time	to come worship and	1, 54/ 13
and poets of that	time	, in learning marvelously swift	1, 55/ 14
lost he not his	time	therein, for in that	1, 56/ 4
famous doctors of his	time	, visiting studiously all the	1, 56/ 15
year, in all which	time	his enviers never durst	1, 57/ 16
which had himself some	time	followed the crooked hills	1, 60/ 5
that in so Short	Time	brought him to so	1, 63/ 1
effects in so small	time	, I consider five causes	1, 63/ 4
steward came on a	time	to him and desired	1, 68/ 10
burned that on a	time	as he walked with	1, 70/ 11
Godhead was before all	time	begotten of his Father	1, 71/ 13
perpetual virgin, conceived in	time	, which suffered hunger, thirst	1, 71/ 17
deferred it for a	time	; howbeit this I speak	1, 74/ 2
things within a certain	time	, but the words which	1, 74/ 27
and maybe the shorter	time	for our intercessions, let	1, 75/ 11
likeness again until the	time	we have cast up	1, 77/ 5
believe that once the	time	shall come in which	1, 82/ 12
Picus to have spent	time	enough and which, but	1, 84/ 27
studied therefor that in	time	to come either he	1, 86/ 26
me that it is	time	for me now to	1, 86/ 28
Remember that all the	time	of our life is	1, 93/ 8
and patiently, when our	time	cometh, or if it	1, 98/ 5
inheritances were of old	time	meted out and divided	1, 100/ 12
The Eighth Rule. In	time	of battle so put	1, 106/ 30
Rule. Though in the	time	of the battle and	1, 108/ 2

art conveyed at such	time	as thy ghost From	1, 111/ 22
be, Yet till the	time	that he may once	1, 114/ 28
It is written, Nolite	timere	qui corpus possunt occidere	1, 92/ 14
Over all this, many	times	-- which is not	1, 64/ 24
causes to have come	together	: first, an incredible wit	1, 63/ 4
out in the gathering	together	of volumes of all	1, 63/ 8
threatened him two years	together	that he would be	1, 74/ 4
little the more gathered	together	. Of the court and	1, 78/ 26
when we were last	together	I often talked with	1, 84/ 14
that all these things	together	may bring us, and	1, 93/ 16
blood of their sacrifice	together	and thereabout to do	1, 99/ 3
not gather their congregation	together	from the blood, that	1, 99/ 7
very joy, when they	together	be, When they be	1, 119/ 4
appearance was peradventure a	token	that he, which should	1, 54/ 7
such unknown and strange	tokens	hath gone before or	1, 54/ 17
Life. But, as himself	told	his nephew, he judged	1, 59/ 2
made in his vulgar	tongue	, altogether, in detestation of	1, 60/ 13
difficulty of the Arabic	tongue	. These, my dear friend	1, 88/ 7
as Greek and other	tongues	, he was especially helped	1, 63/ 7
of a bondman He	took	the shape and humbled	1, 105/ 6
with continual thought and	torment	; it is the word	1, 80/ 3
may thereby hereafter be	tossed	in the flood and	1, 87/ 26
whereof so vexeth and	tosseth	these earthly minds. Is	1, 78/ 20
et in te sperabo	tota	die, that is to	1, 92/ 30
Saint John: Hec est	tota	merces, ut videamus Deum	1, 103/ 15
utterly not to be	touched	, or at leastwise with	1, 85/ 25
hast, Stand it in	touching	or in wanton sight	1, 109/ 29
Wherefore continually upon thy	tower	, Lest he thee unpurveyed	1, 106/ 11
the world in every	town	and castle I purpose	1, 70/ 17
monstrous beast to the	town	, we run and are	1, 77/ 8
game, take every wanton	toy	, Take every sport that	1, 112/ 9
nothing but only mere	traditions	and ordinances, his mind	1, 56/ 3
be content with the	tranquility	of their own mind	1, 87/ 6
with a marvelous power	transformeth	and changeth the reader's	1, 84/ 7
matter, howsoever they be	translated	, may delight and please	1, 52/ 11
shadow of death, and	translating	thee out of the	1, 91/ 7
he had with great	travail	and watch compiled. But	1, 65/ 10
thirst, heat, cold, labor,	travail	, and watch, and which	1, 71/ 18
the children that I	travail	on; that I may	1, 87/ 27
not think that my	travail	and diligence in study	1, 88/ 3
much watch and indefatigable	travail	, I have learned both	1, 88/ 5
delight To the laborous	travail	of the conflict and	1, 108/ 15
his mother while she	travailed	, and suddenly vanished away	1, 54/ 6
had conceived and long	travailed	upon, how they were	1, 67/ 1
some, as an inestimable	treasure	, we have lost. Great	1, 60/ 21
et Uno lightsomely he	treateth	, where he interrupteth the	1, 67/ 16
vile death of a	tree	. Consider when thou art	1, 105/ 7

it were with privy	trenches	enforced to undermine him	1, 57/ 18
guilty folk by our	trespass	; Sin hath us guilty	1, 122/ 3
michi. Benedicam Dominum qui	tribuit	mihi intellectum: insuper et	1, 94/ 11
saith, Benedicam Dominum qui	tribuit	intellectum, that is to	1, 101/ 1
merchandise, To buy a	trifle	, O childish reckoning, And	1, 110/ 20
none so small a	trifle	or conceit, Lace, girdle	1, 117/ 5
passed and lest these	trifles	might be some evil	1, 60/ 14
learned and in those	trifles	ignorant, and that unto	1, 62/ 3
abject, and vile earthly	trifles	. His high steward came	1, 68/ 9
say, any of those	trifles	in the getting of	1, 78/ 21
setting poets, fables and	trifles	aside, take ever in	1, 84/ 2
obtain Prepare thyself and	trim	thee in thy gear	1, 107/ 7
obscure philosophy of Pythagoras,	Trismegistus	, and Orpheus, and many	1, 57/ 6
to the crown and	triumph	which is provoked to	1, 78/ 13
mayst once the	triumph	obtain Prepare thyself and	1, 107/ 6
rest In glorious victory,	triumph	and conquest. The Twelfth	1, 108/ 22
he left these common	trodden	paths and gave himself	1, 56/ 12
all the labor, pain,	trouble	, and sorrow of this	1, 71/ 30
after thy departing which	trouble	thee and stand against	1, 77/ 25
how much business and	trouble	, I may rather learn	1, 79/ 3
fervent, There may no	trouble	, grief, or sorrow fall	1, 115/ 20
or smart, Loss, adversity,	trouble	, grief, or pain, And	1, 116/ 7
For him to suffer	trouble	, pain and woe, For	1, 116/ 13
that he was never	troubled	with anger, and he	1, 65/ 6
be not moved or	troubled	." Then the Prophet declareth	1, 102/ 2
reported -- were it	TRUE	or false -- that	1, 68/ 4
thee which is as	TRUE	as the Gospel of	1, 73/ 14
that the Gospel is	TRUE	, to live then as	1, 82/ 4
of the Gospel be	TRUE	, that it is very	1, 82/ 6
And if this be	TRUE	, that we should seek	1, 82/ 8
which is not only	TRUE	but also truth itself	1, 89/ 4
be, as they say,	truer	than truth itself? And	1, 80/ 15
works are such that	truly	, good sister, I suppose	1, 52/ 5
study as worldly occupation."	Truly	, my well beloved friend	1, 86/ 9
that may say them	truly	. That thing a man	1, 96/ 4
then how few may	truly	say these words, "I	1, 96/ 15
For only he may	truly	say it which is	1, 96/ 16
thereupon depending. For nothing	truly	won he by the	1, 97/ 7
soul, in thee I	trust	; I shall not be	1, 93/ 1
Certainly all they that	trust	in thee shall not	1, 93/ 3
in thee shall I	trust	all the day." Remember	1, 93/ 6
a full hope and	trust	that we shall speed	1, 95/ 13
other remedy put our	trust	, But only in the	1, 105/ 25
In him let us	trust	to overcome all evil	1, 105/ 30
This wretched life, the	trust	and confidence Of whose	1, 110/ 23
serve that thereto never	Trust	of reward or profit	1, 119/ 26
his sufferance, he verily	trusted	, since God is all	1, 65/ 15

sin, inasmuch as he	trusted	the shortness of his	1, 72/ 5
te, "For I have	trusted	in thee." This one	1, 95/ 11
of the way of	truth	. For before this he	1, 59/ 8
a sure pillar of	truth	. He was very quick	1, 61/ 3
the ensearching of the	truth	in secret company without	1, 61/ 19
the ensearching of the	truth	, to which he gave	1, 62/ 4
in spirit and in	truth	. But in the inward	1, 70/ 7
they say, truer than	truth	itself? And yet do	1, 80/ 15
believe the Gospel, whose	truth	the blood of martyrs	1, 81/ 29
them thought, but, as	truth	was, unto their own	1, 88/ 16
only true but also	truth	itself -- affirmeth that	1, 89/ 4
suffer for virtue and	truth	as the old saints	1, 89/ 23
Direct me in thy	truth	, and teach me, for	1, 93/ 5
iniqua agentes supervacue. Vias	tuas	Domine demonstra mihi, et	1, 92/ 28
demonstra mihi, et semitas	tuas	edoce me. Dirige me	1, 92/ 29
me leticia cum vultu	tuo	. Delectationes in dextera tua	1, 94/ 18
me leticiis cum vultu	tuo	, "Thou shalt fill me	1, 103/ 7
he exhorted them to	turn	up their minds to	1, 67/ 13
with a drink to	turn	as many men as	1, 76/ 18
day nor night to	turn	and read the volumes	1, 84/ 5
flowing in riot, and	turned	it to Christ. Women's	1, 59/ 16
world were annihilated and	turned	to naught again. Then	1, 97/ 8
odious to God which	turneth	the image of a	1, 77/ 18
he more odious which	turneth	the image of God	1, 77/ 20
be As where all	turneth	to thine own speed	1, 120/ 7
of his disputation and	turning	his words to Angelus	1, 67/ 17
but a word or	twain	generally. Some man hath	1, 62/ 8
so long. With these	twain	, as with two spurs	1, 84/ 16
heart carvd in	twain	, Think how for thy	1, 112/ 27
triumph and conquest. The	Twelfth	Rule. Though thou be	1, 108/ 23
pain and woe. The	Twelfth	Property. A very lover	1, 119/ 13
us. Amen. HERE BEGIN	TWELVE	RULES OF JOHN PICUS	1, 103/ 19
meat. HERE FOLLOW THE	TWELVE	WEAPONS OF SPIRITUAL BATTLE	1, 109/ 13
example of saints. The	Twelve	Weapons have we more	1, 109/ 25
hath been done. THE	TWELVE	PROPERTIES OR CONDITIONS OF	1, 113/ 11
reward or profit. The	Twelve	Properties we have at	1, 114/ 1
work he compiled in	twenty	nights; in which it	1, 58/ 13
appalled with the secret	twitch	of any privy crime	1, 79/ 23
and in the very	twitches	and pangs of death	1, 72/ 16
which when he had	two	years tasted, perceiving that	1, 56/ 2
therein, for in that	two	years, yet being a	1, 56/ 4
to receive them when	two	kings offered them. When	1, 66/ 5
virtue he was with	two	words of Picus so	1, 69/ 1
sport whether of those	two	burdens seemed lighter and	1, 69/ 16
haste he sent him	two	of his own physicians	1, 73/ 3
delay I threatened him	two	years together that he	1, 74/ 4
PICUS; OF WHICH THREE,	TWO	BE WRITTEN UNTO JOHN	1, 75/ 24

many. Thou shalt have	two	especially effectual remedies against	1, 82/ 24
the devil, with which	two	, as with two wings	1, 82/ 25
which two, as with	two	wings, thou shalt out	1, 82/ 25
thou never forget these	two	things: that both the	1, 84/ 14
these twain, as with	two	spurs, that one of	1, 84/ 17
hadst not received it?	Two	words, then, be there	1, 95/ 5
if we observe these	two	things in our requests	1, 95/ 13
as a thief between	two	thievs threst With	1, 105/ 11
rude learning be far	unable	sufficiently to express, yet	1, 53/ 21
wot well I am	unable	to ascend by mine	1, 100/ 4
they run forth headlong	unadvisedly	, without any consideration. And	1, 98/ 22
But like rude beasts	unadvisedly	Lacking discretion they compare	1, 108/ 12
painful cross of Christ.	unaware	. The witness of martyrs	1, 109/ 23
death set on them	unawares	, and till that it	1, 91/ 26
these earthly things slipper,	uncertain	, vile, and common also	1, 79/ 7
us; how short, how	uncertain	, how shadow like, false	1, 93/ 15
this Earl Picus, his	uncle	, which in this letter	1, 88/ 20
the work of our	uncourteous	mind, But if thy	1, 121/ 23
cunning man so far	uncunningly	written. Of his Parents	1, 53/ 28
privy trenches enforced to	undermine	him, for none other	1, 57/ 18
of Christ." Afterwards, I	understand	, by the especial commandment	1, 70/ 18
justice of God, yet	understand	they not that such	1, 81/ 10
men. By infirmities he	understandeth	idols, and so it	1, 98/ 12
in the perfection of	understanding	should be like the	1, 54/ 9
soul which appertain to	understanding	and knowledge, and let	1, 63/ 13
have this light of	understanding	whereby a man may	1, 100/ 24
which hath given me	understanding	." But insomuch as a	1, 101/ 3
poor folk may be	understood	, to the intent that	1, 63/ 16
death. But afterwards, he	understood	that Picus was deceived	1, 75/ 3
be in this wise	understood	. There was sometime in	1, 76/ 16
the resurrection be principally	understood	of Christ, as Saint	1, 102/ 28
secondarily, they may be	understood	of us, in that	1, 102/ 30
and everlasting, and he	undertook	her of the first	1, 75/ 5
unsufficiently done than utterly	undone	. I shall therefore, as	1, 53/ 24
of this John Picus	undoubtedly	bear that name. But	1, 52/ 22
from which he shall	undoubtedly	depart unto glory, and	1, 75/ 10
privy crime. This pleasure	undoubtedly	far excelleth all the	1, 79/ 24
to all men, yet	undoubtedly	it pertaineth most properly	1, 87/ 12
his Of whose grace	undoubtedly	all goodness is. The	1, 106/ 28
that utterly it could	uneath	be, but that with	1, 61/ 23
and panting we shall	uneath	obtain; and look we	1, 79/ 9
world fawn upon thee,	uneath	it may be but	1, 90/ 9
is divided among many	Uneath	sufficeth that every part	1, 114/ 9
our meditations be not	unfruitful	, but that of every	1, 98/ 1
things, he thinketh himself	unhappy	. The niggard, then, saith	1, 96/ 9
fail, he thinketh himself	unhappy	. The glutton saith unto	1, 96/ 13
one. To think him	unhappy	that is not with	1, 113/ 13

unknown only but also	unheard	of. All which questions	1, 57/ 8
the Father but also	uniteth	it with him by	1, 83/ 12
naught. Of his Learning	Universally	. But because we will	1, 62/ 6
me inimici mei. Etenim	universi	qui sperant in to	1, 92/ 27
visiting studiously all the	universities	and schools, not only	1, 56/ 16
part of the whole	university	of creatures were destroyed	1, 97/ 2
one part of that	university	perishing, all parties perish	1, 97/ 4
be parts of that	university	; of which university God	1, 97/ 5
that university; of which	university	God is no part	1, 97/ 5
his negligence and his	unkindness	. Now, since it is	1, 75/ 9
oftentimes read that such	unknown	and strange tokens hath	1, 54/ 17
before that day not	unknown	only but also unheard	1, 57/ 8
of them that were	unknown	to him, but all	1, 60/ 28
abstain, not only from	unlawful	pleasures, but also from	1, 99/ 12
thou then to him	unloving	be That ever hath	1, 112/ 20
as it is their	unmannerly	manner, descanted thereof to	1, 88/ 15
entitled De Ente et	Uno	lightsomely he treateth, where	1, 67/ 16
a thing vain and	unprofitable	; wherefore he counseled Pico	1, 84/ 28
tower, Lest he thee	unpurveyed	and unready catch, Thou	1, 106/ 12
he thee unpurveyed and	unready	catch, Thou must with	1, 106/ 12
into the likeness of	unreasonable	beasts, and that diversely	1, 76/ 27
shapes of brutish and	unreasonable	beasts. Remember also that	1, 78/ 6
anything spoken of God	unreverently	. The Ninth Property. A	1, 117/ 30
be partners of that	unspeakable	joy which we have	1, 75/ 19
it with him by	unspeakable	ways which only they	1, 83/ 12
it were to be	unsufficiently	done than utterly undone	1, 53/ 23
by this false crime,	untruly	put upon him by	1, 59/ 4
only for to stand	Unvanquish	d against the devil's	1, 106/ 16
at our Hand and	Unware	. Consider well that ever	1, 111/ 1
on full slyly and	unware	; He lieth at hand	1, 111/ 6
give them also that	unworthy	be More godly is	1, 121/ 9
Be they never so	unworthy	, whom that he List	1, 121/ 12
he taketh Whom he	unworthy	findeth worthy maketh. Wherefore	1, 121/ 14
work to keep himself	upright	, that he ran not	1, 58/ 31
as the fire aspire	upward	to heavenly things, and	1, 54/ 12
virtue, which all lifted	upward	should have God alone	1, 90/ 9
hast thine heart yset	Upward	to God, so well	1, 119/ 22
had not been in	ure	. In which impugnation, though	1, 58/ 5
and held in voluptuous	use	of women. The comeliness	1, 59/ 9
upon her in such	use	or service as she	1, 76/ 22
soul leave the noble	use	of his reason and	1, 76/ 24
were applied to the	use	of some actual business	1, 84/ 27
Mary. Love them and	use	them both, as well	1, 86/ 8
Than is in the	use	of thy beastly pleasure	1, 108/ 6
folly it is to	use	; The witness of saints	1, 113/ 5
those presents that are	used	customably all in this	1, 51/ 9
he entreated, whom he	used	in all secret communing	1, 68/ 22

as Virgil maketh mention,	used	with a drink to	1, 76/ 18
maketh philosophy mercenary and	useth	it not as cunning	1, 85/ 9
of nature, because he	useth	continually this pleasant ease	1, 86/ 19
other precious and costly	utensils	of household he divided	1, 64/ 7
for a man to	utter	neither more cunning nor	1, 61/ 14
him or by speech	utter	him. In loving him	1, 67/ 21
by To thy most	utter	dispiteous enemies; O mad	1, 110/ 18
be unsufficiently done than	utterly	undone. I shall therefore	1, 53/ 24
fools. He thought that	utterly	it could uneath be	1, 61/ 22
earthly glory he reputed	utterly	for nothing. But in	1, 66/ 14
he should not all	utterly	despise riches, showing him	1, 68/ 2
that he should not	utterly	die. He lay always	1, 72/ 14
estates and princes either	utterly	not to be touched	1, 85/ 24
of Neoptolemus they hold	utterly	for a sure decree	1, 85/ 28
Martha that ye should	utterly	forsake Mary. Love them	1, 86/ 7
either they shall have	utterly	nothing to answer or	1, 91/ 18
should also -- that	utterly	he will in no	1, 98/ 27
folly for a man	utterly	to deprive himself from	1, 99/ 16
glory and kindled in	vain	love and held in	1, 59/ 9
without love, were in	vain	found." Of his Liberality	1, 67/ 25
to be done. In	vain	we would pluck our	1, 80/ 16
he judged a thing	vain	and unprofitable; wherefore he	1, 84/ 28
life, saying that in	vain	, and in manner to	1, 85/ 16
be diminished for the	vain	promotion of a little	1, 90/ 17
that work wickedness in	vain	. Thy ways, good Lord	1, 93/ 4
many voluptuous pleasures, many	vain	desires, many divers passions	1, 98/ 15
folly it is and	vain	To look for heaven	1, 104/ 7
in wanton sight, In	vain	smell or in thy	1, 110/ 1
earthly joy, disport, or	vain	plesance Should him delight	1, 118/ 25
Of his Mind, and	Vainglorious	Disputations at Rome. Now	1, 56/ 21
Latin, could make him	vainglorious	; not his great substance	1, 65/ 20
despising the blast of	vainglory	which he before desired	1, 59/ 18
divinity, for praise and	vainglory	and not for any	1, 62/ 15
the pestilence blast of	vainglory	, nor our eternal reward	1, 90/ 16
man saith to his	vainglory	, "My god art thou	1, 96/ 14
thee to pride, As	vainglory	maketh many a man	1, 106/ 24
fence and close Against	vainglory	, the mother of reprief	1, 109/ 4
shalt out of this	vale	of misery be lifted	1, 82/ 26
departed out of this	vale	of wretchedness that we	1, 98/ 7
oft thou shalt, resisting	valiantly	The fiends might	1, 105/ 19
But over that take	valiantly	on hand To vanquish	1, 106/ 17
to procure, After this	valley	dark, the heavenly light	1, 116/ 1
she travailed, and suddenly	vanished	away, which appearance was	1, 54/ 6
as that flame suddenly	vanished	, so should this fire	1, 54/ 15
the despising of worldly	vanity	, nor to the desiring	1, 52/ 8
none other strength to	vanquish	but that we list	1, 78/ 15
we list ourselves to	vanquish	. Very happy is a	1, 78/ 16

valiantly on hand To	vanquish	him and put him	1, 106/ 18
power The world was	vanquished	and his prince cast	1, 105/ 28
Sixth Rule. One sin	vanquished	, look thou not tarry	1, 106/ 7
wise, And yet almost	vanquished	with our vice. Grant	1, 122/ 28
was once with this	variance	wakened, he drew back	1, 59/ 15
fratres, quum in temptationes	varias	incideritis, "Be glad," saith	1, 78/ 9
hear that therefrom mighten	vary	Or anything sound into	1, 117/ 22
beat out at every	vein	, Think on his precious	1, 112/ 26
flame of fire, doing	vengeance	upon them that have	1, 92/ 9
of purgatory in which	venial	offences be cleansed, he	1, 75/ 16
by his sufferance, he	verily	trusted, since God is	1, 65/ 15
publish it. I suppose	verily	that there be none	1, 73/ 16
madness. For it is	verily	a great madness not	1, 81/ 28
calleth upon thee. And	verily	it is according that	1, 83/ 2
of living people. And	verily	if we inwardly consider	1, 97/ 25
God of dreadful majesty,	Verily	one in three and	1, 120/ 14
me. Dirige me in	veritate	tua, et doce me	1, 92/ 29
expressly declareth in the	verse	following, for where he	1, 102/ 15
a wit that the	verses	which he heard once	1, 55/ 15
his youth of wanton	verses	of love with other	1, 60/ 12
over that, much silver	vessel	and plate with other	1, 64/ 6
for his most especial	vessel	chose, Ravished into the	1, 108/ 32
dainty viands and silver	vessels	. Every day at certain	1, 64/ 10
always they grieve and	vex	him and rather tear	1, 87/ 17
of wicked men be	vexed	or not with continual	1, 80/ 3
the delight whereof so	vexeth	and tosseth these earthly	1, 78/ 20
old plenty in dainty	viands	and silver vessels. Every	1, 64/ 9
Confundantur iniqua agentes supervacue.	Vias	tuas Domine demonstra mihi	1, 92/ 28
corruptionem. Notas mihi fecisti	vias	vite: adimplebis me leticia	1, 94/ 17
saith, Notas michi fecisti	vias	vite, "Thou hast made	1, 103/ 3
being then the general	Vicar	of Christ in his	1, 53/ 31
to the reproach of	vice	, commendation of virtue, or	1, 52/ 15
dark spot of our	vice	the more evidently to	1, 53/ 13
in detestation of his	vice	passed and lest these	1, 60/ 14
he forsook his accustomed	vice	and reformed his conditions	1, 69/ 2
thou were overwhelmed with	vice	, not for that vice	1, 92/ 20
vice, not for that	vice	displeaseth them but for	1, 92/ 21
but for that the	vice	of backbiting always pleaseth	1, 92/ 21
when we remember our	vice	; that other, Conserva me	1, 95/ 7
as they run to	vice	, and that we should	1, 98/ 24
every subtle suggestion of	vice	, Consider frail glass may	1, 107/ 15
almost vanquished with our	vice	. Grant, I thee pray	1, 122/ 28
be none hope of	victory	, or what place is	1, 78/ 11
place is there for	victory	where there is no	1, 78/ 12
man, since that the	victory	is both put in	1, 78/ 17
the reward of the	victory	shall be far greater	1, 78/ 18
thou shouldst after that	victory	Enjoy for ever a	1, 106/ 31

ever in memory In	victory	battle, in battle victory	1, 107/ 12
victory battle, in battle	victory	. The Ninth Rule. If	1, 107/ 12
the joy of the	victory	To the sensual pleasure	1, 108/ 10
and rest In glorious	victory	, triumph and conquest. The	1, 108/ 22
est tota merces, ut	videamus	Deum, et quern misisti	1, 103/ 15
nec dabis sanctum tuum	videre	corruptionem. Notas mihi fecisti	1, 94/ 16
Nec dabis sanctum tuum	videre	corruptionem, "Nor thou shalt	1, 102/ 21
ancestors were, the more	vile	and shameful be we	1, 53/ 10
these base, abject, and	vile	earthly trifles. His high	1, 68/ 9
earthly things slipper, uncertain,	vile	, and common also to	1, 79/ 8
was made, we most	vile	and simple men, and	1, 89/ 18
the most odious and	vile	death of a tree	1, 105/ 7
small and great To	vile	carrion and wretched worm	1, 109/ 12
with the Prophet, Dirumpamus	vincula	eorum et projiciamus a	1, 81/ 1
borne forth with the	violence	of evil custom as	1, 91/ 22
which by enchantment, as	Virgil	maketh mention, used with	1, 76/ 18
our Lady, a perpetual	virgin	, conceived in time, which	1, 71/ 17
full of great science,	virtue	, and wisdom, whose life	1, 49/ 8
and gracious increase of	virtue	in your soul; and	1, 51/ 20
of whose cunning and	virtue	we need here nothing	1, 52/ 1
one as for your	virtue	and fervent zeal to	1, 52/ 13
of vice, commendation of	virtue	, or honor and laud	1, 52/ 15
his learning and his	virtue	. For these be the	1, 52/ 25
is the reward of	virtue	. And how may they	1, 53/ 1
that properly belongeth to	virtue	, if they lack the	1, 53/ 2
if they lack the	virtue	that the reward belongeth	1, 53/ 2
no more than the	virtue	that themselves were honorable	1, 53/ 7
clear beauty of whose	virtue	maketh the dark spot	1, 53/ 12
marvelous cunning and excellent	virtue	, though my rude learning	1, 53/ 20
the Fame of his	Virtue	and the Resort unto	1, 59/ 23
noble cunning and excellent	virtue	both far and nigh	1, 59/ 26
his Conditions and his	Virtue	. But now let us	1, 63/ 11
which shall hear his	virtue	may have occasion thereby	1, 63/ 17
goodness all grace and	virtue	cometh. % Of the Sale	1, 63/ 19
glory, which evermore followeth	virtue	as an inseparable servant	1, 66/ 16
fell in talking of	virtue	he was with two	1, 68/ 26
in the expugnation of	virtue	under their captain the	1, 80/ 24
to please them whom	virtue	displeaseth, but evermore let	1, 81/ 14
his mind in moral	virtue	, but to apply it	1, 85/ 11
desireth and ensueth a	virtue	only for itself, because	1, 86/ 17
happy to suffer for	virtue	and truth as the	1, 89/ 23
living praise thee, thy	virtue	certainly, in that it	1, 89/ 28
in that it is	virtue	, maketh thee like unto	1, 89/ 29
the reward of his	virtue	received the opprobrious death	1, 90/ 2
be but that thy	virtue	, which all lifted upward	1, 90/ 9
the flower of our	virtue	shall wither with the	1, 90/ 16
folly, unto us the	virtue	and wisdom of God	1, 90/ 22

mad which backbite thy	virtue	, which the Christian living	1, 90/ 26
the angels of his	virtue	, in flame of fire	1, 92/ 9
the glory of his	virtue	, when he shall come	1, 92/ 12
the same nevertheless if,	virtue	forsaken, thou were overwhelmed	1, 92/ 20
wax proud of his	virtue	, and therefore David, speaking	1, 94/ 22
in the state of	virtue	, signifieth in that asking	1, 94/ 28
he got not that	virtue	by himself. He, then	1, 94/ 29
that he attained his	virtue	not by his own	1, 94/ 30
when we remember our	virtue	. Quoniam speravi in te	1, 95/ 9
should always purchase one	virtue	or other; as, for	1, 98/ 2
we should win this	virtue	, that we should not	1, 98/ 4
as speedily run to	virtue	as they run to	1, 98/ 23
SPIRITUAL BATTLE Whoso to	virtue	esteemeth hard the way	1, 103/ 21
this Void of all	virtue	, the reward when we	1, 104/ 4
evil But to some	virtue	thou mayst it apply	1, 105/ 18
thy beastly pleasure; Of	virtue	more joy the conscience	1, 108/ 7
prowl, But with fair	virtue	to adorn thy soul	1, 115/ 17
abundance of all such	virtues	, the possession whereof very	1, 53/ 16
prince and the worthy	virtues	of Picus required. Of	1, 73/ 7
in all sciences, and	virtuous	of living; with divers	1, 49/ 5
either they were themselves	virtuous	or not; if not	1, 52/ 29
side, if they be	virtuous	and so, consequently, honorable	1, 53/ 5
of excellent, wise, and	virtuous	men, departing, as it	1, 54/ 18
his Loving Mind and	Virtuous	Behavior to his Friends	1, 68/ 19
and stand against the	virtuous	purpose that thou hast	1, 77/ 25
purpose of good and	virtuous	living and, but if	1, 80/ 20
occasion of some good	virtuous	act. Sometime he secretly	1, 106/ 21
inward gladness of a	virtuous	mind. The Great Benefits	1, 112/ 13
in all secret communing	virtuously	to exhort to Godward	1, 68/ 22
now backbite thee living	virtuously	, they shall do the	1, 92/ 19
tender and soft, his	visage	lovely and fair, his	1, 55/ 5
lovely favor of his	visage	, and therewithal his marvelous	1, 59/ 11
is fulfilled in the	vision	and fruition of the	1, 103/ 12
as ambassadors both to	visit	him and to do	1, 73/ 3
doctors of his time,	visiting	studiously all the universities	1, 56/ 16
Notas mihi fecisti vias	vite	: adimplebis me leticia cum	1, 94/ 17
Notas michi fecisti vias	vite	, "Thou hast made the	1, 103/ 3
mea exultaverunt in Deum	vivum	, that is to say	1, 101/ 8
of martyrs crieth, the	voice	of apostles soundeth, miracles	1, 82/ 1
bitter, let this sweet	voice	of our Lord be	1, 89/ 14
Let that same sweet	voice	of our Lord always	1, 91/ 10
This should be the	voice	of every good Christian	1, 99/ 22
hour All with one	voice	declare and testify, Thy	1, 122/ 11
prayers shall never be	void	. Wherefore, when we miss	1, 95/ 16
left us after this	Void	of all virtue, the	1, 104/ 4
the glorious sight, Is	void	of perfect joy and	1, 115/ 2
all that whole great	volume	and made a book	1, 56/ 7

the gathering together of	volumes	of all manner of	1, 63/ 8
turn and read the	volumes	of holy scripture. There	1, 84/ 5
knowledge of. Of the	Voluntary	Affliction and Paining of	1, 64/ 22
sunt in terra mirificavit	voluntates	suas. Multiplicate sunt infirmitates	1, 94/ 5
in terra ejus mirificavit	voluntates	suas, "To his saints	1, 97/ 16
love and held in	voluptuous	use of women. The	1, 59/ 9
and ragged path of	voluptuous	living. The Burning of	1, 60/ 10
him back into the	voluptuous	broad way that leadeth	1, 65/ 23
in the wine of	voluptuous	pleasure or make the	1, 76/ 24
All that ever the	voluptuous	desire of men thirsteth	1, 87/ 9
for they have many	voluptuous	pleasures, many vain desires	1, 98/ 14
nor speak of the	voluptuous	delights which are evil	1, 99/ 10
their foul sin the	voluptuous	delight To the laborous	1, 108/ 14
our consolation: Si mundus	vos	odio habet, scitote quia	1, 89/ 15
so forth in his	voyage	against the realm of	1, 73/ 1
had made in his	vulgar	tongue, altogether, in detestation	1, 60/ 13
adimplebis me leticia cum	vultu	tuo. Delectationes in dextera	1, 94/ 18
Adimplebis me leticiis cum	vultu	tuo, "Thou shalt fill	1, 103/ 7
heart and loving mind.	Wageless	to serve, three things	1, 119/ 28
his love attend and	wait	, There is no little	1, 117/ 3
about her house and	waited	upon her in such	1, 76/ 22
in prayer and meditation	wake	, While other play, revel	1, 118/ 23
such other that may	waken	thee when thou steepest	1, 93/ 22
once with this variance	wakened	, he drew back his	1, 59/ 15
Prophet saith, wicked men	walk	about in a circuit	1, 98/ 18
sit, lie down, or	walk	, He burneth ever as	1, 118/ 18
a time as he	walked	with John Francis, his	1, 70/ 11
into wolves, which afterwards	walked	ever tame about her	1, 76/ 21
with the crucifix, barefoot	walking	about the world in	1, 70/ 16
or shadow on the	wall	. Death at our Hand	1, 110/ 29
men without a guide	wander	hither and thither in	1, 91/ 8
should be to him,	wandering	in darkness, as a	1, 59/ 6
that he was always	wandering	and flitting and would	1, 69/ 24
languages, but he hath	wanted	all the cognition of	1, 62/ 11
living. The Burning of	Wanton	Books. Five books that	1, 60/ 11
in his youth of	wanton	verses of love with	1, 60/ 12
in touching or in	wanton	sight, In vain smell	1, 109/ 29
every game, take every	wanton	toy, Take every sport	1, 112/ 9
was somewhat fallen into	wantonness	. But after that he	1, 59/ 14
Because we must have	war	continual Against the world	1, 103/ 22
often as thou dost	war	and strive, By the	1, 104/ 22
of the battle and	war	The conflict seem bitter	1, 108/ 2
After that he hath	warded	and fenced himself against	1, 95/ 29
I show thee, I	warn	thee keep it secret	1, 70/ 14
this one thing, I	warn	thee (of which when	1, 84/ 13
among them all on	warrantise	Thou shalt no pleasure	1, 112/ 11
Spare us wretches and	wash	away our guilt That	1, 120/ 18

at the last for	washing	of our spotty sin	1, 71/ 19
with great travail and	watch	compiled. But forasmuch as	1, 65/ 10
cold, labor, travail, and	watch	, and which at the	1, 71/ 18
flesh (but if we	watch	and look well to	1, 78/ 4
fervent labor with much	watch	and indefatigable travail, I	1, 88/ 5
prophet stand and keep	watch	. The Seventh Rule. Enforce	1, 106/ 13
be With blood and	water	of thine own side	1, 122/ 20
confirm thee when thou	waverest	, and exhibit the wings	1, 93/ 23
to wit, lest he	wax	proud of his virtue	1, 94/ 21
Babylon To suffer them	wax	is a jeopardous thing	1, 107/ 24
kindle thee when thou	waxest	cold, confirm thee when	1, 93/ 23
gone out of the	way	of truth. For before	1, 59/ 7
he not abhorring, the	way	of life set aside	1, 59/ 14
is converted to the	way	of justice from the	1, 60/ 9
into the voluptuous broad	way	that leadeth to hell	1, 65/ 23
him to take that	way	which God had from	1, 74/ 7
among mortal men the	way	lay open to heaven	1, 77/ 28
be forlabored in the	way	of sin as much	1, 79/ 16
much as in the	way	of God, and much	1, 79/ 16
be wearied in the	way	of wickedness," then must	1, 79/ 18
horse through the short	way	of this momentary life	1, 84/ 18
far out of the	way	, to think that from	1, 86/ 12
Forasmuch, then, as the	way	of good living bringeth	1, 102/ 32
virtue esteemeth hard the	way	Because we must have	1, 103/ 21
remember that choose what	way	he shall Even after	1, 103/ 25
doth contain Glideth his	way	, thou must him not	1, 110/ 11
with him by unspeakable	ways	which only they know	1, 83/ 12
wickedness in vain. Thy	ways	, good Lord, show me	1, 93/ 4
Thou hast made the	ways	of life known unto	1, 103/ 4
ought by no manner	ways	To suffer the cursed	1, 117/ 28
hour Shall us bereave	wealth	, riches and honor And	1, 109/ 10
love, O pity, our	wealth	aye providing, O goodness	1, 122/ 24
HERE FOLLOW THE TWELVE	WEAPONS	OF SPIRITUAL BATTLE, WHICH	1, 109/ 13
of saints. The Twelve	Weapons	have we more at	1, 109/ 25
via inquitatis, "We be	wearied	in the way of	1, 79/ 18
which in the seeking	weary	us, in the having	1, 80/ 1
palaces of stately lords.	Wedding	and worldly business he	1, 69/ 14
think the same. To	weep	often with his love	1, 113/ 23
our sin ponder and	weigh	, Who able were to	1, 120/ 21
love of God) he	went	to Rome, and there	1, 56/ 24
forced whether his works	went	out under his own	1, 66/ 22
Luke that the apostles	went	joyful and glad from	1, 89/ 9
and fair, his color	white	intermingled with comely reds	1, 55/ 6
of look, his teeth	white	and even, his hair	1, 55/ 7
the course of his	whole	life, rather after our	1, 52/ 3
briefly rehearse you his	whole	life, at the leastwise	1, 53/ 24
the circle of this	whole	world be magnified, whose	1, 54/ 11

effect of all that	whole	great volume and made	1, 56/ 7
paths and gave himself	whole	to speculation and philosophy	1, 56/ 12
tarried at Rome an	whole	year, in all which	1, 57/ 15
book in which the	whole	nine hundred questions with	1, 58/ 23
any part of the	whole	university of creatures were	1, 97/ 2
to naught, all the	whole	were subverted. For certainly	1, 97/ 3
bear thy punishment? The	whole	engine of all this	1, 120/ 23
and to take the	wholesome	lessons and instruction of	1, 60/ 2
Jesus but that is	wholesome	and helping to the	1, 95/ 22
that he may altogether	wholly	have his mind into	1, 99/ 13
a sure portcullis against	wicked	spirits, the priest demanded	1, 71/ 10
whether the minds of	wicked	men be vexed or	1, 80/ 2
quiescere non potest,"The	wicked	man's heart is like	1, 80/ 5
to be defamed of	wicked	folk for his name	1, 89/ 8
detractation, and hatred of	wicked	men, lest that if	1, 89/ 26
the Prophet speaketh of	wicked	men. By infirmities he	1, 98/ 11
as the Prophet saith,	wicked	men walk about in	1, 98/ 18
in the way of	wickedness	," then must it needs	1, 79/ 18
begun, and of their	wickedness	and misery consider how	1, 91/ 5
the stream. And their	wickedness	blinding them on this	1, 91/ 23
be ashamed that work	wickedness	in vain. Thy ways	1, 93/ 4
thy blessed wounds	wide	? Thy love and pity	1, 122/ 21
must without his fleshly	wife	, Alone into his Lord	1, 123/ 7
Universally. But because we	will	hold the reader no	1, 62/ 7
longer in hand, we	will	speak of his learning	1, 62/ 7
Nephew," said he, "this	will	I show thee, I	1, 70/ 13
to God myself (I	will	not lie therefor) that	1, 74/ 6
be overcome against his	will	and in which we	1, 78/ 15
in his own free	will	and the reward of	1, 78/ 17
us. But here ye	will	say to me thus	1, 86/ 5
-- that utterly he	will	in no wise follow	1, 98/ 27
not only that he	will	not gather their congregation	1, 99/ 6
That any servant, ye	will	yourself record, Should stand	1, 104/ 12
be ready the devil	will	thee fear, Wherefore in	1, 107/ 9
on the course and	will	not lin, But fast	1, 110/ 27
slothful cowardice accuse; God	will	thee help if thou	1, 113/ 8
dignity is odd, So	will	he in love no	1, 114/ 13
mind and thought, Part	will	he none, but either	1, 114/ 16
as he would, he	will	yet as he may	1, 116/ 22
nil be brought He	will	be conversant in mind	1, 116/ 25
dead and pale; There	will	no sleep into his	1, 118/ 15
Property. A very lover	will	his love obey, His	1, 119/ 14
him by his evil	willers	, he should correct his	1, 59/ 5
free born, shall we	willfully	make ourselves their bondmen	1, 80/ 10
altar of the cross	willingly	and gladly shed out	1, 71/ 21
but also we should	willingly	and gladly long therefor	1, 98/ 6
me from sin that	willingly	they afflict and pain	1, 101/ 17

hath made marvelous his	wills	. " After God should we	1, 97/ 18
hath made marvelous his	wills	, that is to say	1, 97/ 22
grace. So thou that	wilt	with God get into	1, 115/ 11
of learning and to	win	the favor of the	1, 61/ 21
heavenly country we should	win	this virtue, that we	1, 98/ 4
at the Abbot of	Winchcombe	, his place.	1, 123/ 15
us drunk in the	wine	of voluptuous pleasure or	1, 76/ 23
He savoreth neither meat,	wine	, nor ale; He mindeth	1, 118/ 16
two, as with two	wings	, thou shalt out of	1, 82/ 25
waverest, and exhibit the	wings	of the love of	1, 93/ 24
great science, virtue, and	wisdom	, whose life and works	1, 49/ 8
him that seeketh for	wisdom	it was no praise	1, 66/ 11
make the study of	wisdom	other than mercenary. Who	1, 86/ 23
he never studied for	wisdom	which so studied therefor	1, 86/ 25
of merchandise than of	wisdom	. Ye write unto me	1, 86/ 27
us the virtue and	wisdom	of God." The wisdom	1, 90/ 22
wisdom of God." The	wisdom	of this world is	1, 90/ 23
he hath overcome the	wisdom	of the world, by	1, 90/ 24
living, that is very	wisdom	, reputeth for madness, consider	1, 90/ 27
increase. For though thy	wisdom	, though thy sovereign power	1, 122/ 8
clad or some other	wise	delighted, by which it	1, 51/ 12
the nativities of excellent,	wise	, and virtuous men, departing	1, 54/ 18
man and a more	wise	man and him also	1, 60/ 4
He was very quick,	wise	, and subtle in disputations	1, 61/ 3
he writeth in this	wise	: "But now behold, O	1, 67/ 18
answered him in this	wise	, "My friend, saith he	1, 68/ 13
Florence. And in this	wise	, into the hands of	1, 72/ 21
the people in this	wise	: "O thou city of	1, 73/ 12
that he was such	wise	in purgatory punished for	1, 75/ 8
not, be in this	wise	understood. There was sometime	1, 76/ 16
unto them. In like	wise	, the flesh, if it	1, 76/ 23
glad, writing in this	wise	: Gaudete, fratres, quum in	1, 78/ 8
but the sayings of	wise	men they repute for	1, 86/ 2
he will in no	wise	follow them; and therefore	1, 98/ 27
devil If thou this	wise	peruse them by and	1, 105/ 16
that we in no	wise	must Neither in the	1, 105/ 23
fear, Wherefore in any	wise	so even thou thee	1, 107/ 10
therefore an ye be	wise	, But evermore eschew the	1, 107/ 18
nor in what manner	wise	. Fear of Impenitent Departing	1, 111/ 8
up in as goodly	wise	As comely be, as	1, 115/ 12
the least in such	wise	as he may, If	1, 116/ 27
may not in such	wise	as he would, Be	1, 116/ 28
should covet in like	wise	To hear his honor	1, 117/ 24
would thinken in like	wise	. The Tenth Property. The	1, 118/ 12
fro his service any	wise	dissever; Freely look eke	1, 119/ 24
actual sin in sundry	wise	? But thou, good Lord	1, 121/ 2
goodness, mighty, gracious and	wise	, And yet almost vanquished	1, 122/ 27

See thou behave thee	wisely	with thine host; Hence	1, 111/ 19
folk declare that they	wish	their friends to be	1, 51/ 22
can either hope or	wish	. Tell me, I pray	1, 78/ 19
us as we would	wish	them. Remember again how	1, 93/ 17
also, In thine heart	wish	, covet and be glad	1, 116/ 12
of so ready a	wit	that the verses which	1, 55/ 15
a proof of his	wit	and his learning, as	1, 57/ 26
testify both his angelic	wit	, his ardent labor, and	1, 60/ 19
strength of his own	wit	, for the love of	1, 62/ 24
together: first, an incredible	wit	; secondly, a marvelous fast	1, 63/ 5
young man both of	wit	, cunning, and conditions excellent	1, 71/ 27
and ostentation of their	wit	than to the culture	1, 85/ 26
at the leastwise of	wit	and diligence. And because	1, 88/ 2
therein, that is to	wit	, lest he wax proud	1, 94/ 21
petition, that is to	wit	, when we have a	1, 95/ 12
requests, that is to	wit	, that we require nothing	1, 95/ 14
him, that is to	wit	, in the country of	1, 97/ 24
gave, For body, soul,	wit	, cunning, mind and thought	1, 114/ 15
that is to say,	withdraw	me from sin unto	1, 101/ 15
they so far forth	withdraw	me from sin that	1, 101/ 16
and gall. If thou	withdraw	thine hands and	1, 105/ 1
of our virtue shall	wither	with the pestilence blast	1, 90/ 16
Rule. In all temptation	withstand	the beginning; The curs	1, 107/ 22
of Saints. Sin to	withstand	say not thou lackest	1, 113/ 4
and divers occasions which	withstood	his intent, and in	1, 76/ 9
present as may bear	witness	of my tender love	1, 51/ 19
of Christ. unaware. The	witness	of martyrs and example	1, 109/ 23
dear hath bought. The	Witness	of Martyrs and Example	1, 113/ 3
is to use; The	witness	of saints, and martyrs'	1, 113/ 6
or gifts as the	witnesses	of their love and	1, 51/ 6
princes of Italy, well	witnesseth	the cities and people	1, 72/ 26
any of thy sensual	witt	s five, Cast in	1, 104/ 24
wretched worlds busy	woe	The battle more sharp	1, 103/ 29
suffer trouble, pain and	woe	, For whom if thou	1, 116/ 13
thou be never so	woe	bestead, Yet thou ne	1, 116/ 14
again for pain and	woe	. The Twelfth Property. A	1, 119/ 12
the piteous cross of	woeful	Christ, Think on his	1, 112/ 25
beseech, good Lord, with	woeful	moan, Spare us wretches	1, 120/ 17
ravenous extortioner into a	wolf	, the false deceiver into	1, 77/ 3
into swine, some into	wolves	, which afterwards walked ever	1, 76/ 21
his mother Julia, a	woman	come of a noble	1, 53/ 33
man or an old	woman	to Godward, were it	1, 67/ 5
- - - a	woman	called Circe which by	1, 76/ 17
was in the chaste	womb	of our Lady, a	1, 71/ 16
in voluptuous use of	women	. The comeliness of his	1, 59/ 9
noble kindred, set many	women	afire on him, from	1, 59/ 12
turned it to Christ.	Women's	blandishments he changed into	1, 59/ 16

depending. For nothing truly	won	he by the creation	1, 97/ 7
and authority. Of the	Wonder	that Appeared before his	1, 54/ 3
backward, to the great	wonder	of the hearers, rehearse	1, 55/ 16
behaved himself that was	wonder	to behold how all	1, 61/ 13
rather how great a	wonder	were this, if only	1, 77/ 28
and an insensibility for	wonder	when I begin in	1, 81/ 25
bringing forth of so	wonderful	effects in so small	1, 63/ 3
Of God likewise so	wonderful	and high, All thing	1, 118/ 6
again, Thy gifts noble,	wonderful	and kind, Thou shalt	1, 121/ 25
in other folks is	wont	commonly to happen contrary	1, 55/ 18
other as they be	wont	to inquire of folk	1, 71/ 23
before him. He was	wont	to be conversant with	1, 73/ 22
both because idolaters were	wont	to gather the blood	1, 99/ 2
reins, in which is	wont	to be the greatest	1, 101/ 13
hour, For as a	wood	lion, the fiend, our	1, 106/ 9
his learning but a	word	or twain generally. Some	1, 62/ 8
and always send him	word	what he had laid	1, 64/ 17
the equivocation of the	word	, while she spoke of	1, 75/ 4
torment; it is the	word	of God, which neither	1, 80/ 3
me, good Lord;" which	word	, "Keep me," if it	1, 94/ 24
disputation and turning his	words	to Angelus Politianus, to	1, 67/ 17
to Godward whose godly	words	so effectually wrought in	1, 68/ 23
he was with two	words	of Picus so thoroughly	1, 69/ 1
reformed his conditions. The	words	that he said unto	1, 69/ 3
broke out into these	words	, "Nephew," said he, "this	1, 70/ 13
service, with very loving	words	he received, thanked, and	1, 72/ 18
certain time, but the	words	which Picus had said	1, 74/ 27
brute beasts -- those	words	, if ye perceive them	1, 76/ 15
but evermore let these	words	of the apostle be	1, 81/ 14
men." And remember these	words	of Saint Paul also	1, 81/ 17
false. For if these	words	of the Gospel be	1, 82/ 5
that standeth in many	words	, but to that prayer	1, 83/ 8
row and number of	words	. If thou love thine	1, 83/ 16
thine heart cry these	words	of the Prophet: Delicta	1, 83/ 24
where he saith these	words	, "by this it should	1, 85/ 5
and easily tasted. The	words	of Neoptolemus they hold	1, 85/ 28
grace to bear evil	words	of evil people for	1, 88/ 26
gladly receive these evil	words	, and if we be	1, 89/ 22
they shall bring forth	words	repugnant in themselves and	1, 91/ 18
estate, beginneth with these	words	, Conserva me Domine, that	1, 94/ 23
before God, after those	words	of the Apostle: Quid	1, 95/ 2
not received it? Two	words	, then, be there which	1, 95/ 5
he describeth in these	words	his estate. All the	1, 96/ 1
man standeth in these	words	, Dixi Domino, Deus meus	1, 96/ 2
God art thou." Which	words	though they seem common	1, 96/ 3
may truly say these	words	, "I have said to	1, 96/ 15
them all. In these	words	, then, "I have said	1, 96/ 20

my goods." In these	words	he showeth the cause	1, 96/ 23
after they hasted." These	words	the Prophet speaketh of	1, 98/ 11
end. Now after these	words	, "Their idols be multiplied	1, 98/ 19
cords or ropes. These	words	, then, "the ropes or	1, 100/ 13
to Godward, after those	words	of the Prophet in	1, 101/ 7
our resurrection, therefore these	words	that we have spoken	1, 102/ 27
Father's majesty, after the	words	of Saint John: Hec	1, 103/ 14
To suffer the cursed	words	of blasphemy, Or anything	1, 117/ 29
those thirteen questions, a	work	of great erudition and	1, 58/ 11
to be learned. Which	work	he compiled in twenty	1, 58/ 12
there had he much	work	to keep himself upright	1, 58/ 31
them be ashamed that	work	wickedness in vain. Thy	1, 93/ 4
sure guide, Thy good	work	to God let it	1, 106/ 26
and Heaviness. Any good	work	if thou with labor	1, 110/ 7
pleasure which thine evil	work	doth contain Glideth his	1, 110/ 10
Whom angels serve, whose	work	all creatures be, Which	1, 120/ 15
certain, Our crime the	work	of our uncourteous mind	1, 121/ 23
divers epistles and other	works	of the said John	1, 49/ 6
wisdom, whose life and	works	be worthy and digne	1, 49/ 9
you godly prosperous. These	works	, more profitable than large	1, 51/ 23
his merits sufficiently. The	works	are such that truly	1, 52/ 4
of heavenly felicity, which	works	I would require you	1, 52/ 9
he had all their	works	ever before his eyes	1, 61/ 1
unto him all his	works	, his studies and his	1, 65/ 12
little forced whether his	works	went out under his	1, 66/ 22
many and so great	works	as he had conceived	1, 67/ 1
have excelled, by such	works	as he should have	1, 73/ 21
refer their studies, their	works	, and their business, and	1, 91/ 15
man after his own	works	when he shall show	1, 92/ 8
ruler of all his	works	, and in all his	1, 101/ 24
and in all his	works	should neither seek his	1, 101/ 24
circle of this whole	world	be magnified, whose mind	1, 54/ 11
chief city of the	world	make a proof of	1, 57/ 26
barefoot walking about the	world	in every town and	1, 70/ 17
departing out of this	world	was, both to rich	1, 72/ 24
inhabitants of this dark	world	, to whom his goodly	1, 75/ 14
at erst the deceitful	world	and the cursed devil	1, 78/ 2
and service of this	world	, there is nothing that	1, 78/ 26
choose to serve the	world	than God. But now	1, 79/ 15
the delights of this	world	, which in the seeking	1, 79/ 26
proveth, reason confirmeth, the	world	testifieth, the elements speaketh	1, 82/ 2
the forming of the	world	, why is there nothing	1, 82/ 15
effectual remedies against the	world	and the devil, with	1, 82/ 25
the storms of this	world	, from the await of	1, 83/ 18
we suffer of the	world	anything that is grievous	1, 89/ 13
odio habuit, "If the	world	, "saith our Lord, "hate	1, 89/ 16
before you." If the	world	, then, hated him by	1, 89/ 17

him by whom the	world	was made, we most	1, 89/ 18
be condemned of the	world	and exalted of God	1, 90/ 5
be exalted of the	world	and condemned of God	1, 90/ 6
condemned of God. The	world	condemneth to life, God	1, 90/ 6
exalteth to glory; the	world	exalteth to a fall	1, 90/ 7
hell. Finally, if the	world	fawn upon thee, uneath	1, 90/ 8
the blandishing of the	world	and favor of the	1, 90/ 11
be paid in the	world	where all thing is	1, 90/ 13
The wisdom of this	world	is foolishness before God	1, 90/ 23
the wisdom of the	world	, by which it hath	1, 90/ 24
the kingdoms of this	world	that he might bereave	1, 93/ 10
the kingdoms of the	world	and all the good	1, 96/ 18
the creation of this	world	, nor nothing should he	1, 97/ 7
he lose if the	world	were annihilated and turned	1, 97/ 8
the misery of this	world	, how great is the	1, 97/ 27
war continual Against the	world	, the flesh, the devil	1, 103/ 23
shall Even after the	world	, yet must he need	1, 103/ 26
Think in this wretched	world	s busy woe The	1, 103/ 29
is, And when the	world	hath left us after	1, 104/ 3
whose mighty power The	world	was vanquished and his	1, 105/ 28
this pomp and wretched	world	s gloss, Consider how	1, 109/ 6
Pain. Thou seest this	world	is but a thoroughfare	1, 111/ 18
thou so this brittle	world	s joy? Take all	1, 112/ 7
disport, That in this	world	is possible to be	1, 114/ 27
purvey, Though all the	world	would him therefrom bereaven	1, 116/ 31
the creatures in this	world	ywrought In comparison should	1, 118/ 9
devise That all the	world	would thinken in like	1, 118/ 12
engine of all this	world	, I say, The engine	1, 120/ 23
their friends to be	worldly	fortunate, mine testifieth that	1, 51/ 22
to the despising of	worldly	vanity, nor to the	1, 52/ 8
this earthly honor and	worldly	dignity cometh, all his	1, 63/ 25
man offered him great	worldly	promotion if he would	1, 66/ 6
neither desired worship nor	worldly	riches, but rather set	1, 66/ 8
Of the despising of	Worldly	Glory. All praise of	1, 66/ 13
stately lords. Wedding and	worldly	business he fled almost	1, 69/ 15
us? Certainly if this	worldly	felicity were got to	1, 79/ 13
get some lucre or	worldly	advantage. John Picus Earl	1, 85/ 12
as well study as	worldly	occupation." Truly, my well	1, 86/ 8
and rumbling of your	worldly	business, but that I	1, 87/ 26
us; how deceitful these	worldly	honors which therefore lift	1, 93/ 13
vile carrion and wretched	worm	s meat. HERE FOLLOW	1, 109/ 12
There is no little	worm	, no simple beast, Ne	1, 117/ 4
made, and make ourselves	worse	than idolaters. For if	1, 77/ 17
the better to the	worse	-- is none error	1, 86/ 14
in time to come	worship	and praise Almighty God	1, 54/ 14
with the desire of	worship	which these gazing disputers	1, 61/ 23
that he neither desired	worship	nor worldly riches, but	1, 66/ 8

be worthy so great	worship	before God that his	1, 89/ 12
before God that his	worship	be showed in our	1, 89/ 12
one God whom they	worship	, so evil folk have	1, 98/ 13
To hear his honor,	worship	, laud and praise, Whose	1, 117/ 25
lover ought, So reverence,	worship	, honor and magnify, That	1, 118/ 8
But rather the more	worshipful	that our ancestors were	1, 53/ 10
the steps of their	worshipful	living, the clear beauty	1, 53/ 11
Corneus. This Andrew, a	worshipful	man and an especial	1, 84/ 24
this false reproof is	worshipful	and glorious unto thee	1, 89/ 2
Christ saith,) to be	worshipped	in spirit and in	1, 70/ 6
life and works be	worthy	and digne to be	1, 49/ 9
side descended of the	worthy	lineage of the Emperor	1, 52/ 19
cognition of many things	worthy	to be learned. Which	1, 58/ 12
spring, for which many	worthy	philosophers, and that were	1, 59/ 27
noble prince and the	worthy	virtues of Picus required	1, 73/ 7
that place he were	worthy	eternal damnation. And over	1, 74/ 25
these things commit are	worthy	death -- not only	1, 81/ 11
had accepted them as	worthy	to suffer wrong and	1, 89/ 10
glad if we be	worthy	so great worship before	1, 89/ 12
and simple men, and	worthy	, if we consider our	1, 89/ 19
nothing find But honorable,	worthy	and excellent, And eke	1, 118/ 2
more mercy therein. Howbeit,	worthy	enough are they, pardie	1, 121/ 11
Whom he unworthy findeth	worthy	maketh. Wherefore, good Lord	1, 121/ 14
begin in myself, I	wot	never whether I shall	1, 81/ 26
Bedlam people. Nor they	wot	never themselves what they	1, 91/ 20
as Christ saith, we	wot	never what we ask	1, 95/ 18
respect of thee, I	wot	well I am unable	1, 100/ 4
scripture, which that thou	wouldst	now, setting poets, fables	1, 84/ 1
appetite is a deadly	wound	to the soul and	1, 61/ 26
streamed from thy blessed	wound	s wide? Thy love	1, 122/ 21
thought, be moved to	wrath	but if his chests	1, 65/ 8
Came never sign of	wrath	or of disdain, But	1, 105/ 13
perceive themselves by the	wretched	inclination to divers beastly	1, 77/ 11
easy if thou be	wretched	with many. Thou shalt	1, 82/ 23
if we consider our	wretched	living well, all shame	1, 89/ 19
Rule. Think in this	wretched	worlds busy woe	1, 103/ 29
cursd infants of	wretched	Babylon To suffer them	1, 107/ 23
Against this pomp and	wretched	worlds gloss, Consider	1, 109/ 6
To vile carrion and	wretched	worms meat. HERE	1, 109/ 12
delight Occupied is thy	wretched	appetite; Thou shalt it	1, 110/ 3
and a Shadow. This	wretched	life, the trust and	1, 110/ 23
thy ghost From this	wretched	carcass shall dis sever; Be	1, 111/ 23
estate, He thinketh him	wretched	and infortunate. So should	1, 114/ 24
bondmen, and with them	wretchedly	living more wretchedly die	1, 80/ 11
them wretchedly living more	wretchedly	die, and at the	1, 80/ 12
at the last most	wretchedly	in everlasting fire be	1, 80/ 12
manifold incommodities and painful	wretchedness	of this life, but	1, 72/ 3

write unto thee, the	wretchedness	whereof the experience itself	1, 78/ 27
of this vale of	wretchedness	that we may reign	1, 98/ 7
more, whereof the damned	wretches	cry out, Lassati sumus	1, 79/ 17
woeful moan, Spare us	wretches	and wash away our	1, 120/ 18
sovereign dignity We silly	wretches	cry with humble heart	1, 121/ 17
God, that we, poor	wretches	we, Should from our	1, 122/ 18
But this thy goodness,	wringeth	us, alas, For we	1, 122/ 1
things that he should	write	, he committed, like a	1, 58/ 17
that I need to	write	unto thee, the wretchedness	1, 78/ 27
than of wisdom. Ye	write	unto me that it	1, 86/ 28
dedicateth that book, he	writeth	in this wise: "But	1, 67/ 18
honeycombs of his pleasant	writing	, which should show out	1, 54/ 28
cause to be glad,	writing	in this wise: Gaudete	1, 78/ 8
man so far uncunningly	written	. Of his Parents and	1, 53/ 28
WHICH THREE, TWO BE	WRITTEN	UNTO JOHN FRANCIS, HIS	1, 75/ 24
man. For it is	written	, "In what measure that	1, 83/ 4
think. Fare ye well.	Written	at Paris the 15th	1, 88/ 9
have believed. It is	written	, Nolite timere qui corpus	1, 92/ 14
as worthy to suffer	wrong	and reproof for his	1, 89/ 11
scripture, in which he	wrote	many noble books which	1, 60/ 18
read them over and	wrote	out what him liked	1, 60/ 23
had himself ready, he	wrote	over that to one	1, 64/ 13
this epistle conjecture) he	wrote	unto this Earl Picus	1, 88/ 19
movd to be	wroth	He who that was	1, 105/ 8
him often to be	wroth	Yet he thee kept	1, 112/ 17
godly words so effectually	wrought	in the hearers that	1, 68/ 24
thy redemption all was	wrought	; Let him not lose	1, 113/ 1
done his blessed body	wurche	, The quick relics, the	1, 117/ 14
he hath his heart	ybent	, That in that person	1, 117/ 33
from our filthy sin	ycleans	d be With blood	1, 122/ 19
beginning of the New	Year	friends to send between	1, 51/ 5
each to other that	year	a good continuance and	1, 51/ 8
luck of this New	Year	have sent you such	1, 51/ 18
his Birth. In the	year	of our Lord God	1, 53/ 30
Canon. In the fourteenth	year	of his age, by	1, 55/ 23
at Rome an whole	year	, in all which time	1, 57/ 15
His Death. In the	year	of our redemption, 1494	1, 70/ 22
fulfilled the thirty second	year	of his age and	1, 70/ 23
day of October, the	year	of grace 1492. The	1, 88/ 10
day of July, the	year	of our redemption, 1492	1, 93/ 29
made this many a	year	. But let thy grace	1, 122/ 4
when he had two	years	tasted, perceiving that the	1, 56/ 2
for in that two	years	, yet being a child	1, 56/ 4
had he been seven	years	conversant in these studies	1, 56/ 22
many which had many	years	, some for glory, some	1, 57/ 22
things as men many	years	never attained to. Now	1, 57/ 28
Lordships and Alms. Three	years	before his death, to	1, 63/ 22

he had in many	years	received of him and	1, 68/ 11
by his testament eight	years	before: for some of	1, 72/ 9
died this eight hundred	years	before him. He was	1, 73/ 22
I threatened him two	years	together that he would	1, 74/ 4
served if after ten	years	sailing, after a thousand	1, 78/ 24
and even, his hair	yellow	and not too picked	1, 55/ 8
of God, which shall	yield	every man after his	1, 92/ 7
us cast off the	yoke	of them." These be	1, 81/ 2
their cunning if so	young	a man, plenteous of	1, 57/ 25
his sister's son, a	young	man both of wit	1, 71/ 26
books that in his	youth	of wanton verses of	1, 60/ 12
The offenses of my	youth	and mine ignorances remember	1, 83/ 27
his heart and love	yset	. Thus should of God	1, 115/ 25
that hast thine heart	yset	Upward to God, so	1, 119/ 21
creatures in this world	ywrought	In comparison should he	1, 118/ 9
my tender love and	zeal	to the happy continuance	1, 51/ 20
your virtue and fervent	zeal	to God cannot but	1, 52/ 13
folk that should of	zeal	to the faith and	1, 58/ 3

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

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

joyed that God had	accounted	them worthy for Christ's	1, 134/ 12
act therein that is	accounted	for heinous and abominable	1, 182/ 1
if men would well	accustom	themselves in the taste	1, 131/ 1
And then the head	acheth	, and the stomach gnaweth	1, 178/ 33
head shooting, thy back	aching	, thy veins beating, thine	1, 140/ 3
feel a swimming and	aching	in their drunken head	1, 181/ 16
that he knoweth and	acknowledgeth	for a great deal	1, 162/ 21
goods, whoso be well	acquainted	with them shall well	1, 166/ 22
common, and no notable	act	therein that is accounted	1, 181/ 32
laws, forasmuch as the	actions	of trespass be given	1, 162/ 24
drawing our former father,	Adam	, into the breach of	1, 142/ 11
the first sight of	Adam	and Eve in paradise	1, 159/ 3
death, a man should	add	and set to, the	1, 129/ 34
thousand taken out at	adventure	, we shall not find	1, 130/ 7
shouldst suddenly be surely	advertised	, that for secret treason	1, 161/ 6
it containeth more fruitful	advice	and counsel to the	1, 128/ 9
thereupon, whoso giveth him	advice	to be liberal seemeth	1, 172/ 14
man consider it and	advise	it well, were able	1, 129/ 30
shalt behold him and	advise	him such as he	1, 151/ 5
If we would well	advise	us upon this point	1, 173/ 32
itself: which thing, well	advised	and pondered, shall well	1, 128/ 15
thou by this counsel	advised	), thou seest, I say	1, 140/ 1
if they well and	advisedly	considered, they would, I	1, 155/ 32
if they would as	advisedly	remember death as they	1, 173/ 13
intemperate would well and	advisedly	remember, I would ween	1, 181/ 26
priests that sue for	advowsons	of younger priests' benefices	1, 172/ 25
a certain fable of	Aesop	; it expresseth so properly	1, 159/ 21
wit, envy and covetousness.	Aesop	, therefore, as I think	1, 159/ 23
Memorare novissima, et in	aeternum	non peccabis, "Remember the	1, 127/ 4
by death, looking thereat	afar	off through a great	1, 144/ 15
properly the nature, the	affection	, and the reward of	1, 159/ 21
in following their irons	affection	, revenge themselves immoderately with	1, 162/ 29
setting by ourselves that	affection	of anger, by which	1, 163/ 25
of the blind covetous	affection	that he had to	1, 170/ 17
from the love and	affections	of the body while	1, 139/ 11
soul from the wretched	affections	of the body than	1, 139/ 15
but they shall boldly	affirm	it for a thing	1, 130/ 8
of their sins and	affliction	of their penance than	1, 132/ 12
the labor, travail, and	affliction	of the body is	1, 133/ 33
the nature of the	affliction	, yet is it pleasant	1, 134/ 17
pilgrimage, fasting, discipline, tribulation,	affliction	, and such other spiritual	1, 134/ 27
in all tribulation and	affliction	, labor, pain and travail	1, 135/ 19
perceived in their fleshly	afflictions	, either put unto them	1, 135/ 15
from sin. Howbeit, the	aforsaid	words of scripture biddeth	1, 138/ 13
for they be ever	afraid	of lack in time	1, 167/ 19
every hour of our	age	, as it passeth by	1, 149/ 24
lust, twenty years of	age	, if ye will. Let	1, 150/ 14

order, without respect of	age	or of estate, all	1, 157/ 21
scant can creep for	age	, his head hanging in	1, 172/ 30
withal, the punishment is	aggrieved	or diminished, made less	1, 162/ 34
into desperation. For the	aggrieving	whereof our Lord, after	1, 143/ 32
I ween ye will	agree	that his leg is	1, 145/ 35
but wise men will	agree	that it is either	1, 165/ 31
of old it is	agreed	that sleep is the	1, 146/ 28
known for so rich.	Ah	well, I say, now	1, 170/ 28
helped by some outward	aid	. And this driveth us	1, 179/ 28
the birds in the	air	, they neither sow nor	1, 168/ 5
it pleasant by the	alacrity	and quick mind of	1, 134/ 18
goods, and is ever	alike	greedy thereupon, whoso giveth	1, 172/ 13
but he is either	alive	or dead. Then will	1, 148/ 22
instead of them all,	allege	you the words of	1, 133/ 28
about thy corpse, now	almost	carriage, crying to thee	1, 141/ 27
bear themselves but that	almost	half our time ever	1, 146/ 25
with it a blindness	almost	incurable, save God's great	1, 153/ 34
some fighting, no man,	almost	, remembering in what case	1, 157/ 17
provision of the laws	almost	in every country, and	1, 163/ 1
of continence, and abhorreth	almost	the other by himself	1, 172/ 12
hand, the one foot	almost	in the grave already	1, 172/ 33
near that he putteth	almost	his finger in their	1, 173/ 7
pain taken in prayer,	almsdeeds	, pilgrimage, fasting, discipline, tribulation	1, 134/ 26
bare remembrance of death	alone	, if a man consider	1, 129/ 30
ground and there left	alone	, where every lewd lad	1, 156/ 11
to heaven, even sloth	alone	is able to destroy	1, 182/ 18
boldly at the high	altar	, when they have all	1, 180/ 33
feel ourselves stirred and	altered	by the feeling of	1, 139/ 23
far off, considering that	although	he made no haste	1, 149/ 33
And this is true,	although	ye were sure that	1, 150/ 20
that vice is pride,	although	their manner and behavior	1, 162/ 1
hate and abhor it,	although	there should now no	1, 175/ 21
is in effect pain	altogether	. And then the head	1, 178/ 32
well-minded silence, but also	amend	the whole audience, which	1, 136/ 33
in body, we will	amend	in soul, leave all	1, 145/ 5
we go about to	amend	it. Now, to the	1, 182/ 9
from all occasion of	amendment	, saving the knocking of	1, 154/ 27
the arms of your	ancestors	set up in the	1, 157/ 32
the arms of his	ancestors	painted on a post	1, 158/ 4
and irritate them to	anger	, which shall haply therefore	1, 137/ 5
men's praise, bearing implacable	anger	where they perceive themselves	1, 153/ 31
taketh his wrath and	anger	for an holy zeal	1, 154/ 10
a sword could not	anger	one of them so	1, 163/ 13
that kind of good	anger	that we call a	1, 163/ 21
ourselves that affection of	anger	, by which we be	1, 163/ 25
men have to wax	angry	groweth of the secret	1, 163/ 19
we be not more	angry	with our servants for	1, 163/ 34

For who could be	angry	for the loss of	1, 165/ 7
of the diamond, rejecteth	anon	and listeth not to	1, 130/ 32
such worship, the devil	anon	took his own unhappy	1, 159/ 4
as ye should make	answer	to, when it was	1, 141/ 18
going, he should truly	answer	that he were going	1, 149/ 13
what faculty philosophy was,	answered	that it was the	1, 139/ 6
unto us, "Have none	anxiety	nor care of mind	1, 168/ 22
he without grudge, without	anxiety	, with good will and	1, 169/ 27
God said in the	Apocalypse	unto the Church of	1, 154/ 18
the pestilence, and the	apoplexy	, diseases and sickness of	1, 179/ 13
their life (as the	Apostle	saith) made their belly	1, 180/ 34
Look upon his holy	apostles	-- when they were	1, 134/ 6
we see the holy	apostles	and other holy men	1, 135/ 14
Peter and other holy	apostles	at the first call	1, 172/ 1
his bill to the	apothecary	, and therein writeth sometimes	1, 128/ 28
charnel house, nor the	apparition	of a very ghost	1, 139/ 27
therein. So shall it	appear	to the presence, that	1, 137/ 13
uttermost it would well	appear	that of that root	1, 153/ 16
as that it should	appear	that by a blow	1, 163/ 14
sake, as they shall	appear	more or less lief	1, 165/ 2
this world, as hath	appeared	by the words and	1, 144/ 2
right little (as well	appeared	by the old fathers	1, 179/ 19
born; by which it	appeareth	by a common consent	1, 163/ 3
I said, it well	appeareth	by the common confession	1, 163/ 17
the place where it	appeareth	(for the fountain once	1, 164/ 18
time to come, it	appeareth	, I say, plainly, that	1, 167/ 30
none other but the	appeasing	of his mind that	1, 163/ 11
good spiritual thing that	appertaineth	unto his part, but	1, 176/ 8
such is the wretched	appetite	of this it of	1, 160/ 4
who besides the proud	appetite	that she had to	1, 174/ 30
to bring the ravenous	appetite	of delicate meat and	1, 175/ 3
meal is eaten without	appetite	, with gorge upon gorge	1, 178/ 34
I ween, turn their	appetites	from the laud of	1, 155/ 33
the beholding of the	apple	, that she longed to	1, 174/ 32
a thing as either	applied	outwardly to thy body	1, 147/ 6
of death, may be	applied	to the cure and	1, 174/ 27
of wrath, we shall	apply	to the repression of	1, 165/ 4
the time. He hath	appointed	what we may not	1, 150/ 32
But when the point	approached	in which his sacred	1, 140/ 33
diminishing of life, with	approaching	towards death, is nothing	1, 149/ 27
soul, so we be	apt	and able to receive	1, 130/ 20
requireth care, cure and	ardent	desire of the mind	1, 168/ 31
ye took the matter	aright	, the place a prison	1, 157/ 34
if we considered everything	aright	and esteemed it after	1, 161/ 14
of secular literature shall	arise	so very fruitful doctrine	1, 128/ 17
great profit that would	arise	of the remembrance thereof	1, 144/ 10
be condemned, his coat	armor	reversed, his gilt spurs	1, 161/ 10

be proud of the	arms	of your ancestors set	1, 157/ 32
for a memorial the	arms	of his ancestors painted	1, 158/ 4
prison, brought forth and	arraigned	, the matter out of	1, 161/ 9
process sued, the felon	arraigned	, and dieth for the	1, 180/ 22
few days, when death	arresteth	him, have his dainty	1, 156/ 9
own death, for so	art	thou by this counsel	1, 139/ 32
-- for very sure	art	thou that it will	1, 147/ 3
of an house, whether	art	thou going out only	1, 148/ 33
and thinkest while thou	art	a young man thou	1, 149/ 36
shall come, that thou	art	ever sick of that	1, 153/ 6
yet, moreover, that thou	art	already dying, and ever	1, 153/ 8
Church of Laodicea: "Thou	art	neither hot nor cold	1, 154/ 19
folly, considering that thou	art	very sure that when	1, 156/ 18
wise enough while thou	art	proud in thy player's	1, 156/ 19
is so that thou	art	of nothing so sure	1, 174/ 18
spot of pride or	ascribing	any praise to himself	1, 135/ 20
wroth withal, make us	ashamed	to be wroth. For	1, 165/ 20
man be the more	ashamed	, if he considered in	1, 165/ 23
there is no man	ashamed	, but we take it	1, 182/ 5
the declining or going	aside	from evil, and the	1, 182/ 14
with much work and	ask	thee what shall she	1, 141/ 32
then shall thine executors	ask	for the keys, and	1, 141/ 33
for the keys, and	ask	what money is owing	1, 141/ 33
money is owing thee,	ask	what substance thou hast	1, 141/ 34
substance thou hast, and	ask	where thy money lieth	1, 141/ 34
wish all that they	ask	for upon a red	1, 142/ 2
but one of them	ask	for them both; but	1, 159/ 27
that one that should	ask	would ask for himself	1, 159/ 28
that should ask would	ask	for himself, the other	1, 159/ 28
whether of them should	ask	: for that would not	1, 159/ 31
within the town, and	asked	him whither he were	1, 149/ 12
and when he was	asked	why he did so	1, 172/ 20
heaven is strait and	asper	or painful. And therefore	1, 133/ 29
darts, sleights, enticings, and	assaults	of the three mortal	1, 138/ 33
the sorer. For the	assuaging	whereof, the law contenteth	1, 163/ 6
nature must needs depart	asunder	, so (said they) doth	1, 139/ 9
with God. To the	attaining	of which mind, by	1, 135/ 24
also amend the whole	audience	, which is a thing	1, 136/ 34
manner, if thou find	aught	to the purpose, speak	1, 137/ 12
as loath to spend	aught	as they be glad	1, 171/ 22
the holy doctor, Saint	Augustine	, exhorting penitents and repentant	1, 133/ 19
said, and as Saint	Augustine	saith, the daughter of	1, 160/ 7
doctrine of any secular	author	were of greater force	1, 128/ 2
testimony and witness whose	authority	, speaking of their own	1, 133/ 17
then, except thy bare	authority	suffice to command silence	1, 137/ 2
of fortune, rule and	authority	, beauty, wit, strength, learning	1, 153/ 24
proud fortune, rule, and	authority	, Lord God, how slight	1, 155/ 36

for any rule or	authority	that they bear in	1, 158/ 8
it be no great	authority	, yet have I heard	1, 176/ 28
meddle much with secular	authors	in this matter, yet	1, 159/ 19
remembrance little profiteth. What	availeth	it to know that	1, 138/ 18
knowest by reason, what	availeth	that thou knowest him	1, 138/ 20
most for them to	avoid	, shall be, under the	1, 155/ 8
to pull down and	avoid	that we cram in	1, 180/ 2
manners in virtue and	avoiding	of sin, than many	1, 128/ 10
he might by the	avoiding	of sickness be sure	1, 128/ 19
all four, towards the	avoiding	of all the trains	1, 138/ 32
while our life walketh	awayward	, while our death draweth	1, 141/ 21
earth we drive forth	awhile	, some bound to a	1, 157/ 12
grievous to have folk	babble	to you, and namely	1, 141/ 17
they were set on	babbling	, could not for shame	1, 136/ 13
have folks fall to	babbling	, well wotting that, as	1, 136/ 15
build the Tower of	Babylon	in a corner of	1, 157/ 27
thy head shooting, thy	back	aching, thy veins beating	1, 140/ 3
hearts to hold them	back	. But an if their	1, 172/ 4
and laid upon his	back	. If the body be	1, 176/ 2
and perilous talking, foolhardiness,	backbiting	, debate, variance, chiding, wrath	1, 176/ 30
good, or but meetly	bad	. But as for those	1, 143/ 25
a purse at the	bar	when he should be	1, 172/ 19
will say that the	bare	remembrance of death alone	1, 129/ 29
tale, then, except thy	bare	authority suffice to command	1, 137/ 2
grievous sight of the	bare	bones hanging by the	1, 139/ 31
given him with a	bare	hand any man should	1, 163/ 15
be indeed but the	bare	keepers of other men's	1, 171/ 25
and at every word	bare-headed	begrace him, if thou	1, 161/ 5
nor gather to no	barns	, and your heavenly Father	1, 168/ 6
thought to make his	barns	and his warehouses larger	1, 173/ 25
till it be long	barreled	, so we gross carnal	1, 132/ 21
is overgrown with the	barren	weeds of carnal delectation	1, 132/ 31
of pride, begotten in	bastardy	and incest by the	1, 158/ 31
eye is also the	bawd	to bring the heart	1, 175/ 7
stomach and strength to	bear	any one of so	1, 141/ 23
can our bodies not	bear	themselves but that almost	1, 146/ 24
our estate, men would	bear	themselves not much higher	1, 158/ 7
or authority that they	bear	in this world, which	1, 158/ 8
toucheth them, they cannot	bear	in reasoning to be	1, 162/ 6
to be wroth and	bear	malice one to another	1, 166/ 4
is scant able to	bear	the burden of his	1, 176/ 1
his feet may not	bear	him, but when he	1, 177/ 10
then I suppose thou	bearest	ever thy sickness with	1, 147/ 2
envying other men's praise,	bearing	implacable anger where they	1, 153/ 30
better but one prisoner	bearing	a rule among the	1, 158/ 10
a bush or a	beast	. And surely so fare	1, 144/ 14
and sometimes thinketh it	beastly	; the slothful body misliketh	1, 154/ 3

and envy for the	beastly	carnal sins of gluttony	1, 154/ 16
gluttony, which is a	beastly	sickness and an old	1, 174/ 28
desire of the foul	beastly	pleasure beneath the belly	1, 175/ 7
Is it not a	beastly	thing to see a	1, 177/ 9
dull proof. For our	beastly	taste favoreth not the	1, 178/ 9
so gluttoned in the	beastly	pleasure of their taste	1, 181/ 4
to man and brute	beasts	? Now albeit so that	1, 132/ 6
and sometime the jailer	beateth	it down again with	1, 157/ 29
back aching, thy veins	beating	, thine heart panting, thy	1, 140/ 3
the whips and rods	beating	his blessed body nor	1, 140/ 30
long looking of the	beauteous	face, with the white	1, 175/ 9
fortune, rule and authority,	beauty	, wit, strength, learning, or	1, 153/ 24
of pride, rising of	beauty	, strength, wit, or cunning	1, 155/ 17
face, so defaceth the	beauty	, so disfigureth the visage	1, 158/ 20
by the hand or	beck	upon, whom so many	1, 156/ 6
better meat nor better	bed	. Think not that everything	1, 131/ 11
leastwise lying in thy	bed	, thy head shooting, thy	1, 140/ 2
flies, skipping about thy	bed	and thy sick body	1, 141/ 26
rumor saith, an unchaste	bed	. Men are wont to	1, 176/ 23
up and borne to	bed	as a corpse were	1, 177/ 13
and thence borne to	bed	; but now shall they	1, 181/ 19
they fall in the	bed	, and from thence laid	1, 181/ 19
For thou shalt in	Bedlam	see one laugh at	1, 131/ 13
moment in which he	began	to live, until the	1, 149/ 21
condition was offered, then	began	there some courtesy between	1, 159/ 30
vanities." Now, as I	began	to say, since it	1, 175/ 17
been since thou first	beganst	to live -- let	1, 153/ 9
as "knave," percase, or "	beggar	" (in which is no	1, 162/ 18
and yet be very	beggars	, and have naught of	1, 166/ 19
and call their betters	beggars	, if money be not	1, 166/ 23
be indeed very wretched	beggars	: those, I mean, that	1, 171/ 20
whereof, let us first	begin	at the remembrance of	1, 138/ 28
we be sick then	begin	we to know ourselves	1, 144/ 34
that he will never	begin	while he liveth, taketh	1, 154/ 9
or else when thou	beginnest	to set the first	1, 149/ 1
token that a penitent	beginneth	to profit and grow	1, 134/ 24
after, in which gluttony	beginneth	, is in effect pain	1, 178/ 32
envy conceived from the	beginning	of man's creation, by	1, 142/ 9
themselves as captives quick,	beginning	their hell in this	1, 144/ 2
else but from our	beginning	to our ending, one	1, 149/ 28
every kind of sin,	beginning	at the sin that	1, 153/ 12
the body lieth the	beginning	, and, as it were	1, 164/ 16
this was in the	beginning	joined with pride in	1, 174/ 29
I said in the	beginning	and often shall I	1, 177/ 20
a little in the	beginning	. But so is it	1, 178/ 21
thing I might prove	beginning	at pride in every	1, 178/ 24
wife, and upon pride	begot	envy; by whose enticement	1, 159/ 5

It is the first	begotten	daughter of pride, begotten	1, 158/ 31
begotten daughter of pride,	begotten	in bastardy and incest	1, 158/ 31
at every word bare-headed	begrace	him, if thou shouldst	1, 161/ 5
and perilously and foolishly	beguile	ourselves. For likewise as	1, 144/ 17
a groat by the	beguiling	of his neighbor as	1, 173/ 1
thing that I have	begun	with and taken in	1, 135/ 30
busily travaileth in that	behalf	at the time that	1, 142/ 19
the words and wretched	behavior	of many that of	1, 144/ 3
although their manner and	behavior	be such besides, that	1, 162/ 2
and show by their	behavior	that they set less	1, 163/ 27
the breach of God's	behest	, found the means not	1, 142/ 11
it be ugly to	behold	, yet neither the light	1, 139/ 26
true contemplation, thou shalt	behold	him and advise him	1, 151/ 5
greatly moved by the	beholding	of the Dance of	1, 139/ 21
terrible likeness, by the	beholding	whereof they conceive sometimes	1, 143/ 35
we take in the	beholding	of our substance, is	1, 174/ 1
delight also in the	beholding	of the apple, that	1, 174/ 32
thine eyes from the	beholding	of vanities." Now, as	1, 175/ 16
for whose use and	behoof	they keep it. But	1, 171/ 29
that thee and thine	behoveth	. If thy labor suffice	1, 169/ 7
our hearts neither more	belief	in his holy words	1, 167/ 31
need no faith to	believe	, we know it by	1, 137/ 34
peradventure, to make thee	believe	thyself sick while thou	1, 145/ 19
nay; and I verily	believe	that they think nay	1, 163/ 31
time. And if ye	believe	not me, I could	1, 167/ 5
or else, if he	believe	that Christ spoke them	1, 168/ 13
which thou not only	believest	by faith but also	1, 138/ 19
and, having any faith,	believeth	these four last things	1, 137/ 32
time coming, either he	believeth	not that Christ spoke	1, 168/ 12
these words (and then	believeth	he not the Gospel	1, 168/ 13
not keep them, how	believeth	he Christ or trusteth	1, 168/ 14
to provide for their	bellies	(for God and nature	1, 167/ 23
if ye felt your	belly	in such case that	1, 145/ 36
would ye reckon your	belly	sick or whole? I	1, 146/ 2
ye would reckon your	belly	not in good quart	1, 146/ 3
fasting himself, when his	belly	is well filled --	1, 172/ 10
for fasting when his	belly	is empty and gapeth	1, 172/ 15
and drink into the	belly	(so far forth that	1, 175/ 4
were better fill his	belly	than his eye, and	1, 175/ 5
beastly pleasure beneath the	belly	. For when the eye	1, 175/ 8
eye saw the body,	belly	naked such as it	1, 175/ 14
burden of his own	belly	, though it were taken	1, 176/ 1
glutton do with his	belly	standing a-strut like a	1, 176/ 20
Apostle saith) made their	belly	their God, and liked	1, 180/ 34
Christian men, preferring their	belly	joy before all the	1, 181/ 1
the meat for the	belly	and the belly to	1, 181/ 7
the belly and the	belly	to the meat: but	1, 181/ 8

the meat and the	belly	. " Now should they remember	1, 181/ 9
have all the properties	belonging	to that name, that	1, 171/ 21
advowsons of younger priests'	benefices	. I let pass old	1, 172/ 26
well, were able to	bereave	a man of all	1, 129/ 31
us of paradise and	bereave	us our immortality, making	1, 142/ 13
as that death shall	bereave	thee of all that	1, 174/ 19
when the remnant were	bereft	us. Of Gluttony. Now	1, 174/ 24
be?" And holy Saint	Bernard	saith that it may	1, 173/ 30
and satisfied with a	beryl	or crystal well counterfeited	1, 130/ 29
great volumes of the	best	of old philosophers or	1, 128/ 11
be to take the	best	of their words and	1, 128/ 13
it is that the	best	souls and they that	1, 135/ 8
and they that have	best	travailed in spiritual business	1, 135/ 8
such as were the	best	sort among gentiles and	1, 139/ 4
of philosophy, as the	best	philosopher said that it	1, 139/ 12
young man in your	best	lust, twenty years of	1, 150/ 13
good faith made the	best	merchandise that ever they	1, 154/ 13
thee to dispose and	bestow	, thy treasure should be	1, 171/ 16
so wouldst thou wisely	bestow	it there as need	1, 174/ 16
in effect been all	bestowed	in his service, whom	1, 143/ 27
or cure of the	better	, as a sow content	1, 131/ 10
mire careth neither for	better	meat nor better bed	1, 131/ 11
for better meat nor	better	bed. Think not that	1, 131/ 11
whole people love tallow	better	than butter, and Iceland	1, 132/ 20
men and women, the	better	that they were, the	1, 135/ 14
and ungodly, it is	better	to hold thy tongue	1, 136/ 27
and think on some	better	thing the while, than	1, 136/ 28
the tale. And yet	better	were it than holding	1, 136/ 29
to break into some	better	matter; by which thy	1, 136/ 31
is a thing far	better	and of much more	1, 136/ 34
at thy commandment. And	better	were it for the	1, 137/ 7
good, then is it	better	not only to give	1, 137/ 9
much nearer hand, and	better	perceive him in his	1, 144/ 27
in such case, have	better	remembrance of death than	1, 145/ 18
iwis ye be no	better	, look ye never so	1, 157/ 25
to be indeed no	better	but one prisoner bearing	1, 158/ 9
most commonly envieth the	better	, and the feebler the	1, 158/ 25
a great deal his	better	). We see this point	1, 162/ 22
have our own commandments	better	obeyed than God's, if	1, 164/ 6
shalt go into a	better	bosom, into heaven, into	1, 169/ 29
commonly say it were	better	fill his belly than	1, 175/ 5
without which it were	better	never to have been	1, 176/ 19
men commonly envy their	bettters	, the remembrance of death	1, 160/ 27
speak and call their	bettters	beggars, if money be	1, 166/ 23
In vain should he	bid	him be glad of	1, 133/ 22
well thou wottest, he	biddeth	thee not take neither	1, 129/ 22
aforesaid words of scripture	biddeth	thee not know the	1, 138/ 13

corpse were borne in	bier	? And in good faith	1, 177/ 14
The physician sendeth his	bill	to the apothecary, and	1, 128/ 28
this physician sendeth his	bill	to thyself, no strange	1, 128/ 32
is. "Remember," saith this	bill	, "thy last things, and	1, 129/ 2
saying, "Look upon the	birds	in the air, they	1, 168/ 5
dying from before his	birth	, and every hour of	1, 149/ 24
our dead bony bodies,	bitten	away the flesh; which	1, 139/ 25
this medicine is very	bitter	and painful to receive	1, 129/ 18
can be nothing so	bitter	but wisdom would brook	1, 129/ 19
it, is not so	bitter	as thou makest for	1, 129/ 21
doom of God, and	bitter	pains of purgatory or	1, 130/ 1
truth not pleasant but	bitter	, and the spiritual pleasure	1, 132/ 8
we have of the	bitter	Passion and piteous departing	1, 140/ 27
must needs be so	bitter	to the fleshly mind	1, 144/ 7
we cannot perceive for	bitter	, for the corruption of	1, 178/ 12
tempereth and overmastereth the	bitterness	of the grief, that	1, 134/ 3
to perceive the painful	bitterness	of our wallow sweet	1, 178/ 15
for worldly rebuke, to	blabber	on trifles somewhat sottishly	1, 136/ 10
many tapers, so many	black	gowns, so many merry	1, 143/ 18
merry mourners laughing under	black	hoods, and a gay	1, 143/ 19
but rather impute the	blame	to the sickness whereof	1, 180/ 17
ourselves than with many	blasphemous	words irreverently spoken of	1, 164/ 3
into foolish talking and	blasphemy	, that while they were	1, 177/ 5
of the people, a	blast	of wind of their	1, 155/ 28
mouth spitting, the eyes	bleared	, the teeth rotten, the	1, 179/ 7
and rods beating his	blessed	body nor the sharp	1, 140/ 30
depart out of his	blessed	body, at that point	1, 140/ 34
notwithstanding, such is our	blind	custom that we persevere	1, 131/ 9
their sinful and willful	blind	presumption, I say, the	1, 155/ 10
folly, but of the	blind	covetous affection that he	1, 170/ 16
men's eyes against this	blind	folly of covetousness. For	1, 171/ 31
not purblind but stark	blind	: for they cannot see	1, 173/ 6
points, that maketh us	blindly	run forth upon other	1, 164/ 11
God. Now see the	blindness	of us worldly folk	1, 130/ 4
carrieth with it a	blindness	almost incurable, save God's	1, 153/ 34
a palace for your	blood	, is it not a	1, 157/ 26
lodging for your own	blood	; and the jailer, when	1, 157/ 30
building, and thrusteth your	blood	into some other cabin	1, 157/ 31
and consumeth the good	blood	, so discoloreth the face	1, 158/ 19
than if he draw	blood	upon him with a	1, 163/ 10
give another a dry	blow	with his fist, than	1, 163/ 9
appear that by a	blow	given him with a	1, 163/ 14
the mire till Gabriel	blow	them up. Whereas these	1, 181/ 20
good silence thyself, than	blunder	forth rudely and irritate	1, 137/ 4
the meat on the	board	), but the eye is	1, 175/ 6
of our dead bony	bodies	, bitten away the flesh	1, 139/ 25
me that all our	bodies	be ever in such	1, 146/ 10

week. Consider that our	bodies	have so sore a	1, 146/ 13
medicines, yet can our	bodies	not bear themselves but	1, 146/ 24
unto them in their	bodies	or their goods, but	1, 162/ 26
him more than the	bodily	senses and sensual wits	1, 132/ 5
diminisheth the feeling of	bodily	pain, by reason whereof	1, 132/ 10
in manner overwhelmed the	bodily	pains of their torment	1, 132/ 16
labor, travail, penance and	bodily	pain, shall bring therewith	1, 133/ 13
much pain, since his	bodily	pain is relieved with	1, 135/ 5
God that in the	bodily	pain of their penance	1, 135/ 10
before thy face the	bodily	pains of death, the	1, 153/ 2
be now with some	bodily	hurt done us upon	1, 165/ 12
from sickness, not the	body	, which none health may	1, 128/ 23
and unlike substances, the	body	and the soul, so	1, 130/ 19
the soul excelleth the	body	, so doth the sweetness	1, 130/ 22
like as in the	body	his sickness is most	1, 131/ 33
and affliction of the	body	is painful and sharp	1, 133/ 33
willingly worketh with the	body	by their own punishment	1, 134/ 29
be empty when the	body	sleepeth. But if it	1, 136/ 20
miles thence while your	body	was there; as it	1, 137/ 15
a severance of the	body	and the soul, when	1, 139/ 8
and affections of the	body	while they be together	1, 139/ 11
wretched affections of the	body	than may the remembrance	1, 139/ 15
one part of thy	body	, as percase the stone	1, 140/ 11
every part of thy	body	, breaking thy veins and	1, 140/ 16
many knives as thy	body	might receive should everywhere	1, 140/ 18
the soul from the	body	, never was there body	1, 140/ 25
body, never was there	body	that yet could tell	1, 140/ 26
rods beating his blessed	body	nor the sharp thorns	1, 140/ 30
out of his blessed	body	, at that point he	1, 140/ 34
so forth into his	body	, that it should not	1, 141/ 5
have transformed his holy	body	into a glorious form	1, 141/ 6
deadly pains of our	body	. Other things are there	1, 141/ 12
lie dying, all our	body	in pain, all our	1, 141/ 19
bed and thy sick	body	, like ravens about thy	1, 141/ 26
recover and mend in	body	, we will amend in	1, 145/ 4
perceive it, and the	body	sore corrupt within ere	1, 145/ 22
God's marks on their	body	, never perceiving themselves to	1, 145/ 24
applied outwardly to thy	body	, or received inward, shall	1, 147/ 6
elements tempered in our	body	, continually laboring each to	1, 147/ 19
dissolution of the whole	body	as other sickness do	1, 147/ 22
of the threshold, thy	body	half out of the	1, 148/ 35
while he hath his	body	in the gate going	1, 149/ 9
it beastly; the slothful	body	misliketh his dullness, and	1, 154/ 3
and pleasure of their	body	. For they, though they	1, 155/ 24
him, have his dainty	body	turned into stinking carrion	1, 156/ 9
the moisture of the	body	and consumeth the good	1, 158/ 19
wife, of his own	body	, like as the venomous	1, 158/ 33

what place of the	body	lieth the beginning, and	1, 164/ 16
one part of the	body	, if we deeply remembered	1, 165/ 13
the labor of the	body	than the care of	1, 168/ 29
the labor of the	body	, saving that the busy	1, 168/ 32
can never suffer the	body	to be idle. Thou	1, 168/ 33
his bosom, and his	body	crooked, walk pit pat	1, 172/ 31
the eye saw the	body	, belly naked such as	1, 175/ 14
only, but to the	body	also, that if we	1, 175/ 23
more pestilent to the	body	or to the soul	1, 175/ 26
is. For since the	body	rebellethe always against the	1, 175/ 28
which so pampereth the	body	, that the soul can	1, 175/ 30
And if the corruptible	body	be (as the wise	1, 175/ 33
his back. If the	body	be to the soul	1, 176/ 2
prison maketh he the	body	that stuffeth it so	1, 176/ 3
in such a stuffed	body	that it can nothing	1, 176/ 7
operation that the unwieldy	body	can suffer it to	1, 176/ 10
doubteth but that the	body	delicately fed maketh, as	1, 176/ 22
gluttony. Now to the	body	what sin is so	1, 177/ 8
skin, and disfashioneth the	body	; it maketh the skin	1, 179/ 5
the skin tawny, the	body	fat and fobby, the	1, 179/ 5
grief that the unwieldly	body	feelethe by the stuffing	1, 179/ 10
all parts of the	body	and there to turn	1, 179/ 23
help to keep the	body	in health. But when	1, 179/ 33
on a dunghill, his	body	never buried in Christian	1, 180/ 30
solemn service burieth the	body	boldly at the high	1, 180/ 33
but I dare be	bold	to say that he	1, 135/ 6
lewd lad will be	bold	to tread on his	1, 156/ 11
score but they shall	boldly	affirm it for a	1, 130/ 8
service burieth the body	boldly	at the high altar	1, 180/ 33
totty with drink, but	bolk	up his brews in	1, 176/ 21
to shoot our foolish	bolt	, in those matters most	1, 130/ 5
sight of the bare	bones	hanging by the sinews	1, 139/ 31
suddenly to the hard	bones	, and win thereby, not	1, 178/ 22
figure of our dead	bony	bodies, bitten away the	1, 139/ 25
visage, leaving it all	bony	, lean, pale, and wan	1, 158/ 21
one whole country were	born	all lepers, which is	1, 147/ 26
all an whole country	born	with the falling sickness	1, 147/ 28
been before Christ was	born	; by which it appeareth	1, 163/ 2
years ere I was	born	. "I have seen," saith	1, 167/ 8
never to have been	born	. What good can the	1, 176/ 19
into stinking carrion, be	borne	out of his princely	1, 156/ 10
be taken up and	borne	to bed as a	1, 177/ 13
as a corpse were	borne	in bier? And in	1, 177/ 13
the mire, and thence	borne	to bed; but now	1, 181/ 19
he went into Abraham's	bosom	. Now if thou do	1, 169/ 28
go into a better	bosom	, into heaven, into the	1, 169/ 29
into heaven, into the	bosom	of our Savior Christ	1, 169/ 29

head hanging in his	bosom	, and his body crooked	1, 172/ 31
ourselves in sickness, and	botch	us up with physic	1, 180/ 10
continual swaddling and plastering	botched	up to live as	1, 148/ 5
pull up from the	bottom	of the heart the	1, 166/ 10
drive forth awhile, some	bound	to a post, some	1, 157/ 13
that hath children is	bound	by the law of	1, 167/ 21
and they be then	bound	of duty to supply	1, 169/ 9
not by the great	bounty	of God and Christ's	1, 142/ 16
ward, some building them	bowers	and making palaces in	1, 157/ 14
reckon him for a	boy	that he would not	1, 163/ 15
surely against this last	branch	of pride, of such	1, 154/ 33
is but a cursed	branch	rising and springing out	1, 164/ 13
therefore, since this ungracious	branch	of wrath springeth out	1, 164/ 27
root; and surely the	branch	of wrath shall soon	1, 164/ 31
both abate the crooked	branch	of wrath and pull	1, 166/ 10
root of pride his	branches	into all other kinds	1, 153/ 22
of what root the	branches	of our sins spring	1, 163/ 33
be very sure the	branches	be surely gone. But	1, 164/ 24
we cut off the	branches	, we let well the	1, 164/ 25
father, Adam, into the	breach	of God's behest, found	1, 142/ 11
our servants for the	breach	of one commandment of	1, 163/ 35
own than for the	breach	of God's all ten	1, 164/ 1
and pleasant fashion to	break	into some better matter	1, 136/ 31
no proper means to	break	the tale, then, except	1, 137/ 2
before, yet if he	break	from him then he	1, 142/ 22
some hope either to	break	prison the while, or	1, 156/ 32
they let not to	break	his high commandments, so	1, 163/ 24
part of thy body,	breaking	thy veins and thy	1, 140/ 17
thy fingers fumbling, thy	breath	shortening, all thy strength	1, 140/ 5
the teeth rotten, the	breath	stinking, the hands trembling	1, 179/ 7
but bolk up his	brews	in the midst of	1, 176/ 21
all forgrown with nettles,	briars	, and other evil weeds	1, 132/ 28
other evil weeds, can	bring	forth no corn till	1, 132/ 28
and bodily pain, shall	bring	therewith to a Christian	1, 133/ 14
his uttermost endeavor to	bring	us to damnation, never	1, 143/ 2
and the tapster, to	bring	the ravenous appetite of	1, 175/ 3
also the bawd to	bring	the heart to the	1, 175/ 7
liking but that it	bringeth	therewith such a grudge	1, 131/ 6
into their minds he	bringeth	their shameful sins by	1, 143/ 31
know ourselves, then pain	bringeth	us home, then we	1, 144/ 35
as the venomous spider	bringeth	forth her cobweb, when	1, 159/ 1
to the soul, that	bringeth	forth two such daughters	1, 176/ 16
shall I say, virtue	bringeth	his pleasure, and vice	1, 177/ 20
never punish gluttony, yet	bringeth	it punishment enough with	1, 179/ 3
paunch so full, it	bringeth	in by leisure the	1, 179/ 11
thou clawest about the	brinks	. And thus mayest thou	1, 148/ 2
morrow, his court all	broken	up, his goods seized	1, 161/ 7

bitter but wisdom would	brook	it for so great	1, 129/ 19
worshipfully he shall be	brought	to church. And thus	1, 143/ 22
service, whom he hath	brought	into great and horrible	1, 143/ 28
as the devil had	brought	out his daughter, pride	1, 158/ 32
not the covetous be	brought	unto for nothing, because	1, 159/ 32
himself cast into prison,	brought	forth and arraigned, the	1, 161/ 9
while by the sudden	brunt	of the injury, not	1, 161/ 32
common to man and	brute	beasts? Now albeit so	1, 132/ 6
so high, when ye	build	in the prison a	1, 157/ 26
be well considered? Ye	build	the Tower of Babylon	1, 157/ 27
the upper ward, some	building	them bowers and making	1, 157/ 14
strange prisoner in your	building	, and thrusteth your blood	1, 157/ 31
up all the goodly	building	that God had wrought	1, 175/ 1
is easy and my	burden	light." How could these	1, 133/ 31
soul, with what a	burden	chargeth he the soul	1, 175/ 34
able to bear the	burden	of his own belly	1, 176/ 1
the great weight and	burden	of much and divers	1, 179/ 21
the wise man saith)	burdensome	to the soul, with	1, 175/ 33
never buried in Christian	burial	. These gluttons daily kill	1, 180/ 30
dunghill, his body never	buried	in Christian burial. These	1, 180/ 30
with much solemn service	hurieth	the body boldly at	1, 180/ 33
person fret, fume, and	burn	in his own heart	1, 158/ 28
the fewer to be	burned	out in the fire	1, 134/ 31
our heart, and there	burned	up all the goodly	1, 175/ 1
burning hill of Etna	burneth	only itself, so doth	1, 158/ 27
the fire of the	burning	hill of Etna burneth	1, 158/ 26
provision for some honorable	burying	-- so many torches	1, 143/ 17
whether it be a	bush	or a beast. And	1, 144/ 14
a thing too painful,	busily	to remember these four	1, 130/ 8
lesson well learned and	busily	put in ure must	1, 137/ 26
doubt but he most	busily	travaileth in that behalf	1, 142/ 19
doubted but if we	busily	remembered the terror and	1, 144/ 6
of good and virtuous	business	. I would not so	1, 133/ 5
one doth such spiritual	business	with a dullness of	1, 135/ 3
best travailed in spiritual	business	, find most comfort therein	1, 135/ 9
sometimes by some chargeable	business	of the party, but	1, 137/ 20
-- the marvelous intent	business	and solicitation of our	1, 142/ 6
by just and true	business	to get that thee	1, 169/ 6
would shortly cease their	business	, and would never be	1, 173/ 18
heads, and leaving little	business	for our executors after	1, 174/ 9
ye stand when ye	buskle	forward? I would say	1, 149/ 2
little of him? The	busy	minding of thy four	1, 138/ 21
while the devil is	busy	about us, while we	1, 141/ 22
of their death be	busy	to destroy the merits	1, 155/ 5
body, saving that the	busy	desire of the mind	1, 168/ 32
love tallow better than	butter	, and Iceland loveth no	1, 132/ 20
and Iceland loveth no	butter	till it be long	1, 132/ 20

therein, nothing costly to	buy	, nothing far to fetch	1, 128/ 33
blood into some other	cabin	. Ye be proud of	1, 157/ 32
heaven, as a great	cable	or a camel to	1, 170/ 35
If thou couldst now	call	to thy remembrance some	1, 140/ 8
weeks, now shall she	call	thee sweet husband and	1, 141/ 31
a swoon which we	call	sleep, and there lie	1, 146/ 26
fantasy. For though we	call	this hunger sickness and	1, 146/ 31
calling, by which we	call	no sickness by that	1, 147/ 14
do, yet we neither	call	it sickness, nor the	1, 147/ 23
that resisteth it we	call	no medicine, and that	1, 147/ 24
have more occasion to	call	fervently for grace and	1, 154/ 22
they have occasion to	call	for grace and wax	1, 154/ 25
praise them not but	call	them as they be	1, 155/ 29
good anger that we	call	a good zeal riseth	1, 163/ 21
they dare speak and	call	their betters beggars, if	1, 166/ 23
apostles at the first	call	left their nets, which	1, 172/ 2
For so might we	call	a man of India	1, 178/ 18
flesh, thou wouldst not	call	thy clawing pleasant, though	1, 178/ 20
of pride to be	called	good fellows, than for	1, 153/ 21
of thee what thou	callest	a sickness. Is not	1, 146/ 34
be not helped. What	callest	thou, then, a medicine	1, 147/ 5
to God at his	calling	. Then giveth he some	1, 143/ 5
but a custom of	calling	, by which we call	1, 147/ 13
heard of hell, yet	came	we never in it	1, 138/ 8
heard of heaven, yet	came	we never to it	1, 138/ 9
though never other sickness	came	at us. Consider also	1, 146/ 22
and though there never	came	other. So that, if	1, 148/ 7
also from whence he	came	hitherward. Nor, in likewise	1, 149/ 8
to go ere he	came	at the gate. And	1, 149/ 14
of the paynim gods	came	down into earth, and	1, 159/ 24
great cable or a	camel	to go through a	1, 170/ 35
but as an incurable	canker	, with continual swaddling and	1, 148/ 4
rub out the rusty,	cankered	spots that sin hath	1, 134/ 30
of the heart the	cankered	root of pride. Of	1, 166/ 11
now already dying, how	canst	thou reckon thyself far	1, 148/ 15
the reward of two	capital	vices, that is to	1, 159/ 22
it is a great	capital	sin indeed, the less	1, 182/ 7
and yield themselves as	captives	quick, beginning their hell	1, 144/ 1
we persevere therein without	care	or cure of the	1, 131/ 9
for our sins and	care	of heaven, he putteth	1, 143/ 16
do for grief. Then	care	we little for our	1, 145/ 2
Savior himself, "Have no	care	for tomorrow," and then	1, 168/ 3
Have none anxiety nor	care	of mind for tomorrow	1, 168/ 22
discharged of all earthly	care	, to the end that	1, 168/ 23
should in heart only	care	and long for heaven	1, 168/ 24
the body than the	care	of the mind. But	1, 168/ 30
getting of heaven requireth	care	, cure and ardent desire	1, 168/ 30

Shall I not then	care	and take thought how	1, 169/ 1
to take thought and	care	in heart or despair	1, 169/ 11
willingly without grudge or	care	(which, care thou never	1, 169/ 19
grudge or care (which,	care	thou never so sore	1, 169/ 19
whining, complaining, mourning, for	care	and fear of lack	1, 170/ 3
the more madness) his	care	is all for the	1, 170/ 6
draff, dirt and mire	careth	neither for better meat	1, 131/ 11
a leak, and then	careth	not yet to stop	1, 180/ 6
unlike pleasures, the one	carnal	and fleshly, the other	1, 130/ 21
barreled, so we gross	carnal	people, having our taste	1, 132/ 21
the barren weeds of	carnal	delectation. For the pulling	1, 132/ 31
abandoning and refusing of	carnal	pleasure and the ensuing	1, 133/ 12
envy for the beastly	carnal	sins of gluttony, sloth	1, 154/ 16
these folk had these	carnal	sins, they could not	1, 154/ 23
condemned to death, both	carried	out at once towards	1, 150/ 5
the cart to be	carried	an hundred miles would	1, 150/ 8
that ye should be	carried	the longer way, yet	1, 150/ 26
and whether ye were	carried	the one or the	1, 150/ 27
pestilent in that it	carrieth	with it a blindness	1, 153/ 34
man, a man that	carrieth	his death's wound with	1, 160/ 22
no rule thereof, but	carrieth	it forth like an	1, 175/ 31
man findeth fault, but	carrieth	his carrion corpse into	1, 180/ 32
thy corpse, now almost	carrion	, crying to thee on	1, 141/ 27
body turned into stinking	carrion	, be borne out of	1, 156/ 10
fault, but carrieth his	carrion	corpse into the choir	1, 180/ 32
we gather we shall	carry	nothing with us, it	1, 173/ 34
ye in the cart	carrying	forward. His gallows and	1, 150/ 15
in the cart already	carrying	forward? For all these	1, 160/ 24
laid in the cart	carrying	towards execution. And if	1, 165/ 14
that were in the	cart	to be carried an	1, 150/ 8
be ye in the	cart	carrying forward. His gallows	1, 150/ 15
were put in the	cart	, had warning of both	1, 150/ 25
the sheriff and the	cart	come for him. Of	1, 158/ 13
that is in the	cart	already carrying forward? For	1, 160/ 24
already laid in the	cart	carrying towards execution. And	1, 165/ 14
that is in the	cart	and in the way	1, 165/ 21
that is in that	case	is commonly mad), so	1, 131/ 35
yourself in the same	case	, and I think ye	1, 134/ 8
exercise, in the worse	case	he were. Which can	1, 135/ 13
shall lie in that	case	, they shall be tedious	1, 141/ 15
thou liest in that	case	, their words shall be	1, 142/ 1
knewest thyself in such	case	, have better remembrance of	1, 145/ 17
if one were in	case	that he must be	1, 145/ 32
your belly in such	case	that ye must be	1, 145/ 36
see one in such	case	that he could not	1, 146/ 4
every day in such	case	as though he were	1, 146/ 9
be ever in such	case	so tender of themselves	1, 146/ 11

could not in this	case	make much longer of	1, 150/ 29
fellow's. Now in this	case	are we all. For	1, 150/ 31
escape. And in worse	case	be we than those	1, 156/ 30
almost, remembering in what	case	he standeth, till that	1, 157/ 17
shalt make in such	case	: and after shall I	1, 169/ 3
by sickness. In which	case	thou must willingly without	1, 169/ 18
his children disinherited, himself	cast	into prison, brought forth	1, 161/ 9
not holy scripture say, "	Cast	thy thought into God	1, 167/ 34
these things shall be	cast	unto you besides"? Whosoever	1, 168/ 10
earthly things God shall	cast	unto us besides: showing	1, 168/ 26
of a thief once	cast	at Newgate, that cut	1, 172/ 18
we would in time	cast	covetousness out of our	1, 174/ 8
horse, till he have	cast	his master in the	1, 175/ 32
gorbely be compelled to	cast	up all again, and	1, 179/ 1
forfeited and his corpse	cast	out on a dunghill	1, 180/ 29
cannot recover, then he	casteth	in our minds presumption	1, 143/ 10
any done well, he	casteth	them into our minds	1, 143/ 12
his heart thereon, nor	casteth	not his love thereon	1, 171/ 4
riches his own, he	casteth	a love thereto, and	1, 171/ 12
fool laugheth at the	casting	of his own soul	1, 131/ 24
but such as be	casual	and come and go	1, 147/ 14
other side, if he	catch	a man fast at	1, 142/ 30
of pleasure. And the	cause	why men be so	1, 130/ 26
for which he hath	cause	to weep all his	1, 131/ 25
spiritual pleasure. And the	cause	is why? Because we	1, 132/ 25
may be and hath	cause	to be glad because	1, 133/ 25
sick and had good	cause	to remember death, when	1, 146/ 8
that for none other	cause	but for the continual	1, 147/ 24
wilt consider how little	cause	thou hast to reckon	1, 150/ 34
that thou hast no	cause	to look upon thy	1, 151/ 2
shall leave thee little	cause	to envy the selfsame	1, 160/ 18
we should never see	cause	to envy any man	1, 161/ 18
with a sword. The	cause	is none other but	1, 163/ 10
think nay; and the	cause	is, for that we	1, 163/ 32
well, ye have no	cause	to be sorry of	1, 170/ 20
naughtly, ye have a	cause	to be glad and	1, 170/ 22
Which thing is the	cause	that our Savior Christ	1, 170/ 34
their eye. Sure the	cause	is for that they	1, 173/ 9
with us, it would	cause	us to consider that	1, 173/ 35
other, we see great	cause	to have it in	1, 175/ 24
us little regard the	causes	of our wrath, considering	1, 165/ 18
us, yet we never	cease	ourselves to make haste	1, 149/ 34
sure ye shall never	cease	riding till ye come	1, 150/ 18
for, they would shortly	cease	their business, and would	1, 173/ 17
everlasting life, he never	ceased	since to run about	1, 142/ 17
man, because he never	ceaseth	to dote upon his	1, 172/ 13
us to damnation, never	ceasing	to minister, by subtle	1, 143/ 3

stand for a very	certain	token that a penitent	1, 134/ 24
much more pain. For	certain	it is that the	1, 135/ 7
in remembrance of a	certain	fable of Aesop; it	1, 159/ 20
opinion, since we be	certain	that death shall take	1, 161/ 16
If thou knewest very	certainly	, that after all thy	1, 174/ 12
if he had of	certainty	seven score years to	1, 173/ 1
content with such a	change	-- think what it	1, 140/ 15
consideration of this sudden	change	so surely to come	1, 156/ 13
shouldst thou not suddenly	change	into pity? Surely so	1, 161/ 13
souls, if they had	changed	those spiritual vices of	1, 154/ 15
man in the seventh	chapter	of Ecclesiasticus is such	1, 128/ 8
little money and much	charge	, to some such men	1, 169/ 8
much money and little	charge	: and they be then	1, 169/ 9
excusable sometimes by some	chargeable	business of the party	1, 137/ 20
sitteth, the quest is	charged	, the verdict given, the	1, 180/ 21
with what a burden	chargeth	he the soul that	1, 175/ 34
dead heads in the	charnel	house, nor the apparition	1, 139/ 27
so to make good	cheer	that they fell not	1, 177/ 7
fall at variance for	cherry	stones, death coming, as	1, 166/ 6
dwelling place, then, to	chide	and fight for such	1, 165/ 34
is, while he striveth,	chideth	and fighteth with another	1, 165/ 25
playing, some singing, some	chiding	, some fighting, no man	1, 157/ 16
foolhardiness, backbiting, debate, variance,	chiding	, wrath, and fighting, with	1, 176/ 31
long for first and	chiefly	the kingdom of heaven	1, 168/ 25
and some women with	child	have such fond lust	1, 132/ 17
she might have a	child	, so is there none	1, 144/ 19
the marriage of his	child	a great honorable court	1, 161/ 1
Then shall come thy	children	and cry for their	1, 141/ 29
they be the known	children	of pride, as rising	1, 153/ 18
wife put out, his	children	disinherited, himself cast into	1, 161/ 8
as very trifles, as	children	should fall at variance	1, 166/ 5
every man that hath	children	is bound by the	1, 167/ 21
or have more small	children	to find than my	1, 168/ 35
for him or his	children	, as though God either	1, 170/ 4
of himself and his	children	, for some such time	1, 170/ 6
neither himself nor his	children	shall haply live thereto	1, 170/ 7
that in desert, the	children	of Israel, when they	1, 176/ 34
Holy Job, when his	children	fell to feasting, feared	1, 177/ 3
yet to stop the	chinks	, but set more men	1, 180/ 6
carriion corpse into the	choir	, and with much solemn	1, 180/ 32
only marked of the	chosen	people of God, but	1, 139/ 3
mouth of our Savior	Christ	himself, to whose heavenly	1, 128/ 5
all, our Savior Jesus	Christ	. He saith that the	1, 133/ 29
of our Savior Jesus	Christ	, of whom we nothing	1, 140/ 28
rageous to our Savior	Christ	, whose joy and comfort	1, 141/ 2
the right hand of	Christ	. And on the other	1, 142/ 29
and hath been before	Christ	was born; by which	1, 163/ 2

have no trust in	Christ	; and, which most marvel	1, 166/ 18
none earthly trust in	Christ	; for they be ever	1, 167/ 18
and of trust in	Christ	, we have in our	1, 167/ 31
he believeth not that	Christ	spoke these words (and	1, 168/ 12
if he believe that	Christ	spoke them and yet	1, 168/ 13
them, how believeth he	Christ	or trusteth in his	1, 168/ 15
wilt haply say that	Christ	would not for any	1, 168/ 16
For the mind would	Christ	have clean discharged of	1, 168/ 22
bosom of our Savior	Christ	. Now if the poor	1, 169/ 30
cause that our Savior	Christ	said it were as	1, 170/ 34
the young man whom	Christ	himself counseled to sell	1, 171/ 33
let them hear what	Christ	saith in the Gospel	1, 173/ 24
the holy doctors of	Christ's	church; but we will	1, 133/ 27
scourged with whips for	Christ's	sake, did it grieve	1, 134/ 7
accounted them worthy for	Christ's	sake, not only to	1, 134/ 12
bounty of God and	Christ's	painful Passion, restored to	1, 142/ 16
have no trust in	Christ's	words if he fear	1, 169/ 32
mean, that be full	christened	in covetousness, that have	1, 171/ 21
bring therewith to a	Christian	man, not only in	1, 133/ 14
there be. For what	Christian	man is he, that	1, 137/ 31
very foolish; they seem	Christian	, and yet have no	1, 166/ 18
surely where they seem	Christian	, they have none earthly	1, 167/ 18
body never buried in	Christian	burial. These gluttons daily	1, 180/ 30
only the name of	Christian	men, preferring their belly	1, 180/ 35
lives of their even	Christians	, disdaining other men's virtue	1, 153/ 29
the holy doctor, Saint	Chrysostom	, saith, though pain be	1, 134/ 16
holy doctors of Christ's	church	; but we will, instead	1, 133/ 27
shall be brought to	church	. And thus inveigleth he	1, 143/ 23
the Apocalypse unto the	Church	of Laodicea: "Thou art	1, 154/ 18
wives' pews in the	church	. Doubt ye whether this	1, 165/ 30
ruin for lack of	circumspection	, which can never be	1, 176/ 32
for a little itch,	claw	thyself suddenly deep into	1, 178/ 19
pleasure of sin, we	claw	ourselves suddenly to the	1, 178/ 22
and follow him. He	clawed	his head and went	1, 171/ 35
sore leg when thou	clawest	about the brinks. And	1, 148/ 1
wouldst not call thy	clawing	pleasant, though it liked	1, 178/ 20
is place made and	clean	purged to receive the	1, 135/ 27
mind would Christ have	clean	discharged of all earthly	1, 168/ 23
well daily purge and	cleanse	the sore, but they	1, 164/ 21
die we shall. And	clearly	know we that of	1, 157/ 3
a love yet and	cleaving	to the world, keeping	1, 143/ 7
unto themselves under the	cloak	and shadow of some	1, 155/ 1
their ears and the	clods	cover all the mouths	1, 155/ 31
in their disease, he	closeth	up his letter in	1, 145/ 9
tend it with warm	clothes	or else ye were	1, 146/ 1
them continually with warm	clothes	, we were not able	1, 146/ 12
and tending with warm	clothes	and daily medicines, yet	1, 146/ 24

all that ever the	clothes	cover. And that in	1, 175/ 12
take medicines inward to	clout	them up withal and	1, 146/ 17
to pills, potions, plasters,	clysters	, and suppositories: and yet	1, 179/ 30
knave in his old	coat	? Now thou thinkest thyself	1, 156/ 19
should be condemned, his	coat	armor reversed, his guilt	1, 161/ 10
spider bringeth forth her	cobweb	, when this poisoned daughter	1, 159/ 1
art neither hot nor	cold	but lukewarm, I would	1, 154/ 19
I would thou were	cold	that thou mightst wax	1, 154/ 20
counted for sickness the	colic	and the stone and	1, 147/ 32
leisure the dropsy, the	colic	, the stone, the strangury	1, 179/ 12
shall be, under the	color	of a faithful hope	1, 155/ 8
of his glory to	come	, so tempereth and overmastereth	1, 134/ 3
I have?" Then shall	come	thy children and cry	1, 141/ 28
their parts; then shall	come	thy sweet wife, and	1, 141/ 29
long space ere we	come	to ourselves again: insomuch	1, 146/ 27
as be casual and	come	and go. For that	1, 147/ 15
such other like as	come	and go. But as	1, 147/ 33
cease riding till ye	come	at it. And this	1, 150/ 19
never know till ye	come	to the place: I	1, 150/ 28
and vexations spiritual that	come	therewith by thy ghostly	1, 153/ 3
this dreadful time shall	come	, that thou art ever	1, 153/ 6
which, if none other	come	, thou shalt yet in	1, 153/ 7
be so homely to	come	too near him, but	1, 156/ 5
change so surely to	come	and so shortly to	1, 156/ 13
and so shortly to	come	, withdraw the wind that	1, 156/ 13
or crows above. Now	come	forth, ye proud prisoner	1, 157/ 24
sheriff and the cart	come	for him. Of Envy	1, 158/ 13
provision for time to	come	. But then prove they	1, 166/ 28
for their time to	come	, thus drive they forth	1, 166/ 33
past and none to	come	. And then when they	1, 167/ 1
lack in time to	come	, have they already never	1, 167/ 19
lack in time to	come	, it appeareth, I say	1, 167/ 29
I say, now ye	come	home, lo! Methought always	1, 170/ 28
the rich man to	come	into heaven, as a	1, 170/ 35
love riches. "If riches	come	to you, set not	1, 171/ 3
to poor folk, and	come	and follow him. He	1, 171/ 35
see him till he	come	very near us. But	1, 173/ 5
we shall so soon	come	to, and that of	1, 173/ 33
other vices as commonly	come	thereon. For no man	1, 176/ 13
of the world to	come	, but of the life	1, 177/ 21
What profit and commodity	cometh	unto man's soul by	1, 139/ 2
sickness a passion that	cometh	seldomer and, as we	1, 147/ 17
ungracious graft; for it	cometh	of an ungracious stock	1, 158/ 30
cure them when he	cometh	. I remember me of	1, 172/ 17
see him when he	cometh	so near that he	1, 173/ 7
him, but when he	cometh	out he weeneth that	1, 177/ 11
gluttony whereof the sickness	cometh	. And if there be	1, 180/ 18

inward spiritual pleasure and	comfort	which many of the	1, 132/ 14
present life, very sweetness,	comfort	, pleasure, and gladness, I	1, 133/ 15
the flesh, so the	comfort	and gladness that the	1, 134/ 1
no spiritual rejoice nor	comfort	. I will not say	1, 135/ 5
spiritual business, find most	comfort	therein. And therefore if	1, 135/ 9
Christ, whose joy and	comfort	of his godhead, if	1, 141/ 3
the world that is	coming	but also in this	1, 133/ 15
in going hence and	coming	hither. Now if one	1, 149/ 5
Now if one were	coming	hither to this town	1, 149/ 6
he were not only	coming	hither while he were	1, 149/ 6
not forethought upon but	coming	upon us unprovided, yet	1, 161/ 33
see a ramping lion	coming	on them both, ready	1, 165/ 39
that the death is	coming	on us all and	1, 166/ 2
for cherry stones, death	coming	, as I say, upon	1, 166/ 6
of lack in time	coming	, either he believeth not	1, 168/ 11
And surely the things	coming	of the earth for	1, 168/ 28
for many years, yearly	coming	in, of lands, offices	1, 170/ 1
in the vices usually	coming	of gluttony. Now to	1, 177/ 8
bare authority suffice to	command	silence, it were peradventure	1, 137/ 2
to leave at thy	commandment	. And better were it	1, 137/ 6
the breach of one	commandment	of our own than	1, 163/ 35
furnisheth and enforceth his	commandment	by example, saying, "Look	1, 168/ 4
to break his high	commandments	, so riseth of much	1, 163/ 24
to have our own	commandments	better obeyed than God's	1, 164/ 6
spiritual vices, which they	commend	unto themselves under the	1, 155/ 1
deserve their thanks and	commendation	of God only, whose	1, 155/ 35
Death. What profit and	commodity	cometh unto man's soul	1, 139/ 2
so loseth he the	commodity	of all his whole	1, 170/ 8
containing only four herbs,	common	and well known, that	1, 129/ 4
senses and sensual wits	common	to man and brute	1, 132/ 6
For that that is	common	to all men, and	1, 147/ 15
it appeareth by a	common	consent that a man's	1, 163/ 3
well appeareth by the	common	confession of the world	1, 163/ 17
sun, and it is	common	among men: a man	1, 167/ 9
is a sin so	common	, and no notable act	1, 181/ 32
hand? For folk fare	commonly	as he doth that	1, 129/ 14
in that case is	commonly	mad), so he that	1, 131/ 35
never idle but occupied	commonly	either with good or	1, 136/ 5
yet little pain. For	commonly	when we be sick	1, 144/ 34
since the worst most	commonly	envieth the better, and	1, 158/ 25
is so that men	commonly	envy their betters, the	1, 160/ 26
so stricken, forasmuch as	commonly	they take themselves for	1, 163/ 12
far forth that men	commonly	say it were better	1, 175/ 4
such other vices as	commonly	come thereon. For no	1, 176/ 13
thy tongue. Whensoever the	communication	is naught and ungodly	1, 136/ 27
twain. But if the	communication	be good, then is	1, 137/ 8
of wandering mind in	company	may percase be the	1, 137/ 19

earthly creature can be	comparable	) yet this only text	1, 128/ 7
of their words and	compare	it with these words	1, 128/ 13
till the gorbelly be	compelled	to cast up all	1, 179/ 1
all that can I	compendiously	give to myself and	1, 145/ 12
yet is ever whining,	complaining	, mourning, for care and	1, 170/ 3
the diversity of divers	complexions	. This medicine serveth every	1, 129/ 9
in which we least	con	skill. For I little	1, 130/ 6
praise to himself, to	conceive	a delight and pleasure	1, 135/ 21
the beholding whereof they	conceive	sometimes despair of salvation	1, 143/ 35
and despites, whereby they	conceive	any displeasure at heart	1, 162/ 27
joy and pleasure they	conceived	in their soul. The	1, 134/ 10
grisly as the deep	conceived	fantasy of death in	1, 139/ 28
of his pestilent envy	conceived	from the beginning of	1, 142/ 8
gladness that the soul	conceiveth	thereof, rising into the	1, 134/ 1
shall we die in	conclusion	, for all the medicines	1, 146/ 20
we may, and in	conclusion	undoubtedly to die of	1, 148/ 6
by favor, or after	condemnation	some hope of pardon	1, 156/ 33
there were two, both	condemned	to death, both carried	1, 150/ 5
that we be already	condemned	to death, some one	1, 157/ 1
high sentence we be	condemned	to die, would not	1, 157/ 5
remedy, therefore, but as	condemned	folk and remediless in	1, 157/ 11
prison, yourself a prisoner	condemned	to death, from which	1, 158/ 1
and he should be	condemned	, his coat armor reversed	1, 161/ 10
earnest image of our	condition	, and that not a	1, 156/ 24
thing doubled. When this	condition	was offered, then began	1, 159/ 29
hath kept them from	confession	, these folk at their	1, 143/ 29
appeareth by the common	confession	of the world, expressed	1, 163/ 17
We see this point	confirmed	by all the laws	1, 162/ 23
against nature, whereas the	conflict	of the divers qualified	1, 147/ 19
a penny the more)	conform	thyself to his ordinance	1, 169/ 20
doth but guess and	conjecture	that his receipt shall	1, 129/ 10
tell the tale. Some	conjecture	and token of this	1, 140/ 27
grudge and grief of	conscience	that it maketh the	1, 131/ 7
twitches of our own	conscience	that the fear of	1, 141/ 10
look upon their own	conscience	. As for all other	1, 155/ 16
appeareth by a common	consent	that a man's own	1, 163/ 3
ensue that we shall	consequently	do good; and thereof	1, 137/ 25
every part laboreth to	conserve	and keep his own	1, 179/ 26
Holy Writ. Let us	consider	the fruit and profit	1, 128/ 14
alone, if a man	consider	it and advise it	1, 129/ 30
that letteth us to	consider	death in his kind	1, 144/ 9
then I pray thee	consider	me that all our	1, 146/ 10
live one winter week.	Consider	that our bodies have	1, 146/ 13
sickness came at us.	Consider	also that all our	1, 146/ 23
have therewith. But now	consider	, if it were so	1, 147/ 26
So that, if you	consider	this well, thou mayest	1, 148/ 8
therefore if thou wilt	consider	how little cause thou	1, 150/ 34

But yet if they	consider	the labor and solicitation	1, 155/ 4
more folly, if we	consider	that we be but	1, 165/ 32
undoubtedly, if they would	consider	deeply how soon they	1, 173/ 16
would cause us to	consider	that this covetous gathering	1, 173/ 35
Now have we to	consider	how this part of	1, 174/ 26
yet if we would	consider	our sin well, with	1, 178/ 14
abridging whereof, let us	consider	it but in the	1, 178/ 26
well and effectually to	consider	that, as Saint Paul	1, 181/ 7
is necessary that we	consider	well the weight. Which	1, 182/ 11
to the remembrance and	consideration	of death, a man	1, 129/ 33
things, and the deep	consideration	thereof, is the thing	1, 138/ 21
say, the remembrance and	consideration	of this perilous point	1, 155/ 11
there, by the same	consideration	, be cured the pride	1, 155/ 21
ween ye, the deep	consideration	of this sudden change	1, 156/ 12
therefore, look what manner	consideration	, in the remembrance of	1, 160/ 9
of pride, the selfsame	considerations	be the next remedies	1, 160/ 11
it. Then, if such	considerations	of death as we	1, 160/ 14
follow that the selfsame	considerations	shall leave thee little	1, 160/ 18
of wrath the selfsame	considerations	in the remembrance of	1, 165/ 5
them up. Whereas these	considerations	much ought to move	1, 181/ 21
death, in this fashion	considered	in his kind, will	1, 153/ 11
pride, and yet well	considered	to the uttermost it	1, 153/ 16
they well and advisedly	considered	, they would, I ween	1, 155/ 33
if it be well	considered	? Ye build the Tower	1, 157/ 27
is also to be	considered	that since it is	1, 160/ 26
it that if we	considered	everything aright and esteemed	1, 161/ 14
more ashamed, if he	considered	in how much peril	1, 165/ 23
the laws, I say,	considereth	, pondereth, and punisheth the	1, 162/ 30
a thing far off,	considering	that although he made	1, 149/ 33
laugh at his folly,	considering	that thou art very	1, 156/ 17
causes of our wrath,	considering	that all the while	1, 165/ 18
of the body and	consumeth	the good blood, so	1, 158/ 19
our own nature continually	consuming	us within? For as	1, 147/ 12
and such a continual	consumption	in themselves that the	1, 146/ 14
lose by our inward	consumption	? And of that consumption	1, 146/ 20
consumption? And of that	consumption	shall we die in	1, 146/ 20
torment and a very	consumption	. For surely envy is	1, 158/ 17
stomached that going where	contagion	is he would grudge	1, 129/ 25
is such that it	containeth	more fruitful advice and	1, 128/ 9
first a short medicine	containing	only four herbs, common	1, 129/ 3
but a very true	contemplation	, thou shalt behold him	1, 151/ 5
an hope of heaven,	contempt	of the world, and	1, 135/ 23
there of such humility,	contempt	and abjection of ourselves	1, 164/ 34
hold themselves as well	content	and satisfied with a	1, 130/ 28
better, as a sow	content	with draff, dirt and	1, 131/ 10
the purpose. I am	content	ye so think. But	1, 131/ 16
then seemed, have been	content	with such a change	1, 140/ 15

this world they be	content	to take the vain	1, 155/ 27
assuaging whereof, the law	contenteth	him with the larger	1, 163/ 6
suffer to hear of	continence	, and abhorreth almost the	1, 172/ 11
sickness and such a	continual	consumption in themselves that	1, 146/ 14
cause but for the	continual	familiarity that we have	1, 147/ 25
an incurable canker, with	continual	swaddling and plastering botched	1, 148/ 4
to our ending, one	continual	dying: so that wake	1, 149/ 29
except we lapped them	continually	with warm clothes, we	1, 146/ 12
of our own nature	continually	consuming us within? For	1, 147/ 12
tempered in our body,	continually	laboring each to vanquish	1, 147/ 20
fed it -- which	continually	resorting from the fountain	1, 164/ 20
as sore against the	continuance	of our nature and	1, 147/ 21
sickness be sure to	continue	his life one hundred	1, 128/ 20
able to endure and	continue	ten days together, were	1, 146/ 15
in reasoning to be	contraried	, but they fret and	1, 162/ 6
but also of their	contumelies	, griefs, and despites, whereby	1, 162/ 26
more wroth with one	contumelious	or spiteful word spoken	1, 164/ 2
is not only the	cook	and the tapster, to	1, 175/ 3
nose sharpening, thy legs	cooling	, thy fingers fumbling, thy	1, 140/ 5
can bring forth no	corn	till they be weeded	1, 132/ 28
place for the good	corn	of spiritual pleasure as	1, 132/ 30
can creep into no	corner	out of his sight	1, 157/ 8
divers wise in some	corner	of the same prison	1, 157/ 22
of Babylon in a	corner	of the prison, and	1, 157/ 28
speech made thereof, the	coroner	sitteth, the quest is	1, 180/ 20
like ravens about thy	corpse	, now almost carrion, crying	1, 141/ 27
to bed as a	corpse	were borne in bier	1, 177/ 13
goods forfeited and his	corpse	cast out on a	1, 180/ 29
but carrieth his carrion	corpse	into the choir, and	1, 180/ 32
and the body sore	corrupt	within ere he feel	1, 145/ 23
mire. And if the	corruptible	body be (as the	1, 175/ 32
for bitter, for the	corruption	of our custom whereby	1, 178/ 13
therein writeth sometimes a	costly	receipt of many strange	1, 128/ 29
strange thing therein, nothing	costly	to buy, nothing far	1, 128/ 33
drawing on. If thou	couldst	now call to thy	1, 140/ 8
an interlude. And also	couldst	thou envy a perpetual	1, 160/ 22
one of the Privy	Council	of King Henry VIII	1, 127/ 9
more fruitful advice and	counsel	to the forming and	1, 128/ 9
father showeth by this	counsel	, not only that a	1, 133/ 23
art thou by this	counsel	advised), thou seest, I	1, 139/ 32
he, "all the good	counsel	and precepts that all	1, 145/ 10
to make any good	counsel	sink into the heart	1, 171/ 32
time to give them	counsel	. As for the glutton	1, 172/ 8
man whom Christ himself	counseled	to sell that he	1, 171/ 34
But when we be	counseled	to live temperately, and	1, 179/ 33
but they would have	counted	for sickness the colic	1, 147/ 32
so meek and humble	countenance	, they have much pride	1, 170/ 32

pleasure, but a false	counterfeit	image of pleasure. And	1, 130/ 25
to look upon the	counterfeit	, be it never so	1, 130/ 33
beryl or crystal well	counterfeited	, as with a right	1, 130/ 29
fetched out of far	countries	, long-lain drugs, all the	1, 128/ 30
so that one whole	country	were born all lepers	1, 147/ 26
or all an whole	country	born with the falling	1, 147/ 28
him of all the	country	about resorting to him	1, 161/ 3
laws almost in every	country	, and hath been before	1, 163/ 2
soul, when they by	course	of nature must needs	1, 139/ 9
part left in right	course	and frame. And besides	1, 179/ 9
them, albeit that by	course	of nature it might	1, 181/ 25
child a great honorable	court	above other times; if	1, 161/ 2
taken the morrow, his	court	all broken up, his	1, 161/ 7
then began there some	courtesy	between the envious and	1, 159/ 30
ears and the clods	cover	all the mouths that	1, 155/ 31
that ever the clothes	cover	. And that in such	1, 175/ 12
man doth else, that	covereth	his purpose with the	1, 154/ 7
away the web that	covereth	the eyes of their	1, 155/ 14
one envious, the other	covetous	, showed himself willing to	1, 159/ 25
between the envious and	covetous	, whether of them should	1, 159/ 31
that would not the	covetous	be brought unto for	1, 159/ 32
one eye, and the	covetous	lost both. Lo, such	1, 160/ 4
they be indeed. For	covetous	men seem humble, and	1, 166/ 16
at another. But these	covetous	niggards, while they pass	1, 166/ 31
faith hath then the	covetous	wretch, that hath enough	1, 169/ 33
but of the blind	covetous	affection that he had	1, 170/ 16
Methought always that ye	covetous	niggards, how lowly soever	1, 170/ 29
in heaven. But these	covetous	folk that set their	1, 171/ 18
by himself. But the	covetous	man, because he never	1, 172/ 12
Gospel to the rich	covetous	gatherer that thought to	1, 173/ 25
to consider that this	covetous	gathering and niggardous keeping	1, 173/ 35
would have kept it	covetously	or spent it naughtly	1, 170/ 22
to wit, envy and	covetousness	. Aesop, therefore, as I	1, 159/ 23
root of pride. Of	Covetousness	. Let us now somewhat	1, 166/ 12
to the cure of	covetousness	, which is a sickness	1, 166/ 14
be full christened in	covetousness	, that have all the	1, 171/ 21
this blind folly of	covetousness	. For surely it is	1, 171/ 31
And no marvel though	covetousness	be hard to heal	1, 172/ 7
and shake off their	covetousness	. For undoubtedly, if they	1, 173/ 15
would in time cast	covetousness	out of our heads	1, 174/ 8
pride, envy, wrath, gluttony,	covetousness	, and lechery, the other	1, 182/ 17
laugh at their own	craft	, when they have, as	1, 131/ 19
before, and that subtlest	craft	and most venomous dart	1, 155/ 7
so well-handled, never so	craftily	polished. And trust it	1, 130/ 34
and avoid that we	cram	in too much. And	1, 180/ 3
by the pottle and	cram	in the flesh by	1, 181/ 12
strangury, the gout, the	cramp	, the palsy, the pox	1, 179/ 12

the beginning of man's	creation	, by which he lay	1, 142/ 9
wit of none earthly	creature	can be comparable) yet	1, 128/ 7
intolerable torment, the silly	creature	feeleth in the dissolution	1, 140/ 24
God, and every other	creature	in order for his	1, 165/ 1
natural man and reasonable	creature	. For whereas nature and	1, 181/ 2
their foul delight, and	credible	is it that the	1, 132/ 13
place that we can	creep	into no corner out	1, 157/ 8
wretch that scant can	creep	for age, his head	1, 172/ 30
read that ever he	cried	for any pain, neither	1, 140/ 29
at that point he	cried	loud once or twice	1, 140/ 34
all their posterity go	crooked	thereof. And therefore ever	1, 159/ 8
would both abate the	crooked	branch of wrath and	1, 166/ 10
bosom, and his body	crooked	, walk pit pat upon	1, 172/ 31
while they kneel and	crouch	to him and at	1, 161/ 4
their meat by a	crow	), or else his pleasure	1, 169/ 16
him under ground, or	crows	above. Now come forth	1, 157/ 24
keep, that death, the	cruel	thief, should not find	1, 174/ 23
with a great loud	cry	he gave up the	1, 141/ 1
come thy children and	cry	for their parts; then	1, 141/ 29
corpse, now almost carrion,	crying	to thee on every	1, 141/ 27
with a beryl or	crystal	well counterfeited, as with	1, 130/ 29
the devil, the unrestful	cumbrance	of thy fleshly friends	1, 153/ 4
walked in hard and	cumbrous	ways": and the wise	1, 178/ 6
beauty, strength, wit, or	cunning	, methinketh that the remembrance	1, 155/ 18
more dead of the	cup	and the kitchen, than	1, 180/ 25
but a sickness never	curable	, but as an incurable	1, 148/ 4
therein without care or	cure	of the better, as	1, 131/ 10
remembrance of death, may	cure	us of the fierce	1, 161/ 26
may do to the	cure	of covetousness, which is	1, 166/ 14
of heaven requireth care,	cure	and ardent desire of	1, 168/ 30
an hard sore to	cure	: it is so mad	1, 171/ 31
lap. Scantly can death	cure	them when he cometh	1, 172/ 17
be applied to the	cure	and help of gluttony	1, 174/ 27
the same consideration, be	cured	the pride of these	1, 155/ 21
self. So spreadeth this	cursed	root of pride his	1, 153/ 22
us in against this	cursed	sin of pride. And	1, 154/ 33
of this it of	cursed	envy, ready to run	1, 160/ 5
ruin, is but a	cursed	branch rising and springing	1, 164/ 13
springeth out of the	cursed	root of pride and	1, 164/ 28
such is our blind	custom	that we persevere therein	1, 131/ 9
that by a mischievous	custom	of sin perceiveth no	1, 132/ 1
of sin and filthy	custom	of fleshly lust, find	1, 132/ 22
that is but a	custom	of calling, by which	1, 147/ 13
so turned an evil	custom	into nature that they	1, 161/ 34
the corruption of our	custom	whereby sour seemeth us	1, 178/ 13
of a staff, a	cut	of a knife, the	1, 140/ 20
root remaineth, while we	cut	off the branches, we	1, 164/ 25

cast at Newgate, that	cut	a purse at the	1, 172/ 18
as it passeth by,	cutteth	his own length out	1, 149/ 25
we know it by	daily	proof and experience? I	1, 137/ 34
it; and though we	daily	see men die, and	1, 138/ 9
warning of that we	daily	lose by our inward	1, 146/ 19
with warm clothes and	daily	medicines, yet can our	1, 146/ 24
place, men may well	daily	purge and cleanse the	1, 164/ 21
surely so falleth it	daily	, that the eye is	1, 175/ 2
that so much harm	daily	growth thereof new, not	1, 175/ 22
frame. And besides the	daily	dullness and grief that	1, 179/ 10
Christian burial. These gluttons	daily	kill themselves with their	1, 180/ 31
desire we no delicate	dainties	; and as for Lady	1, 145/ 2
a man be so	dainty	stomached that going where	1, 129/ 24
arresteth him, have his	dainty	body turned into stinking	1, 156/ 9
good, which be undoubtedly	damnable	, but for that like	1, 154/ 17
increase of his own	damnation	, to deprive us of	1, 142/ 13
to bring us to	damnation	, never ceasing to minister	1, 143/ 2
is but a prisoner	damned	to death, a man	1, 160/ 23
is, a poor prisoner	damned	to death; or so	1, 165/ 11
the beholding of the	Dance	of Death pictured in	1, 139/ 22
therefore, though he sent	Daniel	meat enough by Habakkuk	1, 169/ 24
is lost, but I	dare	be bold to say	1, 135/ 6
they rejoice where they	dare	speak and call their	1, 166/ 23
the hope of heaven	darkened	and in manner overwhelmed	1, 132/ 15
sweetness thereof many times	darkeneth	and diminisheth the feeling	1, 132/ 9
the end is hell	darkness	and pains." But to	1, 178/ 8
craft and most venomous	dart	and the most for	1, 155/ 7
of all the trains,	darts	, sleights, enticings, and assaults	1, 138/ 32
is the first begotten	daughter	of pride, begotten in	1, 158/ 31
had brought out his	daughter	, pride, without wife, of	1, 158/ 33
cobweb, when this poisoned	daughter	of his had helped	1, 159/ 2
took his own unhappy	daughter	to wife, and upon	1, 159/ 4
Saint Augustine saith, the	daughter	of pride, in so	1, 160/ 7
and thou destroyest the	daughter	. And therefore, look what	1, 160/ 9
wrath is undoubtedly another	daughter	of pride. For albeit	1, 161/ 28
lechery be the very	daughters	of gluttony. And then	1, 176/ 14
bringeth forth two such	daughters	, of which either one	1, 176/ 16
sight. For as holy	David	saith to this jailer	1, 157/ 9
once or twice a	day	to swaddle and plaster	1, 145/ 32
must be fain all	day	to tend it with	1, 145/ 36
hour or two every	day	, wouldst thou not say	1, 146/ 7
when he lieth every	day	in such case as	1, 146/ 9
once or twice a	day	we be fain to	1, 146/ 16
folly that unto this	day	all their posterity go	1, 159/ 8
specially at some special	day	in which he keepeth	1, 160/ 36
double manna, weekly, the	day	before the sabbath day	1, 168/ 20
day before the sabbath	day	, to be provided for	1, 168/ 20

to feed for one	day	? Shall I not then	1, 169/ 1
hath enough for this	day	, for tomorrow, for this	1, 169/ 34
needs accelerate this dreadful	day	, and draw it shortly	1, 181/ 24
times in all their	days	. If men would vouchsafe	1, 130/ 12
tormented thee in thy	days	, as every man hath	1, 140/ 10
dead in their own	days	younger than themselves, but	1, 144/ 22
endure and continue ten	days	together, were it not	1, 146/ 15
should in so few	days	follow, by the inward	1, 147/ 11
knoweth within how few	days	, when death arresteth him	1, 156/ 8
my labor of three	days	will suffice to feed	1, 168/ 35
drunken head, when the	dazing	of death shall keep	1, 181/ 17
loathly figure of our	dead	bony bodies, bitten away	1, 139/ 25
sight of all the	dead	heads in the charnel	1, 139/ 27
not how many be	dead	in their own days	1, 144/ 22
lie speechless as a	dead	stock an hour or	1, 146/ 6
as though he were	dead	already? Now then I	1, 146/ 9
and there lie like	dead	stocks by a long	1, 146/ 27
is either alive or	dead	. Then will there no	1, 148/ 22
nor when we be	dead	already, needs must it	1, 148/ 26
die and to be	dead	. Truth it is that	1, 148/ 28
that we be never	dead	while we live; and	1, 148/ 29
which he is fully	dead	. Now if this be	1, 149/ 22
jailer, when ye be	dead	, setteth a strange prisoner	1, 157/ 30
living when he is	dead	. Now if he hap	1, 170/ 9
but in a grave,	dead	in manner already, for	1, 176/ 9
as Solomon saith) more	dead	of the cup and	1, 180/ 25
be preserved from the	deadly	life of everlasting pain	1, 128/ 26
pass and exceed the	deadly	pains of our body	1, 141/ 12
him? And therefore this	deadly	sore of wrath, of	1, 164/ 8
no man doubteth how	deadly	it is. For since	1, 175/ 28
must it be a	deadly	enemy to the soul	1, 176/ 15
that we do not	deadly	deceive ourselves, it is	1, 182/ 10
acknowledgeth for a great	deal	his better). We see	1, 162/ 22
see men die some	dear	year by famine, we	1, 180/ 13
may long keep from	death	(for die we must	1, 128/ 23
that is to wit,	death	, doom, pain, and joy	1, 129/ 4
thee not take neither	death	, nor doom, nor pain	1, 129/ 22
the bare remembrance of	death	alone, if a man	1, 129/ 30
remembrance and consideration of	death	, a man should add	1, 129/ 33
that is to say,	death	, we need no faith	1, 137/ 33
and thereby know the	death	, yet ourselves never felt	1, 138/ 10
flesh. The Remembrance of	Death	. What profit and commodity	1, 139/ 1
by the meditation of	death	is not only marked	1, 139/ 3
meditation or exercise of	death	. For like as death	1, 139/ 7
death. For like as	death	maketh a severance of	1, 139/ 8
may the remembrance of	death	-- if we do	1, 139/ 16
only hear this word "	death	," but also let sink	1, 139/ 19

of the Dance of	Death	pictured in Paul's, as	1, 139/ 22
deep conceived fantasy of	death	in his nature, by	1, 139/ 29
thou fantasy thine own	death	, for so art thou	1, 139/ 32
thou die no worse	death	, yet at the leastwise	1, 140/ 1
life vanishing, and thy	death	drawing on. If thou	1, 140/ 7
ghost. Now if that	death	was so painful and	1, 141/ 2
what intolerable torment will	death	be then to us	1, 141/ 7
walketh awayward, while our	death	draweth toward, while the	1, 141/ 21
him that draweth towards	death	. For since that of	1, 142/ 8
not only of temporal	death	but also of his	1, 142/ 15
he can after his	death	never get him again	1, 142/ 23
the time of his	death	. For so lost he	1, 142/ 28
the time of his	death	, he is sure to	1, 142/ 31
when we draw to	death	, doth his uttermost endeavor	1, 143/ 1
departed with heavy desperate	death	. Now death being such	1, 144/ 4
heavy desperate death. Now	death	being such as I	1, 144/ 4
letteth us to consider	death	in his kind, and	1, 144/ 9
life, we look upon	death	either so far off	1, 144/ 12
so fare we by	death	, looking thereat afar off	1, 144/ 15
shall they look upon	death	much nearer hand, and	1, 144/ 27
Thou wouldst somewhat remember	death	the more effectually, and	1, 144/ 30
have better remembrance of	death	than thou hast? It	1, 145/ 18
good cause to remember	death	, when he lieth every	1, 146/ 8
the very image of	death	. Now thou wilt peradventure	1, 146/ 29
the peril and undoubted	death	that else should in	1, 147/ 10
thou mayest look upon	death	, not as a stranger	1, 148/ 8
the smoke, so is	death	next an incurable sickness	1, 148/ 10
for all this that	death	is far from you	1, 148/ 12
every man near his	death	when he is dying	1, 148/ 14
reckon thyself far from	death	? Some man saith merrily	1, 148/ 15
so much, and our	death	so much the nearer	1, 149/ 26
life, with approaching towards	death	, is nothing else but	1, 149/ 28
ought to look towards	death	as a thing far	1, 149/ 32
all this think thy	death	far off, that is	1, 150/ 1
two, both condemned to	death	, both carried out at	1, 150/ 5
forward. His gallows and	death	standeth within ten miles	1, 150/ 15
much less of your	death	than he, though your	1, 150/ 17
hast to reckon thy	death	so far off by	1, 150/ 34
to look upon thy	death	as a thing far	1, 151/ 3
the bodily pains of	death	, the troubles and vexations	1, 153/ 3
how the remembrance of	death	, in this fashion considered	1, 153/ 11
us in remembrance of	death	, which remembrance, as I	1, 154/ 31
by the remembrance of	death	, forasmuch as they reckon	1, 155/ 3
the time of their	death	be busy to destroy	1, 155/ 5
the time of their	death	, is a right effectual	1, 155/ 13
that the remembrance of	death	may right easily mend	1, 155/ 18
as shall shortly by	death	lose all their gloss	1, 155/ 20

that within short time	death	shall stop their ears	1, 155/ 31
and deeply remember the	death	that shall shortly take	1, 156/ 2
how few days, when	death	arresteth him, have his	1, 156/ 9
be already condemned to	death	, some one, some other	1, 157/ 1
us can tell what	death	we be doomed to	1, 157/ 2
we that of this	death	we get no manner	1, 157/ 3
would not of this	death	pardon his own Son	1, 157/ 5
sheet, be put to	death	in divers wise in	1, 157/ 22
a prisoner condemned to	death	, from which ye cannot	1, 158/ 1
none other image of	death	than his own face	1, 158/ 22
in the remembrance of	death	, shall be medicinable against	1, 160/ 10
if such considerations of	death	as we have before	1, 160/ 14
a prisoner damned to	death	, a man that is	1, 160/ 23
betters, the remembrance of	death	should of reason be	1, 160/ 27
while thou seest that	death	may make you both	1, 160/ 32
we be certain that	death	shall take away all	1, 161/ 16
wit, the remembrance of	death	, may cure us of	1, 161/ 26
in the remembrance of	death	that we before have	1, 165/ 5
keep them, how soon	death	might take them from	1, 165/ 8
poor prisoner damned to	death	; or so very wroth	1, 165/ 12
going together to our	death	, as we be indeed	1, 165/ 36
see surely that the	death	is coming on us	1, 166/ 2
variance for cherry stones,	death	coming, as I say	1, 166/ 6
be all debtors of	death	. And therefore, though he	1, 169/ 23
how the remembrance of	death	may quicken men's eyes	1, 171/ 30
his lap. Scantly can	death	cure them when he	1, 172/ 17
as to look on	death	, we be for the	1, 173/ 4
be loath to remember	death	, loath to put this	1, 173/ 10
would as advisedly remember	death	as they unadvisedly forget	1, 173/ 14
doubt how far that	death	is from them, let	1, 173/ 23
the painful peril of	death	that we shall so	1, 173/ 33
proud thereof. But when	death	shall once waken us	1, 174/ 4
our executors after our	death	, not fail to dispose	1, 174/ 10
so sure as that	death	shall bereave thee of	1, 174/ 19
money to keep, that	death	, the cruel thief, should	1, 174/ 23
wit, the remembrance of	death	, may be applied to	1, 174/ 27
taste. And so entered	death	at the windows of	1, 174/ 33
from their immortality into	death	and into the misery	1, 175/ 20
all pleasant, yet since	death	shall shortly finish both	1, 177/ 23
and drink themselves to	death	, there should be found	1, 180/ 24
indicted of his own	death	, his goods forfeited and	1, 180/ 29
the painful time of	death	, in which the hands	1, 181/ 11
when the dazing of	death	shall keep all sweet	1, 181/ 17
man that carrieth his	death's	wound with him, a	1, 160/ 22
passeth and exceedeth many	deaths	. These are the sage	1, 130/ 2
near they were their	deaths	? And therefore never reckon	1, 145/ 27
perilous talking, foolhardiness, backbiting,	debate	, variance, chiding, wrath, and	1, 176/ 31

whom we be all	debtors	of death. And therefore	1, 169/ 23
we do not deadly	deceive	ourselves, it is necessary	1, 182/ 10
men be very sore	deceived	. For it maketh folk	1, 166/ 15
and pondered, shall well	declare	that of none whole	1, 128/ 16
find one that can	declare	it, though it be	1, 176/ 27
the world, expressed and	declared	by their laws, that	1, 163/ 18
is to wit, the	declining	or going aside from	1, 182/ 14
fault in his evil	deed	nor hath no remorse	1, 132/ 2
and dieth for the	deed	. And yet if men	1, 180/ 22
and set to, the	deep	imagination of the dreadful	1, 129/ 34
last things, and the	deep	consideration thereof, is the	1, 138/ 21
or slacken in the	deep	devising of them, we	1, 138/ 26
the very fantasy and	deep	imagination thereof, we shall	1, 139/ 20
so grisly as the	deep	conceived fantasy of death	1, 139/ 28
sink in hell as	deep	as the others, yet	1, 155/ 26
not, ween ye, the	deep	consideration of this sudden	1, 156/ 12
itch, claw thyself suddenly	deep	into the flesh, thou	1, 178/ 20
find fourteen that hath	deeply	thought on them four	1, 130/ 11
the time that thou	deeply	thinkest on them, that	1, 138/ 24
that would often and	deeply	remember the death that	1, 156/ 2
the body, if we	deeply	remembered that we be	1, 165/ 13
they were well and	deeply	remembered, I little doubt	1, 166/ 9
if they would consider	deeply	how soon they may	1, 173/ 16
discoloreth the face, so	defaceth	the beauty, so disfigureth	1, 158/ 20
be loath to be	defamed	, for the world perils	1, 182/ 3
spots that sin hath	defiled	them with, in the	1, 134/ 30
after the difference in	degree	of worship and reputation	1, 162/ 35
the vile and stinking	delectation	of fleshly delight that	1, 132/ 23
barren weeds of carnal	delectation	. For the pulling out	1, 132/ 31
temperately, and forbear our	delicacies	and our gluttony, that	1, 179/ 34
then desire we no	delicate	dainties; and as for	1, 145/ 2
the ravenous appetite of	delicate	meat and drink into	1, 175/ 4
but that the body	delicately	fed maketh, as the	1, 176/ 23
pleasure of all fleshly	delight	, which is of truth	1, 130/ 24
length abhor, the foul	delight	and filthy liking that	1, 131/ 4
so pleasantly spiced with	delight	and liking but that	1, 131/ 6
fulfilling of their foul	delight	, and credible is it	1, 132/ 13
stinking delectation of fleshly	delight	that we list not	1, 132/ 23
himself, to conceive a	delight	and pleasure in such	1, 135/ 21
we should never have	delight	or pleasure in any	1, 138/ 27
gay hearse, with the	delight	of goodly and honorable	1, 143/ 19
take away the vain	delight	of all worldly vanities	1, 144/ 8
keeping, with all the	delight	that we take in	1, 174/ 1
yet took she such	delight	also in the beholding	1, 174/ 31
when the eye immoderately	delighteth	in long looking of	1, 175/ 8
not his own, but	delivered	him by God to	1, 171/ 6
the treasure of God,	delivered	thee to dispose and	1, 171/ 15

philosophers, when they were	demanded	what faculty philosophy was	1, 139/ 6
kitchen, than of the	dent	of sword and thereof	1, 180/ 26
intent ye shall not	deny	me but that there	1, 167/ 6
of nature must needs	depart	asunder, so (said they	1, 139/ 9
his sacred soul should	depart	out of his blessed	1, 140/ 33
perceiveth us about to	depart	hence. For well he	1, 142/ 20
longer but die and	depart	by famine, as he	1, 169/ 17
life have died and	departed	with heavy desperate death	1, 144/ 4
bitter Passion and piteous	departing	of our Savior Jesus	1, 140/ 28
world perils that do	depend	thereupon -- that therefore	1, 182/ 4
sin well, with the	dependents	thereupon, we should not	1, 178/ 14
his own damnation, to	deprive	us of paradise and	1, 142/ 13
fallen down into the	depth	, he waxeth a desperate	1, 131/ 31
than any man can	describe	, it is not to	1, 144/ 6
such as I have	described	, or rather much more	1, 144/ 5
friend, wherein, after the	description	of men's fantasies in	1, 145/ 8
as he hath in	desert	wilderness sent some men	1, 169/ 15
scripture rehearseth that in	desert	, the children of Israel	1, 176/ 34
many years lived in	desert	with herbs only and	1, 179/ 19
men, and desire to	deserve	their thanks and commendation	1, 155/ 34
our Lord, after their	deserving	, suffereth him to show	1, 143/ 33
our gay gear, then	desire	we no delicate dainties	1, 145/ 2
envy for an holy	desire	to get before his	1, 154/ 9
silly mortal men, and	desire	to deserve their thanks	1, 155/ 34
that his heart can	desire	, yet God hath not	1, 167/ 11
care, cure and ardent	desire	of the mind, much	1, 168/ 31
saving that the busy	desire	of the mind can	1, 168/ 32
the heart to the	desire	of the foul beastly	1, 175/ 7
putrefieth. And ever we	desire	to have some help	1, 179/ 32
whereof they conceive sometimes	despair	of salvation and yield	1, 144/ 1
care in heart or	despair	of God's promise for	1, 169/ 12
depth, he waxeth a	desperate	wretch and setteth all	1, 131/ 31
and departed with heavy	desperate	death. Now death being	1, 144/ 4
die so shortly, the	desperate	wretch said that it	1, 172/ 21
thereof draweth them into	desperation	. For the aggrieving whereof	1, 143/ 32
with one contumelious or	despiteful	word spoken against ourselves	1, 164/ 2
their contumelies, griefs, and	despites	, whereby they conceive any	1, 162/ 27
death be busy to	destroy	the merits and good	1, 155/ 6
kind that either shortly	destroy	us, or else the	1, 179/ 14
meat: but God shall	destroy	both the meat and	1, 181/ 8
alone is able to	destroy	. Sir Thomas More wrote	1, 182/ 18
the mother and thou	destroyest	the daughter. And therefore	1, 160/ 8
forth upon other men's	destruction	with our own ruin	1, 164/ 12
since that by the	destruction	of pride followeth, as	1, 165/ 3
I have said, the	destruction	of wrath, we shall	1, 165/ 4
for the harm and	destruction	that is done by	1, 176/ 12
for secret treason, lately	detected	to the king, he	1, 161/ 6

figure of his own	device	than if it should	1, 175/ 13
with themselves filthy sinful	devices	, whereof their tongues, if	1, 136/ 12
malicious pleasures of the	devil	, the filthy pleasures of	1, 135/ 25
thoughts, or else the	devil	will fill them with	1, 136/ 24
three mortal enemies, the	devil	, the world, and our	1, 138/ 33
the dread of the	devil	, and sorrow at our	1, 141/ 10
draweth toward, while the	devil	is busy about us	1, 141/ 22
our ghostly enemy the	devil	, not only in one	1, 142/ 6
thy ghostly enemy the	devil	, the unrestful cumbrance of	1, 153/ 4
our ghostly enemy, the	devil	, that shall at the	1, 155/ 5
they go to the	devil	therefore, yet somewhat they	1, 155/ 24
and incest by the	devil	, father of them both	1, 158/ 31
as soon as the	devil	had brought out his	1, 158/ 32
to such worship, the	devil	anon took his own	1, 159/ 4
findeth no let, the	devil	helpeth the heart to	1, 175/ 10
vice is not only	devilish	, but also very foolish	1, 158/ 23
well and prudently to	devise	with thyself upon the	1, 137/ 10
tyrants of Sicily never	devised	a sorer. And it	1, 158/ 18
slacken in the deep	devising	of them, we should	1, 138/ 26
looking whom he might	devour	-- it can be	1, 142/ 18
them both, ready to	devour	them both. Now when	1, 166/ 1
undoubtedly within short space	devour	us all, and how	1, 166/ 3
say, upon us to	devour	us all? If these	1, 166/ 7
it, but a stranger	devoureth	." Of such sort of	1, 167/ 12
with a right natural	diamond	. But he that by	1, 130/ 30
true luster of the	diamond	, rejecteth anon and listeth	1, 130/ 32
keep from death (for	die	we must in few	1, 128/ 24
we daily see men	die	, and thereby know the	1, 138/ 10
say, thyself, if thou	die	no worse death, yet	1, 140/ 1
a young man may	die	soon, and an old	1, 144/ 25
within a little while	die	the one may, the	1, 144/ 26
that consumption shall we	die	in conclusion, for all	1, 146/ 20
in conclusion undoubtedly to	die	of the same sickness	1, 148/ 6
-- thou shalt never	die	as long as thou	1, 148/ 17
then he should never	die	. Ye will peradventure marvel	1, 148/ 19
say that one can	die	either before he get	1, 148/ 23
no time left to	die	in but while he	1, 148/ 24
Wherefore, if we neither	die	before our life nor	1, 148/ 25
follow that we never	die	but while we live	1, 148/ 26
not all one to	die	and to be dead	1, 148/ 28
not only that we	die	while we live, but	1, 148/ 30
but also that we	die	all the while we	1, 148/ 30
all the same while	die	we. So that we	1, 149/ 31
of all question to	die	at the end. Reckon	1, 150/ 12
ninety. Both must ye	die	, both be ye in	1, 150/ 15
in few years undoubtedly	die	, and yet, moreover, that	1, 153/ 8
whose praise can never	die	. Now the high mind	1, 155/ 35

we all tell that	die	we shall. And clearly	1, 157/ 3
we be condemned to	die	, would not of this	1, 157/ 5
and the poor shall	die	, and leave their riches	1, 167/ 17
live no longer but	die	and depart by famine	1, 169/ 17
will that some other	die	by sickness. In which	1, 169/ 18
Lazarus, but let him	die	for famine at the	1, 169/ 26
knowing that he should	die	so shortly, the desperate	1, 172/ 20
one year ere they	die	. But look if ye	1, 172/ 29
If we see men	die	some dear year by	1, 180/ 13
the sickness whereof they	die	, than to the gluttony	1, 180/ 17
shameful, sinful life have	died	and departed with heavy	1, 144/ 4
rich glutton's gate. There	died	he without grudge, without	1, 169/ 26
we might with sober	diet	and temperance have less	1, 180/ 11
But whereas yearly there	dieth	in good years great	1, 180/ 15
the felon arraigned, and	dieth	for the deed. And	1, 180/ 22
or more, after the	difference	in degree of worship	1, 162/ 35
once the root and	dig	up that, we be	1, 164/ 23
that, while one meat	digesteth	, another lieth and putrefieth	1, 179/ 32
sin, saving that the	digression	would be over long	1, 178/ 25
spirit taketh in the	diligent	labor of good and	1, 133/ 5
may grow by the	diligent	remembrance of all four	1, 138/ 31
punishment is aggrieved or	diminished	, made less or more	1, 162/ 34
many times darkeneth and	diminisheth	the feeling of bodily	1, 132/ 10
measuring of time and	diminishing	of life, with approaching	1, 149/ 27
more moved with the	diminishing	of our own worship	1, 164/ 5
eating is but the	diminishing	of his pain in	1, 178/ 31
sow content with draff,	dirt	and mire careth neither	1, 131/ 10
would Christ have clean	discharged	of all earthly care	1, 168/ 23
prayer, almsdeeds, pilgrimage, fasting,	discipline	, tribulation, affliction, and such	1, 134/ 27
the good blood, so	discoloreth	the face, so defaceth	1, 158/ 19
it disfigureth the face,	discoloreth	the skin, and disfashioneth	1, 179/ 4
them for their more	discomfort	in some fearful figure	1, 143/ 34
of heart, to the	discomfort	of ourselves and them	1, 167/ 28
that hath wit and	discretion	, but he hath heard	1, 137/ 31
for holy, with the	disdain	of others, and an	1, 154/ 34
them with ire and	disdain	that displease us and	1, 163/ 26
For who would not	disdain	to be wroth with	1, 165/ 21
of their even Christians,	disdaining	other men's virtue, envying	1, 153/ 29
estimation, setting by himself,	disdaining	to take rebuke of	1, 163/ 4
thou that some one	disease	in some one part	1, 140/ 11
men's fantasies in their	disease	, he closeth up his	1, 145/ 9
other void of those	diseases	, trow ye that, then	1, 147/ 30
pestilence, and the apoplexy,	diseases	and sickness of such	1, 179/ 13
discoloreth the skin, and	disfashioneth	the body; it maketh	1, 179/ 5
defaceth the beauty, so	disfigureth	the visage, leaving it	1, 158/ 20
enough with itself: it	disfigureth	the face, discoloreth the	1, 179/ 4
put out, his children	disinherited	, himself cast into prison	1, 161/ 8

ire and disdain that	displease	us and show by	1, 163/ 26
whereby they conceive any	displeasure	at heart, lest in	1, 162/ 27
God, delivered thee to	dispose	and bestow, thy treasure	1, 171/ 16
death, not fail to	dispose	and distribute our substance	1, 174/ 10
they seem now naturally	disposed	to wrath and waywardness	1, 161/ 35
God to be faithfully	disposed	upon himself and others	1, 171/ 7
God, and of a	disposer	reckoneth himself an owner	1, 171/ 11
and that of the	disposition	he must give the	1, 171/ 8
psalmist, thus: "A man	disquieteth	himself in vain, and	1, 167/ 13
creature feeleth in the	dissolution	and severance of the	1, 140/ 25
sore laboreth to the	dissolution	of the whole body	1, 147/ 22
other and thereby to	dissolve	the whole, though it	1, 147/ 20
fail to dispose and	distribute	our substance with our	1, 174/ 10
from sickness, but to	divers	men divers, by reason	1, 129/ 8
but to divers men	divers	, by reason of the	1, 129/ 8
of the diversity of	divers	complexions. This medicine serveth	1, 129/ 9
made of two far	divers	and unlike substances, the	1, 130/ 19
the conflict of the	divers	qualified elements tempered in	1, 147/ 19
put to death in	divers	wise in some corner	1, 157/ 22
burden of much and	divers	viands, and so much	1, 179/ 21
able to receive two	diverse	and unlike pleasures, the	1, 130/ 20
great and therewith so	diverse	that, while one meat	1, 179/ 31
by reason of the	diversity	of divers complexions. This	1, 129/ 9
the meat and to	divide	and sunderly to send	1, 179/ 22
mistrust. Lo, the holy	doctor	, Saint Augustine, exhorting penitents	1, 133/ 19
of him that is	doctor	of them all, our	1, 133/ 28
For as the holy	doctor	, Saint Chrysostom, saith, though	1, 134/ 16
that, as this holy	doctor	saith: strangle the mother	1, 160/ 8
point among the holy	doctors	of Christ's church; but	1, 133/ 27
holy scripture or the	doctrine	of any secular author	1, 128/ 2
arise so very fruitful	doctrine	. For what would a	1, 128/ 17
the felony found, the	doer	indicted, the process sued	1, 180/ 21
it. But what manner	dolor	and pain, what manner	1, 140/ 23
is to wit, death,	doom	, pain, and joy. This	1, 129/ 4
take neither death, nor	doom	, nor pain, but only	1, 129/ 22
imagination of the dreadful	doom	of God, and bitter	1, 129/ 34
have heard of the	doom	, yet were we never	1, 138/ 7
what death we be	doomed	to, but surely can	1, 157/ 2
of wretchedness, and the	door	shut over his head	1, 131/ 30
half out of the	door	, or else when thou	1, 148/ 35
always standeth at the	door	of man's heart and	1, 154/ 28
we shall not greatly	dote	upon that we set	1, 164/ 32
he never ceaseth to	dote	upon his goods, and	1, 172/ 13
every man. The physician	doth	but guess and conjecture	1, 129/ 10
fare commonly as he	doth	that goeth forth fasting	1, 129/ 14
excelleth the body, so	doth	the sweetness of spiritual	1, 130/ 22
other side, whereas one	doth	such spiritual business with	1, 135/ 2

weariness of mind, he	doth	twice as much and	1, 135/ 3
And over that, whoso	doth	none evil, it will	1, 136/ 3
asunder, so (said they)	doth	the study of philosophy	1, 139/ 9
we draw to death,	doth	his uttermost endeavor to	1, 143/ 2
for that thy hunger	doth	thee pleasure when it	1, 147/ 35
it is fed, so	doth	sometimes the itch of	1, 148/ 1
the lecher knoweth he	doth	naught, and hath remorse	1, 154/ 1
is well that he	doth	himself, and nothing that	1, 154/ 7
nothing that any man	doth	else, that covereth his	1, 154/ 7
but thinketh that he	doth	much for them whom	1, 156/ 5
remnant, as the tapster	doth	in the Marshalsea; or	1, 158/ 11
where it may over,	doth	all the hurt it	1, 158/ 24
burneth only itself, so	doth	the envious person fret	1, 158/ 27
Jew or a Turk.	Doth	not holy scripture say	1, 167/ 34
for the hurt it	doth	itself, as for the	1, 176/ 12
that he had liefer	double	his own pain than	1, 142/ 34
he sent the Jews	double	manna, weekly, the day	1, 168/ 20
have the selfsame thing	doubled	. When this condition was	1, 159/ 29
have his fellow's request	doubled	. And when the envious	1, 159/ 33
little good of the	doubling	of his petition. And	1, 160/ 1
skill. For I little	doubt	but that among four	1, 130/ 6
there would be little	doubt	but the least of	1, 138/ 5
it can be no	doubt	but he most busily	1, 142/ 19
God himself only. I	doubt	not but men will	1, 163/ 31
pews in the church.	Doubt	ye whether this wrath	1, 165/ 30
wrath be pride? I	doubt	not but wise men	1, 165/ 30
deeply remembered, I little	doubt	but they would both	1, 166/ 9
puleth and whimpereth for	doubt	and fear of lack	1, 168/ 11
themselves. And if they	doubt	how far that death	1, 173/ 23
is not to be	doubted	but if we busily	1, 144/ 6
the soul, no man	doubteth	how deadly it is	1, 175/ 27
thereon. For no man	doubteth	but sloth and lechery	1, 176/ 14
a swine. And who	doubteth	but that the body	1, 176/ 22
a sow content with	draff	, dirt and mire careth	1, 131/ 10
pain, he, when we	draw	to death, doth his	1, 143/ 1
fire, so he may	draw	his neighbor with him	1, 160/ 5
fist, than if he	draw	blood upon him with	1, 163/ 10
would not vouchsafe to	draw	any weapon at him	1, 163/ 16
and great peril to	draw	it dry, than with	1, 180/ 8
this dreadful day, and	draw	it shortly to them	1, 181/ 24
awayward, while our death	draweth	toward, while the devil	1, 141/ 21
absent from him that	draweth	towards death. For since	1, 142/ 8
the abominable sight thereof	draweth	them into desperation. For	1, 143/ 32
vanishing, and thy death	drawing	on. If thou couldst	1, 140/ 7
a train, and thereby	drawing	our former father, Adam	1, 142/ 10
life, while he lieth	drawing	on, but also all	1, 149/ 18
his heels, himself hanged,	drawn	, and quartered, how thinkest	1, 161/ 12

fear of hell, the	dread	of the devil, and	1, 141/ 10
our heart all in	dread	while our life walketh	1, 141/ 21
whom so many men	dread	and fear, so many	1, 156/ 7
us, for fear and	dread	of lack in time	1, 167/ 29
deep imagination of the	dreadful	doom of God, and	1, 129/ 34
thysself, how soon this	dreadful	time shall come, that	1, 153/ 5
must needs accelerate this	dreadful	day, and draw it	1, 181/ 24
a very gay golden	dream	, in which we dream	1, 174/ 2
dream, in which we	dream	that we have great	1, 174/ 3
us, our gay golden	dream	shall vanish, and of	1, 174/ 5
that we so merrily	dreamed	of, we shall not	1, 174/ 6
we should have no	dreams	. Then, if the fantasies	1, 136/ 21
is our meat and	drink	but medicines against hunger	1, 146/ 18
is our meat and	drink	, by which is resisted	1, 147/ 9
sleep we, eat we,	drink	we, mourn we, sing	1, 149/ 30
ye find more that	drink	themselves sow drunk of	1, 153/ 20
for lust of the	drink	self. So spreadeth this	1, 153/ 21
of delicate meat and	drink	into the belly (so	1, 175/ 4
his noll totty with	drink	, but bolke up his	1, 176/ 21
how many eat and	drink	themselves to death, there	1, 180/ 24
sorcer. And it so	drinketh	up the moisture of	1, 158/ 18
face drowsy, the nose	dripping	, the mouth spitting, the	1, 179/ 6
of the earth we	drive	forth awhile, some bound	1, 157/ 12
time to come, thus	drive	they forth wretchedly till	1, 166/ 33
that through intemperate living	drive	ourselves in sickness, and	1, 180/ 9
furies of hell, that	driveth	us forth headlong upon	1, 164/ 10
outward aid. And this	driveth	us of necessity to	1, 179/ 28
to take in three	drops	with a spoon, and	1, 181/ 13
in by leisure the	dropsy	, the colic, the stone	1, 179/ 11
how many have been	drowned	in the selfsame waters	1, 151/ 1
and fobby, the face	drowsy	, the nose dripping, the	1, 179/ 6
of far countries, long-lain	drugs	, all the strength worn	1, 128/ 30
that drink themselves sow	drunk	of pride to be	1, 153/ 20
and well eaten and	drunk	, then rose they up	1, 177/ 1
farther from pride than	drunken	gluttony? And yet shall	1, 153/ 19
they had a sick	drunken	head, and slept themselves	1, 181/ 15
and aching in their	drunken	head, when the dazing	1, 181/ 16
if she fall in	drunkenness	. And if ye find	1, 176/ 26
one give another a	dry	blow with his fist	1, 163/ 9
peril to draw it	dry	, than with little labor	1, 180/ 8
surety to keep it	dry	. "Thus fare we," saith	1, 180/ 8
a thing more than	due	to their own holiness	1, 155/ 9
thou knewest a great	duke	, keeping so, great estate	1, 160/ 34
Writ is but a	dull	proof. For our beastly	1, 178/ 9
spiritual business with a	dullness	of spirit and weariness	1, 135/ 3
slothful body misliketh his	dullness	, and thereby is moved	1, 154/ 3
And besides the daily	dullness	and grief that the	1, 179/ 10

fallen down into the	dungeon	of wretchedness, and the	1, 131/ 29
abroad, some in the	dungeon	, some in the upper	1, 157/ 13
cast out on a	dunghill	, his body never buried	1, 180/ 29
last things. And yet	durst	I lay a wager	1, 130/ 9
be then bound of	duty	to supply of theirs	1, 169/ 10
and have here no	dwelling	place, then, to chide	1, 165/ 33
pleasure, when we lie	dying	, all our body in	1, 141/ 19
death when he is	dying	. Then if thyself be	1, 148/ 14
thyself be now already	dying	, how canst thou reckon	1, 148/ 15
live. What thing is	dying	? Is it any other	1, 148/ 31
man is not only	dying	, that is to say	1, 149/ 16
a man is always	dying	from before his birth	1, 149/ 24
our ending, one continual	dying	: so that wake we	1, 149/ 29
that thou art already	dying	, and ever hast been	1, 153/ 8
we be but in	dying	, yet might the state	1, 165/ 19
him that were a	dying	? And of this would	1, 165/ 22
they shall lie a	dying	, while their executors before	1, 173/ 21
while, than to give	ear	thereto and underpin the	1, 136/ 28
not only to give	ear	thereto, but also first	1, 137/ 9
it pass by his	ear	, without any receiving of	1, 139/ 17
and hear at thine	ear	a rabble of fleshly	1, 141/ 25
God we may give	ear	unto and let him	1, 154/ 29
put thee a more	earnest	image of our condition	1, 156/ 24
perceive that one were	earnestly	proud of the wearing	1, 156/ 15
death shall stop their	ears	and the clods cover	1, 155/ 31
for quick saints on	earth	, proudly judging the lives	1, 153/ 29
this prison of the	earth	we drive forth awhile	1, 157/ 12
gods came down into	earth	, and finding together in	1, 159/ 24
lords in this wretched	earth	, yet, I say, meseemeth	1, 167/ 26
things coming of the	earth	for the necessary sustenance	1, 168/ 28
treasure should be in	earth	and thy heart in	1, 171/ 16
the wit of none	earthly	creature can be comparable	1, 128/ 6
Christian, they have none	earthly	trust in Christ; for	1, 167/ 18
clean discharged of all	earthly	care, to the end	1, 168/ 23
heaven, and all these	earthly	things God shall cast	1, 168/ 25
is not well at	ease	, nor the owner neither	1, 145/ 35
suffered to take his	ease	all night at his	1, 177/ 16
of death may right	easily	mend it, since that	1, 155/ 19
that, "My yoke is	easy	and my burden light	1, 133/ 31
maketh the very labor	easy	, the sourness very sweet	1, 134/ 4
this, but it is	easy	to prove. For I	1, 148/ 20
the fleshly sins be	easy	to perceive, and so	1, 154/ 24
For it is not	easy	to find a good	1, 172/ 8
that they had liefer	eat	tar than treacle and	1, 132/ 18
wake we, sleep we,	eat	we, drink we, mourn	1, 149/ 29
hole, and either worms	eat	him under ground, or	1, 157/ 23
given him leave to	eat	of it or to	1, 167/ 12

weapon, and how many	eat	and drink themselves to	1, 180/ 24
us that we should	eat	but for to live	1, 181/ 3
were not for to	eat	. But surely wisdom were	1, 181/ 5
sat down and well	eaten	and drunk, then rose	1, 177/ 1
all that ever is	eaten	after, in which gluttony	1, 178/ 31
the next meal is	eaten	without appetite, with gorge	1, 178/ 34
by which our forefathers,	eating	the forbidden fruit, fell	1, 175/ 18
the very pleasure of	eating	is but the diminishing	1, 178/ 30
the seventh chapter of	Ecclesiasticus	is such that it	1, 128/ 8
of greater force and	effect	to the weal and	1, 128/ 3
thereof had so great	effect	as the scripture speaketh	1, 137/ 29
a proof what marvelous	effect	may grow by the	1, 138/ 31
whole life hath in	effect	been all bestowed in	1, 143/ 27
nets, which was in	effect	all that they had	1, 172/ 2
gluttony beginneth, is in	effect	pain altogether. And then	1, 178/ 32
more accommodated nor more	effectual	than this thing that	1, 135/ 29
the scripture saith, so	effectual	that if a man	1, 135/ 32
death, is a right	effectual	ointment long before in	1, 155/ 13
there that may more	effectually	withdraw the soul from	1, 139/ 14
remember death the more	effectually	, and look upon him	1, 144/ 30
not, but well and	effectually	remembered, we would in	1, 174/ 8
these gluttons well and	effectually	to consider that, as	1, 181/ 6
of such force and	efficacy	that it is able	1, 137/ 23
pounds, and thereof had	eight	thousand taken from him	1, 170/ 12
for the loss of	eight	, twain can do him	1, 170/ 15
farthest, and yours within	eighty	. I see not why	1, 150/ 16
of the divers qualified	elements	tempered in our body	1, 147/ 19
with good thoughts, or	else	the devil will fill	1, 136/ 24
plaster his leg and	else	he could not keep	1, 145/ 33
with warm clothes or	else	ye were not able	1, 146/ 1
sore or sickness that	else	would put thee or	1, 147/ 7
and undoubted death that	else	should in so few	1, 147/ 10
of the door, or	else	when thou beginnest to	1, 148/ 35
towards death, is nothing	else	but from our beginning	1, 149/ 28
that any man doth	else	, that covereth his purpose	1, 154/ 7
himself, or some man	else	a good turn," noting	1, 159/ 15
not the Gospel) or	else	, if he believe that	1, 168/ 13
by a crow), or	else	his pleasure is that	1, 169/ 16
shortly destroy us, or	else	the worse is, keep	1, 179/ 14
ever the mind were	empty	, it would be empty	1, 136/ 19
empty, it would be	empty	when the body sleepeth	1, 136/ 20
it were then all	empty	, we should have no	1, 136/ 21
when his belly is	empty	and gapeth for good	1, 172/ 15
would, I ween, shortly	empty	their sacks themselves. And	1, 173/ 22
is, as it were,	enclosed	, not in a prison	1, 176/ 9
death, doth his uttermost	endeavor	to bring us to	1, 143/ 2
our beginning to our	ending	, one continual dying: so	1, 149/ 28

if our frailty could	endure	never to remit or	1, 138/ 25
were not able to	endure	and continue ten days	1, 146/ 15
of the three mortal	enemies	, the devil, the world	1, 138/ 33
solicitation of our ghostly	enemy	the devil, not only	1, 142/ 6
therewith by thy ghostly	enemy	the devil, the unrestful	1, 153/ 4
solicitation of our ghostly	enemy	, the devil, that shall	1, 155/ 5
it be a deadly	enemy	to the soul, that	1, 176/ 15
and help of prayer,	enforce	himself in all tribulation	1, 135/ 19
and then furnisheth and	enforceth	his commandment by example	1, 168/ 4
and also Under-Treasurer of	England	. If there were any	1, 127/ 11
of it or to	enjoy	it, but a stranger	1, 167/ 12
that it is not	enough	that a man do	1, 135/ 34
these four things well	enough	, and if the knowledge	1, 137/ 29
were, as I said,	enough	to keep us from	1, 138/ 12
yet men know well	enough	what very sickness is	1, 146/ 32
thereby we know well	enough	that they be none	1, 146/ 33
thou thinkest thyself wise	enough	while thou art proud	1, 156/ 19
he sent Daniel meat	enough	by Habakkuk the prophet	1, 169/ 24
covetous wretch, that hath	enough	for this day, for	1, 169/ 34
yet bringeth it punishment	enough	with itself: it disfigureth	1, 179/ 4
yet if men would	ensearch	how many be slain	1, 180/ 23
both, it must thereof	ensue	that we shall consequently	1, 137/ 25
carnal pleasure and the	ensuing	of labor, travail, penance	1, 133/ 12
might receive should everywhere	enter	and meet in the	1, 140/ 19
the taste. And so	entered	death at the windows	1, 174/ 33
hither while he were	entering	in at the gate	1, 149/ 7
begot envy; by whose	enticement	he set upon our	1, 159/ 5
the trains, darts, sleights,	enticings	, and assaults of the	1, 138/ 32
most hath to be	envied	for, since they be	1, 161/ 20
the worst most commonly	envieth	the better, and the	1, 158/ 25
malice so venomous and	envious	that he had liefer	1, 142/ 34
itself, so doth the	envious	person fret, fume, and	1, 158/ 27
he knew for an	envious	person, "Surely," quoth he	1, 159/ 14
turn," noting that his	envious	nature was as sorry	1, 159/ 16
two men, the one	envious	, the other covetous, showed	1, 159/ 25
some courtesy between the	envious	and covetous, whether of	1, 159/ 30
doubled. And when the	envious	man saw that, he	1, 159/ 33
of which request, the	envious	man lost one eye	1, 160/ 3
that of his pestilent	envy	conceived from the beginning	1, 142/ 8
As for wrath and	envy	they be the known	1, 153/ 17
pride, and thereupon following	envy	and wrath, is so	1, 153/ 33
he liveth, taketh his	envy	for an holy desire	1, 154/ 9
of pride, wrath, and	envy	for the beastly carnal	1, 154/ 16
come for him. Of	Envy	. Now let us see	1, 158/ 14
against the sickness of	envy	, which is undoubtedly both	1, 158/ 16
very consumption. For surely	envy	is such a torment	1, 158/ 17
set a work with	envy	needeth none other image	1, 158/ 22

foolish. For albeit that	envy	, where it may over	1, 158/ 24
marvel it is though	envy	be an ungracious graft	1, 158/ 29
and upon pride begot	envy	; by whose enticement he	1, 159/ 5
And therefore ever since,	envy	goeth forth mourning at	1, 159/ 9
that is to wit,	envy	and covetousness. Aesop, therefore	1, 159/ 22
this it of cursed	envy	, ready to run into	1, 160/ 5
neighbor with him. Which	envy	is, as I have	1, 160/ 6
the venomous vice of	envy	. For whosoever envy another	1, 160/ 12
of envy. For whosoever	envy	another, it is for	1, 160/ 13
thee little cause to	envy	the selfsame things in	1, 160/ 18
thee so mad to	envy	a poor soul for	1, 160/ 20
And also couldst thou	envy	a perpetual sick man	1, 160/ 22
so that men commonly	envy	their betters, the remembrance	1, 160/ 26
thou wouldst not greatly	envy	his estate, if thou	1, 160/ 29
why shouldst thou then	envy	him now, while thou	1, 160/ 31
thine heart a great	envy	thereat, and specially at	1, 160/ 36
thy faith, amid thine	envy	shouldst thou not suddenly	1, 161/ 13
away all that we	envy	any man for, and	1, 161/ 16
never see cause to	envy	any man, but rather	1, 161/ 18
is to wit, pride,	envy	, wrath, gluttony, covetousness, and	1, 182/ 16
disdaining other men's virtue,	envying	other men's praise, bearing	1, 153/ 30
the words of the	epistle	that the well-learned man	1, 145/ 7
than suffer us to	escape	from pain, he, when	1, 143/ 1
there can no man	escape	. And in worse case	1, 156/ 30
the while, or to	escape	there by favor, or	1, 156/ 33
from which ye cannot	escape	, ye would reckon this	1, 158/ 1
some false glade of	escaping	that sickness, and thereby	1, 143/ 6
own Son. As for	escaping	, no man can look	1, 157/ 6
other six to be	eschewed	, that is to wit	1, 182/ 16
knewest thyself sick, and	especially	of any perilous sickness	1, 144/ 32
therefor: and on them	especially	that were likely to	1, 174/ 17
thou put it in	essay	and make a proof	1, 138/ 23
sickness, many men have	essayed	in themselves; and they	1, 140/ 21
figure of our worshipful	estate	. Mark this well, for	1, 156/ 26
of age or of	estate	, all stripped stark naked	1, 157/ 21
manner of all our	estate	, men would bear themselves	1, 158/ 7
not greatly envy his	estate	, if thou thoughtst that	1, 160/ 29
duke, keeping so, great	estate	and princely port in	1, 160/ 34
wretchedness of our own	estate	nothing moved us, which	1, 165/ 16
see any man less	esteem	them than they seem	1, 162/ 11
considered everything aright and	esteemed	it after the very	1, 161/ 15
rising of an high	estimation	of ourselves. But what	1, 153/ 18
worthiness of their own	estimation	. Which kind of spiritual	1, 153/ 32
that a man's own	estimation	, setting by himself, disdaining	1, 163/ 3
follow in us high	estimation	, honor, and love of	1, 164/ 35
and abominable in the	estimation	of the world, as	1, 182/ 1
but also of his	eternal	tormentry, were we not	1, 142/ 15

that shall win us	eternal	pain in hell, rather	1, 177/ 29
that shall win us	eternal	pleasure in heaven? If	1, 177/ 30
sin, shall after this	eternally	live in joy and	1, 128/ 26
one killeth the soul	eternally	-- I mean not	1, 176/ 17
the burning hill of	Etna	burneth only itself, so	1, 158/ 27
take our first mother,	Eve	, in a train, and	1, 142/ 10
sight of Adam and	Eve	in paradise set in	1, 159/ 3
pride in our mother	Eve	: who besides the proud	1, 174/ 29
the deadly life of	everlasting	pain. The physician sendeth	1, 128/ 27
to the possibility of	everlasting	life, he never ceased	1, 142/ 17
for the winning of	everlasting	pleasure, than a short	1, 177/ 25
for the winning of	everlasting	pain. But now, if	1, 177/ 26
bed. Think not that	everything	is pleasant that men	1, 131/ 12
with evil. And surely	everything	hath his mean. There	1, 136/ 25
that if we considered	everything	aright and esteemed it	1, 161/ 14
body might receive should	everywhere	enter and meet in	1, 140/ 18
no fault in his	evil	deed nor hath no	1, 132/ 2
nettles, briars, and other	evil	weeds, can bring forth	1, 132/ 28
a man do none	evil	, but he must also	1, 136/ 1
that, whoso doth none	evil	, it will be very	1, 136/ 3
either with good or	evil	. And therefore, when folk	1, 136/ 5
well it were less	evil	, save for worldly rebuke	1, 136/ 9
will fill them with	evil	. And surely everything hath	1, 136/ 24
their leprosy and falling	evil	, they would never account	1, 147/ 33
have so turned an	evil	custom into nature that	1, 161/ 34
restore that he hath	evil	gotten, but as greedy	1, 172/ 35
or going aside from	evil	, and the doing of	1, 182/ 14
ye think peradventure this	example	as mad as the	1, 131/ 15
Will ye see the	example	? Look upon his holy	1, 134/ 6
should ween by the	example	of Sarah that there	1, 144/ 18
put thee an homely	example	, not very pleasant, but	1, 150/ 2
We shall leave the	example	of plays and players	1, 156/ 23
enforceth his commandment by	example	, saying, "Look upon the	1, 168/ 4
sins, shall pass and	exceed	the deadly pains of	1, 141/ 12
every one passeth and	exceedeth	many deaths. These are	1, 130/ 2
pleasure far pass and	excel	the gross and filthy	1, 130/ 23
not ye far more	excellent	than they? Your Father	1, 168/ 7
And that in such	excellent	fashion, as the mind	1, 175/ 12
like as the soul	excelleth	the body, so doth	1, 130/ 22
outrageous riot and pestilent	excess	. Of Sloth. Of the	1, 181/ 29
the world, which once	excluded	there is place made	1, 135/ 26
percase be the more	excusable	sometimes by some chargeable	1, 137/ 19
out at once towards	execution	; of which two, the	1, 150/ 6
the place of his	execution	were within one mile	1, 150/ 7
the place of your	execution	stood so far beyond	1, 150/ 21
the place of your	execution	two ways, of which	1, 150/ 22
the cart carrying towards	execution	. And if the wretchedness	1, 165/ 15

have; then shall thine	executors	ask for the keys	1, 141/ 33
be done by our	executors	. And instead of sorrow	1, 143/ 15
keep all for their	executors	, they make it even	1, 171/ 27
and gape to be	executors	to some that be	1, 172/ 26
a dying, while their	executors	before their face ransack	1, 173/ 21
little business for our	executors	after our death, not	1, 174/ 9
and such other spiritual	exercise	, by which the soul	1, 134/ 28
the perfection of spiritual	exercise	, in the worse case	1, 135/ 12
pleasure in such spiritual	exercise	, and thereby to rise	1, 135/ 22
was the meditation or	exercise	of death. For like	1, 139/ 7
holy doctor, Saint Augustine,	exhorting	penitents and repentant sinners	1, 133/ 19
put in proof and	experience	the operation and working	1, 130/ 13
by good use and	experience	hath in his eye	1, 130/ 30
speaking of their own	experience	, there will, I ween	1, 133/ 17
by daily proof and	experience	? I say not nay	1, 137/ 34
either by faith or	experience	-- and yet not	1, 138/ 1
things. And as for	experience	, we can none get	1, 178/ 10
marvel. For those pictures	express	only the loathly figure	1, 139/ 24
is indeed, the very	express	fashion and manner of	1, 158/ 6
confession of the world,	expressed	and declared by their	1, 163/ 18
fable of Aesop; it	expresseth	so properly the nature	1, 159/ 21
forty-eighth psalm, the Prophet	expresseth	plainly the folly of	1, 167/ 15
merciful hands, at the	extreme	point, with a great	1, 141/ 1
experience hath in his	eye	the right mark and	1, 130/ 31
envious man lost one	eye	, and the covetous lost	1, 160/ 3
go through a needle's	eye	. For it is not	1, 171/ 1
his finger in their	eye	. Sure the cause is	1, 173/ 8
it daily, that the	eye	is not only the	1, 175/ 2
his belly than his	eye	, and many men mind	1, 175/ 5
the board), but the	eye	is also the bawd	1, 175/ 6
belly. For when the	eye	immoderately delighteth in long	1, 175/ 8
haply be if the	eye	saw the body, belly	1, 175/ 14
to see before thine	eyes	and hear at thine	1, 141/ 25
web that covereth the	eyes	of their souls in	1, 155/ 14
have one of his	eyes	put out. By reason	1, 160/ 2
death may quicken men's	eyes	against this blind folly	1, 171/ 30
this ointment on their	eyes	. This water is somewhat	1, 173/ 11
and would make their	eyes	water, and therefore they	1, 173/ 12
windows of our own	eyes	into the house of	1, 174/ 33
Prophet, "Turn away thine	eyes	from the beholding of	1, 175/ 16
the mouth spitting, the	eyes	bleared, the teeth rotten	1, 179/ 7
out of their watery	eyes	. Often have they fallen	1, 181/ 18
remembrance of a certain	fable	of Aesop; it expresseth	1, 159/ 21
thou make a sour	face	at it, is not	1, 129/ 20
happeth that the very	face	showeth the mind walking	1, 137/ 15
somewhat laid before thy	face	the bodily pains of	1, 153/ 2
I flee from thy	face	? -- as who saith	1, 157/ 10

blood, so discoloreth the	face	, so defaceth the beauty	1, 158/ 20
death than his own	face	in a glass. This	1, 158/ 22
slander spoken to his	face	by one that he	1, 162/ 19
word spoken to his	face	, if he remembered himself	1, 165/ 10
their executors before their	face	ransack up their sacks	1, 173/ 21
looking of the beauteous	face	, with the white neck	1, 175/ 9
itself: it disfigureth the	face	, discoloreth the skin, and	1, 179/ 4
fat and fobby, the	face	drowsy, the nose dripping	1, 179/ 6
they were demanded what	faculty	philosophy was, answered that	1, 139/ 6
so shall they not	fail	to plant in their	1, 133/ 1
that it could not	fail	to take away the	1, 144/ 8
it somewhat under, but	fail	they may not always	1, 164/ 26
thysself, and fearest to	fail	for food? Saith not	1, 168/ 2
that if all shift	fail	thee, yet if thou	1, 169/ 4
after our death, not	fail	to dispose and distribute	1, 174/ 10
know, we should not	fail	to labor less for	1, 174/ 21
thereupon, we should not	fail	to perceive the painful	1, 178/ 15
verily, it would not	fail	to make them more	1, 181/ 27
of itself, the matter	failing	that fed it --	1, 164/ 19
that he must be	fain	once or twice a	1, 145/ 32
that ye must be	fain	all day to tend	1, 145/ 36
that he should be	fain	to lie down along	1, 146/ 5
a day we be	fain	to take medicines inward	1, 146/ 16
twenty-four hours we be	fain	to fall in a	1, 146/ 26
not hear of: but	fain	would we have some	1, 180/ 1
shortening, all thy strength	fainting	, thy life vanishing, and	1, 140/ 6
the spiritual light of	faith	, which two lights of	1, 132/ 3
heard and, having any	faith	, believeth these four last	1, 137/ 32
death, we need no	faith	to believe, we know	1, 137/ 33
know them either by	faith	or experience -- and	1, 138/ 1
not only believest by	faith	but also knowest by	1, 138/ 19
who had in good	faith	made the best merchandise	1, 154/ 13
thinkest thou, by thy	faith	, amid thine envy shouldst	1, 161/ 12
never so much of	faith	and of trust in	1, 167/ 30
show himself to lack	faith	and to have no	1, 169/ 32
lack of finding, what	faith	hath then the covetous	1, 169/ 33
yet. And in good	faith	, methinketh as much as	1, 172/ 23
bier? And in good	faith	, in my mind much	1, 177/ 14
the color of a	faithful	hope of heaven, as	1, 155/ 8
nor trust in his	faithful	promise than hath a	1, 167/ 32
if thou be a	faithful	man, thou shalt take	1, 169/ 4
by God to be	faithfully	disposed upon himself and	1, 171/ 7
I would have folks	fall	to babbling, well wotting	1, 136/ 15
we be fain to	fall	in a swoon which	1, 146/ 26
fearful jeopardy likely to	fall	on them at the	1, 155/ 12
them so great a	fall	by their own folly	1, 159/ 7
shall ye see men	fall	at variance for kissing	1, 165/ 28

trifles, as children should	fall	at variance for cherry	1, 166/ 6
goods, if they would	fall	, they reckon would do	1, 172/ 28
fleshly filth, if she	fall	in drunkenness. And if	1, 176/ 26
their feasts make them	fall	into foolish talking and	1, 177/ 4
that the sky would	fall	on his head, and	1, 177/ 11
and reeleth till he	fall	down the kennel, and	1, 177/ 12
all again, and then	fall	to a rere-supper. If	1, 179/ 2
his lewdness his ship	fall	on a leak, and	1, 180/ 6
great matter -- we	fall	to procession, we pray	1, 180/ 14
but now shall they	fall	in the bed, and	1, 181/ 19
except a man be	fallen	down into the dungeon	1, 131/ 29
a sinner is once	fallen	down into the depth	1, 131/ 31
eyes. Often have they	fallen	in the mire, and	1, 181/ 18
saith, "Wheresoever the stone	falleth	, there shall it abide	1, 142/ 32
loss, in what heaviness	falleth	he then? For if	1, 170/ 10
therein. And surely so	falleth	it daily, that the	1, 175/ 2
country born with the	falling	sickness, so that never	1, 147/ 28
for their leprosy and	falling	evil, they would never	1, 147/ 33
true pleasure, but a	FALSE	counterfeit image of pleasure	1, 130/ 25
Then giveth he some	FALSE	glade of escaping that	1, 143/ 6
By which, not a	FALSE	imagination but a very	1, 151/ 4
God, but also the	FALSE	pride of hypocrites, that	1, 153/ 25
nature, not after men's	FALSE	opinion, since we be	1, 161/ 15
is in theft, manslaughter,	FALSE	forswearing, or treason, with	1, 182/ 2
but for the continual	familiarity	that we have therewith	1, 147/ 25
die and depart by	famine	, as he will that	1, 169/ 17
let him die for	famine	at the rich glutton's	1, 169/ 26
some dear year by	famine	, we thereof make a	1, 180/ 13
some of the old	famous	philosophers, when they were	1, 139/ 5
dreams. Then, if the	fantasies	leave us not sleeping	1, 136/ 21
the description of men's	fantasies	in their disease, he	1, 145/ 9
wroth like women, for	fantasies	and things of naught	1, 165/ 27
it is not a	fantasy	found of mine own	1, 133/ 11
peradventure the meanwhile to	fantasy	with themselves filthy sinful	1, 136/ 12
our hearts the very	fantasy	and deep imagination thereof	1, 139/ 20
as the deep conceived	fantasy	of death in his	1, 139/ 28
thou seest (if thou	fantasy	thine own death, for	1, 139/ 32
this is but a	fantasy	. For though we call	1, 146/ 30
true figure for a	fantasy	, but reckoned it as	1, 158/ 5
and form in the	fantasy	, by foul imaginations, all	1, 175/ 11
roots, fetched out of	far	countries, long-lain drugs, all	1, 128/ 30
costly to buy, nothing	far	to fetch, but to	1, 128/ 33
be made of two	far	divers and unlike substances	1, 130/ 19
sweetness of spiritual pleasure	far	pass and excel the	1, 130/ 23
-- which would be	far	greater grief to an	1, 134/ 13
which is a thing	far	better and of much	1, 136/ 34
last, which is undoubtedly	far	the least of the	1, 138/ 29

if we be so	far	gone that we see	1, 143/ 9
upon death either so	far	off that we see	1, 144/ 12
see a thing so	far	off that he wotteth	1, 144/ 13
this that death is	far	from you, I will	1, 148/ 13
canst thou reckon thyself	far	from death? Some man	1, 148/ 15
him by the way,	far	yet within the town	1, 149/ 12
death as a thing	far	off, considering that although	1, 149/ 32
this think thy death	far	off, that is to	1, 150/ 1
is to wit, as	far	as thou hast by	1, 150/ 1
your execution stood so	far	beyond his. But what	1, 150/ 21
reckon thy death so	far	off by reason of	1, 150/ 35
death as a thing	far	off, but a thing	1, 151/ 3
at the first seemed	far	from pride, and yet	1, 153/ 15
mend them; in so	far	forth that I surely	1, 154/ 12
be naught, they be	far	from all occasion of	1, 154/ 27
with her. In so	far	forth that one Publius	1, 159/ 12
of pride, in so	far	forth that, as this	1, 160/ 7
there were one right	far	above thee, yet thou	1, 160/ 28
but his match or	far	under him, than with	1, 162/ 20
offender. And this so	far	forth that in Spain	1, 163/ 8
any man should so	far	reckon him for a	1, 163/ 15
maketh folk to seem	far	of another sort than	1, 166/ 15
them. Are not ye	far	more excellent than they	1, 168/ 7
is purblind cannot see	far	from him -- and	1, 173/ 3
if they doubt how	far	that death is from	1, 173/ 23
into the belly (so	far	forth that men commonly	1, 175/ 4
and so forth as	far	as it findeth no	1, 175/ 10
we shall find it	far	greater than we would	1, 182/ 12
at hand? For folk	fare	commonly as he doth	1, 129/ 14
the stomach wamble and	fare	as it would vomit	1, 131/ 8
beast. And surely so	fare	we by death, looking	1, 144/ 14
pleasure if other folk	fare	well with her. In	1, 159/ 11
their own, though they	fare	hard at another. But	1, 166/ 31
And in this we	fare	(as the great moral	1, 180/ 3
keep it dry. "Thus	fare	we," saith Plutarch, "that	1, 180/ 9
it), likewise, I say,	fareth	it by the sore	1, 164/ 22
kind of all, and	farthest	from all recovery. For	1, 131/ 33
ten miles at the	farthest	, and yours within eighty	1, 150/ 16
himself for holy, is	farthest	from all recovery. For	1, 154/ 5
good grace and pleasant	fashion	to break into some	1, 136/ 31
not only in one	fashion	present, but surely never	1, 142/ 7
he handleth on another	fashion	. For into their minds	1, 143/ 30
of death, in this	fashion	considered in his kind	1, 153/ 11
but a very true	fashion	and figure of our	1, 156/ 25
indeed, the very express	fashion	and manner of all	1, 158/ 6
that in such excellent	fashion	, as the mind is	1, 175/ 12
he him never so	fast	before, yet if he	1, 142/ 22

he catch a man	fast	at the time of	1, 142/ 30
doth that goeth forth	fasting	among sick folk for	1, 129/ 15
in prayer, almsdeeds, pilgrimage,	fasting	, discipline, tribulation, affliction, and	1, 134/ 27
and preach also of	fasting	himself, when his belly	1, 172/ 10
to a glutton for	fasting	when his belly is	1, 172/ 15
skin tawny, the body	fat	and fobby, the face	1, 179/ 6
glad. But this holy	father	showeth by this counsel	1, 133/ 23
or twice to his	Father	in heaven, into whose	1, 140/ 35
thereby drawing our former	father	, Adam, into the breach	1, 142/ 11
incest by the devil,	father	of them both. For	1, 158/ 32
barns, and your heavenly	Father	feedeth them. Are not	1, 168/ 6
excellent than they? Your	Father	in heaven knoweth that	1, 168/ 7
appeared by the old	fathers	that so many years	1, 179/ 19
of sin perceiveth no	fault	in his evil deed	1, 132/ 2
glutton perceiveth his own	fault	, and sometimes thinketh it	1, 154/ 2
can he mend his	fault	that taketh it for	1, 154/ 6
and no man findeth	fault	, but carrieth his carrion	1, 180/ 31
ignorant of their own	faults	. For, as Saint Paul	1, 154/ 23
grow in grace and	favor	of God when he	1, 134/ 25
to escape there by	favor	, or after condemnation some	1, 156/ 33
For our beastly taste	favoreth	not the sweetness of	1, 178/ 9
but the grudge and	fear	thereof followeth his laughter	1, 131/ 26
own conscience that the	fear	of hell, the dread	1, 141/ 10
many men dread and	fear	, so many wait upon	1, 156/ 7
are about us, for	fear	and dread of lack	1, 167/ 29
whimpereth for doubt and	fear	of lack in time	1, 168/ 11
Christ's words if he	fear	lack of finding, what	1, 169/ 32
mourning, for care and	fear	of lack many years	1, 170/ 3
whole life, with the	fear	of lack of living	1, 170/ 9
children fell to feasting,	feared	so greatly that the	1, 177/ 3
now in thyself, and	fearest	to fail for food	1, 168/ 2
spoke them and yet	feareth	lest he will not	1, 168/ 14
more discomfort in some	fearful	figure and terrible likeness	1, 143/ 34
this perilous point and	fearful	jeopardy likely to fall	1, 155/ 12
his children fell to	feasting	, feared so greatly that	1, 177/ 3
true. Of our glutton	feasts	followeth not only sloth	1, 176/ 29
gluttony should in their	feasts	make them fall into	1, 177/ 4
they were about their	feasts	, he fell to prayer	1, 177/ 6
pleasure when it is	fed	, so doth sometimes the	1, 148/ 1
the matter failing that	fed	it -- which continually	1, 164/ 20
but look to be	fed	by miracle. In this	1, 168/ 17
that the body delicately	fed	maketh, as the rumor	1, 176/ 23
the better, and the	feebler	the stronger, it happeth	1, 158/ 25
days will suffice to	feed	for one day? Shall	1, 169/ 1
not be able to	feed	the mouth, and the	1, 181/ 11
and your heavenly Father	feedeth	them. Are not ye	1, 168/ 6
whereof good virtuous folk	feel	more pleasure in the	1, 132/ 11

their penance than wretches	feel	in the fulfilling of	1, 132/ 12
good and virtuous folk	feel	and perceive in spiritual	1, 132/ 25
Paul's, as we shall	feel	ourselves stirred and altered	1, 139/ 22
then when thou shalt	feel	so many such pains	1, 140/ 16
matter to them that	feel	them not, but unto	1, 141/ 14
corrupt within ere he	feel	the grief? How many	1, 145/ 23
thymself whole, though thou	feel	no grief. But thou	1, 145/ 28
that she longed to	feel	the taste. And so	1, 174/ 32
but then shall they	feel	a swimming and aching	1, 181/ 16
thymself sick while thou	feelest	no harm, and yet	1, 145/ 20
that is sick and	feeleth	it not, but weeneth	1, 131/ 34
as a sick man	feeleth	no sweetness in sugar	1, 132/ 17
of God when he	feeleth	a pleasure and quickness	1, 134/ 25
say, that a man	feeleth	in this pain a	1, 134/ 32
torment, the silly creature	feeleth	in the dissolution and	1, 140/ 24
that the unwieldy body	feeleth	by the stuffing of	1, 179/ 10
and of that sweet	feeling	that virtuous people have	1, 131/ 2
darkeneth and diminisheth the	feeling	of bodily pain, by	1, 132/ 10
and altered by the	feeling	of that imagination in	1, 139/ 23
once thoroughly, and so	feelingly	perceived as we might	1, 138/ 4
his precious hands and	feet	. But when the point	1, 140/ 32
not stand on his	feet	, that he should be	1, 146/ 5
rule himself that his	feet	may not bear him	1, 177/ 10
head hanging, and the	feet	tottering, and finally no	1, 179/ 8
pride of hypocrites, that	feign	to have the virtues	1, 153/ 26
and that not a	feigned	similitude but a very	1, 156/ 25
more kindled in the	feigned	figure of his own	1, 175/ 13
think ye have heard,	feigneth	that one of the	1, 159/ 23
fruit, fell from the	felicity	of paradise and from	1, 175/ 19
but the wealth and	felicity	of the soul, without	1, 176/ 18
eating the forbidden fruit,	fell	from the felicity of	1, 175/ 18
the wrath of God	fell	upon them. Holy Job	1, 177/ 2
Job, when his children	fell	to feasting, feared so	1, 177/ 3
about their feasts, he	fell	to prayer and sacrifice	1, 177/ 6
good cheer that they	fell	not in the vices	1, 177/ 7
saith merrily to his	fellow	, "Be merry, man --	1, 148/ 16
more pleasure than his	fellow	in the length of	1, 150/ 9
would provide that his	fellow	should have little good	1, 159/ 34
as long as his	fellow's	and that he had	1, 150/ 10
farther about than your	fellow's	, the other nearer by	1, 150/ 24
life than of your	fellow's	. Now in this case	1, 150/ 30
himself would have his	fellow's	request doubled. And when	1, 159/ 33
to be called good	fellows	, than for lust of	1, 153/ 21
an under-jailer over his	fellows	, till the sheriff and	1, 158/ 12
the process sued, the	felon	arraigned, and dieth for	1, 180/ 22
the verdict given, the	felony	found, the doer indicted	1, 180/ 21
thereby that they never	felt	the like before nor	1, 130/ 17

ever they should have	felt	any such. For it	1, 130/ 18
death, yet ourselves never	felt	it. For if we	1, 138/ 10
as every man hath	felt	some, and then findest	1, 140/ 10
than thou shouldst have	felt	if one had put	1, 140/ 13
heard by them that	felt	it. But what manner	1, 140/ 23
in a sore sickness,	felt	it very grievous to	1, 141/ 16
neither. Now if ye	felt	your belly in such	1, 145/ 36
of thee though thou	feltest	yet little pain. For	1, 144/ 33
more occasion to call	fervently	for grace and help	1, 154/ 22
buy, nothing far to	fetch	, but to be gathered	1, 128/ 33
strange herbs and roots,	fetched	out of far countries	1, 128/ 30
of the fierce rageous	fever	of wrath. For wrath	1, 161/ 27
die we must in	few	years, live we never	1, 128/ 24
haply say, that so	few	be preserved from sin	1, 129/ 12
therefore he saith that	few	folk find it out	1, 133/ 30
therefore, when folk have	few	words and use much	1, 136/ 6
myself and thee in	few	words: no more, lo	1, 145/ 13
else should in so	few	days follow, by the	1, 147/ 11
thou shalt yet in	few	years undoubtedly die, and	1, 153/ 7
them that for their	few	spotted virtues, not without	1, 153/ 27
he shall within a	few	years, and only God	1, 156/ 8
God knoweth within how	few	days, when death arresteth	1, 156/ 8
and shall undoubtedly within	few	years? If it so	1, 160/ 33
and to leave the	fewer	to be burned out	1, 134/ 31
cure us of the	fierce	rageous fever of wrath	1, 161/ 26
then, to chide and	fight	for such follies by	1, 165/ 34
he striveth, chideth and	fighteth	with another, and that	1, 165/ 25
singing, some chiding, some	fighting	, no man, almost, remembering	1, 157/ 17
should see two men	fighting	together for very great	1, 165/ 37
variance, chiding, wrath, and	fighting	, with readiness to all	1, 176/ 31
express only the loathly	figure	of our dead bony	1, 139/ 25
discomfort in some fearful	figure	and terrible likeness, by	1, 143/ 35
very true fashion and	figure	of our worshipful estate	1, 156/ 26
we took not true	figure	for a fantasy, but	1, 158/ 5
kindled in the feigned	figure	of his own device	1, 175/ 13
else the devil will	fill	them with evil. And	1, 136/ 24
say it were better	fill	his belly than his	1, 175/ 5
his belly is well	filled	-- the lecherous, after	1, 172/ 10
woman hath to fleshly	filth	, if she fall in	1, 176/ 26
excel the gross and	filthy	pleasure of all fleshly	1, 130/ 24
the foul delight and	filthy	liking that riseth of	1, 131/ 4
sickness of sin and	filthy	custom of fleshly lust	1, 132/ 22
of the devil, the	filthy	pleasures of the flesh	1, 135/ 25
to fantasy with themselves	filthy	sinful devices, whereof their	1, 136/ 12
the feet tottering, and	finally	no part left in	1, 179/ 9
adventure, we shall not	find	four score but they	1, 130/ 7
thousand ye shall not	find	fourteen that hath deeply	1, 130/ 10

last things, they should	find	therein, not the pleasure	1, 130/ 15
custom of fleshly lust,	find	so great liking in	1, 132/ 22
pleasure that men may	find	by the receipt of	1, 133/ 7
saith that few folk	find	it out or walk	1, 133/ 30
travailed in spiritual business,	find	most comfort therein. And	1, 135/ 9
Howbeit, if thou can	find	no proper means to	1, 137/ 1
good manner, if thou	find	aught to the purpose	1, 137/ 11
proof, thou shalt well	find	, by that thou shalt	1, 138/ 23
that very true we	find	the words of the	1, 145/ 6
And yet shall ye	find	more that drink themselves	1, 153/ 20
unprovided, yet shall ye	find	that in them which	1, 161/ 34
not me, I could	find	ye record. But to	1, 167/ 5
more small children to	find	than my labor of	1, 168/ 35
other shift I shall	find	?" First shall I tell	1, 169/ 2
goods. For since they	find	in their heart to	1, 171/ 26
is not easy to	find	a good time to	1, 172/ 8
the holy Prophet saith)	find	one penny left in	1, 174/ 7
cruel thief, should not	find	it about us, but	1, 174/ 23
drunkenness. And if ye	find	one that can declare	1, 176/ 27
we do, we shall	find	it far greater than	1, 182/ 12
felt some, and then	findest	thou that some one	1, 140/ 10
as far as it	findeth	no let, the devil	1, 175/ 10
hands, and no man	findeth	fault, but carrieth his	1, 180/ 31
down into earth, and	finding	together in a place	1, 159/ 24
he fear lack of	finding	, what faith hath then	1, 169/ 33
he putteth almost his	finger	in their eye. Sure	1, 173/ 7
thy legs cooling, thy	fingers	fumbling, thy breath shortening	1, 140/ 5
since death shall shortly	finish	both the pain of	1, 177/ 23
moment till the last	finished	, that is to wit	1, 149/ 20
own soul into the	fire	of hell, for which	1, 131/ 25
burned out in the	fire	of purgatory. And whensoever	1, 134/ 31
the flesh singed with	fire	, the pain of sundry	1, 140/ 20
for upon a red	fire	, so thou mightest lie	1, 142/ 3
them wretchedly to the	fire	of hell for their	1, 155/ 10
part, that as the	fire	of the burning hill	1, 158/ 26
to run into the	fire	, so he may draw	1, 160/ 5
dry blow with his	fist	, than if he draw	1, 163/ 9
very true and very	fit	for the matter. If	1, 150/ 3
the other nearer by	five	miles than his; and	1, 150/ 24
neighbor. For as the	flame	is next the smoke	1, 148/ 9
thereby take occasion to	flee	vain pleasures of the	1, 151/ 6
and whither shall I	flee	from thy face?" --	1, 157/ 10
their living, and utterly	flee	such outrageous riot and	1, 181/ 28
and sharp to the	flesh	, so the comfort and	1, 134/ 1
the pain of their	flesh	, what joy and pleasure	1, 134/ 10
filthy pleasures of the	flesh	, and the vain pleasures	1, 135/ 25
world, and our own	flesh	. The Remembrance of Death	1, 138/ 34

bodies, bitten away the	flesh	; which though it be	1, 139/ 25
thy throat rattling, thy	flesh	trembling, thy mouth gaping	1, 140/ 4
of a knife, the	flesh	singed with fire, the	1, 140/ 20
friends, or rather of	flesh	flies, skipping about thy	1, 141/ 26
vain pleasures of the	flesh	that keep out the	1, 151/ 7
suddenly deep into the	flesh	, thou wouldst not call	1, 178/ 20
and cram in the	flesh	by the handfuls, shall	1, 181/ 13
the one carnal and	fleshly	, the other ghostly and	1, 130/ 21
filthy pleasure of all	fleshly	delight, which is of	1, 130/ 24
riseth of sensual and	fleshly	pleasure, which is never	1, 131/ 5
albeit so that the	fleshly	and worldly pleasure is	1, 132/ 7
and filthy custom of	fleshly	lust, find so great	1, 132/ 22
and stinking delectation of	fleshly	delight that we list	1, 132/ 23
out these weeds of	fleshly	voluptuousness, so shall they	1, 132/ 34
wit, mastering the outward	fleshly	pain with inward spiritual	1, 134/ 22
they perceived in their	fleshly	afflictions, either put unto	1, 135/ 15
ear a rabble of	fleshly	friends, or rather of	1, 141/ 25
so bitter to the	fleshly	mind that it could	1, 144/ 8
unrestful cumbrance of thy	fleshly	friends, the uncertainty of	1, 153/ 5
Saint Paul saith, the	fleshly	sins be easy to	1, 154/ 24
that woman hath to	fleshly	filth, if she fall	1, 176/ 26
or rather of flesh	flies	, skipping about thy bed	1, 141/ 26
the body fat and	fobby	, the face drowsy, the	1, 179/ 6
ready at hand? For	folk	fare commonly as he	1, 129/ 14
forth fasting among sick	folk	for sloth, rather than	1, 129/ 15
blindness of us worldly	folk	, how precisely we presume	1, 130/ 4
reason whereof good virtuous	folk	feel more pleasure in	1, 132/ 11
sweetness good and virtuous	folk	feel and perceive in	1, 132/ 25
he saith that few	folk	find it out or	1, 133/ 30
evil. And therefore, when	folk	have few words and	1, 136/ 6
that I would have	folk	in their silence take	1, 136/ 17
such vagrant mind, other	folk	suddenly say to them	1, 137/ 17
very grievous to have	folk	babble to you, and	1, 141/ 17
them from confession, these	folk	at their end he	1, 143/ 29
And as for young	folk	, they look not how	1, 144/ 21
-- so, if these	folk	had these carnal sins	1, 154/ 22
therefore, but as condemned	folk	and remediless in this	1, 157/ 11
no pleasure if other	folk	fare well with her	1, 159/ 11
be such besides, that	folk	would little ween it	1, 162/ 2
deceived. For it maketh	folk	to seem far of	1, 166/ 15
have providence and be	folk	of foresight, and not	1, 166/ 27
heaven. But these covetous	folk	that set their hearts	1, 171/ 18
nothing liberally with other	folk	, but also live wretchedly	1, 171/ 23
give it to poor	folk	, and come and follow	1, 171/ 34
near us. But these	folk	be not purblind but	1, 173/ 5
that I would have	folks	fall to babbling, well	1, 136/ 15
and fight for such	follies	by the way. How	1, 165/ 34

pleasure, it should thereof	follow	that the farther a	1, 135/ 11
thereof must it needs	follow	that this only lesson	1, 137/ 26
in so few days	follow	, by the inward sickness	1, 147/ 11
already, needs must it	follow	that we never die	1, 148/ 26
than they that plainly	follow	the ways of the	1, 155/ 23
them, it must needs	follow	that the selfsame considerations	1, 160/ 17
abjection of ourselves shortly	follow	in us high estimation	1, 164/ 35
folk, and come and	follow	him. He clawed his	1, 171/ 35
that they had, and	followed	him. They had no	1, 172/ 3
grudge and fear thereof	followeth	his laughter, and secret	1, 131/ 26
the destruction of pride	followeth	, as I have said	1, 165/ 3
Of our glutton feasts	followeth	not only sloth and	1, 176/ 29
spiritual pride, and thereupon	following	envy and wrath, is	1, 153/ 33
them, they should in	following	their irons affection, revenge	1, 162/ 29
not laugh at his	folly	, considering that thou art	1, 156/ 17
fall by their own	folly	that unto this day	1, 159/ 7
foolish pride or proud	folly	. How much is it	1, 165/ 31
it now the more	folly	, if we consider that	1, 165/ 32
much more shame and	folly	is it yet, when	1, 165/ 35
Prophet expresseth plainly the	folly	of such fools, "For	1, 167/ 16
Whereof riseth this high	folly	, but of the blind	1, 170/ 16
eyes against this blind	folly	of covetousness. For surely	1, 171/ 31
should soon see their	folly	and shake off their	1, 173/ 15
with child have such	fond	lust that they had	1, 132/ 18
fearest to fail for	food	? Saith not our Savior	1, 168/ 2
post. This other sage	fool	laugheth at the casting	1, 131/ 24
said unto him: "Thou	fool	! This night shall they	1, 173/ 28
lewd and perilous talking,	foolhardiness	, backbiting, debate, variance, chiding	1, 176/ 30
presume to shoot our	foolish	bolt, in those matters	1, 130/ 5
funerals in which the	foolish	sick man is sometimes	1, 143/ 20
the pride of these	foolish	proud hypocrites, which are	1, 155/ 22
devilish, but also very	foolish	. For albeit that envy	1, 158/ 23
that it is either	foolish	pride or proud folly	1, 165/ 31
yet be they very	foolish	; they seem Christian, and	1, 166/ 17
make them fall into	foolish	talking and blasphemy, that	1, 177/ 5
many, and perilously and	foolishly	beguile ourselves. For likewise	1, 144/ 17
which are yet more	fools	than they that plainly	1, 155/ 23
then prove they more	fools	than they that live	1, 166/ 29
there be no such	fools	, I might say that	1, 167/ 4
there have been such	fools	of old, ye shall	1, 167/ 7
Of such sort of	fools	, also, speaketh the psalmist	1, 167/ 13
the folly of such	fools	, "For," saith he, "both	1, 167/ 16
out only when thy	foot	is on the uttermost	1, 148/ 34
to set the first	foot	forward to go out	1, 149/ 1
house from the first	foot	ye set forward to	1, 149/ 3
while he setteth his	foot	out of his host's	1, 149/ 10
other hand, the one	foot	almost in the grave	1, 172/ 33

so set, hand and	foot	, in a strait stocks	1, 176/ 5
one, but if we	forbear	the other. For like	1, 132/ 26
to live temperately, and	forbear	our delicacies and our	1, 179/ 34
our forefathers, eating the	forbidden	fruit, fell from the	1, 175/ 18
author were of greater	force	and effect to the	1, 128/ 3
is of a marvelous	force	, able to keep us	1, 129/ 6
things is of such	force	and efficacy that it	1, 137/ 23
she is by the	force	and great resistance of	1, 179/ 24
sin by which our	forefathers	, eating the forbidden fruit	1, 175/ 18
and be folk of	foresight	, and not to regard	1, 166/ 27
of the injury, not	forethought	upon but coming upon	1, 161/ 33
either winneth a man	forever	, or forever loseth him	1, 142/ 21
a man forever, or	forever	loseth him; for have	1, 142/ 21
sure to keep him	forever	. For as the scripture	1, 142/ 31
own death, his goods	forfeited	and his corpse cast	1, 180/ 29
pride is because ye	forget	that it is a	1, 157/ 33
death as they unadvisedly	forget	him, they should soon	1, 173/ 14
thy player's garment, and	forgettest	that when thy play	1, 156/ 20
prouder. But he that	forgetteth	his goods to be	1, 171/ 10
hands. Which if we	forgot	not, but well and	1, 174/ 7
ground that is all	forgrown	with nettles, briars, and	1, 132/ 27
body into a glorious	form	and made it impossible	1, 141/ 6
heart to frame and	form	in the fantasy, by	1, 175/ 11
and thereby drawing our	former	father, Adam, into the	1, 142/ 11
and counsel to the	forming	and framing of man's	1, 128/ 9
sure medicine (if we	forsloth	not the receiving) by	1, 128/ 21
in theft, manslaughter, false	forswearing	, or treason, with any	1, 182/ 2
of his petition. And	forthwith	he required, for his	1, 160/ 1
in high mind of	fortune	, rule and authority, beauty	1, 153/ 24
high mind of proud	fortune	, rule, and authority, Lord	1, 155/ 36
your thought not wandering	forty	miles thence while your	1, 137/ 14
them." And in the	forty-eighth	psalm, the Prophet expresseth	1, 167/ 15
set the first foot	forward	to go out, in	1, 149/ 1
stand when ye buskle	forward	? I would say that	1, 149/ 2
first foot ye set	forward	to go forth. No	1, 149/ 3
host's house to go	forward	. And therefore, if a	1, 149/ 11
in the cart carrying	forward	. His gallows and death	1, 150/ 15
the cart already carrying	forward	? For all these things	1, 160/ 24
such as it is)	forwearied	and overcome, and giveth	1, 179/ 27
at length abhor, the	foul	delight and filthy liking	1, 131/ 4
the fulfilling of their	foul	delight, and credible is	1, 132/ 13
is a sickness rather	foul	and perilous than painful	1, 147/ 27
the lecherous, after his	foul	pleasure past, may suffer	1, 172/ 11
the desire of the	foul	bestly pleasure beneath the	1, 175/ 7
in the fantasy, by	foul	imaginings, all that ever	1, 175/ 11
is not a fantasy	found	of mine own head	1, 133/ 11
breach of God's behest,	found	the means not without	1, 142/ 12

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

of his paunch so	full	, it bringeth in by	1, 179/ 11
in which he is	fully	dead. Now if this	1, 149/ 22
legs cooling, thy fingers	fumbling	, thy breath shortening, all	1, 140/ 5
the envious person fret,	fume	, and burn in his	1, 158/ 28
but they fret and	fume	if their opinion be	1, 162/ 7
of goodly and honorable	funerals	in which the foolish	1, 143/ 20
like wood wolves or	furies	of hell, that driveth	1, 164/ 10
for tomorrow," and then	furnisheth	and enforceth his commandment	1, 168/ 4
paths are peaceable." And	further	he saith, "The way	1, 178/ 2
in the mire till	Gabriel	blow them up. Whereas	1, 181/ 20
cart carrying forward. His	gallows	and death standeth within	1, 150/ 15
men that hove and	gape	to be executors to	1, 172/ 26
belly is empty and	gapeth	for good meat, or	1, 172/ 15
flesh trembling, thy mouth	gaping	, thy nose sharpening, thy	1, 140/ 4
the year in the	garden	of thine own soul	1, 128/ 34
proud in thy player's	garment	, and forgettest that when	1, 156/ 20
entering in at the	gate	, but all the way	1, 149/ 7
his body in the	gate	going outward, but also	1, 149/ 10
he came at the	gate	. And surely, methinketh that	1, 149/ 15
at the rich glutton's	gate	. There died he without	1, 169/ 26
sow nor reap, nor	gather	to no barns, and	1, 168/ 6
so mad, greedily to	gather	together that other men	1, 173/ 18
of all that we	gather	we shall carry nothing	1, 173/ 34
fetch, but to be	gathered	all times of the	1, 128/ 33
things that thou hast	gathered	, whose shall they be	1, 173/ 29
farther; "thou that hast	gathered	them, whose shalt thou	1, 173/ 31
after all thy goods	gathered	together, thou shouldst be	1, 174/ 12
to the rich covetous	gatherer	that thought to make	1, 173/ 25
tell for whom he	gathereth	them." And in the	1, 167/ 14
consider that this covetous	gathering	and niggardous keeping, with	1, 173/ 35
great loud cry he	gave	up the ghost. Now	1, 141/ 1
lives, till other men	gave	them warning how near	1, 145/ 26
supplanted them, and there	gave	them so great a	1, 159/ 7
black hoods, and a	gay	hearse, with the delight	1, 143/ 19
we little for our	gay	gear, then desire we	1, 145/ 2
the wearing of the	gay	golden gown, while the	1, 156/ 16
life but a very	gay	golden dream, in which	1, 174/ 2
once waken us, our	gay	golden dream shall vanish	1, 174/ 5
little for our gay	gear	, then desire we no	1, 145/ 2
ye would reckon this	gear	as worshipful as if	1, 158/ 2
the best sort among	gentiles	and paynims. For some	1, 139/ 5
it will be a	gentle	pleasure, when we lie	1, 141/ 19
worshipful as if a	gentleman	thief, when he should	1, 158/ 2
after his death never	get	him again. Well he	1, 142/ 23
him before, if he	get	from him at the	1, 142/ 27
die either before he	get	life or after that	1, 148/ 23
an holy desire to	get	before his neighbor in	1, 154/ 10

of this death we	get	no manner pardon. For	1, 157/ 4
and true business to	get	that thee and thine	1, 169/ 6
never so sore, cannot	get	thee a penny the	1, 169/ 20
they be glad to	get	all. For they not	1, 171/ 23
but as greedy to	get	a groat by the	1, 172/ 35
thou shouldst happen to	get	it, so wouldst thou	1, 174/ 15
experience, we can none	get	of the one part	1, 178/ 11
to heaven, he that	getteth	him on the one	1, 136/ 2
the mind. But the	getting	of heaven requireth care	1, 168/ 30
apparition of a very	ghost	, is half so grisly	1, 139/ 28
he gave up the	ghost	. Now if that death	1, 141/ 1
and fleshly, the other	ghostly	and spiritual. And like	1, 130/ 21
virtues, but also marvelous	ghostly	pleasure and spiritual gladness	1, 133/ 2
and solicitation of our	ghostly	enemy the devil, not	1, 142/ 6
come therewith by thy	ghostly	enemy the devil, the	1, 153/ 4
and solicitation of our	ghostly	enemy, the devil, that	1, 155/ 5
each of them a	gift	, but there should but	1, 159/ 26
learning, or such other	gifts	of God, but also	1, 153/ 25
coat armor reversed, his	gilt	spurs hewn off his	1, 161/ 11
what would a man	give	for a sure medicine	1, 128/ 18
sin. The physician cannot	give	no one medicine to	1, 129/ 7
the while, than to	give	ear thereto and underpin	1, 136/ 28
word pass uncontrolled, than	give	occasion of twain. But	1, 137/ 8
better not only to	give	ear thereto, but also	1, 137/ 9
men in this world	give	us for instruction of	1, 145/ 11
that can I compendiously	give	to myself and thee	1, 145/ 12
hunger and thirst, that	give	us warning of that	1, 146/ 19
reckon it natural, we	give	it not the name	1, 147/ 16
pray God we may	give	ear unto and let	1, 154/ 29
showed himself willing to	give	each of them a	1, 159/ 26
sorer punished, if one	give	another a dry blow	1, 163/ 9
the disposition he must	give	the reckoning. And therefore	1, 171/ 8
that he had and	give	it to poor folk	1, 171/ 34
a good time to	give	them counsel. As for	1, 172/ 8
which is an occasion	given	us and it often	1, 161/ 30
actions of trespass be	given	to revenge men not	1, 162/ 24
that by a blow	given	him with a bare	1, 163/ 14
unto whom God hath	given	riches, substance and honor	1, 167/ 10
yet God hath not	given	him leave to eat	1, 167/ 11
is charged, the verdict	given	, the felony found, the	1, 180/ 21
Lord loveth a glad	giver	. And on the other	1, 135/ 2
now that these words	giveth	us all a sure	1, 128/ 21
at his calling. Then	giveth	he some false glade	1, 143/ 6
alike greedy thereupon, whoso	giveth	him advice to be	1, 172/ 14
forwearied and overcome, and	giveth	it over, except it	1, 179/ 27
holy man, "and be	glad	of thy sorrow." In	1, 133/ 21
he bid him be	glad	of his sorrow, if	1, 133/ 22

sorrow could not be	glad	. But this holy father	1, 133/ 23
may be joyful and	glad	for all his sorrow	1, 133/ 24
hath cause to be	glad	because of his sorrow	1, 133/ 25
our Lord loveth a	glad	giver. And on the	1, 135/ 2
another man's wealth than	glad	of her own, of	1, 159/ 10
with good will and	glad	hope, whereby he went	1, 169/ 27
a cause to be	glad	and reckon that ye	1, 170/ 23
aught as they be	glad	to get all. For	1, 171/ 22
this life we be	glad	and proud thereof. But	1, 174/ 4
giveth he some false	glade	of escaping that sickness	1, 143/ 6
and horror to go	gladly	to God at his	1, 143/ 4
ghostly pleasure and spiritual	gladness	, which in every good	1, 133/ 3
sweetness, comfort, pleasure, and	gladness	, I shall prove it	1, 133/ 16
so the comfort and	gladness	that the soul conceiveth	1, 134/ 1
own face in a	glass	. This vice is not	1, 158/ 23
holy body into a	glorious	form and made it	1, 141/ 6
and hope of his	glory	to come, so tempereth	1, 134/ 2
this royalty, and his	glory	shall, as the scripture	1, 156/ 3
death lose all their	gloss	, the owners wot ne'er	1, 155/ 20
these gluttons are so	glutted	in the beastly pleasure	1, 181/ 4
hath remorse thereof; the	glutton	perceiveth his own fault	1, 154/ 2
counsel. As for the	glutton	, he is ready to	1, 172/ 9
to preach to a	glutton	for fasting when his	1, 172/ 15
good can the great	glutton	do with his belly	1, 176/ 19
very true. Of our	glutton	feasts followeth not only	1, 176/ 29
The pleasure that the	glutton	hath in his viand	1, 178/ 28
famine at the rich	glutton's	gate. There died he	1, 169/ 26
in Christian burial. These	gluttons	daily kill themselves with	1, 180/ 30
for to live, these	gluttons	are so glutted in	1, 181/ 4
were it for these	gluttons	well and effectually to	1, 181/ 6
the more move those	gluttons	, in how much that	1, 181/ 23
from pride than drunken	gluttony	? And yet shall ye	1, 153/ 19
beastly carnal sins of	gluttony	, sloth and lechery. Not	1, 154/ 16
were bereft us. Of	Gluttony	. Now have we to	1, 174/ 25
cure and help of	gluttony	, which is a beastly	1, 174/ 28
this old sore of	gluttony	was the vice and	1, 175/ 17
the soul than gorbellied	gluttony	, which so pampereth the	1, 175/ 30
do. And yet is	gluttony	to the soul not	1, 176/ 11
the very daughters of	gluttony	. And then needs must	1, 176/ 15
by the occasion of	gluttony	, the wrath of God	1, 177/ 2
that the occasion of	gluttony	should in their feasts	1, 177/ 4
vices usually coming of	gluttony	. Now to the body	1, 177/ 8
eaten after, in which	gluttony	beginneth, is in effect	1, 178/ 32
God would never punish	gluttony	, yet bringeth it punishment	1, 179/ 3
with the surfeits of	gluttony	. For undoubtedly nature, which	1, 179/ 17
too little -- our	gluttony	is so great and	1, 179/ 31
our delicacies and our	gluttony	, that will we not	1, 180/ 1

years great people of	gluttony	, thereof we take none	1, 180/ 16
die, than to the	gluttony	whereof the sickness cometh	1, 180/ 18
wit, pride, envy, wrath,	gluttony	, covetousness, and lechery, the	1, 182/ 16
acheth, and the stomach	gnaweth	, and the next meal	1, 178/ 33
live and horror to	go	gladly to God at	1, 143/ 4
casual and come and	go	. For that that is	1, 147/ 15
like as come and	go	. But as for their	1, 147/ 33
from you, I will	go	somewhat nearer you. Thou	1, 148/ 13
first foot forward to	go	out, in what place	1, 149/ 1
ye set forward to	go	forth. No man will	1, 149/ 4
his host's house to	go	forward. And therefore, if	1, 149/ 11
had ten miles to	go	ere he came at	1, 149/ 14
might hap ye should	go	the shorter, and whether	1, 150/ 27
how soon we shall	go	, nor where, nor in	1, 150/ 33
themselves thereby ready to	go	straight to heaven. But	1, 155/ 3
For they, though they	go	to the devil therefore	1, 155/ 24
is done he shall	go	walk a knave in	1, 156/ 18
is done, thou shalt	go	forth as poor as	1, 156/ 21
jailer, "Whither shall I	go	from thy spirit and	1, 157/ 9
thief, when he should	go	to Tyburn, would leave	1, 158/ 3
day all their posterity	go	crooked thereof. And therefore	1, 159/ 8
little ween it. For	go	they never so simply	1, 162/ 3
the like, thou shalt	go	into a better bosom	1, 169/ 29
or a camel to	go	through a needle's eye	1, 171/ 1
for the less we	go	about to amend it	1, 182/ 8
the dreadful doom of	God	, and bitter pains of	1, 130/ 1
and their lust their	God	. Now see the blindness	1, 130/ 3
of the love of	God	, and hope of heaven	1, 133/ 3
rejoiced and joyed that	God	had accounted them worthy	1, 134/ 11
grace and favor of	God	when he feeleth a	1, 134/ 25
in the sight of	God	, and to leave the	1, 134/ 31
penance is pleasant to	God	, for, as the holy	1, 135/ 1
if they most pleased	God	that in the bodily	1, 135/ 10
put unto them by	God	, or taken by themselves	1, 135/ 16
longing to be with	God	. To the attaining of	1, 135/ 23
that there is a	God	, which thou not only	1, 138/ 18
the chosen people of	God	, but also of such	1, 139/ 4
the great bounty of	God	and Christ's painful Passion	1, 142/ 16
to go gladly to	God	at his calling. Then	1, 143/ 5
such other gifts of	God	, but also the false	1, 153/ 25
for that like as	God	said in the Apocalypse	1, 154/ 18
knocketh, whom I pray	God	we may give ear	1, 154/ 29
thanks and commendation of	God	only, whose praise can	1, 155/ 35
rule, and authority, Lord	God	, how slight a thing	1, 156/ 1
few years, and only	God	knoweth within how few	1, 156/ 8
much by our Lord	God	that we cannot be	1, 163/ 22
reverence than we do	God	himself only. I doubt	1, 163/ 30

words irreverently spoken of	God	. And could we, trow	1, 164/ 4
honor, and love of	God	, and every other creature	1, 164/ 35
a man unto whom	God	hath given riches, substance	1, 167/ 10
heart can desire, yet	God	hath not given him	1, 167/ 11
by the law of	God	and of nature to	1, 167/ 21
for their bellies (for	God	and nature looketh not	1, 167/ 23
Cast thy thought into	God	and he shall nourish	1, 167/ 34
all these earthly things	God	shall cast unto us	1, 168/ 26
very sure, that either	God	will provide thee and	1, 169/ 13
his children, as though	God	either would not, or	1, 170/ 4
of the loss, for	God	accepteth your good will	1, 170/ 21
making their goods their	God	. Which thing is the	1, 170/ 33
but delivered him by	God	to be faithfully disposed	1, 171/ 7
be the goods of	God	, and of a disposer	1, 171/ 10
the less set unto	God	. For, as holy scripture	1, 171/ 13
but the treasure of	God	, delivered thee to dispose	1, 171/ 15
the goodly building that	God	had wrought therein. And	1, 175/ 1
gluttony, the wrath of	God	fell upon them. Holy	1, 177/ 2
prayer and sacrifice, that	God	might at his prayer	1, 177/ 6
to a rere-supper. If	God	would never punish gluttony	1, 179/ 3
made their belly their	God	, and liked to know	1, 180/ 34
to the meat: but	God	shall destroy both the	1, 181/ 8
taken by themselves for	God's	sake. Therefore let every	1, 135/ 17
into the breach of	God's	behest, found the means	1, 142/ 11
have gone about with	God's	marks on their body	1, 145/ 24
blindness almost incurable, save	God's	great mercy. For the	1, 154/ 1
for the breach of	God's	all ten; and whether	1, 164/ 1
our own worship than	God's	, or look to have	1, 164/ 5
commandments better obeyed than	God's	, if we did not	1, 164/ 6
heart or despair of	God's	promise for thy living	1, 169/ 12
your sin is by	God's	goodness graciously taken from	1, 170/ 24
made in manner a	goddess	, yet took she such	1, 174/ 31
and comfort of his	godhead	, if he would have	1, 141/ 3
inward liking that the	godly	spirit taketh in the	1, 133/ 4
one of the paynim	gods	came down into earth	1, 159/ 24
as he doth that	goeth	forth fasting among sick	1, 129/ 14
therefore ever since, envy	goeth	forth mourning at every	1, 159/ 9
themselves, by which it	goeth	to their heart when	1, 162/ 10
of a ship that	goeth	not about to see	1, 180/ 4
wearing of the gay	golden	gown, while the lorel	1, 156/ 16
but a very gay	golden	dream, in which we	1, 174/ 2
waken us, our gay	golden	dream shall vanish, and	1, 174/ 5
we be so far	gone	that we see we	1, 143/ 9
there been that have	gone	about with God's marks	1, 145/ 24
the branches be surely	gone	. But while the root	1, 164/ 24
when thine were all	gone	. But it is so	1, 174/ 18
with the delight of	goodly	and honorable funerals in	1, 143/ 19

burned up all the	goodly	building that God had	1, 175/ 1
sin is by God's	goodness	graciously taken from you	1, 170/ 24
world, keeping of our	goods	, loathsomeness of shrift, sloth	1, 143/ 8
all broken up, his	goods	seized, his wife put	1, 161/ 8
or loss in our	goods	, which is an occasion	1, 161/ 29
their bodies or their	goods	, but also of their	1, 162/ 26
for the loss of	goods	, if he well remembered	1, 165/ 7
the possession of their	goods	, whoso be well acquainted	1, 166/ 21
their trust in their	goods	, making their goods their	1, 170/ 33
their goods, making their	goods	their God. Which thing	1, 170/ 33
by them, nor those	goods	not his own, but	1, 171/ 6
he that forgetteth his	goods	to be the goods	1, 171/ 10
goods to be the	goods	of God, and of	1, 171/ 10
keepers of other men's	goods	. For since they find	1, 171/ 26
to dote upon his	goods	, and is ever alike	1, 172/ 13
younger than themselves: whose	goods	, if they would fall	1, 172/ 27
that after all thy	goods	gathered together, thou shouldst	1, 174/ 12
his own death, his	goods	forfeited and his corpse	1, 180/ 29
to the soul than	gorbellied	gluttony, which so pampereth	1, 175/ 29
upon grief, till the	gorbelly	be compelled to cast	1, 179/ 1
eaten without appetite, with	gorge	upon gorge and grief	1, 178/ 34
appetite, with gorge upon	gorge	and grief upon grief	1, 178/ 34
believeth he not the	Gospel	) or else, if he	1, 168/ 13
Christ saith in the	Gospel	to the rich covetous	1, 173/ 24
none such to be	got	. But this physician sendeth	1, 128/ 31
that he hath evil	gotten	, but as greedy to	1, 172/ 35
stone, the strangury, the	gout	, the cramp, the palsy	1, 179/ 12
of the gay golden	gown	, while the lorel playeth	1, 156/ 16
tapers, so many black	gowns	, so many merry mourners	1, 143/ 18
profit and grow in	grace	and favor of God	1, 134/ 25
a token of great	grace	and that his penance	1, 134/ 33
and with some good	grace	and pleasant fashion to	1, 136/ 30
to call fervently for	grace	and help -- so	1, 154/ 22
occasion to call for	grace	and wax good, where	1, 154/ 25
his prayer send them	grace	so to make good	1, 177/ 7
of his good and	gracious	knocking is the putting	1, 154/ 30
is by God's goodness	graciously	taken from you. But	1, 170/ 24
envy be an ungracious	graft	; for it cometh of	1, 158/ 30
I think ye will	grant	me that there is	1, 148/ 21
with him into the	grave	; but he that overlooketh	1, 156/ 4
foot almost in the	grave	already, and yet never	1, 172/ 33
prison but in a	grave	, dead in manner already	1, 176/ 9
by the lively imagination	graven	in thine own heart	1, 139/ 29
secular author were of	greater	force and effect to	1, 128/ 3
which would be far	greater	grief to an honest	1, 134/ 13
shall find it far	greater	than we would before	1, 182/ 12
we were never so	greatly	moved by the beholding	1, 139/ 21

yet thou wouldst not	greatly	envy his estate, if	1, 160/ 29
ourselves, we shall not	greatly	dote upon that we	1, 164/ 32
to feasting, feared so	greatly	that the occasion of	1, 177/ 3
never be so mad,	greedily	to gather together that	1, 173/ 18
and is ever alike	greedy	thereupon, whoso giveth him	1, 172/ 14
evil gotten, but as	greedy	to get a groat	1, 172/ 35
such a grudge and	grief	of conscience that it	1, 131/ 7
the bitterness of the	grief	, that it maketh the	1, 134/ 3
would be far greater	grief	to an honest man	1, 134/ 13
the torments make great	grief	and pain, yet the	1, 134/ 19
with like pain and	grief	as though as many	1, 140/ 17
remembered the terror and	grief	thereof, it must needs	1, 144/ 7
cannot now do for	grief	. Then care we little	1, 145/ 1
ere he feel the	grief	? How many men have	1, 145/ 23
though thou feel no	grief	. But thou wilt haply	1, 145/ 28
gorge upon gorge and	grief	upon grief, till the	1, 178/ 34
gorge and grief upon	grief	, till the gorbelly be	1, 179/ 1
the daily dullness and	grief	that the unwieldly body	1, 179/ 10
also of their contumelies,	griefs	, and despites, whereby they	1, 162/ 27
Christ's sake, did it	grieve	them, think ye? Imagine	1, 134/ 8
sicknesses that have most	grieved	thee and tormented thee	1, 140/ 9
such as the party	grieved	is like to be	1, 162/ 33
life be painful and	grievous	if, to the remembrance	1, 129/ 32
saith, though pain be	grievous	for the nature of	1, 134/ 17
thou, not one plain	grievous	sight of the bare	1, 139/ 30
pain, what manner of	grievous	pangs, what intolerable torment	1, 140/ 23
sickness, felt it very	grievous	to have folk babble	1, 141/ 16
means not without the	grievous	increase of his own	1, 142/ 12
sin is somewhat less	grievous	, the rule of reason	1, 161/ 31
ghost, is half so	grisly	as the deep conceived	1, 139/ 28
greedy to get a	groat	by the beguiling of	1, 172/ 35
pass and excel the	gross	and filthy pleasure of	1, 130/ 23
long barreled, so we	gross	carnal people, having our	1, 132/ 21
For like as the	ground	that is all forgrown	1, 132/ 27
palace, laid in the	ground	and there left alone	1, 156/ 10
worms eat him under	ground	, or crows above. Now	1, 157/ 24
so great a pleasure	grow	thereby that they never	1, 130/ 16
beginneth to profit and	grow	in grace and favor	1, 134/ 24
what marvelous effect may	grow	by the diligent remembrance	1, 138/ 31
now no new harm	grow	thereof. But so is	1, 175/ 22
have to wax angry	groweth	of the secret pride	1, 163/ 19
which so much harm	groweth	, that maketh men unlike	1, 164/ 9
we let well the	growing	and keep it somewhat	1, 164/ 25
so much harm daily	growth	thereof new, not to	1, 175/ 22
contagion is he would	grudge	to take a little	1, 129/ 25
bringeth therewith such a	grudge	and grief of conscience	1, 131/ 7
cannot be but the	grudge	and fear thereof followeth	1, 131/ 26

thou must willingly without	grudge	or care (which, care	1, 169/ 19
There died he without	grudge	, without anxiety, with good	1, 169/ 27
The physician doth but	guess	and conjecture that his	1, 129/ 10
Daniel meat enough by	Habakkuk	the prophet into the	1, 169/ 24
for them if thyself	hadst	them, it must needs	1, 160/ 17
a right mean man	hadst	in thine heart a	1, 160/ 35
on the one is	half	up. And over that	1, 136/ 3
a very ghost, is	half	so grisly as the	1, 139/ 28
themselves but that almost	half	our time ever in	1, 146/ 25
the threshold, thy body	half	out of the door	1, 148/ 35
jailer that he is	half	an under-jailer over his	1, 158/ 12
ourselves is more than	half	the weight of our	1, 162/ 14
that is, the one	half	of our way to	1, 182/ 17
thou mightest lie one	half-hour	in rest. Now is	1, 142/ 3
medicine, so ready at	hand	? For folk fare commonly	1, 129/ 14
with and taken in	hand	to treat, that is	1, 135/ 30
hung on the right	hand	of Christ. And on	1, 142/ 29
upon death much nearer	hand	, and better perceive him	1, 144/ 27
to take by the	hand	or beck upon, whom	1, 156/ 6
not here hold my	hand	from the putting in	1, 159/ 20
him with a bare	hand	any man should so	1, 163/ 15
they that live from	hand	to mouth. For they	1, 166/ 29
provided for before the	hand	. But he said unto	1, 168/ 21
staff in the one	hand	and the paternoster in	1, 172/ 32
paternoster in the other	hand	, the one foot almost	1, 172/ 33
one were so set,	hand	and foot, in a	1, 176/ 5
that we have in	hand	. The pleasure that the	1, 178/ 27
the flesh by the	handfuls	, shall scant be able	1, 181/ 13
rose water in his	handkerchief	. Yet wot I well	1, 129/ 28
at their end he	handleth	on another fashion. For	1, 143/ 30
nails piercing his precious	hands	and feet. But when	1, 140/ 32
whose mighty and merciful	hands	, at the extreme point	1, 140/ 35
immoderately with their own	hands	, the laws, I say	1, 162/ 30
the labor of their	hands	to provide for their	1, 167/ 23
penny left in our	hands	. Which if we forgot	1, 174/ 7
substance with our own	hands	. If thou knewest very	1, 174/ 11
the breath stinking, the	hands	trembling, the head hanging	1, 179/ 8
themselves with their own	hands	, and no man findeth	1, 180/ 31
death, in which the	hands	shall not be able	1, 181/ 11
off his heels, himself	hanged	, drawn, and quartered, how	1, 161/ 11
when he should be	hanged	on the morrow; and	1, 172/ 19
of the bare bones	hanging	by the sinews, but	1, 139/ 31
in the way to	hanging	, with him that were	1, 165/ 22
for age, his head	hanging	in his bosom, and	1, 172/ 31
hands trembling, the head	hanging	, and the feet tottering	1, 179/ 8
way, yet it might	hap	ye should go the	1, 150/ 26
dead. Now if he	hap	to have a great	1, 170/ 10

it, then, thou wilt	haply	say, that so few	1, 129/ 12
never sin. Thou wilt	haply	say that it is	1, 135/ 34
to anger, which shall	haply	therefore not let to	1, 137/ 5
where in thine health	haply	she spoke thee not	1, 141/ 30
grief. But thou wilt	haply	say, "Be it that	1, 145/ 29
by them that would	haply	say nay. Take me	1, 162/ 15
his promise? Thou wilt	haply	say that Christ would	1, 168/ 15
be idle. Thou wilt	haply	say, "What if I	1, 168/ 34
nor his children shall	haply	live thereto. And so	1, 170/ 7
he will spend or	haply	shall need to spend	1, 170/ 19
than if it should	haply	be if the eye	1, 175/ 14
that thy pageant may	happen	to be done as	1, 156/ 22
rather as thou shouldst	happen	to get it, so	1, 174/ 15
is undoubtedly sure. How	happeth	it, then, thou wilt	1, 129/ 12
there; as it often	happeth	that the very face	1, 137/ 15
feebler the stronger, it	happeth	, for the more part	1, 158/ 26
it will be very	hard	but he must needs	1, 136/ 4
hast? It would be	hard	, peradventure, to make thee	1, 145/ 19
kind of virtue, most	hard	it is to take	1, 155/ 2
own, though they fare	hard	at another. But these	1, 166/ 31
said it were as	hard	for the rich man	1, 170/ 34
surely it is an	hard	sore to cure: it	1, 171/ 31
marvel though covetousness be	hard	to heal. For it	1, 172/ 7
hurt of old. For	hard	it is to say	1, 175/ 25
we have walked in	hard	and cumbrous ways": and	1, 178/ 6
ourselves suddenly to the	hard	bones, and win thereby	1, 178/ 22
sore, but they shall	hardly	heal it), likewise, I	1, 164/ 22
albeit their heart heavily	harkeneth	after the sessions, yet	1, 156/ 31
while thou feelest no	harm	, and yet is that	1, 145/ 20
wrong done us, as	harm	to our person, or	1, 161/ 29
of which so much	harm	groweth, that maketh men	1, 164/ 9
should now no new	harm	grow thereof. But so	1, 175/ 21
now, that so much	harm	daily growth thereof new	1, 175/ 22
itself, as for the	harm	and destruction that is	1, 176/ 12
withdraweth us from the	haste	of doing any more	1, 143/ 14
although he made no	haste	towards us, yet we	1, 149/ 33
cease ourselves to make	haste	towards him. Now if	1, 149/ 34
yet never the more	haste	to part with anything	1, 172/ 34
well ought we to	hate	and abhor it, although	1, 175/ 21
to have it in	hatred	and abomination, though it	1, 175/ 24
we gross carnal people,	having	our taste infected by	1, 132/ 21
he hath heard and,	having	any faith, believeth these	1, 137/ 32
knocking of his own	head	against a post, and	1, 131/ 14
a knock of his	head	to the post. This	1, 131/ 23
door shut over his	head	. For when a sinner	1, 131/ 30
found of mine own	head	, that the abandoning and	1, 133/ 11
in thy bed, thy	head	shooting, thy back aching	1, 140/ 2

thorns pricking his holy	head	, or the great, long	1, 140/ 31
not hold up his	head	, that he could not	1, 146/ 4
that is the very	head	and root of all	1, 153/ 13
to tread on his	head	. Would not, ween ye	1, 156/ 12
him. He clawed his	head	and went his way	1, 171/ 35
creep for age, his	head	hanging in his bosom	1, 172/ 31
would fall on his	head	, and there rolleth and	1, 177/ 12
altogether. And then the	head	acheth, and the stomach	1, 178/ 33
the hands trembling, the	head	hanging, and the feet	1, 179/ 8
had a sick drunken	head	, and slept themselves sober	1, 181/ 15
aching in their drunken	head	, when the dazing of	1, 181/ 17
that driveth us forth	headlong	upon sword points, that	1, 164/ 10
of all the dead	heads	in the charnel house	1, 139/ 27
covetousness out of our	heads	, and leaving little business	1, 174/ 9
it forth like an	headstrong	horse, till he have	1, 175/ 31
the sore shall soon	heal	of itself, the matter	1, 164/ 19
but they shall hardly	heal	it), likewise, I say	1, 164/ 22
covetousness be hard to	heal	. For it is not	1, 172/ 7
the body, which none	health	may long keep from	1, 128/ 23
and where in thine	health	haply she spoke thee	1, 141/ 30
to be praying in	health	, which we cannot now	1, 145/ 1
no sure knowledge of	health	. Trow ye not that	1, 145/ 21
keep the body in	health	. But when we be	1, 179/ 33
and keep ourselves in	health	." If we see men	1, 180/ 12
their shameful sins by	heap	, and by the abominable	1, 143/ 31
all that they have	heaped	to strangers that shall	1, 167/ 2
all that ever thou	heapest	, and leave thee scant	1, 174/ 20
himself in vain, and	heapeth	up riches, and cannot	1, 167/ 14
they look on their	heaps	, they reckon themselves rich	1, 171/ 19
own soul. Let us	hear	, then, what wholesome receipt	1, 129/ 1
if we not only	hear	this word "death," but	1, 139/ 19
before thine eyes and	hear	at thine ear a	1, 141/ 25
they do, yet themselves	hear	it not often. And	1, 155/ 30
of old, ye shall	hear	what Solomon said seven	1, 167/ 7
he is ready to	hear	of temperance, yea and	1, 172/ 9
past, may suffer to	hear	of continence, and abhorreth	1, 172/ 11
from them, let them	hear	what Christ saith in	1, 173/ 24
that will we not	hear	of: but fain would	1, 180/ 1
discretion, but he hath	heard	and, having any faith	1, 137/ 32
yet, though we have	heard	of the doom, yet	1, 138/ 7
it: though we have	heard	of hell, yet came	1, 138/ 8
it; though we have	heard	of heaven, yet came	1, 138/ 8
not yet, somewhat have	heard	by them that felt	1, 140/ 22
their lives known or	heard	either themselves or any	1, 147/ 29
I think ye have	heard	, feigneth that one of	1, 159/ 23
cannot: but I have	heard	say that it toucheth	1, 176/ 25
authority, yet have I	heard	say that it is	1, 176/ 28

it hoverly, as one	heareth	a word and let	1, 139/ 17
Whosoever he be that	heareth	this, and yet puleth	1, 168/ 10
hoods, and a gay	hearse	, with the delight of	1, 143/ 19
outward mirth. For the	heart	of a wicked wretch	1, 131/ 28
the sentence into his	heart	. But if we not	1, 139/ 18
graven in thine own	heart	. For there seest thou	1, 139/ 30
thy veins beating, thine	heart	panting, thy throat rattling	1, 140/ 3
and sorrow at our	heart	at the sight of	1, 141/ 11
soul in sorrow, our	heart	all in dread while	1, 141/ 20
the door of man's	heart	and knocketh, whom I	1, 154/ 28
For they, albeit their	heart	heavily harkeneth after the	1, 156/ 31
burn in his own	heart	, without ability or power	1, 158/ 28
man hadst in thine	heart	a great envy thereat	1, 160/ 36
it goeth to their	heart	when they see any	1, 162/ 10
conceive any displeasure at	heart	, lest in lack of	1, 162/ 28
us than our proud	heart	looketh for. By which	1, 163/ 28
secretly lurking in our	heart	that uneath we can	1, 164/ 29
himself, to take to	heart	a lewd, rebukeful word	1, 165/ 10
the bottom of the	heart	the cankered root of	1, 166/ 11
wanteth nothing that his	heart	can desire, yet God	1, 167/ 11
whimpering and heaviness of	heart	, to the discomfort of	1, 167/ 28
that we should in	heart	only care and long	1, 168/ 24
thought and care in	heart	or despair of God's	1, 169/ 12
you, set not your	heart	thereon," saith holy scripture	1, 171/ 3
that setteth not his	heart	thereon, nor casteth not	1, 171/ 4
is, there is thine	heart	"; where if thou didst	1, 171/ 14
in earth and thy	heart	in heaven. But these	1, 171/ 17
they find in their	heart	to spend nothing upon	1, 171/ 26
counsel sink into the	heart	. Wilt thou see it	1, 171/ 33
that it did his	heart	good to be lord	1, 172/ 21
the house of our	heart	, and there burned up	1, 175/ 1
bawd to bring the	heart	to the desire of	1, 175/ 7
the devil helpeth the	heart	to frame and form	1, 175/ 11
well perceive it how	heartily	they rejoyce where they	1, 166/ 22
let sink into our	hearts	the very fantasy and	1, 139/ 19
that imagination in our	hearts	. And no marvel. For	1, 139/ 24
much higher in their	hearts	for any rule or	1, 158/ 8
we have in our	hearts	neither more belief in	1, 167/ 31
folk that set their	hearts	on their hoards, and	1, 171/ 18
they had set their	hearts	to hold them back	1, 172/ 4
But an if their	hearts	had been sore set	1, 172/ 4
thereby that by the	heartly	longing for heaven we	1, 168/ 27
yet the joy of	heaven	therewith to temper them	1, 129/ 23
make this world their	heaven	, and their lust their	1, 130/ 3
the good hope of	heaven	, they should shortly set	1, 131/ 3
in the hope of	heaven	darkened and in manner	1, 132/ 15
God, and hope of	heaven	, and inward liking that	1, 133/ 4

that the way to	heaven	is strait and asper	1, 133/ 29
with an hope of	heaven	, contempt of the world	1, 135/ 23
these two steps to	heaven	, he that getteth him	1, 136/ 2
needs lead us to	heaven	. Yet will ye peradventure	1, 137/ 27
we have heard of	heaven	, yet came we never	1, 138/ 9
to his Father in	heaven	, into whose mighty and	1, 140/ 35
sins and care of	heaven	, he putteth us in	1, 143/ 16
to go straight to	heaven	. But yet if they	1, 155/ 4
a faithful hope of	heaven	, as a thing more	1, 155/ 8
helped him out of	heaven	, at the first sight	1, 159/ 2
they? Your Father in	heaven	knoweth that ye have	1, 168/ 8
for the kingdom of	heaven	and the justice of	1, 168/ 9
care and long for	heaven	. And therefore he said	1, 168/ 24
chiefly the kingdom of	heaven	, and all these earthly	1, 168/ 25
the hearty longing for	heaven	we shall have both	1, 168/ 27
But the getting of	heaven	requireth care, cure and	1, 168/ 30
a better bosom, into	heaven	, into the bosom of	1, 169/ 29
man to come into	heaven	, as a great cable	1, 170/ 35
and thy heart in	heaven	. But these covetous folk	1, 171/ 17
us eternal pleasure in	heaven	? If thou ween that	1, 177/ 31
all the joys of	heaven	, but also abusing the	1, 181/ 1
of our way to	heaven	, even sloth alone is	1, 182/ 18
Christ himself, to whose	heavenly	wisdom the wit of	1, 128/ 6
no barns, and your	heavenly	Father feedeth them. Are	1, 168/ 6
not the sweetness of	heavenly	things. And as for	1, 178/ 10
they, albeit their heart	heavily	harkeneth after the sessions	1, 156/ 31
and went his way	heavily	, because he was rich	1, 171/ 35
puling and whimpering and	heaviness	of heart, to the	1, 167/ 28
great loss, in what	heaviness	falleth he then? For	1, 170/ 10
died and departed with	heavy	desperate death. Now death	1, 144/ 4
Publius Mutius sad and	heavy	, whom he knew for	1, 159/ 13
is as it were	hedged	with thorns; but the	1, 178/ 3
their silence take good	heed	that their minds be	1, 136/ 18
thereof we take none	heed	at all, but rather	1, 180/ 16
spurs hewn off his	heels	, himself hanged, drawn, and	1, 161/ 11
one of so manifold	heinous	troubles, will it not	1, 141/ 23
that is accounted for	heinous	and abominable in the	1, 182/ 1
pains of purgatory or	hell	, of which every one	1, 130/ 1
into the fire of	hell	, for which he hath	1, 131/ 25
we have heard of	hell	, yet came we never	1, 138/ 8
that the fear of	hell	, the dread of the	1, 141/ 10
captives quick, beginning their	hell	in this world, as	1, 144/ 2
to the fire of	hell	for their sinful and	1, 155/ 10
where they sink in	hell	as deep as the	1, 155/ 26
wolves or furies of	hell	, that driveth us forth	1, 164/ 10
us eternal pain in	hell	, rather than pleasant virtue	1, 177/ 29
in the end is	hell	darkness and pains." But	1, 178/ 7

of his mind and	help	of prayer, enforce himself	1, 135/ 18
ferverently for grace and	help	-- so, if these	1, 154/ 22
let us see what	help	we may have of	1, 158/ 15
that were likely to	help	thee with theirs when	1, 174/ 17
to the cure and	help	of gluttony, which is	1, 174/ 28
desire to have some	help	to keep the body	1, 179/ 33
if it be not	helped	? If that be so	1, 147/ 2
if thou be not	helped	. What callest thou, then	1, 147/ 4
daughter of his had	helped	him out of heaven	1, 159/ 2
over, except it be	helped	by some outward aid	1, 179/ 28
no let, the devil	helpeth	the heart to frame	1, 175/ 10
us about to depart	hence	. For well he knoweth	1, 142/ 20
one reason in going	hence	and coming hither. Now	1, 149/ 5
in likewise, in going	hence	from this town --	1, 149/ 8
Privy Council of King	Henry	VIII, and also Under-Treasurer	1, 127/ 10
receipt of many strange	herbs	and roots, fetched out	1, 128/ 29
medicine containing only four	herbs	, common and well known	1, 129/ 4
lived in desert with	herbs	only and roots) is	1, 179/ 20
reversed, his guilt spurs	hewn	off his heels, himself	1, 161/ 11
as rising of an	high	estimation of ourselves. But	1, 153/ 18
part, not only in	high	mind of fortune, rule	1, 153/ 23
never die. Now the	high	mind of proud fortune	1, 155/ 36
the King by whose	high	sentence we be condemned	1, 157/ 4
look ye never so	high	, when ye build in	1, 157/ 25
not to break his	high	commandments, so riseth of	1, 163/ 24
shortly follow in us	high	estimation, honor, and love	1, 164/ 35
pleasure. Whereof riseth this	high	folly, but of the	1, 170/ 16
body boldly at the	high	altar, when they have	1, 180/ 33
prove yourself proud and	high-hearted	. For surely make they	1, 170/ 31
bear themselves not much	higher	in their hearts for	1, 158/ 7
pleasure in the king's	highway	, that is free for	1, 177/ 16
fire of the burning	hill	of Etna burneth only	1, 158/ 26
going hence and coming	hither	. Now if one were	1, 149/ 5
if one were coming	hither	to this town, he	1, 149/ 6
were not only coming	hither	while he were entering	1, 149/ 6
from whence he came	hitherward	. Nor, in likewise, in	1, 149/ 8
their hearts on their	hoards	, and be proud when	1, 171/ 18
insight of precious stones	hold	themselves as well content	1, 130/ 28
the mad man, I	hold	him madder than they	1, 131/ 21
it is better to	hold	thy tongue and think	1, 136/ 27
that he could not	hold	up his head, that	1, 146/ 4
can I not here	hold	my hand from the	1, 159/ 20
set their hearts to	hold	them back. But an	1, 172/ 4
better were it than	holding	of thy tongue, properly	1, 136/ 29
there thrown in an	hole	, and either worms eat	1, 157/ 23
due to their own	holiness	, to send them wretchedly	1, 155/ 9
UPON THESE WORDS OF	HOLY	SCRIPTURE Memorare novissima, et	1, 127/ 3

whether the words of	holy	scripture or the doctrine	1, 128/ 2
with these words of	Holy	Writ. Let us consider	1, 128/ 14
many of the old	holy	martyrs had in the	1, 132/ 14
man mistrust. Lo, the	holy	doctor, Saint Augustine, exhorting	1, 133/ 19
them : "Sorrow," saith this	holy	man, "and be glad	1, 133/ 21
be glad. But this	holy	father showeth by this	1, 133/ 23
this point among the	holy	doctors of Christ's church	1, 133/ 27
example? Look upon his	holy	apostles -- when they	1, 134/ 6
in their soul. The	holy	scripture saith that they	1, 134/ 11
joy. For as the	holy	doctor, Saint Chrysostom, saith	1, 134/ 16
God, for, as the	holy	scripture saith, our Lord	1, 135/ 1
that we see the	holy	apostles and other holy	1, 135/ 14
holy apostles and other	holy	men and women, the	1, 135/ 14
sharp thorns pricking his	holy	head, or the great	1, 140/ 31
also have transformed his	holy	body into a glorious	1, 141/ 6
opinion taketh himself for	holy	, is farthest from all	1, 154/ 5
the pretext of some	holy	purpose that he will	1, 154/ 8
his envy for an	holy	desire to get before	1, 154/ 9
and anger for an	holy	zeal of justice, and	1, 154/ 11
as repute themselves for	holy	, with the disdain of	1, 154/ 34
his sight. For as	holy	David saith to this	1, 157/ 9
forth that, as this	holy	doctor saith: strangle the	1, 160/ 8
more belief in his	holy	words nor trust in	1, 167/ 32
a Turk. Doth not	holy	scripture say, "Cast thy	1, 167/ 34
your heart thereon," saith	holy	scripture. He that setteth	1, 171/ 3
unto God. For, as	holy	scripture saith, "Where thy	1, 171/ 13
Saint Peter and other	holy	apostles at the first	1, 172/ 1
shall they be?" And	holy	Saint Bernard saith that	1, 173/ 30
shall not (as the	holy	Prophet saith) find one	1, 174/ 6
And therefore saith the	holy	Prophet, "Turn away thine	1, 175/ 15
be without soberness. The	holy	scripture rehearseth that in	1, 176/ 33
God fell upon them.	Holy	Job, when his children	1, 177/ 3
many plain texts of	holy	scripture, as by the	1, 177/ 34
wretches the words of	Holy	Writ is but a	1, 178/ 9
then pain bringeth us	home	, then we think how	1, 144/ 35
say, now ye come	home	, lo! Methought always that	1, 170/ 28
I put thee an	homely	example, not very pleasant	1, 150/ 2
man may be so	homely	to come too near	1, 156/ 5
will, I ween, none	honest	man mistrust. Lo, the	1, 133/ 18
greater grief to an	honest	man than the pain	1, 134/ 13
of the royalty and	honor	shown him of all	1, 161/ 3
in us high estimation,	honor	, and love of God	1, 164/ 35
given riches, substance and	honor	, so that he wanteth	1, 167/ 10
of provision for some	honorable	burying -- so many	1, 143/ 17
delight of goodly and	honorable	funerals in which the	1, 143/ 20
his child a great	honorable	court above other times	1, 161/ 1
mourners laughing under black	hoods	, and a gay hearse	1, 143/ 19

have of the good	hope	of heaven, they should	1, 131/ 3
martyrs had in the	hope	of heaven darkened and	1, 132/ 15
love of God, and	hope	of heaven, and inward	1, 133/ 4
of our Lord and	hope	of his glory to	1, 134/ 2
our Lord, with an	hope	of heaven, contempt of	1, 135/ 22
that for by the	hope	of long life, we	1, 144/ 11
many years as we	hope	to live -- and	1, 144/ 16
color of a faithful	hope	of heaven, as a	1, 155/ 8
yet have they some	hope	either to break prison	1, 156/ 32
or after condemnation some	hope	of pardon. But we	1, 156/ 34
good will and glad	hope	, whereby he went into	1, 169/ 27
brought into great and	horrible	sins by the horror	1, 143/ 28
or rather much more	horrible	than any man can	1, 144/ 5
longing to live and	horror	to go gladly to	1, 143/ 4
horrible sins by the	horror	whereof he hath kept	1, 143/ 28
forth like an headstrong	horse	, till he have cast	1, 175/ 31
foot out of his	host's	house to go forward	1, 149/ 11
Laodicea: "Thou art neither	hot	nor cold but lukewarm	1, 154/ 19
a dead stock an	hour	or two every day	1, 146/ 6
his birth, and every	hour	of our age, as	1, 149/ 24
time ever in twenty-four	hours	we be fain to	1, 146/ 25
heads in the charnel	house	, nor the apparition of	1, 139/ 27
going out of an	house	, whether art thou going	1, 148/ 33
what place of the	house	soever ye stand when	1, 149/ 2
going out of the	house	from the first foot	1, 149/ 3
out of his host's	house	to go forward. And	1, 149/ 11
princely port in his	house	that thou, being a	1, 160/ 35
own eyes into the	house	of our heart, and	1, 174/ 33
pass old men that	hove	and gape to be	1, 172/ 26
do not remember it	hoverly	, as one heareth a	1, 139/ 17
For covetous men seem	humble	, and yet be they	1, 166/ 16
never so meek and	humble	countenance, they have much	1, 170/ 31
shall there of such	humility	, contempt and abjection of	1, 164/ 34
continue his life one	hundred	years? So is it	1, 128/ 20
miles off, yea an	hundred	, an ye will, he	1, 150/ 8
to be carried an	hundred	miles would not take	1, 150/ 8
that it were a	hundred	times as long as	1, 150/ 10
he had thereby a	hundred	times as long to	1, 150/ 11
suddenly the thief that	hung	on the right hand	1, 142/ 28
drink but medicines against	hunger	and thirst, that give	1, 146/ 18
though we call this	hunger	sickness and meat a	1, 146/ 31
other than we account	hunger	or sleep. For as	1, 147/ 34
as for that thy	hunger	doth thee pleasure when	1, 147/ 35
it is joined with	hunger	, that is to say	1, 178/ 29
of his pain in	hungering	. Now all that ever	1, 178/ 31
done himself but little	hurt	, by a knock of	1, 131/ 23
over, doth all the	hurt	it can, yet since	1, 158/ 24

to do the other	hurt	. And little marvel it	1, 158/ 29
as of his own	hurt	. I cannot here, albeit	1, 159/ 17
not only after the	hurt	that is done or	1, 162/ 32
now with some bodily	hurt	done us upon some	1, 165/ 12
had never done us	hurt	of old. For hard	1, 175/ 25
and pestilent for the	hurt	it doth itself, as	1, 176/ 12
she call thee sweet	husband	and weep with much	1, 141/ 31
as wives would their	husbands	should ween by the	1, 144/ 18
the false pride of	hypocrites	, that feign to have	1, 153/ 25
of these foolish proud	hypocrites	, which are yet more	1, 155/ 22
take therefore. These mad	hypocrites	be so mad that	1, 155/ 25
better than butter, and	Iceland	loveth no butter till	1, 132/ 20
man's mind is never	idle	but occupied commonly either	1, 136/ 5
the body to be	idle	. Thou wilt haply say	1, 168/ 33
up and played the	idolators	whereof by the occasion	1, 177/ 1
thereon is only for	ignorance	and lack of knowledge	1, 130/ 26
they could not be	ignorant	of their own faults	1, 154/ 23
but a false counterfeit	image	of pleasure. And the	1, 130/ 25
sleep is the very	image	of death. Now thou	1, 146/ 29
thee a more earnest	image	of our condition, and	1, 156/ 24
envy needeth none other	image	of death than his	1, 158/ 22
set to, the deep	imagination	of the dreadful doom	1, 129/ 34
very fantasy and deep	imagination	thereof, we shall perceive	1, 139/ 20
the feeling of that	imagination	in our hearts. And	1, 139/ 23
nature, by the lively	imagination	graven in thine own	1, 139/ 29
which, not a false	imagination	but a very true	1, 151/ 4
the fantasy, by foul	imaginations	, all that ever the	1, 175/ 11
grieve them, think ye?	Imagine	yourself in the same	1, 134/ 8
-- and those we	imagine	many, and perilously and	1, 144/ 16
irons affection, revenge themselves	immoderately	with their own hands	1, 162/ 29
For when the eye	immoderately	delighteth in long looking	1, 175/ 8
and bereave us our	immortality	, making us into subjection	1, 142/ 14
paradise and from their	immortality	into death and into	1, 175/ 19
other men's praise, bearing	implacable	anger where they perceive	1, 153/ 30
form and made it	impossible	-- what intolerable torment	1, 141/ 7
that be taken and	imprisoned	for theft. For they	1, 156/ 30
at all, but rather	impute	the blame to the	1, 180/ 17
begotten in bastardy and	incest	by the devil, father	1, 158/ 31
is on the uttermost	inch	of the threshold, thy	1, 148/ 34
minister, by subtle and	incogitable	means, first unlawful longing	1, 143/ 3
not without the grievous	increase	of his own damnation	1, 142/ 12
his sickness is most	incurable	that is sick and	1, 131/ 34
curable, but as an	incurable	canker, with continual swaddling	1, 148/ 4
is death next an	incurable	sickness; and such is	1, 148/ 10
ever sick of that	incurable	sickness by which, if	1, 153/ 6
it a blindness almost	incurable	, save God's great mercy	1, 153/ 34
our Lord hath not	indented	with us of the	1, 150/ 31

call a man of	India	white, because of his	1, 178/ 18
felony found, the doer	indicted	, the process sued, the	1, 180/ 21
worthy is, he is	indicted	of his own death	1, 180/ 28
people, having our taste	infected	by the sickness of	1, 132/ 21
many a man is	infected	with the great sickness	1, 145/ 21
sudden brunt of the	injury	, not forethought upon but	1, 161/ 32
as those that lack	insight	of precious stones hold	1, 130/ 28
church; but we will,	instead	of them all, allege	1, 133/ 27
by our executors. And	instead	of sorrow for our	1, 143/ 15
world give us for	instruction	of virtuous living, all	1, 145/ 12
not a more meet	instrument	than of the remembrance	1, 132/ 32
saith Plutarch, "that through	intemperate	living drive ourselves in	1, 180/ 9
Which thing if these	intemperate	would well and advisedly	1, 181/ 26
albeit I nothing less	intend	than to meddle much	1, 159/ 18
And therefore, to the	intent	that ye may perceive	1, 133/ 10
perilous -- the marvelous	intent	business and solicitation of	1, 142/ 5
record. But to the	intent	ye shall not deny	1, 167/ 6
it. Now, to the	intent	that we do not	1, 182/ 10
one night in an	interlude	. And also couldst thou	1, 160/ 21
of grievous pangs, what	intolerable	torment, the silly creature	1, 140/ 24
it impossible -- what	intolerable	torment will death be	1, 141/ 7
little pain, but an	intolerable	torment. Which thing I	1, 178/ 23
to church. And thus	inveigleth	he them that either	1, 143/ 24
not accepted and their	invention	be not magnified. Whereof	1, 162/ 7
is it that the	inward	spiritual pleasure and comfort	1, 132/ 13
hope of heaven, and	inward	liking that the godly	1, 133/ 4
outward fleshly pain with	inward	spiritual pleasure. And surely	1, 134/ 22
fain to take medicines	inward	to clout them up	1, 146/ 16
daily lose by our	inward	consumption? And of that	1, 146/ 19
thy body, or received	inward	, shall preserve thee against	1, 147/ 6
days follow, by the	inward	sickness of our own	1, 147/ 11
of others, and an	inward	liking of all their	1, 154/ 35
moved against them with	ire	and disdain that displease	1, 163/ 26
should in following their	irons	affection, revenge themselves immoderately	1, 162/ 29
with many blasphemous words	irreverently	spoken of God. And	1, 164/ 3
blunder forth rudely and	irritate	them to anger, which	1, 137/ 4
desert, the children of	Israel	, when they had sat	1, 176/ 34
so doth sometimes the	itch	of a sore leg	1, 148/ 1
shouldst, for a little	itch	, claw thyself suddenly deep	1, 178/ 19
that for the little	itching	pleasure of sin, we	1, 178/ 22
ye proud prisoner, for	iwis	ye be no better	1, 157/ 25
have him as his	jailer	in his prison of	1, 142/ 24
in it, but the	jailer	can lose none; he	1, 157/ 7
David saith to this	jailer	, "Whither shall I go	1, 157/ 9
thereof; and sometime the	jailer	beateth it down again	1, 157/ 29
own blood; and the	jailer	, when ye be dead	1, 157/ 30
in trust with the	jailer	that he is half	1, 158/ 12

perilous point and fearful	jeopardy	likely to fall on	1, 155/ 12
how much peril and	jeopardy	of himself his own	1, 165/ 24
them all, our Savior	Jesus	Christ. He saith that	1, 133/ 29
departing of our Savior	Jesus	Christ, of whom we	1, 140/ 28
promise than hath a	Jew	or a Turk. Doth	1, 167/ 32
whereof he sent the	Jews	double manna, weekly, the	1, 168/ 19
fell upon them. Holy	Job	, when his children fell	1, 177/ 3
was in the beginning	joined	with pride in our	1, 174/ 29
than while it is	joined	with hunger, that is	1, 178/ 29
this eternally live in	joy	and be preserved from	1, 128/ 26
death, doom, pain, and	joy	. This short medicine is	1, 129/ 5
them, and yet the	joy	of heaven therewith to	1, 129/ 23
of their flesh, what	joy	and pleasure they conceived	1, 134/ 10
the more was their	joy	. For as the holy	1, 134/ 15
our Savior Christ, whose	joy	and comfort of his	1, 141/ 3
I ween, have little	joy	to labor and toil	1, 174/ 14
men, preferring their belly	joy	before all the joys	1, 181/ 1
that they rejoiced and	joyed	that God had accounted	1, 134/ 11
a man may be	joyful	and glad for all	1, 133/ 24
joy before all the	joys	of heaven, but also	1, 181/ 1
saints on earth, proudly	judging	the lives of their	1, 153/ 29
to thy power by	just	and true business to	1, 169/ 6
an holy zeal of	justice	, and thus, while he	1, 154/ 11
of heaven and the	justice	of him, and all	1, 168/ 9
should all his life	keep	him from sickness, namely	1, 128/ 19
by which we shall	keep	from sickness, not the	1, 128/ 22
none health may long	keep	from death (for die	1, 128/ 23
marvelous force, able to	keep	us all our life	1, 129/ 6
to every man to	keep	him from sickness, but	1, 129/ 8
I say, let us	keep	our minds occupied with	1, 136/ 23
speak and time to	keep	thy tongue. Whensoever the	1, 136/ 26
peradventure good, rather to	keep	a good silence thyself	1, 137/ 3
is able always to	keep	us from sin, and	1, 137/ 24
the four would well	keep	us from sin. For	1, 138/ 6
I said, enough to	keep	us from sin. Howbeit	1, 138/ 12
the thing that shall	keep	thee from sin. And	1, 138/ 22
he is sure to	keep	him forever. For as	1, 142/ 31
else he could not	keep	his life, wouldst thou	1, 145/ 33
them up withal and	keep	them as long as	1, 146/ 17
of the flesh that	keep	out the very pleasures	1, 151/ 7
well the growing and	keep	it somewhat under, but	1, 164/ 25
little while he should	keep	them, how soon death	1, 165/ 8
lest he will not	keep	them, how believeth he	1, 168/ 14
were not able to	keep	his promise with us	1, 170/ 5
nothing upon themselves, but	keep	all for their executors	1, 171/ 27
use and behoof they	keep	it. But now let	1, 171/ 29
purses our money to	keep	, that death, the cruel	1, 174/ 23

else the worse is,	keep	us in such pain	1, 179/ 14
laboreth to conserve and	keep	his own nature and	1, 179/ 26
have some help to	keep	the body in health	1, 179/ 33
and great surety to	keep	it dry. "Thus fare	1, 180/ 8
less need of and	keep	ourselves in health." If	1, 180/ 11
dazing of death shall	keep	all sweet sleep out	1, 181/ 17
indeed but the bare	keepers	of other men's goods	1, 171/ 25
day in which he	keepeth	for the marriage of	1, 161/ 1
they seem sage in	keeping	silence, secretly peradventure the	1, 136/ 11
cleaving to the world,	keeping	of our goods, loathsomeness	1, 143/ 8
knewest a great duke,	keeping	so, great estate and	1, 160/ 34
to have in their	keeping	yet one year ere	1, 172/ 28
covetous gathering and niggardous	keeping	, with all the delight	1, 174/ 1
he fall down the	kennel	, and there lie down	1, 177/ 12
horror whereof he hath	kept	them from confession, these	1, 143/ 29
If ye would have	kept	it covetously or spent	1, 170/ 22
executors ask for the	keys	, and ask what money	1, 141/ 33
if a man willingly	kill	himself with a knife	1, 180/ 27
burial. These gluttons daily	kill	themselves with their own	1, 180/ 31
of which either one	killeth	the soul eternally --	1, 176/ 17
is in the worst	kind	of all, and farthest	1, 131/ 33
consider death in his	kind	, and to take great	1, 144/ 10
fashion considered in his	kind	, will work with us	1, 153/ 11
our souls from every	kind	of sin, beginning at	1, 153/ 12
their own estimation. Which	kind	of spiritual pride, and	1, 153/ 32
to mend. But this	kind	of pride, that in	1, 154/ 4
and shadow of some	kind	of virtue, most hard	1, 155/ 1
And like as that	kind	of good anger that	1, 163/ 21
at pride in every	kind	of sin, saving that	1, 178/ 24
and sickness of such	kind	that either shortly destroy	1, 179/ 14
his own nature and	kind	such as it is	1, 179/ 27
the mind is more	kindled	in the feigned figure	1, 175/ 13
branches into all other	kinds	, besides his proper malice	1, 153/ 22
As for all other	kinds	of pride, rising of	1, 155/ 17
the Privy Council of	King	Henry VIII, and also	1, 127/ 10
manner pardon. For the	King	by whose high sentence	1, 157/ 4
lately detected to the	king	, he should undoubtedly be	1, 161/ 6
his pleasure in the	king's	highway, that is free	1, 177/ 16
ye first for the	kingdom	of heaven and the	1, 168/ 9
first and chiefly the	kingdom	of heaven, and all	1, 168/ 25
fall at variance for	kissing	of the pax, or	1, 165/ 28
the cup and the	kitchen	, than of the dent	1, 180/ 25
shall go walk a	knave	in his old coat	1, 156/ 18
and rebukeful word, as "	knave	, " percase, or "beggar" (in	1, 162/ 18
to him, while they	kneel	and crouch to him	1, 161/ 4
shall. Which if we	knew	once thoroughly, and so	1, 138/ 3
it. For if we	knew	these things thoroughly, the	1, 138/ 11

and heavy, whom he	knew	for an envious person	1, 159/ 13
more nearly, if thou	knewest	thyself sick, and especially	1, 144/ 32
thou not, if thou	knewest	thyself in such case	1, 145/ 17
so were that thou	knewest	a great duke, keeping	1, 160/ 33
own hands. If thou	knewest	very certainly, that after	1, 174/ 12
had put up a	knife	into the same place	1, 140/ 14
a cut of a	knife	, the flesh singed with	1, 140/ 20
kill himself with a	knife	, the world wondereth thereupon	1, 180/ 27
Sir Thomas More then	knight	, and one of the	1, 127/ 8
as though as many	knives	as thy body might	1, 140/ 18
little hurt, by a	knock	of his head to	1, 131/ 23
of man's heart and	knocketh	, whom I pray God	1, 154/ 29
one laugh at the	knocking	of his own head	1, 131/ 13
of amendment, saving the	knocking	of our Lord, which	1, 154/ 27
his good and gracious	knocking	is the putting us	1, 154/ 30
peradventure say that ye	know	these four things well	1, 137/ 28
faith to believe, we	know	it by daily proof	1, 137/ 34
nay, but that we	know	them either by faith	1, 138/ 1
men die, and thereby	know	the death, yet ourselves	1, 138/ 10
scripture biddeth thee not	know	the four last things	1, 138/ 14
never sin. Many things	know	we that we seldom	1, 138/ 16
What availeth it to	know	that there is a	1, 138/ 18
then begin we to	know	ourselves, then pain bringeth	1, 144/ 34
a medicine, yet men	know	well enough what very	1, 146/ 32
be, and thereby we	know	well enough that they	1, 146/ 33
ye reckon that we	know	which be sickness, that	1, 147/ 13
other, ye should never	know	till ye come to	1, 150/ 28
we shall. And clearly	know	we that of this	1, 157/ 3
special thing necessary to	know	where and in what	1, 164/ 15
and how soon we	know	not all, is it	1, 166/ 3
remember as we well	know	, we should not fail	1, 174/ 21
God, and liked to	know	none other: abusing not	1, 180/ 35
by faith but also	knowest	by reason, what availeth	1, 138/ 19
what availeth that thou	knowest	him, if thou think	1, 138/ 20
hence. For well he	knoweth	that then he either	1, 142/ 20
abide." And since he	knoweth	this for very surety	1, 142/ 33
mercy. For the lecher	knoweth	he doth naught, and	1, 154/ 1
years, and only God	knoweth	within how few days	1, 156/ 8
by one that he	knoweth	and acknowledgeth for a	1, 162/ 21
Your Father in heaven	knoweth	that ye have need	1, 168/ 8
why he did so,	knowing	that he should die	1, 172/ 20
ignorance and lack of	knowledge	of the other --	1, 130/ 27
which two lights of	knowledge	and understanding quenched, what	1, 132/ 4
enough, and if the	knowledge	thereof had so great	1, 137/ 29
of the soul, the	knowledge	without the remembrance little	1, 138/ 17
is that no sure	knowledge	of health. Trow ye	1, 145/ 20
had to be by	knowledge	made in manner a	1, 174/ 30

herbs, common and well	known	, that is to wit	1, 129/ 4
it is to be	known	that, like as we	1, 130/ 18
those that he hath	known	for special wretches, whose	1, 143/ 26
ever in their lives	known	or heard either themselves	1, 147/ 29
envy they be the	known	children of pride, as	1, 153/ 17
were when ye were	known	for so rich. Ah	1, 170/ 28
taketh in the diligent	labor	of good and virtuous	1, 133/ 5
and the ensuing of	labor	, travail, penance and bodily	1, 133/ 13
not that as the	labor	, travail, and affliction of	1, 133/ 33
it maketh the very	labor	easy, the sourness very	1, 134/ 4
and quickness in his	labor	and pain taken in	1, 134/ 26
not say that his	labor	is lost, but I	1, 135/ 6
every man by the	labor	of his mind and	1, 135/ 18
all tribulation and affliction,	labor	, pain and travail, without	1, 135/ 19
the study of philosophy	labor	to sever the soul	1, 139/ 10
the whole study and	labor	of philosophy, as the	1, 139/ 12
if they consider the	labor	and solicitation of our	1, 155/ 4
the least by the	labor	of their hands to	1, 167/ 22
not for tomorrow, nor	labor	not for tomorrow." In	1, 168/ 19
man, requireth rather the	labor	of the body than	1, 168/ 29
much more than the	labor	of the body, saving	1, 168/ 31
What if I cannot	labor	, or have more small	1, 168/ 34
to find than my	labor	of three days will	1, 168/ 35
you lack, thou shalt	labor	to thy power by	1, 169/ 5
thine behoveth. If thy	labor	suffice not, thou shalt	1, 169/ 7
lose all that they	labor	for, they would shortly	1, 173/ 17
have little joy to	labor	and toil for so	1, 174/ 14
should not fail to	labor	less for that we	1, 174/ 21
dry, than with little	labor	and great surety to	1, 180/ 8
nature and as sore	laboreth	to the dissolution of	1, 147/ 22
viands, and so much	laboreth	to master the meat	1, 179/ 22
of which every part	laboreth	to conserve and keep	1, 179/ 26
in our body, continually	laboring	each to vanquish other	1, 147/ 20
weeping, some laughing, some	laboring	, some playing, some singing	1, 157/ 16
only for ignorance and	lack	of knowledge of the	1, 130/ 27
-- as those that	lack	insight of precious stones	1, 130/ 28
about us, while we	lack	stomach and strength to	1, 141/ 22
the virtues that they	lack	: and the perilous pride	1, 153/ 26
at heart, lest in	lack	of law to do	1, 162/ 28
be ever afraid of	lack	in time to come	1, 167/ 19
fear and dread of	lack	in time to come	1, 167/ 29
doubt and fear of	lack	in time coming, either	1, 168/ 11
I say, if you	lack	, thou shalt labor to	1, 169/ 5
hath, show himself to	lack	faith and to have	1, 169/ 32
words if he fear	lack	of finding, what faith	1, 169/ 33
care and fear of	lack	many years hereafter for	1, 170/ 3
with the fear of	lack	of living when he	1, 170/ 9

running to ruin for	lack	of circumspection, which can	1, 176/ 32
saith, in many words	lacketh	not sin -- but	1, 136/ 16
of theirs that thee	lacketh	of thine. What if	1, 169/ 10
alone, where every lewd	lad	will be bold to	1, 156/ 11
dainties; and as for	Lady	Lechery, then abhor we	1, 145/ 3
since I have somewhat	laid	before thy face the	1, 153/ 2
of his princely palace,	laid	in the ground and	1, 156/ 10
we be indeed, already	laid	in the cart carrying	1, 165/ 14
from that place and	laid	upon his back. If	1, 176/ 2
sinner is set or	laid	with stones, but in	1, 178/ 7
bed, and from thence	laid	and left in the	1, 181/ 19
the prophet into the	lake	among lions, yet sent	1, 169/ 25
yearly coming in, of	lands	, offices, or merchandise, or	1, 170/ 1
unto the Church of	Laodicea	: "Thou art neither hot	1, 154/ 19
lately light in his	lap	. Scantly can death cure	1, 172/ 17
themselves that except we	lapped	them continually with warm	1, 146/ 11
for. The prison is	large	and many prisoners in	1, 157/ 6
contenteth him with the	larger	punishment of the offender	1, 163/ 7
barns and his warehouses	larger	to lay in the	1, 173/ 26
non peccabis, "Remember the	last	things, and thou shalt	1, 127/ 5
saith this bill, "thy	last	things, and thou shalt	1, 129/ 2
to remember these four	last	things. And yet durst	1, 130/ 9
remembrance of these four	last	things, they should find	1, 130/ 15
remembrance of the four	last	things, which as they	1, 132/ 33
remembrance of the four	last	things, which is, as	1, 135/ 31
remembrance of these four	last	things is of such	1, 137/ 23
faith, believeth these four	last	things, of which the	1, 137/ 32
not know the four	last	things, but remember thy	1, 138/ 14
but remember thy four	last	things, and then, he	1, 138/ 14
minding of thy four	last	things, and the deep	1, 138/ 21
first of these four	last	, which is undoubtedly far	1, 138/ 29
first moment till the	last	finished, that is to	1, 149/ 20
to live, until the	last	moment of his life	1, 149/ 21
And surely against this	last	branch of pride, of	1, 154/ 33
be. Howbeit, very long	lasteth	no man with the	1, 179/ 17
that for secret treason,	lately	detected to the king	1, 161/ 6
when his leman is	lately	light in his lap	1, 172/ 16
their appetites from the	laud	of silly mortal men	1, 155/ 33
that men for madness	laugh	at. For thou shalt	1, 131/ 13
in Bedlam see one	laugh	at the knocking of	1, 131/ 13
taken and reputed wise	laugh	much more madly than	1, 131/ 17
ye not see such	laugh	at their own craft	1, 131/ 18
play, wouldst thou not	laugh	at his folly, considering	1, 156/ 17
For the mad man	laughed	when he had done	1, 131/ 22
This other sage fool	laugheth	at the casting of	1, 131/ 24
so many merry mourners	laughing	under black hoods, and	1, 143/ 18
prison, some weeping, some	laughing	, some laboring, some playing	1, 157/ 15

it as for a	laughing	matter and a sport	1, 182/ 5
seeth not that his	laughter	is more mad than	1, 131/ 20
more mad than the	laughter	of the mad man	1, 131/ 21
fear thereof followeth his	laughter	, and secret sorrow marreth	1, 131/ 27
lest in lack of	law	to do it for	1, 162/ 28
the assuaging whereof, the	law	contenteth him with the	1, 163/ 6
is bound by the	law	of God and of	1, 167/ 21
confirmed by all the	laws	made among men, which	1, 162/ 23
made among men, which	laws	, forasmuch as the actions	1, 162/ 24
their own hands, the	laws	, I say, considereth, pondereth	1, 162/ 30
the provision of the	laws	almost in every country	1, 163/ 1
and declared by their	laws	, that the point and	1, 163/ 18
And yet durst I	lay	a wager that of	1, 130/ 9
creation, by which he	lay	in wait to take	1, 142/ 9
his warehouses larger to	lay	in the more, because	1, 173/ 26
none at all to	Lazarus	, but let him die	1, 169/ 25
in ure must needs	lead	us to heaven. Yet	1, 137/ 27
ship fall on a	leak	, and then careth not	1, 180/ 6
leaving it all bony,	lean	, pale, and wan, that	1, 158/ 21
this only lesson well	learned	and busily put in	1, 137/ 26
short time be well	learned	in philosophy. For nothing	1, 139/ 13
authority, beauty, wit, strength,	learning	, or such other gifts	1, 153/ 24
most in which we	least	con skill. For I	1, 130/ 6
little doubt but the	least	of all the four	1, 138/ 5
these things thoroughly, the	least	of all four were	1, 138/ 11
is undoubtedly far the	least	of the four, and	1, 138/ 30
And then when they	least	look therefore, leave all	1, 167/ 2
be able at the	least	by the labor of	1, 167/ 22
of God, and to	leave	the fewer to be	1, 134/ 31
Then, if the fantasies	leave	us not sleeping, it	1, 136/ 21
likely that ever they	leave	us waking. Wherefore, as	1, 136/ 22
they should seem to	leave	at thy commandment. And	1, 137/ 6
will amend in soul,	leave	all vices and be	1, 145/ 5
as his. We shall	leave	the example of plays	1, 156/ 23
again with shame. Ye	leave	your lodging for your	1, 157/ 29
go to Tyburn, would	leave	for a memorial the	1, 158/ 3
the selfsame considerations shall	leave	thee little cause to	1, 160/ 18
they least look therefore,	leave	all that they have	1, 167/ 2
hath not given him	leave	to eat of it	1, 167/ 11
poor shall die, and	leave	their riches unto strangers	1, 167/ 17
ever thou heapest, and	leave	thee scant a sheet	1, 174/ 20
so disfigureth the visage,	leaving	it all bony, lean	1, 158/ 21
of our heads, and	leaving	little business for our	1, 174/ 9
great mercy. For the	lecher	knoweth he doth naught	1, 154/ 1
or to a lusty	lecher	when his leman is	1, 172/ 16
well filled -- the	lecherous	, after his foul pleasure	1, 172/ 10
and as for Lady	Lechery	, then abhor we to	1, 145/ 3

of gluttony, sloth and	lechery	. Not that these three	1, 154/ 17
doubteth but sloth and	lechery	be the very daughters	1, 176/ 14
not only sloth and	lechery	, but oftentimes lewd and	1, 176/ 29
wrath, gluttony, covetousness, and	lechery	, the other part, that	1, 182/ 17
hath he no time	left	to die in but	1, 148/ 24
the ground and there	left	alone, where every lewd	1, 156/ 11
both mad, if they	left	not off when they	1, 165/ 38
for this that is	left	is more than he	1, 170/ 18
at the first call	left	their nets, which was	1, 172/ 2
saith) find one penny	left	in our hands. Which	1, 174/ 7
and finally no part	left	in right course and	1, 179/ 9
from thence laid and	left	in the mire till	1, 181/ 20
swaddle and plaster his	leg	and else he could	1, 145/ 33
wouldst thou reckon his	leg	sick or whole? I	1, 145/ 34
will agree that his	leg	is not well at	1, 145/ 35
itch of a sore	leg	when thou clawest about	1, 148/ 1
thy nose sharpening, thy	legs	cooling, thy fingers fumbling	1, 140/ 5
it bringeth in by	leisure	the dropsy, the colic	1, 179/ 11
lustly lecher when his	leman	is lately light in	1, 172/ 16
at naught, and at	length	abhor, the foul delight	1, 131/ 4
by, cutteth his own	length	out of our life	1, 149/ 25
his fellow in the	length	of his way, notwithstanding	1, 150/ 9
country were born all	lepers	, which is a sickness	1, 147/ 27
But as for their	leprosy	and falling evil, they	1, 147/ 33
that he profiteth much	less	with much more pain	1, 135/ 7
of their penance took	less	spiritual pleasure, it should	1, 135/ 10
occupied well it were	less	evil, save for worldly	1, 136/ 9
own mind to no	less	torment than thou shouldst	1, 140/ 13
pleasant, but none the	less	very true and very	1, 150/ 3
ye should reckon much	less	of your death than	1, 150/ 17
till that suddenly, nothing	less	looking for, young, old	1, 157/ 18
here, albeit I nothing	less	intend than to meddle	1, 159/ 18
the sin is somewhat	less	grievous, the rule of	1, 161/ 31
they see any man	less	esteem them than they	1, 162/ 11
aggrieved or diminished, made	less	or more, after the	1, 162/ 34
behavior that they set	less	by us than our	1, 163/ 27
shall appear more or	less	lief unto him. And	1, 165/ 2
because they regard it	less	and spend it more	1, 166/ 24
is his love the	less	set unto God. For	1, 171/ 13
not fail to labor	less	for that we shall	1, 174/ 21
diet and temperance have	less	need of and keep	1, 180/ 11
capital sin indeed, the	less	that we set thereby	1, 182/ 7
it is: for the	less	we go about to	1, 182/ 8
follow that this only	lesson	well learned and busily	1, 137/ 26
he closeth up his	letter	in this wise: "Look	1, 145/ 9
But the thing that	letteth	us to consider death	1, 144/ 9
tight and sure, but	letteth	by his lewdness his	1, 180/ 5

left alone, where every	lewd	lad will be bold	1, 156/ 11
take to heart a	lewd	, rebukeful word spoken to	1, 165/ 10
and lechery, but oftentimes	lewd	and perilous talking, foolhardiness	1, 176/ 30
Plutarch saith) like a	lewd	master of a ship	1, 180/ 4
but letteth by his	lewdness	his ship fall on	1, 180/ 5
him advice to be	liberal	seemeth to preach to	1, 172/ 14
and spend it more	liberally	. Men ween them wise	1, 166/ 25
not only part nothing	liberally	with other folk, but	1, 171/ 23
unto him that shall	lie	in that case, they	1, 141/ 14
gentle pleasure, when we	lie	dying, all our body	1, 141/ 19
fire, so thou mightest	lie	one half-hour in rest	1, 142/ 3
should be fain to	lie	down along and there	1, 146/ 5
down along and there	lie	speechless as a dead	1, 146/ 6
call sleep, and there	lie	like dead stocks by	1, 146/ 26
painful plight they shall	lie	a dying, while their	1, 173/ 21
neither stand up nor	lie	down -- so the	1, 176/ 6
of his matters, or	lie	down and sleep like	1, 176/ 21
the kennel, and there	lie	down till he be	1, 177/ 13
appear more or less	lief	unto him. And since	1, 165/ 2
lust that they had	liefer	eat tar than treacle	1, 132/ 18
envious that he had	liefer	double his own pain	1, 142/ 34
mad that we had	liefer	take sin with pain	1, 177/ 18
lieth. And while thou	lieth	in that case, their	1, 142/ 1
so, when the tongue	lieth	still, if the mind	1, 136/ 8
ask where thy money	lieth	. And while thou lieth	1, 142/ 1
remember death, when he	lieth	every day in such	1, 146/ 8
this life, while he	lieth	drawing on, but also	1, 149/ 17
place of the body	lieth	the beginning, and, as	1, 164/ 16
one meat digesteth, another	lieth	and putrefieth. And ever	1, 179/ 32
it should all his	life	keep him from sickness	1, 128/ 19
sure to continue his	life	one hundred years? So	1, 128/ 20
preserved from the deadly	life	of everlasting pain. The	1, 128/ 26
keep us all our	life	from sin. The physician	1, 129/ 7
the pleasure of his	life	. How much more, then	1, 129/ 31
more, then, should his	life	be painful and grievous	1, 129/ 32
the pleasure of their	life	lost, but so great	1, 130/ 16
to weep all his	life	. And it cannot be	1, 131/ 25
also in this present	life	, very sweetness, comfort, pleasure	1, 133/ 15
thy strength fainting, thy	life	vanishing, and thy death	1, 140/ 6
thy veins and thy	life	strings, with like pain	1, 140/ 17
in dread while our	life	walketh awayward, while our	1, 141/ 21
the possibility of everlasting	life	, he never ceased since	1, 142/ 17
special wretches, whose whole	life	hath in effect been	1, 143/ 27
of a shameful, sinful	life	have died and departed	1, 144/ 3
the hope of long	life	, we look upon death	1, 144/ 11
the remnant of our	life	. Insomuch that very true	1, 145/ 6
could not keep his	life	, wouldst thou reckon his	1, 145/ 33

that all our whole	life	is but a sickness	1, 148/ 3
such is all our	life	. And yet if this	1, 148/ 11
a man hath once	life	, but he is either	1, 148/ 22
either before he get	life	or after that he	1, 148/ 23
but while he hath	life	. Wherefore, if we neither	1, 148/ 24
neither die before our	life	nor when we be	1, 148/ 25
out of this present	life	? Now tell me, then	1, 148/ 32
way out of this	life	, while he lieth drawing	1, 149/ 17
whole time of his	life	, since the first moment	1, 149/ 19
last moment of his	life	, or rather the first	1, 149/ 21
length out of our	life	and maketh it shorter	1, 149/ 25
time and diminishing of	life	, with approaching towards death	1, 149/ 27
much longer of your	life	than of your fellow's	1, 150/ 29
works of all their	life	before, and that subtlest	1, 155/ 6
long before in their	life	to wear away the	1, 155/ 14
of himself his own	life	and his own soul	1, 165/ 24
of all his whole	life	, with the fear of	1, 170/ 9
is in all our	life	but a very gay	1, 174/ 2
the sleep of this	life	we be glad and	1, 174/ 4
come, but of the	life	present. If virtue were	1, 177/ 22
they have all their	life	(as the Apostle saith	1, 180/ 34
hath lost the natural	light	of reason and the	1, 132/ 3
reason and the spiritual	light	of faith, which two	1, 132/ 3
easy and my burden	light	." How could these two	1, 133/ 32
behold, yet neither the	light	thereof, nor the sight	1, 139/ 26
see them at every	light	occasion testy. They cannot	1, 162/ 4
his leman is lately	light	in his lap. Scantly	1, 172/ 16
not any one thing	lightly	, as I have said	1, 135/ 29
how soon. And as	lightly	may there, by the	1, 155/ 21
of faith, which two	lights	of knowledge and understanding	1, 132/ 4
clawing pleasant, though it	liked	thee a little in	1, 178/ 21
belly their God, and	liked	to know none other	1, 180/ 34
as thou hast by	likelihood	of nature many years	1, 150/ 1
sleeping, it is not	likely	that ever they leave	1, 136/ 22
showed that it were	likely	that ye should be	1, 150/ 26
point and fearful jeopardy	likely	to fall on them	1, 155/ 12
them especially that were	likely	to help thee with	1, 174/ 17
fearful figure and terrible	likeness	, by the beholding whereof	1, 143/ 35
him in his own	likeness	, and thereby take the	1, 144/ 28
thus, while he proudly	liketh	his vices, he is	1, 154/ 11
longer time than him	liketh	to let us live	1, 169/ 22
it well that, in	likewise	, if men would well	1, 130/ 34
and use much musing,	likewise	as among many words	1, 136/ 7
foolishly beguile ourselves. For	likewise	as wives would their	1, 144/ 17
came hitherward. Nor, in	likewise	, in going hence from	1, 149/ 8
surely, methinketh that in	likewise	a man is not	1, 149/ 16
shall hardly heal it),	likewise	, I say, fareth it	1, 164/ 22

foul delight and filthy	liking	that riseth of sensual	1, 131/ 4
spiced with delight and	liking	but that it bringeth	1, 131/ 6
lust, find so great	liking	in the vile and	1, 132/ 23
of heaven, and inward	liking	that the godly spirit	1, 133/ 4
our minds with over-great	liking	and thereby withdraweth us	1, 143/ 13
others, and an inward	liking	of all their spiritual	1, 154/ 35
about like a ramping	lion	, looking whom he might	1, 142/ 18
should see a ramping	lion	coming on them both	1, 165/ 39
into the lake among	lions	, yet sent he none	1, 169/ 25
fleshly delight that we	list	not once prove what	1, 132/ 24
they willingly wink, and	list	not to look at	1, 173/ 9
diamond, rejecteth anon and	listeth	not to look upon	1, 130/ 32
ever wrote in secular	literature	. Long would it be	1, 128/ 12
whole volume of secular	literature	shall arise so very	1, 128/ 17
he will take a	little	treacle before. Thou wilt	1, 129/ 16
grudge to take a	little	treacle, yet were he	1, 129/ 26
the leastwise take a	little	vinegar and rose water	1, 129/ 27
con skill. For I	little	doubt but that among	1, 130/ 6
and yet there is	little	pleasure therein. But ye	1, 131/ 14
mad man, and as	little	to the purpose. I	1, 131/ 16
had done himself but	little	hurt, by a knock	1, 131/ 23
shall, there would be	little	doubt but the least	1, 138/ 5
knowledge without the remembrance	little	profiteth. What availeth it	1, 138/ 18
him, if thou think	little	of him? The busy	1, 138/ 20
one thing which a	little	I touched before, I	1, 142/ 4
long, but within a	little	while die the one	1, 144/ 26
though thou feltest yet	little	pain. For commonly when	1, 144/ 33
grief. Then care we	little	for our gay gear	1, 145/ 2
if this move you	little	, but that ye think	1, 148/ 12
thou wilt consider how	little	cause thou hast to	1, 150/ 34
the other hurt. And	little	marvel it is though	1, 158/ 29
his fellow should have	little	good of the doubling	1, 160/ 1
considerations shall leave thee	little	cause to envy the	1, 160/ 18
besides, that folk would	little	ween it. For go	1, 162/ 2
we see set so	little	by him that they	1, 163/ 23
upon that we set	little	by. So shall there	1, 164/ 33
he well remembered how	little	while he should keep	1, 165/ 8
well pondered, make us	little	regard the causes of	1, 165/ 18
and deeply remembered, I	little	doubt but they would	1, 166/ 9
have we never so	little	, if we be not	1, 167/ 27
state that thou hast	little	money and much charge	1, 169/ 8
have much money and	little	charge: and they be	1, 169/ 9
our heads, and leaving	little	business for our executors	1, 174/ 9
wouldst, I ween, have	little	joy to labor and	1, 174/ 14
pleasant that hath with	little	pleasure much pain. For	1, 178/ 17
thou shouldst, for a	little	itch, claw thyself suddenly	1, 178/ 19
it liked thee a	little	in the beginning. But	1, 178/ 21

it that for the	little	itching pleasure of sin	1, 178/ 21
win thereby, not a	little	pain, but an intolerable	1, 178/ 23
is sustained with right	little	(as well appeared by	1, 179/ 18
and yet all too	little	-- our gluttony is	1, 179/ 30
it dry, than with	little	labor and great surety	1, 180/ 8
must in few years,	live	we never so long	1, 128/ 24
shall after this eternally	live	in joy and be	1, 128/ 26
first unlawful longing to	live	and horror to go	1, 143/ 4
as we hope to	live	-- and those we	1, 144/ 16
saith, he trusteth to	live	one year yet. And	1, 144/ 21
an old man cannot	live	long, but within a	1, 144/ 25
were not able to	live	one winter week. Consider	1, 146/ 12
plastering botched up to	live	as long as we	1, 148/ 5
die but while we	live	. It is not all	1, 148/ 27
never dead while we	live	; and it is, meseemeth	1, 148/ 29
we die while we	live	, but also that we	1, 148/ 30
all the while we	live	. What thing is dying	1, 148/ 31
which he began to	live	, until the last moment	1, 149/ 21
in what wise soever	live	we, all the same	1, 149/ 30
nature many years to	live	, then will I put	1, 150/ 2
times as long to	live	, being sure and out	1, 150/ 11
thou first beganst to	live	-- let us now	1, 153/ 9
all the while we	live	in this world we	1, 156/ 28
all the while we	live	we be but in	1, 165/ 19
fools than they that	live	from hand to mouth	1, 166/ 29
spirit merry therewith, but	live	in puling and whimpering	1, 167/ 27
thought how they shall	live	tomorrow, or tell what	1, 169/ 2
thou and thine shall	live	no longer but die	1, 169/ 17
liketh to let us	live	, to whom we be	1, 169/ 23
his children shall haply	live	thereto. And so loseth	1, 170/ 8
other folk, but also	live	wretchedly by sparing from	1, 171/ 24
seven score years to	live	. The man that is	1, 173/ 2
reckoned in himself to	live	and make merry many	1, 173/ 27
that the longer we	live	the more wretched we	1, 179/ 15
we be counseled to	live	temperately, and forbear our	1, 179/ 34
eat but for to	live	, these gluttons are so	1, 181/ 4
would not wish to	live	an it were not	1, 181/ 5
that so many years	lived	in desert with herbs	1, 179/ 19
his nature, by the	lively	imagination graven in thine	1, 139/ 29
they were in their	lives	, till other men gave	1, 145/ 26
had ever in their	lives	known or heard either	1, 147/ 29
earth, proudly judging the	lives	of their even Christians	1, 153/ 29
they made in their	lives	for their own souls	1, 154/ 14
as long as thou	livest	." And albeit he seem	1, 148/ 17
never begin while he	liveth	, taketh his envy for	1, 154/ 9
for instruction of virtuous	living	, all that can I	1, 145/ 12
God's promise for thy	living	: but to make thyself	1, 169/ 12

is all for the	living	of himself and his	1, 170/ 6
fear of lack of	living	when he is dead	1, 170/ 9
Plutarch, "that through intemperate	living	drive ourselves in sickness	1, 180/ 9
that their manner of	living	must needs accelerate this	1, 181/ 24
more moderate in their	living	, and utterly flee such	1, 181/ 28
none honest man mistrust.	Lo	, the holy doctor, Saint	1, 133/ 19
few words: no more,	lo	, but let us be	1, 145/ 13
the covetous lost both.	Lo	, such is the wretched	1, 160/ 4
now ye come home,	lo	! Methought always that ye	1, 170/ 28
wit, that be as	loath	to spend aught as	1, 171/ 22
at him. They be	loath	to remember death, loath	1, 173/ 10
loath to remember death,	loath	to put this ointment	1, 173/ 10
every man would be	loath	to be defamed, for	1, 182/ 3
pictures express only the	loathly	figure of our dead	1, 139/ 25
keeping of our goods,	loathsomeness	of shrift, sloth towards	1, 143/ 8
shame. Ye leave your	lodging	for your own blood	1, 157/ 29
wrote in secular literature.	Long	would it be to	1, 128/ 13
which none health may	long	keep from death (for	1, 128/ 23
live we never so	long	), but the soul, which	1, 128/ 24
butter till it be	long	barreled, so we gross	1, 132/ 20
of spiritual pleasure as	long	as it is overgrown	1, 132/ 30
I would not so	long	tarry in this point	1, 133/ 6
because of his sorrow.	Long	were it to rehearse	1, 133/ 26
we can never be	long	void of both, it	1, 137/ 24
head, or the great,	long	nails piercing his precious	1, 140/ 31
by the hope of	long	life, we look upon	1, 144/ 11
off through a great	long	space of as many	1, 144/ 15
old man cannot live	long	, but within a little	1, 144/ 25
and keep them as	long	as we can. For	1, 146/ 17
dead stocks by a	long	space ere we come	1, 146/ 27
up to live as	long	as we may, and	1, 148/ 5
shalt never die as	long	as thou livest." And	1, 148/ 17
were the town so	long	that he had ten	1, 149/ 14
a hundred times as	long	as his fellow's and	1, 150/ 10
a hundred times as	long	to live, being sure	1, 150/ 11
a right effectual ointment	long	before in their life	1, 155/ 13
it shall not be	long	, we should never see	1, 161/ 18
make us look and	long	to be lords in	1, 167/ 25
heart only care and	long	for heaven. And therefore	1, 168/ 24
And therefore he said,	long	for first and chiefly	1, 168/ 25
eye immoderately delighteth in	long	looking of the beauteous	1, 175/ 9
digression would be over	long	; for the abridging whereof	1, 178/ 25
we be. Howbeit, very	long	lasteth no man with	1, 179/ 17
out of far countries,	long-lain	drugs, all the strength	1, 128/ 30
the apple, that she	longed	to feel the taste	1, 174/ 32
though your way be	longer	, since ye be sure	1, 150/ 18
should be carried the	longer	way, yet it might	1, 150/ 26

this case make much	longer	of your life than	1, 150/ 29
thine shall live no	longer	but die and depart	1, 169/ 17
not promised it for	longer	time than him liketh	1, 169/ 22
viand can be no	longer	any very pleasure than	1, 178/ 29
and torment that the	longer	we live the more	1, 179/ 15
of the world, and	longing	to be with God	1, 135/ 23
incogitable means, first unlawful	longing	to live and horror	1, 143/ 4
that by the hearty	longing	for heaven we shall	1, 168/ 27
and listeth not to	look	upon the counterfeit, be	1, 130/ 32
ye see the example?	Look	upon his holy apostles	1, 134/ 6
of long life, we	look	upon death either so	1, 144/ 11
for young folk, they	look	not how many be	1, 144/ 21
this reckoning shall they	look	upon death much nearer	1, 144/ 27
the more effectually, and	look	upon him somewhat the	1, 144/ 31
letter in this wise: "	Look	, " saith he, "all the	1, 145/ 10
this well, thou mayest	look	upon death, not as	1, 148/ 8
we never ought to	look	towards death as a	1, 149/ 32
hast no cause to	look	upon thy death as	1, 151/ 2
with a sure sight	look	upon their own conscience	1, 155/ 15
escaping, no man can	look	for. The prison is	1, 157/ 6
ye be no better,	look	ye never so high	1, 157/ 25
for them both; but	look	, whatsoever that one that	1, 159/ 27
the daughter. And therefore,	look	what manner consideration, in	1, 160/ 9
they never so simply,	look	they never so lowly	1, 162/ 3
himself for worshipful, and	look	whether he shall not	1, 162/ 16
that it is so?	Look	whether we be not	1, 163/ 34
worship than God's, or	look	to have our own	1, 164/ 5
then when they least	look	therefore, leave all that	1, 167/ 2
pleasure to make us	look	and long to be	1, 167/ 25
commandment by example, saying, "	Look	upon the birds in	1, 168/ 5
provide for tomorrow, but	look	to be fed by	1, 168/ 17
be proud when they	look	on their heaps, they	1, 171/ 19
thou see it proved?	Look	upon the young man	1, 171/ 33
ere they die. But	look	if ye see not	1, 172/ 30
-- and as to	look	on death, we be	1, 173/ 4
and list not to	look	at him. They be	1, 173/ 9
how lowly soever ye	looked	, would if ye were	1, 170/ 30
than our proud heart	looketh	for. By which though	1, 163/ 28
for God and nature	looketh	not, as methinketh, much	1, 167/ 23
like a ramping lion,	looking	whom he might devour	1, 142/ 18
fare we by death,	looking	thereat afar off through	1, 144/ 15
that suddenly, nothing less	looking	for, young, old, poor	1, 157/ 18
immoderately delighteth in long	looking	of the beauteous face	1, 175/ 9
the year of our	Lord	1522, by Sir Thomas	1, 127/ 7
the love of our	Lord	and hope of his	1, 134/ 2
holy scripture saith, our	Lord	loveth a glad giver	1, 135/ 1
the love of our	Lord	, with an hope of	1, 135/ 22

the aggrieving whereof our	Lord	, after their deserving, suffereth	1, 143/ 33
we all. For our	Lord	hath not indented with	1, 150/ 31
the knocking of our	Lord	, which always standeth at	1, 154/ 28
fortune, rule, and authority,	Lord	God, how slight a	1, 155/ 36
the lorel playeth the	lord	in a stage play	1, 156/ 16
soul for playing the	lord	one night in an	1, 160/ 21
so much by our	Lord	God that we cannot	1, 163/ 22
heart good to be	lord	of that purse one	1, 172/ 22
and long to be	lords	in this wretched earth	1, 167/ 25
golden gown, while the	lorel	playeth the lord in	1, 156/ 16
of that we daily	lose	by our inward consumption	1, 146/ 19
shall shortly by death	lose	all their gloss, the	1, 155/ 20
but the jailer can	lose	none; he is so	1, 157/ 7
that shortly shall most	lose	. Of Wrath. Let us	1, 161/ 21
how soon they must,	lose	all that they labor	1, 173/ 17
that we shall so	lose	, and would put into	1, 174/ 22
man forever, or forever	loseth	him; for have he	1, 142/ 21
live thereto. And so	loseth	he the commodity of	1, 170/ 8
to our person, or	loss	in our goods, which	1, 161/ 29
that is done or	loss	that is taken, but	1, 162/ 32
be angry for the	loss	of goods, if he	1, 165/ 7
to have a great	loss	, in what heaviness falleth	1, 170/ 10
where now for the	loss	of eight, twain can	1, 170/ 15
be sorry of the	loss	, for God accepteth your	1, 170/ 21
have won by the	loss	, in that the matter	1, 170/ 23
pleasure of their life	lost	, but so great a	1, 130/ 16
no remorse thereof, hath	lost	the natural light of	1, 132/ 2
that his labor is	lost	, but I dare be	1, 135/ 6
his death. For so	lost	he suddenly the thief	1, 142/ 28
after that he hath	lost	it, and so hath	1, 148/ 24
request, the envious man	lost	one eye, and the	1, 160/ 3
eye, and the covetous	lost	both. Lo, such is	1, 160/ 4
had to that he	lost	? If he had had	1, 170/ 17
that ye have now	lost	of your worship, and	1, 170/ 26
that point he cried	loud	once or twice to	1, 140/ 34
point, with a great	loud	cry he gave up	1, 141/ 1
and some whole people	love	tallow better than butter	1, 132/ 19
soul riseth of the	love	of God, and hope	1, 133/ 3
thereof, rising into the	love	of our Lord and	1, 134/ 2
to rise in the	love	of our Lord, with	1, 135/ 22
the soul from the	love	and affections of the	1, 139/ 10
in our mind a	love	yet and cleaving to	1, 143/ 7
high estimation, honor, and	love	of God, and every	1, 164/ 35
have riches, but to	love	riches. "If riches come	1, 171/ 2
nor casteth not his	love	thereon, reckoneth, as it	1, 171/ 5
own, he casteth a	love	thereto, and so much	1, 171/ 12
so much is his	love	the less set unto	1, 171/ 13

also, that if we	love	either other, we see	1, 175/ 23
than butter, and Iceland	loveth	no butter till it	1, 132/ 20
scripture saith, our Lord	loveth	a glad giver. And	1, 135/ 1
look they never so	lowly	, yet shall ye see	1, 162/ 3
ye covetous niggards, how	lowly	soever ye looked, would	1, 170/ 29
hot nor cold but	lukewarm	, I would thou were	1, 154/ 19
by ourselves, so secretly	lurking	in our heart that	1, 164/ 29
their heaven, and their	lust	their God. Now see	1, 130/ 3
child have such fond	lust	that they had liefer	1, 132/ 18
filthy custom of fleshly	lust	, find so great liking	1, 132/ 22
thou shalt have no	lust	to sin for the	1, 138/ 24
man in your best	lust	, twenty years of age	1, 150/ 13
good fellows, than for	lust	of the drink self	1, 153/ 21
mark and very true	luster	of the diamond, rejecteth	1, 130/ 32
meat, or to a	lusty	lecher when his leman	1, 172/ 16
yet at the leastwise	lying	in thy bed, thy	1, 140/ 2
why men be so	mad	thereon is only for	1, 130/ 26
peradventure this example as	mad	as the mad man	1, 131/ 15
as mad as the	mad	man, and as little	1, 131/ 15
his laughter is more	mad	than the laughter of	1, 131/ 21
the laughter of the	mad	man, I hold him	1, 131/ 21
they both. For the	mad	man laughed when he	1, 131/ 22
that case is commonly	mad	), so he that by	1, 132/ 1
they take therefore. These	mad	hypocrites be so mad	1, 155/ 25
mad hypocrites be so	mad	that where they sink	1, 155/ 26
should think thee so	mad	to envy a poor	1, 160/ 20
we reckon them both	mad	, if they left not	1, 165/ 38
cure: it is so	mad	that it is much	1, 171/ 32
would never be so	mad	, greedily to gather together	1, 173/ 18
the world is so	mad	that we had liefer	1, 177/ 18
no man is so	mad	that will reckon that	1, 178/ 16
man, I hold him	madder	than they both. For	1, 131/ 21
thou shalt never sin."	Made	about the year of	1, 127/ 7
like as we be	made	of two far divers	1, 130/ 19
excluded there is place	made	and clean purged to	1, 135/ 27
a glorious form and	made	it impossible -- what	1, 141/ 7
considering that although he	made	no haste towards us	1, 149/ 33
had in good faith	made	the best merchandise that	1, 154/ 13
merchandise that ever they	made	in their lives for	1, 154/ 14
are, as I think,	made	meetly probable to thee	1, 160/ 25
by all the laws	made	among men, which laws	1, 162/ 23
is aggrieved or diminished,	made	less or more, after	1, 162/ 34
to be by knowledge	made	in manner a goddess	1, 174/ 31
reason is, much speech	made	thereof, the coroner sitteth	1, 180/ 20
thereof is no words	made	at all. Now if	1, 180/ 26
as the Apostle saith)	made	their belly their God	1, 180/ 34
wise laugh much more	madly	than he? Shall ye	1, 131/ 18

pleasant that men for	madness	laugh at. For thou	1, 131/ 12
not now more than	madness	to be wroth and	1, 166/ 4
which is the more	madness	) his care is all	1, 170/ 6
of the other, great	madness	were it if we	1, 177/ 24
it then a more	madness	to take sinful pain	1, 177/ 28
their invention be not	magnified	. Whereof riseth this waywardness	1, 162/ 8
this medicine, though thou	make	a sour face at	1, 129/ 20
saws of such as	make	this world their heaven	1, 130/ 3
in this point nor	make	so many words of	1, 133/ 6
nature of the torments	make	great grief and pain	1, 134/ 19
it in essay and	make	a proof, thou shalt	1, 138/ 23
and thereby shall we	make	a proof what marvelous	1, 138/ 30
things as ye should	make	answer to, when it	1, 141/ 18
upon his years they	make	their reckoning -- where	1, 144/ 23
of the remembrance and	make	themselves the more ready	1, 144/ 29
perilous sickness that would	make	an end of thee	1, 144/ 33
be hard, peradventure, to	make	thee believe thyself sick	1, 145/ 19
a sickness that will	make	an end of thee	1, 147/ 1
thou that it will	make	an end of thee	1, 147/ 3
more than he can	make	good. For if that	1, 148/ 18
were true, I could	make	him much merrier, for	1, 148/ 19
never cease ourselves to	make	haste towards him. Now	1, 149/ 34
not in this case	make	much longer of your	1, 150/ 29
-- let us now	make	some proof of this	1, 153/ 9
repressing of pride should	make	thee set neither much	1, 160/ 15
seest that death may	make	you both matches the	1, 160/ 32
it were well pondered,	make	us little regard the	1, 165/ 17
we be wroth withal,	make	us ashamed to be	1, 165/ 20
the time present, but	make	provision for time to	1, 166/ 28
paradise of pleasure to	make	us look and long	1, 167/ 25
what shift thou shalt	make	in such case: and	1, 169/ 3
thy living: but to	make	thyself very sure, that	1, 169/ 12
and high-hearted. For surely	make	they never so meek	1, 170/ 31
for their executors, they	make	it even now not	1, 171/ 27
is much work to	make	any good counsel sink	1, 171/ 32
somewhat pricking and would	make	their eyes water, and	1, 173/ 12
gatherer that thought to	make	his barns and his	1, 173/ 25
himself to live and	make	merry many years: and	1, 173/ 27
should in their feasts	make	them fall into foolish	1, 177/ 4
them grace so to	make	good cheer that they	1, 177/ 7
by famine, we thereof	make	a great matter --	1, 180/ 13
would not fail to	make	them more moderate in	1, 181/ 27
sin of sloth men	make	a small matter. Sloth	1, 181/ 31
so bitter as thou	makest	for. For well thou	1, 129/ 21
of conscience that it	maketh	the stomach wamble and	1, 131/ 7
the grief, that it	maketh	the very labor easy	1, 134/ 4
For like as death	maketh	a severance of the	1, 139/ 8

of our life and	maketh	it shorter by so	1, 149/ 25
one worse than himself,	maketh	his wrath the sorer	1, 163/ 5
much harm groweth, that	maketh	men unlike themselves, that	1, 164/ 9
men unlike themselves, that	maketh	us like wood wolves	1, 164/ 9
upon sword points, that	maketh	us blindly run forth	1, 164/ 11
sore deceived. For it	maketh	folk to seem far	1, 166/ 15
how strait a prison	maketh	he the body that	1, 176/ 3
the body delicately fed	maketh	, as the rumor saith	1, 176/ 23
disfashioneth the body; it	maketh	the skin tawny, the	1, 179/ 5
bereave us our immortality,	making	us into subjection not	1, 142/ 14
building them bowers and	making	palaces in the prison	1, 157/ 15
trust in their goods,	making	their goods their God	1, 170/ 33
surety and is of	malice	so venomous and envious	1, 142/ 33
kinds, besides his proper	malice	for his own part	1, 153/ 23
be wroth and bear	malice	one to another, and	1, 166/ 4
putting away of the	malicious	pleasures of the devil	1, 135/ 25
written by the wise	man	in the seventh chapter	1, 128/ 8
For what would a	man	give for a sure	1, 128/ 18
one medicine to every	man	to keep him from	1, 129/ 8
This medicine serveth every	man	. The physician doth but	1, 129/ 10
from sin, if every	man	have so sure a	1, 129/ 13
withal. Now if a	man	be so dainty stomached	1, 129/ 24
death alone, if a	man	consider it and advise	1, 129/ 30
able to bereave a	man	of all the pleasure	1, 129/ 31
consideration of death, a	man	should add and set	1, 129/ 33
mad as the mad	man	, and as little to	1, 131/ 16
laughter of the mad	man	, I hold him madder	1, 131/ 21
both. For the mad	man	laughed when he had	1, 131/ 22
cannot rest, except a	man	be fallen down into	1, 131/ 29
sensual wits common to	man	and brute beasts? Now	1, 132/ 6
like as a sick	man	feelethe no sweetness in	1, 132/ 17
therewith to a Christian	man	, not only in the	1, 133/ 14
I ween, none honest	man	mistrust. Lo, the holy	1, 133/ 18
Sorrow," saith this holy	man	, "and be glad of	1, 133/ 21
of his sorrow, if	man	in sorrow could not	1, 133/ 22
not only that a	man	may be joyful and	1, 133/ 24
grief to an honest	man	than the pain itself	1, 134/ 14
I say, that a	man	feelethe in this pain	1, 134/ 32
that the farther a	man	proceeded in the perfection	1, 135/ 12
sake. Therefore let every	man	by the labor of	1, 135/ 18
effectual that if a	man	remember it well, he	1, 135/ 32
not enough that a	man	do none evil, but	1, 135/ 34
be. For what Christian	man	is he, that hath	1, 137/ 31
thy days, as every	man	hath felt some, and	1, 140/ 10
he either winneth a	man	forever, or forever loseth	1, 142/ 21
if he catch a	man	fast at the time	1, 142/ 30
which the foolish sick	man	is sometimes occupied as	1, 143/ 20

more horrible than any	man	can describe, it is	1, 144/ 6
uncertain sight, as a	man	may see a thing	1, 144/ 13
is there none old	man	so old but that	1, 144/ 20
who is the oldest	man	in the town, and	1, 144/ 23
reckon that a young	man	may die soon, and	1, 144/ 24
soon, and an old	man	cannot live long, but	1, 144/ 25
epistle that the well-learned	man	, Plinius Secundus, after his	1, 145/ 7
not that many a	man	is infected with the	1, 145/ 21
and never from any	man	, because we reckon it	1, 147/ 16
you. Thou reckonest every	man	near his death when	1, 148/ 14
far from death? Some	man	saith merrily to his	1, 148/ 16
his fellow, "Be merry,	man	-- thou shalt never	1, 148/ 16
time after that a	man	hath once life, but	1, 148/ 21
Then will there no	man	say that one can	1, 148/ 22
to go forth. No	man	will think other, as	1, 149/ 4
this town -- a	man	is not only going	1, 149/ 9
And therefore, if a	man	met him by the	1, 149/ 11
that in likewise a	man	is not only dying	1, 149/ 16
that reason proveth, a	man	is always dying from	1, 149/ 23
thou art a young	man	thou mayest for all	1, 149/ 36
now yourself a young	man	in your best lust	1, 150/ 13
and nothing that any	man	doth else, that covereth	1, 154/ 7
he that overlooketh every	man	, and no man may	1, 156/ 4
every man, and no	man	may be so homely	1, 156/ 4
that old and young,	man	and woman, rich and	1, 156/ 27
which there can no	man	escape. And in worse	1, 156/ 29
As for escaping, no	man	can look for. The	1, 157/ 6
chiding, some fighting, no	man	, almost, remembering in what	1, 157/ 17
turn himself, or some	man	else a good turn	1, 159/ 15
And when the envious	man	saw that, he would	1, 159/ 34
which request, the envious	man	lost one eye, and	1, 160/ 3
things in any other	man	. For thou wouldst not	1, 160/ 19
envy a perpetual sick	man	, a man that carrieth	1, 160/ 22
perpetual sick man, a	man	that carrieth his death's	1, 160/ 22
wound with him, a	man	that is but a	1, 160/ 23
damned to death, a	man	that is in the	1, 160/ 24
being a right mean	man	hadst in thine heart	1, 160/ 35
that we envy any	man	for, and we be	1, 161/ 17
cause to envy any	man	, but rather to pity	1, 161/ 19
rather to pity every	man	, and those most that	1, 161/ 19
when they see any	man	less esteem them than	1, 162/ 11
trespasses done to every	man	, not only after the	1, 162/ 31
a bare hand any	man	should so far reckon	1, 163/ 15
of this would a	man	be the more ashamed	1, 165/ 23
common among men: a	man	unto whom God hath	1, 167/ 9
the psalmist, thus: "A	man	disquieteth himself in vain	1, 167/ 13
side, that albeit every	man	that hath children is	1, 167/ 21

the necessary sustenance of	man	, requireth rather the labor	1, 168/ 29
thou be a faithful	man	, thou shalt take no	1, 169/ 4
Now if the poor	man	, that naught hath, show	1, 169/ 31
himself a great rich	man	, where now for the	1, 170/ 14
hard for the rich	man	to come into heaven	1, 170/ 35
Look upon the young	man	whom Christ himself counseled	1, 171/ 33
himself. But the covetous	man	, because he never ceaseth	1, 172/ 12
years to live. The	man	that is purblind cannot	1, 173/ 3
to the soul, no	man	doubteth how deadly it	1, 175/ 27
be (as the wise	man	saith) burdensome to the	1, 175/ 33
come thereon. For no	man	doubteth but sloth and	1, 176/ 14
thing to see a	man	that hath reason, so	1, 177/ 9
done him that any	man	presumeth to take him	1, 177/ 15
is free for every	man	. Wonder it is that	1, 177/ 17
ways": and the wise	man	saith, "The way of	1, 178/ 6
sweet sin. For no	man	is so mad that	1, 178/ 16
might we call a	man	of India white, because	1, 178/ 18
very long lasteth no	man	with the surfeits of	1, 179/ 17
if there be a	man	slain of a stroke	1, 180/ 19
all. Now if a	man	willingly kill himself with	1, 180/ 27
own hands, and no	man	findeth fault, but carrieth	1, 180/ 31
office of a natural	man	and reasonable creature. For	1, 181/ 2
ought to move any	man	, yet specially should it	1, 181/ 22
any of which every	man	would be loath to	1, 182/ 3
sloth there is no	man	ashamed, but we take	1, 182/ 5
weal and profit of	man's	soul (though we should	1, 128/ 4
forming and framing of	man's	manners in virtue and	1, 128/ 10
needs do good, since	man's	mind is never idle	1, 136/ 4
and commodity cometh unto	man's	soul by the meditation	1, 139/ 2
from the beginning of	man's	creation, by which he	1, 142/ 9
at the door of	man's	heart and knocketh, whom	1, 154/ 28
forth mourning at every	man's	welfare: more sorry of	1, 159/ 9
more sorry of another	man's	wealth than glad of	1, 159/ 10
as sorry of another	man's	weal as of his	1, 159/ 16
common consent that a	man's	own estimation, setting by	1, 163/ 3
were in open and	manifest	sins, he would have	1, 154/ 21
any one of so	manifold	heinous troubles, will it	1, 141/ 23
themselves for so very	manly	men that three strokes	1, 163/ 12
sent the Jews double	manna	, weekly, the day before	1, 168/ 20
heaven darkened and in	manner	overwhelmed the bodily pains	1, 132/ 15
not once prove what	manner	of sweetness good and	1, 132/ 24
moderately and in good	manner	, if thou find aught	1, 137/ 11
for your thoughts." Which	manner	of wandering mind in	1, 137/ 18
felt it. But what	manner	dolor and pain, what	1, 140/ 23
dolor and pain, what	manner	of grievous pangs, what	1, 140/ 23
mischievous mother of all	manner	vice. I have seen	1, 153/ 14
death we get no	manner	pardon. For the King	1, 157/ 4

very express fashion and	manner	of all our estate	1, 158/ 6
And therefore, look what	manner	consideration, in the remembrance	1, 160/ 9
is pride, although their	manner	and behavior be such	1, 162/ 2
by knowledge made in	manner	a goddess, yet took	1, 174/ 31
a grave, dead in	manner	already, for any good	1, 176/ 9
with readiness to all	manner	mischief, running to ruin	1, 176/ 32
testimonies as in all	manner	of riches." And Solomon	1, 178/ 1
sore oppressed, and in	manner	overwhelmed, with the great	1, 179/ 20
well wit that their	manner	of living must needs	1, 181/ 23
and framing of man's	manners	in virtue and avoiding	1, 128/ 10
for wisdom nor good	manners	. But now to return	1, 137/ 21
as is in theft,	manslaughter	, false forswearing, or treason	1, 182/ 2
his eye the right	mark	and very true luster	1, 130/ 31
of our worshipful estate.	Mark	this well, for of	1, 156/ 26
By which though we	mark	it not, yet indeed	1, 163/ 28
death is not only	marked	of the chosen people	1, 139/ 3
gone about with God's	marks	on their body, never	1, 145/ 24
and rather pitch than	marmalade	, and some whole people	1, 132/ 19
laughter, and secret sorrow	marreth	all such outward mirth	1, 131/ 27
he keepeth for the	marriage	of his child a	1, 161/ 1
tapster doth in the	Marshalsea	; or at the uttermost	1, 158/ 11
of the old holy	martyrs	had in the hope	1, 132/ 14
our hearts. And no	marvel	. For those pictures express	1, 139/ 24
die. Ye will peradventure	marvel	of this, but it	1, 148/ 20
other hurt. And little	marvel	it is though envy	1, 158/ 29
Christ; and, which most	marvel	is of all, they	1, 166/ 19
great let. And no	marvel	though covetousness be hard	1, 172/ 7
medicine is of a	marvelous	force, able to keep	1, 129/ 6
wholesome virtues, but also	marvelous	ghostly pleasure and spiritual	1, 133/ 2
make a proof what	marvelous	effect may grow by	1, 138/ 31
more perilous -- the	marvelous	intent business and solicitation	1, 142/ 5
he have cast his	master	in the mire. And	1, 175/ 32
so much laboreth to	master	the meat and to	1, 179/ 22
saith) like a lewd	master	of a ship that	1, 180/ 4
that is to wit,	mastering	the outward fleshly pain	1, 134/ 22
thou mightst be his	match	the next week. And	1, 160/ 30
he reckoneth but his	match	or far under him	1, 162/ 20
may make you both	matches	the next night, and	1, 160/ 32
break into some better	matter	; by which thy speech	1, 136/ 31
peradventure seem no great	matter	to them that feel	1, 141/ 14
very fit for the	matter	. If there were two	1, 150/ 4
too merry for this	matter	. I shall put thee	1, 156/ 24
if ye took the	matter	aright, the place a	1, 157/ 34
secular authors in this	matter	, yet can I not	1, 159/ 19
forth and arraigned, the	matter	out of question, and	1, 161/ 9
sore from which the	matter	is always ministered unto	1, 164/ 17
heal of itself, the	matter	failing that fed it	1, 164/ 19

loss, in that the	matter	and occasion of your	1, 170/ 24
thereof make a great	matter	-- we fall to	1, 180/ 14
men make a small	matter	. Sloth is a sin	1, 181/ 31
as for a laughing	matter	and a sport. But	1, 182/ 6
foolish bolt, in those	matters	most in which we	1, 130/ 5
the midst of his	matters	, or lie down and	1, 176/ 21
gnaweth, and the next	meal	is eaten without appetite	1, 178/ 34
surely everything hath his	mean	. There is, as scripture	1, 136/ 25
thou, being a right	mean	man hadst in thine	1, 160/ 35
wretched beggars: those, I	mean	, that be full christened	1, 171/ 20
soul eternally -- I	mean	not the substance of	1, 176/ 17
can find no proper	means	to break the tale	1, 137/ 1
God's behest, found the	means	not without the grievous	1, 142/ 12
by subtle and incogitable	means	, first unlawful longing to	1, 143/ 4
silence, secretly peradventure the	meanwhile	to fantasy with themselves	1, 136/ 11
tedious out of all	measure	. Have ye not ere	1, 141/ 15
much the nearer. Which	measuring	of time and diminishing	1, 149/ 27
careth neither for better	meat	nor better bed. Think	1, 131/ 11
For what is our	meat	and drink but medicines	1, 146/ 18
this hunger sickness and	meat	a medicine, yet men	1, 146/ 31
medicine than is our	meat	and drink, by which	1, 147/ 9
it sickness, nor the	meat	that resisteth it we	1, 147/ 23
provide thee and thine	meat	by putting other men	1, 169/ 13
thee, or send thee	meat	by miracle (as he	1, 169/ 15
sent some men their	meat	by a crow), or	1, 169/ 16
promised to provide us	meat	, yet hath he not	1, 169/ 21
though he sent Daniel	meat	enough by Habakkuk the	1, 169/ 24
and gapeth for good	meat	, or to a lusty	1, 172/ 16
ravenous appetite of delicate	meat	and drink into the	1, 175/ 4
till they see the	meat	on the board), but	1, 175/ 6
laboreth to master the	meat	and to divide and	1, 179/ 22
resistance of so much	meat	as she hath to	1, 179/ 25
diverse that, while one	meat	digesteth, another lieth and	1, 179/ 31
Saint Paul saith, "the	meat	for the belly and	1, 181/ 7
the belly to the	meat	: but God shall destroy	1, 181/ 8
shall destroy both the	meat	and the belly." Now	1, 181/ 8
less intend than to	meddle	much with secular authors	1, 159/ 18
of death, shall be	medicinable	against the pestilent swelling	1, 160/ 10
give for a sure	medicine	that were of such	1, 128/ 18
us all a sure	medicine	(if we forsoth not	1, 128/ 21
is first a short	medicine	containing only four herbs	1, 129/ 3
and joy. This short	medicine	is of a marvelous	1, 129/ 6
cannot give no one	medicine	to every man to	1, 129/ 7
of divers complexions. This	medicine	serveth every man. The	1, 129/ 9
do good; but this	medicine	is undoubtedly sure. How	1, 129/ 11
have so sure a	medicine	, so ready at hand	1, 129/ 13
some part of this	medicine	is very bitter and	1, 129/ 17

profit? But yet this	medicine	, though thou make a	1, 129/ 20
and working of this	medicine	, the remembrance of these	1, 130/ 14
the receipt of this	medicine	, were it not that	1, 133/ 7
sickness and meat a	medicine	, yet men know well	1, 146/ 31
callest thou, then, a	medicine	? Is it not such	1, 147/ 5
and more verily a	medicine	than is our meat	1, 147/ 9
it we call no	medicine	, and that for none	1, 147/ 24
one part of our	medicine	, how the remembrance of	1, 153/ 10
may have of this	medicine	against the sickness of	1, 158/ 15
this part of our	medicine	, that is to wit	1, 161/ 25
this part of this	medicine	may do to the	1, 166/ 13
this part of our	medicine	, that is to wit	1, 174/ 26
be fain to take	medicines	inward to clout them	1, 146/ 16
meat and drink but	medicines	against hunger and thirst	1, 146/ 18
conclusion, for all the	medicines	that we use, though	1, 146/ 21
warm clothes and daily	medicines	, yet can our bodies	1, 146/ 24
is and what very	medicines	be, and thereby we	1, 146/ 33
so much recourse to	medicines	, to pills, potions, plasters	1, 179/ 29
would we have some	medicines	, as purgations and vomits	1, 180/ 2
man's soul by the	meditation	of death is not	1, 139/ 3
that it was the	meditation	or exercise of death	1, 139/ 7
make they never so	meek	and humble countenance, they	1, 170/ 31
is not a more	meet	instrument than of the	1, 132/ 32
should everywhere enter and	meet	in the midst. A	1, 140/ 19
be good, or but	meetly	bad. But as for	1, 143/ 25
as I think, made	meetly	probable to thee before	1, 160/ 25
WORDS OF HOLY SCRIPTURE	Memorare	novissima, et in aeternum	1, 127/ 4
would leave for a	memorial	the arms of his	1, 158/ 3
were any question among	men	whether the words of	1, 128/ 1
sickness, but to divers	men	divers, by reason of	1, 129/ 8
all their days. If	men	would vouchsafe to put	1, 130/ 13
And the cause why	men	be so mad thereon	1, 130/ 26
that, in likewise, if	men	would well accustom themselves	1, 130/ 34
everything is pleasant that	men	for madness laugh at	1, 131/ 12
say if ye see	men	that are taken and	1, 131/ 17
of the pleasure that	men	may find by the	1, 133/ 7
apostles and other holy	men	and women, the better	1, 135/ 14
though we daily see	men	die, and thereby know	1, 138/ 9
of sundry sickness, many	men	have essayed in themselves	1, 140/ 21
the philosophers and wise	men	in this world give	1, 145/ 11
the grief? How many	men	have there been that	1, 145/ 23
their lives, till other	men	gave them warning how	1, 145/ 26
that among all wise	men	of old it is	1, 146/ 28
meat a medicine, yet	men	know well enough what	1, 146/ 32
is common to all	men	, and never from any	1, 147/ 15
laud of silly mortal	men	, and desire to deserve	1, 155/ 34
upon, whom so many	men	dread and fear, so	1, 156/ 7

of all our estate,	men	would bear themselves not	1, 158/ 7
in a place two	men	, the one envious, the	1, 159/ 25
not, for shame, that	men	should think thee so	1, 160/ 20
it is so that	men	commonly envy their betters	1, 160/ 26
the laws made among	men	, which laws, forasmuch as	1, 162/ 24
be given to revenge	men	not of the wrongs	1, 162/ 25
for so very manly	men	that three strokes with	1, 163/ 12
point and readiness that	men	have to wax angry	1, 163/ 19
I doubt not but	men	will say nay; and	1, 163/ 31
harm groweth, that maketh	men	unlike themselves, that maketh	1, 164/ 9
fountain to the place,	men	may well daily purge	1, 164/ 21
shame were it for	men	to be wroth like	1, 165/ 26
now shall ye see	men	fall at variance for	1, 165/ 28
doubt not but wise	men	will agree that it	1, 165/ 31
we should see two	men	fighting together for very	1, 165/ 37
is a sickness wherein	men	be very sore deceived	1, 166/ 14
be indeed. For covetous	men	seem humble, and yet	1, 166/ 16
spend it more liberally.	Men	ween them wise also	1, 166/ 26
it is common among	men	: a man unto whom	1, 167/ 9
charge, to some such	men	as have much money	1, 169/ 8
meat by putting other	men	in the mind to	1, 169/ 14
desert wilderness sent some	men	their meat by a	1, 169/ 16
I let pass old	men	that hove and gape	1, 172/ 26
gather together that other	men	shall merrily soon after	1, 173/ 19
so far forth that	men	commonly say it were	1, 175/ 4
his eye, and many	men	mind it not at	1, 175/ 5
saith, an unchaste bed.	Men	are wont to write	1, 176/ 23
chinks, but set more	men	to the pump rather	1, 180/ 7
health." If we see	men	die some dear year	1, 180/ 13
deed. And yet if	men	would ensearch how many	1, 180/ 23
the name of Christian	men	, preferring their belly joy	1, 180/ 35
mortal sin of sloth	men	make a small matter	1, 181/ 31
after the description of	men's	fantasies in their disease	1, 145/ 9
even Christians, disdaining other	men's	virtue, envying other men's	1, 153/ 30
men's virtue, envying other	men's	praise, bearing implacable anger	1, 153/ 30
very nature, not after	men's	false opinion, since we	1, 161/ 15
run forth upon other	men's	destruction with our own	1, 164/ 12
bare keepers of other	men's	goods. For since they	1, 171/ 25
it not, but other	men's	, for whose use and	1, 171/ 28
of death may quicken	men's	eyes against this blind	1, 171/ 30
would put into poor	men's	purses our money to	1, 174/ 22
ever we recover and	mend	in body, we will	1, 145/ 4
thereby is moved to	mend	. But this kind of	1, 154/ 4
For how can he	mend	his fault that taketh	1, 154/ 6
all the way to	mend	them; in so far	1, 154/ 12
death may right easily	mend	it, since that they	1, 155/ 19
faith made the best	merchandise	that ever they made	1, 154/ 14

of lands, offices, or	merchandise	, or other ways, and	1, 170/ 2
into whose mighty and	merciful	hands, at the extreme	1, 140/ 35
incurable, save God's great	mercy	. For the lecher knoweth	1, 154/ 1
and of much more	merit	. Howbeit, if thou can	1, 137/ 1
busy to destroy the	merits	and good works of	1, 155/ 6
could make him much	merrier	, for then he should	1, 148/ 19
death? Some man saith	merrily	to his fellow, "Be	1, 148/ 16
that other men shall	merrily	soon after scatter abroad	1, 173/ 19
treasure that we so	merrily	dreamed of, we shall	1, 174/ 6
black gowns, so many	merry	mourners laughing under black	1, 143/ 18
then we think how	merry	a thing it were	1, 144/ 35
be sick, but as	merry	as ever they were	1, 145/ 25
to his fellow, "Be	merry	, man -- thou shalt	1, 148/ 16
players, which be too	merry	for this matter. I	1, 156/ 23
old, poor and rich,	merry	and sad, prince, page	1, 157/ 19
They cannot abide one	merry	word that toucheth them	1, 162/ 5
be not in spirit	merry	therewith, but live in	1, 167/ 27
to live and make	merry	many years: and it	1, 173/ 27
live; and it is,	meseemeth	, as true, not only	1, 148/ 29
this be thus, as	meseemeth	that reason proveth, a	1, 149/ 23
earth, yet, I say,	meseemeth	verily, that have we	1, 167/ 26
therefore, if a man	met	him by the way	1, 149/ 11
the gate. And surely,	methinketh	that in likewise a	1, 149/ 16
strength, wit, or cunning,	methinketh	that the remembrance of	1, 155/ 18
never so much. And	methinketh	utterly on the other	1, 167/ 20
nature looketh not, as	methinketh	, much farther, nor thrust	1, 167/ 24
And in good faith,	methinketh	as much as we	1, 172/ 23
ye come home, lo!	Methought	always that ye covetous	1, 170/ 28
and meet in the	midst	. A stroke of a	1, 140/ 19
his brews in the	midst	of his matters, or	1, 176/ 21
red fire, so thou	mightest	lie one half-hour in	1, 142/ 3
were cold that thou	mightst	wax warm"; signifying that	1, 154/ 20
thou thoughtst that thou	mightst	be his match the	1, 160/ 30
were and where thou	mightst	have thanks therefor: and	1, 174/ 16
in heaven, into whose	mighty	and merciful hands, at	1, 140/ 35
execution were within one	mile	, the other twenty miles	1, 150/ 7
thought not wandering forty	miles	thence while your body	1, 137/ 14
that he had ten	miles	to go ere he	1, 149/ 14
mile, the other twenty	miles	off, yea an hundred	1, 150/ 7
be carried an hundred	miles	would not take much	1, 150/ 8
death standeth within ten	miles	at the farthest, and	1, 150/ 16
one were four score	miles	farther about than your	1, 150/ 23
other nearer by five	miles	than his; and when	1, 150/ 24
the alacrity and quick	mind	of them that willingly	1, 134/ 18
the prompt and willing	mind	of them that were	1, 134/ 20
spirit and weariness of	mind	, he doth twice as	1, 135/ 3
the labor of his	mind	and help of prayer	1, 135/ 18

the attaining of which	mind	, by the putting away	1, 135/ 24
do good, since man's	mind	is never idle but	1, 136/ 4
lieth still, if the	mind	be not occupied well	1, 136/ 8
For if ever the	mind	were empty, it would	1, 136/ 19
thereto and say thy	mind	therein. So shall it	1, 137/ 12
the presence, that your	mind	was well occupied the	1, 137/ 13
very face showeth the	mind	walking a pilgrimage, in	1, 137/ 16
reproach of such vagrant	mind	, other folk suddenly say	1, 137/ 17
Which manner of wandering	mind	in company may percase	1, 137/ 19
thee to thine own	mind	to no less torment	1, 140/ 12
in pain, all our	mind	in trouble, our soul	1, 141/ 20
thereby putteth in our	mind	a love yet and	1, 143/ 7
he putteth us in	mind	of provision for some	1, 143/ 16
bitter to the fleshly	mind	that it could not	1, 144/ 8
not only in high	mind	of fortune, rule and	1, 153/ 23
die. Now the high	mind	of proud fortune, rule	1, 155/ 36
the appeasing of his	mind	that is so stricken	1, 163/ 11
anxiety nor care of	mind	for tomorrow." For the	1, 168/ 22
for tomorrow." For the	mind	would Christ have clean	1, 168/ 22
the care of the	mind	. But the getting of	1, 168/ 30
ardent desire of the	mind	, much more than the	1, 168/ 31
busy desire of the	mind	can never suffer the	1, 168/ 32
other men in the	mind	to relieve thee, or	1, 169/ 14
much pride in the	mind	, and put their trust	1, 170/ 32
eye, and many men	mind	it not at all	1, 175/ 6
excellent fashion, as the	mind	is more kindled in	1, 175/ 13
good faith, in my	mind	much wrong is there	1, 177/ 14
of him? The busy	mind	of thy four last	1, 138/ 21
good heed that their	mind	be occupied with good	1, 136/ 18
let us keep our	mind	occupied with good thoughts	1, 136/ 23
he casteth in our	mind	presumption and security of	1, 143/ 10
casteth them into our	mind	with over-great liking and	1, 143/ 13
fashion. For into their	mind	he bringeth their shameful	1, 143/ 30
damnation, never ceasing to	mind	, by subtle and incogitable	1, 143/ 3
the matter is always	mind	unto the place where	1, 164/ 18
to be fed by	mind	. In this thou sayest	1, 168/ 17
send thee meat by	mind	(as he hath in	1, 169/ 15
with draff, dirt and	mind	careth neither for better	1, 131/ 10
his master in the	mind	. And if the corruptible	1, 175/ 32
they fallen in the	mind	, and thence borne to	1, 181/ 18
and left in the	mind	till Gabriel blow them	1, 181/ 20
marreth all such outward	mind	. For the heart of	1, 131/ 28
readiness to all manner	mind	, running to ruin for	1, 176/ 32
he that by a	mind	custom of sin perceiveth	1, 132/ 1
to wit, pride, the	mind	mother of all manner	1, 153/ 14
be then to us	mind	wretches, of which the	1, 141/ 8
death and into the	mind	of this wretched world	1, 175/ 20

beastly; the slothful body	misliketh	his dullness, and thereby	1, 154/ 3
ween, none honest man	mistrust	. Lo, the holy doctor	1, 133/ 18
virtues, not without the	mixture	of other mortal vices	1, 153/ 28
to make them more	moderate	in their living, and	1, 181/ 28
the same, and then	moderately	and in good manner	1, 137/ 11
so drinketh up the	moisture	of the body and	1, 158/ 19
life, since the first	moment	till the last finished	1, 149/ 20
wit, since the first	moment	in which he began	1, 149/ 20
live, until the last	moment	of his life, or	1, 149/ 21
keys, and ask what	money	is owing thee, ask	1, 141/ 33
and ask where thy	money	lieth. And while thou	1, 142/ 1
their betters beggars, if	money	be not so rife	1, 166/ 24
that thou hast little	money	and much charge, to	1, 169/ 8
men as have much	money	and little charge: and	1, 169/ 9
poor men's purses our	money	to keep, that death	1, 174/ 22
the next, for this	month	, for the next, for	1, 169/ 35
fare (as the great	moral	philosopher Plutarch saith) like	1, 180/ 3
undoubtedly be taken the	morrow	, his court all broken	1, 161/ 7
be hanged on the	morrow	; and when he was	1, 172/ 19
assaults of the three	mortal	enemies, the devil, the	1, 138/ 33
the mixture of other	mortal	vices, take themselves for	1, 153/ 28
the laud of silly	mortal	men, and desire to	1, 155/ 34
be more venomous and	mortal	to the soul than	1, 175/ 29
Of Sloth. Of the	mortal	sin of sloth men	1, 181/ 31
to take our first	mother	, Eve, in a train	1, 142/ 10
wit, pride, the mischievous	mother	of all manner vice	1, 153/ 14
doctor saith: strangle the	mother	and thou destroyest the	1, 160/ 8
with pride in our	mother	Eve: who besides the	1, 174/ 29
eat we, drink we,	mourn	we, sing we, in	1, 149/ 30
gowns, so many merry	mourners	laughing under black hoods	1, 143/ 18
since, envy goeth forth	mourning	at every man's welfare	1, 159/ 9
is ever whining, complaining,	mourning	, for care and fear	1, 170/ 3
words spoken by the	mouth	of our Savior Christ	1, 128/ 5
thy flesh trembling, thy	mouth	gaping, thy nose sharpening	1, 140/ 4
live from hand to	mouth	. For they take at	1, 166/ 30
the nose dripping, the	mouth	spitting, the eyes bleared	1, 179/ 6
able to feed the	mouth	, and the mouth that	1, 181/ 11
the mouth, and the	mouth	that was wont to	1, 181/ 12
of wind of their	mouths	, which yet, percase, praise	1, 155/ 28
clods cover all the	mouths	that praise them. Which	1, 155/ 32
And yet if this	move	you little, but that	1, 148/ 12
considerations much ought to	move	any man, yet specially	1, 181/ 21
so much the more	move	those gluttons, in how	1, 181/ 22
were never so greatly	moved	by the beholding of	1, 139/ 21
dullness, and thereby is	moved	to mend. But this	1, 154/ 4
by which we be	moved	against them with ire	1, 163/ 26
trow ye, be more	moved	with the diminishing of	1, 164/ 4

our own estate nothing	moved	us, which being such	1, 165/ 16
words and use much	musings	, likewise as among many	1, 136/ 6
he saw one Publius	Mutius	sad and heavy, whom	1, 159/ 13
Surely," quoth he, "either	Mutius	hath a shrewd turn	1, 159/ 14
or the great, long	nails	piercing his precious hands	1, 140/ 32
estate, all stripped stark	naked	and shifted out in	1, 157/ 21
saw the body, belly	naked	such as it is	1, 175/ 15
no sickness by that	name	but such as be	1, 147/ 14
give it not the	name	of sickness, but we	1, 147/ 17
of sickness, but we	name	sickness a passion that	1, 147/ 17
properties belonging to that	name	, that is to wit	1, 171/ 22
abusing not only the	name	of Christian men, preferring	1, 180/ 35
keep him from sickness,	namely	if he might by	1, 128/ 19
we might, percase, and	namely	as we surely shall	1, 138/ 4
babble to you, and	namely	such things as ye	1, 141/ 17
as with a right	natural	diamond. But he that	1, 130/ 30
thereof, hath lost the	natural	light of reason and	1, 132/ 3
because we reckon it	natural	, we give it not	1, 147/ 16
and office of a	natural	man and reasonable creature	1, 181/ 2
that they seem now	naturally	disposed to wrath and	1, 161/ 35
be grievous for the	nature	of the affliction, yet	1, 134/ 17
And therefore, though the	nature	of the torments make	1, 134/ 19
passed and overcame the	nature	of the thing, that	1, 134/ 21
they by course of	nature	must needs depart asunder	1, 139/ 9
of death in his	nature	, by the lively imagination	1, 139/ 29
sickness of our own	nature	continually consuming us within	1, 147/ 11
as we reckon, against	nature	, whereas the conflict of	1, 147/ 18
the continuance of our	nature	and as sore laboreth	1, 147/ 22
hast by likelihood of	nature	many years to live	1, 150/ 2
noting that his envious	nature	was as sorry of	1, 159/ 16
expresseth so properly the	nature	, the affection, and the	1, 159/ 21
it after the very	nature	, not after men's false	1, 161/ 15
an evil custom into	nature	that they seem now	1, 161/ 35
of God and of	nature	to provide for them	1, 167/ 21
bellies (for God and	nature	looketh not, as methinketh	1, 167/ 23
of gluttony. For undoubtedly	nature	, which is sustained with	1, 179/ 18
and keep his own	nature	and kind such as	1, 179/ 26
reasonable creature. For whereas	nature	and reason showeth us	1, 181/ 3
that by course of	nature	it might seem many	1, 181/ 25
covetously or spent it	naughtly	, ye have a cause	1, 170/ 22
gloss, the owners wot	ne'er	how soon. And as	1, 155/ 20
look upon death much	nearer	hand, and better perceive	1, 144/ 27
I will go somewhat	nearer	you. Thou reckonest every	1, 148/ 13
death so much the	nearer	. Which measuring of time	1, 149/ 26
your fellow's, the other	nearer	by five miles than	1, 150/ 24
him somewhat the more	nearly	, if thou knewest thyself	1, 144/ 31
physic a special thing	necessary	to know where and	1, 164/ 15

the earth for the	necessary	sustenance of man, requireth	1, 168/ 28
deceive ourselves, it is	necessary	that we consider well	1, 182/ 11
this driveth us of	necessity	to have so much	1, 179/ 29
face, with the white	neck	and round paps, and	1, 175/ 9
to say, death, we	need	no faith to believe	1, 137/ 33
knoweth that ye have	need	of all these things	1, 168/ 8
spend or haply shall	need	to spend. If ye	1, 170/ 19
bestow it there as	need	were and where thou	1, 174/ 16
and temperance have less	need	of and keep ourselves	1, 180/ 11
a thing that either	needeth	not or may be	1, 143/ 14
a work with envy	needeth	none other image of	1, 158/ 22
to go through a	needle's	eye. For it is	1, 171/ 1
hard but he must	needs	do good, since man's	1, 136/ 4
and thereof must it	needs	follow that this only	1, 137/ 26
put in ure must	needs	lead us to heaven	1, 137/ 27
course of nature must	needs	depart asunder, so (said	1, 139/ 9
grief thereof, it must	needs	be so bitter to	1, 144/ 7
we be dead already,	needs	must it follow that	1, 148/ 26
hadst them, it must	needs	follow that the selfsame	1, 160/ 17
of gluttony. And then	needs	must it be a	1, 176/ 15
manner of living must	needs	accelerate this dreadful day	1, 181/ 24
think, willfully done their	neighbor	wrong? Now whoso seeth	1, 131/ 20
but as a nigh	neighbor	. For as the flame	1, 148/ 9
to get before his	neighbor	in virtue, and taketh	1, 154/ 10
he may draw his	neighbor	with him. Which envy	1, 160/ 6
the beguiling of his	neighbor	as if he had	1, 173/ 1
first call left their	nets	, which was in effect	1, 172/ 2
is all forgrown with	nettles	, briars, and other evil	1, 132/ 27
there should now no	new	harm grow thereof. But	1, 175/ 21
harm daily growth thereof	new	, not to the soul	1, 175/ 23
on a post in	Newgate	. Surely, I suppose that	1, 158/ 4
thief once cast at	Newgate	, that cut a purse	1, 172/ 18
as the flame is	next	the smoke, so is	1, 148/ 9
smoke, so is death	next	an incurable sickness; and	1, 148/ 10
selfsame considerations be the	next	remedies against the venomous	1, 160/ 12
be his match the	next	week. And why shouldst	1, 160/ 30
you both matches the	next	night, and shall undoubtedly	1, 160/ 32
this week, for the	next	, for this month, for	1, 169/ 35
this month, for the	next	, for this year, for	1, 169/ 35
this year, for the	next	, yea and peradventure for	1, 169/ 35
stomach gnaweth, and the	next	meal is eaten without	1, 178/ 33
yet were he very	nicely	wanton if he might	1, 129/ 26
this covetous gathering and	niggardous	keeping, with all the	1, 173/ 35
another. But these covetous	niggards	, while they pass on	1, 166/ 32
always that ye covetous	niggards	, how lowly soever ye	1, 170/ 29
stranger, but as a	nigh	neighbor. For as the	1, 148/ 9
but a thing undoubtedly	nigh	thee, and ever walking	1, 151/ 3

playing the lord one	night	in an interlude. And	1, 160/ 21
both matches the next	night	, and shall undoubtedly within	1, 160/ 32
of that purse one	night	yet. And in good	1, 172/ 22
him: "Thou fool! This	night	shall they take thy	1, 173/ 28
take his ease all	night	at his pleasure in	1, 177/ 16
Let there be another,	ninety	. Both must ye die	1, 150/ 14
a tabor, and his	noll	totty with drink, but	1, 176/ 20
thy mouth gaping, thy	nose	sharping, thy legs cooling	1, 140/ 4
the face drowsy, the	nose	dripping, the mouth spitting	1, 179/ 6
so common, and no	notable	act therein that is	1, 181/ 32
that, not without some	note	and reproach of such	1, 137/ 16
else a good turn,"	noting	that his envious nature	1, 159/ 15
God and he shall	nourish	thee?" Why takest thou	1, 168/ 1
OF HOLY SCRIPTURE Memorare	novissima	, et in aeternum non	1, 127/ 4
-- as who saith,	nowhither	. There is no remedy	1, 157/ 10
what sin is so	noyous	, what sin so shameful	1, 177/ 9
our own commandments better	obeyed	than God's, if we	1, 164/ 6
pass uncontrolled, than give	occasion	of twain. But if	1, 137/ 8
is, and thereby take	occasion	to flee vain pleasures	1, 151/ 6
he would have more	occasion	to call fervently for	1, 154/ 21
so should they have	occasion	to call for grace	1, 154/ 25
be far from all	occasion	of amendment, saving the	1, 154/ 27
goods, which is an	occasion	given us and it	1, 161/ 30
them at every light	occasion	testy. They cannot abide	1, 162/ 4
that the matter and	occasion	of your sin is	1, 170/ 24
idolators whereof by the	occasion	of gluttony, the wrath	1, 177/ 2
so greatly that the	occasion	of gluttony should in	1, 177/ 4
is never idle but	occupied	commonly either with good	1, 136/ 5
the mind be not	occupied	well it were less	1, 136/ 9
that their minds be	occupied	with good thoughts, for	1, 136/ 18
us keep our minds	occupied	with good thoughts, or	1, 136/ 23
your mind was well	occupied	the while and your	1, 137/ 13
sick man is sometimes	occupied	as though he thought	1, 143/ 21
vices and be virtuously	occupied	the remnant of our	1, 145/ 5
would peradventure not have	occupied	it: for this that	1, 170/ 18
larger punishment of the	offender	. And this so far	1, 163/ 7
to sorrow for their	offenses	, saith unto them : "Sorrow	1, 133/ 20
When this condition was	offered	, then began there some	1, 159/ 30
abusing the part and	office	of a natural man	1, 181/ 2
coming in, of lands,	offices	, or merchandise, or other	1, 170/ 2
is a right effectual	ointment	long before in their	1, 155/ 13
loath to put this	ointment	on their eyes. This	1, 173/ 10
of the best of	old	philosophers or any other	1, 128/ 11
which many of the	old	holy martyrs had in	1, 132/ 14
For some of the	old	famous philosophers, when they	1, 139/ 5
were no woman so	old	but she might have	1, 144/ 19
so is there none	old	man so old but	1, 144/ 20

none old man so	old	but that, as Tully	1, 144/ 20
die soon, and an	old	man cannot live long	1, 144/ 25
all wise men of	old	it is agreed that	1, 146/ 28
a knave in his	old	coat? Now thou thinkest	1, 156/ 19
be very sure, that	old	and young, man and	1, 156/ 27
less looking for, young,	old	, poor and rich, merry	1, 157/ 18
been such fools of	old	, ye shall hear what	1, 167/ 7
all. I let pass	old	priests that sue for	1, 172/ 25
benefices. I let pass	old	men that hove and	1, 172/ 26
beastly sickness and an	old	sore. For this was	1, 174/ 28
is so that this	old	sore of gluttony was	1, 175/ 17
done us hurt of	old	. For hard it is	1, 175/ 25
well appeared by the	old	fathers that so many	1, 179/ 19
but who is the	oldest	man in the town	1, 144/ 23
if he were in	open	and manifest sins, he	1, 154/ 21
proof and experience the	operation	and working of this	1, 130/ 14
already, for any good	operation	that the unwieldy body	1, 176/ 10
that in his own	opinion	taketh himself for holy	1, 154/ 5
not after men's false	opinion	, since we be certain	1, 161/ 15
and fume if their	opinion	be not accepted and	1, 162/ 7
roots) is very sore	oppressed	, and in manner overwhelmed	1, 179/ 20
more wroth with one	opprobrious	and rebukeful word, as	1, 162/ 17
rabble at once, without	order	, without respect of age	1, 157/ 20
every other creature in	order	for his sake, as	1, 165/ 1
conform thyself to his	ordinance	. For though he hath	1, 169/ 21
So that we never	ought	to look towards death	1, 149/ 32
this wretched world, well	ought	we to hate and	1, 175/ 20
Whereas these considerations much	ought	to move any man	1, 181/ 21
I say, that yet	oughtest	thou not to take	1, 169/ 11
and utterly flee such	outrageous	riot and pestilent excess	1, 181/ 28
sorrow marreth all such	outward	mirth. For the heart	1, 131/ 27
to wit, mastering the	outward	fleshly pain with inward	1, 134/ 22
in the gate going	outward	, but also while he	1, 149/ 10
be helped by some	outward	aid. And this driveth	1, 179/ 28
thing as either applied	outwardly	to thy body, or	1, 147/ 6
into our minds with	over-great	liking and thereby withdraweth	1, 143/ 13
were scourged passed and	overcame	the nature of the	1, 134/ 21
it is) forwearied and	overcome	, and giveth it over	1, 179/ 27
long as it is	overgrown	with the barren weeds	1, 132/ 30
grave; but he that	overlooketh	every man, and no	1, 156/ 4
come, so tempereth and	overmastereth	the bitterness of the	1, 134/ 3
darkened and in manner	overwhelmed	the bodily pains of	1, 132/ 15
oppressed, and in manner	overwhelmed	, with the great weight	1, 179/ 20
ask what money is	owing	thee, ask what substance	1, 141/ 34
at ease, nor the	owner	neither. Now if ye	1, 145/ 35
disposer reckoneth himself an	owner	, he taketh himself for	1, 171/ 11
all their gloss, the	owners	wot ne'er how soon	1, 155/ 20

so they reckon themselves	owners	, and be indeed but	1, 171/ 25
and poor, prince and	page	, all the while we	1, 156/ 28
merry and sad, prince,	page	, pope and poor soul	1, 157/ 19
remembrest not that thy	pageant	may happen to be	1, 156/ 22
deadly life of everlasting	pain	. The physician sendeth his	1, 128/ 27
to wit, death, doom,	pain	, and joy. This short	1, 129/ 4
death, nor doom, nor	pain	, but only to remember	1, 129/ 22
the feeling of bodily	pain	, by reason whereof good	1, 132/ 10
travail, penance and bodily	pain	, shall bring therewith to	1, 133/ 13
sweet, and the very	pain	pleasant? Will ye see	1, 134/ 5
then, for all the	pain	of their flesh, what	1, 134/ 9
honest man than the	pain	itself -- to be	1, 134/ 14
that the more their	pain	was, the more was	1, 134/ 15
Saint Chrysostom, saith, though	pain	be grievous for the	1, 134/ 16
make great grief and	pain	, yet the prompt and	1, 134/ 20
mastering the outward fleshly	pain	with inward spiritual pleasure	1, 134/ 22
in his labor and	pain	taken in prayer, almsdeeds	1, 134/ 26
man feeleth in this	pain	a pleasure he hath	1, 134/ 32
four times as much	pain	, since his bodily pain	1, 135/ 4
pain, since his bodily	pain	is relieved with no	1, 135/ 5
less with much more	pain	. For certain it is	1, 135/ 7
that in the bodily	pain	of their penance took	1, 135/ 10
tribulation and affliction, labor,	pain	and travail, without spot	1, 135/ 20
life strings, with like	pain	and grief as though	1, 140/ 17
singed with fire, the	pain	of sundry sickness, many	1, 140/ 21
what manner dolor and	pain	, what manner of grievous	1, 140/ 23
he cried for any	pain	, neither for the whips	1, 140/ 29
supped up all his	pain	, but also have transformed	1, 141/ 5
when it was a	pain	to speak? Think ye	1, 141/ 18
all our body in	pain	, all our mind in	1, 141/ 20
liefer double his own	pain	than suffer us to	1, 142/ 34
us to escape from	pain	, he, when we draw	1, 143/ 1
thou feltest yet little	pain	. For commonly when we	1, 144/ 33
to know ourselves, then	pain	bringeth us home, then	1, 144/ 35
able to abide the	pain	, would ye reckon your	1, 146/ 2
reward of all their	pain	taken in this world	1, 155/ 27
they pass on with	pain	always the time present	1, 166/ 32
liefer take sin with	pain	, than virtue with pleasure	1, 177/ 19
vice is not without	pain	. And yet speak I	1, 177/ 21
shortly finish both the	pain	of the one and	1, 177/ 23
rather take a short	pain	for the winning of	1, 177/ 25
the winning of everlasting	pain	. But now, if it	1, 177/ 26
madness to take sinful	pain	in this world, that	1, 177/ 29
shall win us eternal	pain	in hell, rather than	1, 177/ 29
and in sin is	pain	, I might prove it	1, 177/ 33
with little pleasure much	pain	. For so might we	1, 178/ 17
thereby, not a little	pain	, but an intolerable torment	1, 178/ 23

is to say, with	pain	. For the very pleasure	1, 178/ 30
the diminishing of his	pain	in hungering. Now all	1, 178/ 31
beginneth, is in effect	pain	altogether. And then the	1, 178/ 32
keep us in such	pain	and torment that the	1, 179/ 15
is very bitter and	painful	to receive. Surely there	1, 129/ 18
should his life be	painful	and grievous if, to	1, 129/ 32
for a thing too	painful	, busily to remember these	1, 130/ 8
strait and asper or	painful	. And therefore he saith	1, 133/ 30
of the body is	painful	and sharp to the	1, 133/ 33
that death was so	painful	and rageous to our	1, 141/ 2
shall have yet so	painful	twitches of our own	1, 141/ 9
wot not whether more	painful	or more perilous --	1, 142/ 5
of God and Christ's	painful	Passion, restored to the	1, 142/ 16
foul and perilous than	painful	, or all an whole	1, 147/ 27
how soon in what	painful	plight they shall lie	1, 173/ 20
point and remember the	painful	peril of death that	1, 173/ 33
If virtue were all	painful	, and vice all pleasant	1, 177/ 22
that our sin is	painful	and our virtue pleasant	1, 177/ 27
fail to perceive the	painful	bitterness of our wallow	1, 178/ 15
and think upon the	painful	time of death, in	1, 181/ 10
of God, and bitter	pains	of purgatory or hell	1, 130/ 1
manner overwhelmed the bodily	pains	of their torment --	1, 132/ 16
feel so many such	pains	in every part of	1, 140/ 16
and exceed the deadly	pains	of our body. Other	1, 141/ 12
thy face the bodily	pains	of death, the troubles	1, 153/ 3
is hell darkness and	pains	." But to tell us	1, 178/ 8
arms of his ancestors	painted	on a post in	1, 158/ 4
pit pat upon a	pair	of pattens with the	1, 172/ 32
out of his princely	palace	, laid in the ground	1, 156/ 10
in the prison a	palace	for your blood, is	1, 157/ 26
them bowers and making	palaces	in the prison, some	1, 157/ 15
it all bony, lean,	pale	, and wan, that a	1, 158/ 21
gout, the cramp, the	palsy	, the pox, the pestilence	1, 179/ 12
gorbellied gluttony, which so	pampereth	the body, that the	1, 175/ 30
the soul that so	pampereth	his paunch that he	1, 175/ 34
what manner of grievous	pangs	, what intolerable torment, the	1, 140/ 24
more part among the	pangs	of our passage shall	1, 141/ 9
veins beating, thine heart	panting	, thy throat rattling, thy	1, 140/ 3
white neck and round	paps	, and so forth as	1, 175/ 10
to deprive us of	paradise	and bereave us our	1, 142/ 13
Adam and Eve in	paradise	set in the way	1, 159/ 3
our first parents in	paradise	, and by pride supplanted	1, 159/ 6
not out of the	paradise	of pleasure to make	1, 167/ 24
from the felicity of	paradise	and from their immortality	1, 175/ 19
condemnation some hope of	pardon	. But we stand all	1, 156/ 34
we get no manner	pardon	. For the King by	1, 157/ 4
not of this death	pardon	his own Son. As	1, 157/ 5

set upon our first	parents	in paradise, and by	1, 159/ 6
say, peradventure, that some	part	of this medicine is	1, 129/ 17
disease in some one	part	of thy body, as	1, 140/ 11
such pains in every	part	of thy body, breaking	1, 140/ 16
of which the more	part	among the pangs of	1, 141/ 8
put thee or some	part	of thee in peril	1, 147/ 8
proof of this one	part	of our medicine, how	1, 153/ 10
malice for his own	part	, not only in high	1, 153/ 23
happeth, for the more	part	, that as the fire	1, 158/ 26
he required, for his	part	, that he might have	1, 160/ 2
somewhat see how this	part	of our medicine, that	1, 161/ 25
us upon some one	part	of the body, if	1, 165/ 13
and for the more	part	for as very trifles	1, 166/ 5
somewhat see what this	part	of this medicine may	1, 166/ 13
For they not only	part	nothing liberally with other	1, 171/ 23
the more haste to	part	with anything, nor to	1, 172/ 34
be for the most	part	purbblind all the many	1, 173/ 4
to consider how this	part	of our medicine, that	1, 174/ 26
that appertaineth unto his	part	, but is, as it	1, 176/ 8
get of the one	part	, that is to wit	1, 178/ 11
in virtue. The other	part	we cannot perceive for	1, 178/ 12
tottering, and finally no	part	left in right course	1, 179/ 9
upon (of which every	part	laboreth to conserve and	1, 179/ 26
but also abusing the	part	and office of a	1, 181/ 2
whereas in the first	part	there are all the	1, 182/ 15
and lechery, the other	part	, that is, the one	1, 182/ 17
and reputation between the	parties	. And this is the	1, 163/ 1
and cry for their	parts	; then shall come thy	1, 141/ 29
send it into all	parts	of the body and	1, 179/ 23
chargeable business of the	party	, but surely it is	1, 137/ 20
be such as the	party	grieved is like to	1, 162/ 33
though we should let	pass	so many short and	1, 128/ 4
of spiritual pleasure far	pass	and excel the gross	1, 130/ 23
let one wanton word	pass	uncontrolled, than give occasion	1, 137/ 8
word and let it	pass	by his ear, without	1, 139/ 17
of our sins, shall	pass	and exceed the deadly	1, 141/ 11
what we may not	pass	, but not how soon	1, 150/ 32
covetous niggards, while they	pass	on with pain always	1, 166/ 32
at all. I let	pass	old priests that sue	1, 172/ 25
priests' benefices. I let	pass	old men that hove	1, 172/ 26
the pangs of our	passage	shall have yet so	1, 141/ 9
other thing than the	passage	and going out of	1, 148/ 31
them that were scourged	passed	and overcame the nature	1, 134/ 21
of which every one	passeth	and exceedeth many deaths	1, 130/ 2
our age, as it	passeth	by, cutteth his own	1, 149/ 25
have of the bitter	Passion	and piteous departing of	1, 140/ 28
God and Christ's painful	Passion	, restored to the possibility	1, 142/ 16

we name sickness a	passion	that cometh seldomer and	1, 147/ 17
all their time be	past	and none to come	1, 167/ 1
after his foul pleasure	past	, may suffer to hear	1, 172/ 11
body crooked, walk pit	pat	upon a pair of	1, 172/ 31
one hand and the	paternoster	in the other hand	1, 172/ 33
of pleasure, and her	paths	are peaceable." And further	1, 178/ 2
upon a pair of	pattens	with the staff in	1, 172/ 32
faults. For, as Saint	Paul	saith, the fleshly sins	1, 154/ 24
consider that, as Saint	Paul	saith, "the meat for	1, 181/ 7
of Death pictured in	Paul's	, as we shall feel	1, 139/ 22
that so pampereth his	paunch	that he is scant	1, 175/ 34
the stuffing of his	paunch	so full, it bringeth	1, 179/ 11
for kissing of the	pax	, or going before in	1, 165/ 28
that one of the	paynim	gods came down into	1, 159/ 24
sort among gentiles and	paynims	. For some of the	1, 139/ 5
and her paths are	peaceable	." And further he saith	1, 178/ 2
et in aeternum non	peccabis	, "Remember the last things	1, 127/ 5
and affliction of their	penance	than wretches feel in	1, 132/ 12
ensuing of labor, travail,	penance	and bodily pain, shall	1, 133/ 13
grace and that his	penance	is pleasant to God	1, 134/ 33
bodily pain of their	penance	took less spiritual pleasure	1, 135/ 10
certain token that a	penitent	beginneth to profit and	1, 134/ 24
doctor, Saint Augustine, exhorting	penitents	and repentant sinners to	1, 133/ 19
say to them: "A	penny	for your thoughts." Which	1, 137/ 18
cannot get thee a	penny	the more) conform thyself	1, 169/ 20
Prophet saith) find one	penny	left in our hands	1, 174/ 7
sweet feeling that virtuous	people	have of the good	1, 131/ 2
marmalade, and some whole	people	love tallow better than	1, 132/ 19
so we gross carnal	people	, having our taste infected	1, 132/ 21
marked of the chosen	people	of God, but also	1, 139/ 4
vain praise of the	people	, a blast of wind	1, 155/ 28
in good years great	people	of gluttony, thereof we	1, 180/ 16
before. Thou wilt say,	peradventure	, that some part of	1, 129/ 17
therein. But ye think	peradventure	this example as mad	1, 131/ 15
in keeping silence, secretly	peradventure	the meanwhile to fantasy	1, 136/ 11
command silence, it were	peradventure	good, rather to keep	1, 137/ 3
heaven. Yet will ye	peradventure	say that ye know	1, 137/ 28
thoroughly as we might,	peradventure	, and hereafter undoubtedly shall	1, 138/ 2
are there which will	peradventure	seem no great matter	1, 141/ 13
again. Well he may,	peradventure	, have him as his	1, 142/ 24
It would be hard,	peradventure	, to make thee believe	1, 145/ 19
death. Now thou wilt	peradventure	say that this is	1, 146/ 30
never die. Ye will	peradventure	marvel of this, but	1, 148/ 20
the next, yea and	peradventure	for many years, yearly	1, 170/ 1
still, yet he would	peradventure	not have occupied it	1, 170/ 18
mind in company may	percase	be the more excusable	1, 137/ 19
perceived as we might,	percase	, and namely as we	1, 138/ 4

of thy body, as	percase	the stone or the	1, 140/ 11
their mouths, which yet,	percase	, praise them not but	1, 155/ 29
rebukeful word, as "knave,"	percase	, or "beggar" (in which	1, 162/ 18
virtuous folk feel and	perceive	in spiritual pleasure. And	1, 132/ 25
why? Because we cannot	perceive	the one, but if	1, 132/ 26
not that I well	perceive	the world so set	1, 133/ 8
intent that ye may	perceive	that it is not	1, 133/ 10
imagination thereof, we shall	perceive	thereby that we were	1, 139/ 20
nearer hand, and better	perceive	him in his own	1, 144/ 28
good while ere he	perceive	it, and the body	1, 145/ 22
implacable anger where they	perceive	themselves not accepted and	1, 153/ 31
sins be easy to	perceive	, and so should they	1, 154/ 24
worship? If thou shouldst	perceive	that one were earnestly	1, 156/ 15
which they may well	perceive	to be indeed no	1, 158/ 9
Wilt thou also well	perceive	that the setting by	1, 162/ 13
is, for that we	perceive	not of what root	1, 163/ 32
the soul: if we	perceive	once the root and	1, 164/ 23
that uneath we can	perceive	it ourselves, let us	1, 164/ 30
with them shall well	perceive	it how heartily they	1, 166/ 22
other part we cannot	perceive	for bitter, for the	1, 178/ 12
should not fail to	perceive	the painful bitterness of	1, 178/ 15
the more pleasure they	perceived	in their fleshly afflictions	1, 135/ 15
thoroughly, and so feelingly	perceived	as we might, percase	1, 138/ 4
mischievous custom of sin	perceiveth	no fault in his	1, 132/ 1
the time that he	perceiveth	us about to depart	1, 142/ 20
remorse thereof; the glutton	perceiveth	his own fault, and	1, 154/ 2
on their body, never	perceiving	themselves to be sick	1, 145/ 25
man proceeded in the	perfection	of spiritual exercise, in	1, 135/ 12
part of thee in	peril	? What can be, then	1, 147/ 8
which is resisted the	peril	and undoubted death that	1, 147/ 10
considered in how much	peril	and jeopardy of himself	1, 165/ 23
and remember the painful	peril	of death that we	1, 173/ 33
much travail and great	peril	to draw it dry	1, 180/ 7
more painful or more	perilous	-- the marvelous intent	1, 142/ 5
and especially of any	perilous	sickness that would make	1, 144/ 32
ever sick of a	perilous	sickness, wouldst thou not	1, 145/ 16
sickness rather foul and	perilous	than painful, or all	1, 147/ 27
they lack: and the	perilous	pride of them that	1, 153/ 26
and consideration of this	perilous	point and fearful jeopardy	1, 155/ 11
but oftentimes lewd and	perilous	talking, foolhardiness, backbiting, debate	1, 176/ 30
set thereby, the more	perilous	it is: for the	1, 182/ 8
we imagine many, and	perilously	and foolishly beguile ourselves	1, 144/ 17
say that he were	perilously	sick and had good	1, 146/ 7
defamed, for the world	perils	that do depend thereupon	1, 182/ 4
the soul not so	pernicious	and pestilent for the	1, 176/ 11
have him for his	perpetual	slave, shall he never	1, 142/ 26
couldst thou envy a	perpetual	sick man, a man	1, 160/ 22

blind custom that we	persevere	therein without care or	1, 131/ 9
and wan, that a	person	well set a work	1, 158/ 21
so doth the envious	person	fret, fume, and burn	1, 158/ 27
knew for an envious	person	, "Surely," quoth he, "either	1, 159/ 14
as harm to our	person	, or loss in our	1, 161/ 29
palsy, the pox, the	pestilence	, and the apoplexy, diseases	1, 179/ 13
since that of his	pestilent	envy conceived from the	1, 142/ 8
so much the more	pestilent	in that it carrieth	1, 153/ 34
be medicinable against the	pestilent	swelling sore of pride	1, 160/ 10
this vice be more	pestilent	to the body or	1, 175/ 26
the soul: surely very	pestilent	to both. And as	1, 175/ 27
not so pernicious and	pestilent	for the hurt it	1, 176/ 12
such outrageous riot and	pestilent	excess. Of Sloth. Of	1, 181/ 29
was rich: whereas Saint	Peter	and other holy apostles	1, 172/ 1
the doubling of his	petition	. And forthwith he required	1, 160/ 1
setting of their wives'	pews	in the church. Doubt	1, 165/ 29
philosophy, as the best	philosopher	said that it is	1, 139/ 12
as the great moral	philosopher	Plutarch saith) like a	1, 180/ 3
the best of old	philosophers	or any other that	1, 128/ 11
of the old famous	philosophers	, when they were demanded	1, 139/ 5
precepts that all the	philosophers	and wise men in	1, 145/ 11
were demanded what faculty	philosophy	was, answered that it	1, 139/ 6
doth the study of	philosophy	labor to sever the	1, 139/ 10
study and labor of	philosophy	, as the best philosopher	1, 139/ 12
be well learned in	philosophy	. For nothing is there	1, 139/ 14
as it is in	physic	a special thing necessary	1, 164/ 15
botch us up with	physic	, where we might with	1, 180/ 10
of everlasting pain. The	physician	sendeth his bill to	1, 128/ 28
be got. But this	physician	sendeth his bill to	1, 128/ 31
life from sin. The	physician	cannot give no one	1, 129/ 7
serveth every man. The	physician	doth but guess and	1, 129/ 10
the Dance of Death	pictured	in Paul's, as we	1, 139/ 22
no marvel. For those	pictures	express only the loathly	1, 139/ 24
the great, long nails	piercing	his precious hands and	1, 140/ 32
taken in prayer, almsdeeds,	pilgrimage	, fasting, discipline, tribulation, affliction	1, 134/ 26
the mind walking a	pilgrimage	, in such wise that	1, 137/ 16
be but going in	pilgrimage	and have here no	1, 165/ 33
recourse to medicines, to	pills	, potions, plasters, clysters, and	1, 179/ 29
his body crooked, walk	pit	pat upon a pair	1, 172/ 31
than treacle and rather	pitch	than marmalade, and some	1, 132/ 19
the bitter Passion and	piteous	departing of our Savior	1, 140/ 28
not suddenly change into	pity	? Surely so is it	1, 161/ 13
man, but rather to	pity	every man, and those	1, 161/ 19
our soul have no	place	for the good corn	1, 132/ 29
once excluded there is	place	made and clean purged	1, 135/ 27
knife into the same	place	, and wouldst, as thee	1, 140/ 14
go out, in what	place	of the house soever	1, 149/ 1

were sure that the	place	of his execution were	1, 150/ 6
were sure that the	place	of your execution stood	1, 150/ 20
there were to the	place	of your execution two	1, 150/ 22
ye come to the	place	: I trow ye could	1, 150/ 28
so present in every	place	that we can creep	1, 157/ 8
the matter aright, the	place	a prison, yourself a	1, 157/ 34
finding together in a	place	two men, the one	1, 159/ 25
where and in what	place	of the body lieth	1, 164/ 16
always ministered unto the	place	where it appeareth (for	1, 164/ 18
the fountain to the	place	, men may well daily	1, 164/ 21
have here no dwelling	place	, then, to chide and	1, 165/ 33
were taken from that	place	and laid upon his	1, 176/ 2
to plant in their	places	, not only wholesome virtues	1, 133/ 1
it to rehearse the	places	that prove this point	1, 133/ 26
seen," saith he, "another	plague	under the sun, and	1, 167/ 8
seest thou, not one	plain	grievous sight of the	1, 139/ 30
prove it by many	plain	texts of holy scripture	1, 177/ 33
fools than they that	plainly	follow the ways of	1, 155/ 23
psalm, the Prophet expresseth	plainly	the folly of such	1, 167/ 15
it appeareth, I say,	plainly	, that speak we never	1, 167/ 30
they not fail to	plant	in their places, not	1, 133/ 1
day to swaddle and	plaster	his leg and else	1, 145/ 33
with continual swaddling and	plastering	botched up to live	1, 148/ 5
medicines, to pills, potions,	plasters	, clysters, and suppositories: and	1, 179/ 30
lord in a stage	play	, wouldst thou not laugh	1, 156/ 17
sure that when the	play	is done he shall	1, 156/ 18
forgettest that when thy	play	is done, thou shalt	1, 156/ 20
rose they up and	played	the idolators whereof by	1, 177/ 1
art proud in thy	player's	garment, and forgettest that	1, 156/ 20
example of plays and	players	, which be too merry	1, 156/ 23
gown, while the lorel	playeth	the lord in a	1, 156/ 16
laughing, some laboring, some	playing	, some singing, some chiding	1, 157/ 16
a poor soul for	playing	the lord one night	1, 160/ 21
leave the example of	plays	and players, which be	1, 156/ 23
not that everything is	pleasant	that men for madness	1, 131/ 12
is of truth not	pleasant	but bitter, and the	1, 132/ 8
and the very pain	pleasant	? Will ye see the	1, 134/ 5
affliction, yet is it	pleasant	by the alacrity and	1, 134/ 17
that his penance is	pleasant	to God, for, as	1, 135/ 1
some good grace and	pleasant	fashion to break into	1, 136/ 31
about to say, a	pleasant	thing to see before	1, 141/ 24
homely example, not very	pleasant	, but none the less	1, 150/ 3
painful, and vice all	pleasant	, yet since death shall	1, 177/ 23
painful and our virtue	pleasant	, how much is it	1, 177/ 28
in hell, rather than	pleasant	virtue in this world	1, 177/ 30
reckon that thing for	pleasant	that hath with little	1, 178/ 17
not call thy clawing	pleasant	, though it liked thee	1, 178/ 20

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

the one and the	pleasure	of the other, great	1, 177/ 24
the winning of everlasting	pleasure	, than a short pleasure	1, 177/ 25
pleasure, than a short	pleasure	for the winning of	1, 177/ 26
shall win us eternal	pleasure	in heaven? If thou	1, 177/ 31
that in virtue is	pleasure	and in sin is	1, 177/ 33
have had as great	pleasure	in the way of	1, 177/ 35
are all full of	pleasure	, and her paths are	1, 178/ 2
is to wit, the	pleasure	that is in virtue	1, 178/ 11
that hath with little	pleasure	much pain. For so	1, 178/ 17
for the little itching	pleasure	of sin, we claw	1, 178/ 22
have in hand. The	pleasure	that the glutton hath	1, 178/ 28
no longer any very	pleasure	than while it is	1, 178/ 29
pain. For the very	pleasure	of eating is but	1, 178/ 30
glutted in the beastly	pleasure	of their taste that	1, 181/ 4
two diverse and unlike	pleasures	, the one carnal and	1, 130/ 21
away of the malicious	pleasures	of the devil, the	1, 135/ 25
the devil, the filthy	pleasures	of the flesh, and	1, 135/ 25
flesh, and the vain	pleasures	of the world, which	1, 135/ 26
occasion to flee vain	pleasures	of the flesh that	1, 151/ 6
keep out the very	pleasures	of the soul. Of	1, 151/ 7
procession, we pray for	plenty	, and reckon the world	1, 180/ 14
stand all in other	plight	: we be very sure	1, 156/ 34
soon in what painful	plight	they shall lie a	1, 173/ 20
that the well-learned man,	Plinius	Secundus, after his sickness	1, 145/ 7
the great moral philosopher	Plutarch	saith) like a lewd	1, 180/ 4
Thus fare we," saith	Plutarch	, "that through intemperate living	1, 180/ 9
long tarry in this	point	nor make so many	1, 133/ 6
places that prove this	point	among the holy doctors	1, 133/ 26
and token of this	point	we have of the	1, 140/ 27
feet. But when the	point	approached in which his	1, 140/ 32
blessed body, at that	point	he cried loud once	1, 140/ 34
hands, at the extreme	point	, with a great loud	1, 141/ 1
consideration of this perilous	point	and fearful jeopardy likely	1, 155/ 12
better). We see this	point	confirmed by all the	1, 162/ 23
their laws, that the	point	and readiness that men	1, 163/ 18
advise us upon this	point	and remember the painful	1, 173/ 32
forth headlong upon sword	points	, that maketh us blindly	1, 164/ 11
ye wot well, two	points	requisite unto salvation, that	1, 182/ 13
her cobweb, when this	poisoned	daughter of his had	1, 159/ 2
well-handled, never so craftily	polished	. And trust it well	1, 130/ 34
thing, well advised and	pondered	, shall well declare that	1, 128/ 15
if it were well	pondered	, make us little regard	1, 165/ 17
laws, I say, considereth,	pondereth	, and punisheth the trespasses	1, 162/ 30
shalt go forth as	poor	as he. Nor thou	1, 156/ 21
and woman, rich and	poor	, prince and page, all	1, 156/ 27
looking for, young, old,	poor	and rich, merry and	1, 157/ 18
prince, page, pope and	poor	soul priest, now one	1, 157/ 19

mad to envy a	poor	soul for playing the	1, 160/ 20
as he is, a	poor	prisoner damned to death	1, 165/ 11
the rich and the	poor	shall die, and leave	1, 167/ 16
Christ. Now if the	poor	man, that naught hath	1, 169/ 31
and give it to	poor	folk, and come and	1, 171/ 34
and would put into	poor	men's purses our money	1, 174/ 22
and sad, prince, page,	pope	and poor soul priest	1, 157/ 19
great estate and princely	port	in his house that	1, 160/ 34
for pride of the	possession	of their goods, whoso	1, 166/ 21
Passion, restored to the	possibility	of everlasting life, he	1, 142/ 16
this day all their	posterity	go crooked thereof. And	1, 159/ 8
to medicines, to pills,	potions	, plasters, clysters, and suppositories	1, 179/ 29
pour in by the	pottle	and cram in the	1, 181/ 12
he had ten thousand	pounds	, and thereof had eight	1, 170/ 11
that was wont to	pour	in by the pottle	1, 181/ 12
heart, without ability or	power	to do the other	1, 158/ 28
shalt labor to thy	power	by just and true	1, 169/ 6
cramp, the palsy, the	pox	, the pestilence, and the	1, 179/ 13
pride or ascribing any	praise	to himself, to conceive	1, 135/ 20
virtue, envying other men's	praise	, bearing implacable anger where	1, 153/ 30
to take the vain	praise	of the people, a	1, 155/ 28
mouths, which yet, percase,	praise	them not but call	1, 155/ 29
all the mouths that	praise	them. Which, if they	1, 155/ 32
of God only, whose	praise	can never die. Now	1, 155/ 35
already? Now then I	pray	thee consider me that	1, 146/ 10
and knocketh, whom I	pray	God we may give	1, 154/ 29
fall to procession, we	pray	for plenty, and reckon	1, 180/ 14
and pain taken in	prayer	, almsdeeds, pilgrimage, fasting, discipline	1, 134/ 26
mind and help of	prayer	, enforce himself in all	1, 135/ 19
feasts, he fell to	prayer	and sacrifice, that God	1, 177/ 6
God might at his	prayer	send them grace so	1, 177/ 6
it were to be	praying	in health, which we	1, 145/ 1
of temperance, yea and	preach	also of fasting himself	1, 172/ 9
be liberal seemeth to	preach	to a glutton for	1, 172/ 15
the good counsel and	precepts	that all the philosophers	1, 145/ 10
that lack insight of	precious	stones hold themselves as	1, 130/ 28
long nails piercing his	precious	hands and feet. But	1, 140/ 32
us worldly folk, how	precisely	we presume to shoot	1, 130/ 4
name of Christian men,	preferring	their belly joy before	1, 181/ 1
it appear to the	presence	, that your mind was	1, 137/ 13
but also in this	present	life, very sweetness, comfort	1, 133/ 15
only in one fashion	present	, but surely never absent	1, 142/ 7
going out of this	present	life? Now tell me	1, 148/ 32
none; he is so	present	in every place that	1, 157/ 8
regard only the time	present	, but make provision for	1, 166/ 28
pain always the time	present	, and always spare all	1, 166/ 32
but of the life	present	. If virtue were all	1, 177/ 22

with us to the	preservation	of our souls from	1, 153/ 12
or received inward, shall	preserve	thee against that sore	1, 147/ 7
the soul, which here	preserved	from the sickness of	1, 128/ 25
in joy and be	preserved	from the deadly life	1, 128/ 26
that so few be	preserved	from sin, if every	1, 129/ 13
folk, how precisely we	presume	to shoot our foolish	1, 130/ 5
him that any man	presumeth	to take him up	1, 177/ 15
casteth in our minds	presumption	and security of salvation	1, 143/ 10
sinful and willful blind	presumption	, I say, the remembrance	1, 155/ 10
his purpose with the	pretext	of some holy purpose	1, 154/ 8
nor the sharp thorns	pricking	his holy head, or	1, 140/ 31
This water is somewhat	pricking	and would make their	1, 173/ 11
travail, without spot of	pride	or ascribing any praise	1, 135/ 20
of the soul. Of	Pride	. Now since I have	1, 153/ 1
that is to wit,	pride	, the mischievous mother of	1, 153/ 13
first seemed far from	pride	, and yet well considered	1, 153/ 16
the known children of	pride	, as rising of an	1, 153/ 18
should seem farther from	pride	than drunken gluttony? And	1, 153/ 19
themselves sow drunk of	pride	to be called good	1, 153/ 20
this cursed root of	pride	his branches into all	1, 153/ 22
but also the false	pride	of hypocrites, that feign	1, 153/ 25
lack: and the perilous	pride	of them that for	1, 153/ 26
Which kind of spiritual	pride	, and thereupon following envy	1, 153/ 33
But this kind of	pride	, that in his own	1, 154/ 4
those spiritual vices of	pride	, wrath, and envy for	1, 154/ 15
where now, by their	pride	taking themselves for good	1, 154/ 26
this cursed sin of	pride	. And surely against this	1, 154/ 33
this last branch of	pride	, of such as repute	1, 154/ 34
all other kinds of	pride	, rising of beauty, strength	1, 155/ 17
consideration, be cured the	pride	of these foolish proud	1, 155/ 22
puffeth us up in	pride	upon the solemn sight	1, 156/ 14
prison; and all your	pride	is because ye forget	1, 157/ 33
first begotten daughter of	pride	, begotten in bastardy and	1, 158/ 31
brought out his daughter,	pride	, without wife, of his	1, 158/ 33
to wife, and upon	pride	begot envy; by whose	1, 159/ 5
in paradise, and by	pride	supplanted them, and there	1, 159/ 6
saith, the daughter of	pride	, in so far forth	1, 160/ 7
pestilent swelling sore of	pride	, the selfsame considerations be	1, 160/ 11
in the repressing of	pride	should make thee set	1, 160/ 15
undoubtedly another daughter of	pride	. For albeit that wrath	1, 161/ 28
of that vice is	pride	, although their manner and	1, 162/ 1
groweth of the secret	pride	by which we set	1, 163/ 20
the secret root of	pride	. And like as it	1, 164/ 14
the cursed root of	pride	and setting much by	1, 164/ 28
by the destruction of	pride	followeth, as I have	1, 165/ 3
to the repression of	pride	. For who could be	1, 165/ 6
whether this wrath be	pride	? I doubt not but	1, 165/ 30

it is either foolish	pride	or proud folly. How	1, 165/ 31
the cankered root of	pride	. Of Covetousness. Let us	1, 166/ 11
their own. As for	pride	of the possession of	1, 166/ 21
countenance, they have much	pride	in the mind, and	1, 170/ 32
the beginning joined with	pride	in our mother Eve	1, 174/ 29
might prove beginning at	pride	in every kind of	1, 178/ 24
that is to wit,	pride	, envy, wrath, gluttony, covetousness	1, 182/ 16
pope and poor soul	priest	, now one, now other	1, 157/ 19
I let pass old	priests	that sue for advowsons	1, 172/ 25
for advowsons of younger	priests'	benefices. I let pass	1, 172/ 25
woman, rich and poor,	prince	and page, all the	1, 156/ 28
rich, merry and sad,	prince	, page, pope and poor	1, 157/ 19
borne out of his	princely	palace, laid in the	1, 156/ 10
so, great estate and	princely	port in his house	1, 160/ 34
his jailer in his	prison	of purgatory for the	1, 142/ 24
be within a sure	prison	, out of which there	1, 156/ 29
hope either to break	prison	the while, or to	1, 156/ 32
can look for. The	prison	is large and many	1, 157/ 6
and remediless in this	prison	of the earth we	1, 157/ 12
making palaces in the	prison	, some weeping, some laughing	1, 157/ 15
corner of the same	prison	, and even there thrown	1, 157/ 23
ye build in the	prison	a palace for your	1, 157/ 26
a corner of the	prison	, and be very proud	1, 157/ 28
set up in the	prison	; and all your pride	1, 157/ 33
that it is a	prison	. For if ye took	1, 157/ 34
aright, the place a	prison	, yourself a prisoner condemned	1, 157/ 34
disinherited, himself cast into	prison	, brought forth and arraigned	1, 161/ 9
to the soul a	prison	, how strait a prison	1, 176/ 3
prison, how strait a	prison	maketh he the body	1, 176/ 3
enclosed, not in a	prison	but in a grave	1, 176/ 9
come forth, ye proud	prisoner	, for iwis ye be	1, 157/ 25
dead, setteth a strange	prisoner	in your building, and	1, 157/ 31
a prison, yourself a	prisoner	condemned to death, from	1, 158/ 1
no better but one	prisoner	bearing a rule among	1, 158/ 10
that is but a	prisoner	damned to death, a	1, 160/ 23
he is, a poor	prisoner	damned to death; or	1, 165/ 11
wroth with a wretched	prisoner	, with him that is	1, 165/ 21
world we be but	prisoners	, and be within a	1, 156/ 29
is large and many	prisoners	in it, but the	1, 157/ 7
and one of the	Privy	Council of King Henry	1, 127/ 9
I think, made meetly	probable	to thee before. It	1, 160/ 25
the farther a man	proceeded	in the perfection of	1, 135/ 12
the doer indicted, the	process	sued, the felon arraigned	1, 180/ 22
or going before in	procession	, or setting of their	1, 165/ 29
-- we fall to	procession	, we pray for plenty	1, 180/ 14
to the weal and	profit	of man's soul (though	1, 128/ 3
consider the fruit and	profit	of this in itself	1, 128/ 15

for so great a	profit	? But yet this medicine	1, 129/ 20
much more than by	profit	. And therefore, to the	1, 133/ 10
a penitent beginneth to	profit	and grow in grace	1, 134/ 24
thou shalt not only	profit	thyself as thou shouldst	1, 136/ 32
Remembrance of Death. What	profit	and commodity cometh unto	1, 139/ 2
and to take great	profit	that would arise of	1, 144/ 10
to say that he	profiteth	much less with much	1, 135/ 7
without the remembrance little	profiteth	. What availeth it to	1, 138/ 18
trust in his faithful	promise	than hath a Jew	1, 167/ 32
or trusteth in his	promise	? Thou wilt haply say	1, 168/ 15
or despair of God's	promise	for thy living: but	1, 169/ 12
able to keep his	promise	with us? And (which	1, 170/ 5
For though he hath	promised	to provide us meat	1, 169/ 21
yet hath he not	promised	it for longer time	1, 169/ 22
and pain, yet the	prompt	and willing mind of	1, 134/ 20
vouchsafe to put in	proof	and experience the operation	1, 130/ 13
know it by daily	proof	and experience? I say	1, 137/ 34
essay and make a	proof	, thou shalt well find	1, 138/ 23
sinful thing. For the	proof	whereof, let us first	1, 138/ 28
shall we make a	proof	what marvelous effect may	1, 138/ 30
us now make some	proof	of this one part	1, 153/ 10
is but a dull	proof	. For our beastly taste	1, 178/ 9
thou can find no	proper	means to break the	1, 137/ 1
other kinds, besides his	proper	malice for his own	1, 153/ 23
holding of thy tongue,	properly	to speak, and with	1, 136/ 30
can be, then, more	properly	and more verily a	1, 147/ 8
Aesop; it expresseth so	properly	the nature, the affection	1, 159/ 21
that have all the	properties	belonging to that name	1, 171/ 21
the forty-eighth psalm, the	Prophet	expresseth plainly the folly	1, 167/ 15
enough by Habakkuk the	prophet	into the lake among	1, 169/ 24
not (as the holy	Prophet	saith) find one penny	1, 174/ 6
therefore saith the holy	Prophet	, "Turn away thine eyes	1, 175/ 15
pride of these foolish	proud	hypocrites, which are yet	1, 155/ 22
the high mind of	proud	fortune, rule, and authority	1, 155/ 36
that one were earnestly	proud	of the wearing of	1, 156/ 15
enough while thou art	proud	in thy player's garment	1, 156/ 20
Now come forth, ye	proud	prisoner, for iwis ye	1, 157/ 25
prison, and be very	proud	thereof; and sometime the	1, 157/ 28
other cabin. Ye be	proud	of the arms of	1, 157/ 32
whereof himself would be	proud	if he had it	1, 160/ 14
by us than our	proud	heart looketh for. By	1, 163/ 28
either foolish pride or	proud	folly. How much is	1, 165/ 31
yet be they very	proud	; they seem wise, and	1, 166/ 17
well searched, prove yourself	proud	and high-hearted. For surely	1, 170/ 30
their hoards, and be	proud	when they look on	1, 171/ 19
we be glad and	proud	thereof. But when death	1, 174/ 4
Eve: who besides the	proud	appetite that she had	1, 174/ 30

is he never the	prouder	. But he that forgetteth	1, 171/ 9
quick saints on earth,	proudly	judging the lives of	1, 153/ 29
and thus, while he	proudly	liketh his vices, he	1, 154/ 11
we list not once	prove	what manner of sweetness	1, 132/ 24
and gladness, I shall	prove	it to be true	1, 133/ 16
rehearse the places that	prove	this point among the	1, 133/ 26
it is easy to	prove	. For I think ye	1, 148/ 20
our wrath? We shall	prove	it by them that	1, 162/ 14
to come. But then	prove	they more fools than	1, 166/ 29
ye were well searched,	prove	yourself proud and high-hearted	1, 170/ 30
is pain, I might	prove	it by many plain	1, 177/ 33
Which thing I might	prove	beginning at pride in	1, 178/ 24
will ye see it	proved	that it is so	1, 163/ 34
Wilt thou see it	proved	? Look upon the young	1, 171/ 33
as meseemeth that reason	proveth	, a man is always	1, 149/ 23
saw that, he would	provide	that his fellow should	1, 159/ 34
and of nature to	provide	for them till they	1, 167/ 22
of their hands to	provide	for their bellies (for	1, 167/ 23
that thou shouldst not	provide	for tomorrow, but look	1, 168/ 17
therefore he said not, "	Provide	not for tomorrow, nor	1, 168/ 18
that either God will	provide	thee and thine meat	1, 169/ 13
he hath promised to	provide	us meat, yet hath	1, 169/ 21
sabbath day, to be	provided	for before the hand	1, 168/ 21
they seem to have	providence	and be folk of	1, 166/ 27
us in mind of	provision	for some honorable burying	1, 143/ 16
And this is the	provision	of the laws almost	1, 163/ 1
time present, but make	provision	for time to come	1, 166/ 28
also first well and	prudently	to devise with thyself	1, 137/ 10
And in the forty-eighth	psalm	, the Prophet expresseth plainly	1, 167/ 15
fools, also, speaketh the	psalmist	, thus: "A man disquieteth	1, 167/ 13
the words of the	psalmist	, where he saith, "I	1, 177/ 34
far forth that one	Publius	, a Roman, when he	1, 159/ 12
when he saw one	Publius	Mutius sad and heavy	1, 159/ 13
withdraw the wind that	puffeth	us up in pride	1, 156/ 14
heareth this, and yet	puleth	and whimpereth for doubt	1, 168/ 11
therewith, but live in	puling	and whimpering and heaviness	1, 167/ 27
which as they shall	pull	out these weeds of	1, 132/ 34
it ourselves, let us	pull	up well the root	1, 164/ 30
branch of wrath and	pull	up from the bottom	1, 166/ 10
purgations and vomits, to	pull	down and avoid that	1, 180/ 2
carnal delectation. For the	pulling	out of which weeds	1, 132/ 31
more men to the	pump	rather with much travail	1, 180/ 7
If God would never	punish	gluttony, yet bringeth it	1, 179/ 3
sorer taken, and sorer	punished	, if one give another	1, 163/ 9
say, considereth, pondereth, and	punisheth	the trespasses done to	1, 162/ 31
body by their own	punishment	to purge and rub	1, 134/ 29
the time of his	punishment	temporal; but as he	1, 142/ 25

be wroth withal, the	punishment	is aggrieved or diminished	1, 162/ 34
him with the larger	punishment	of the offender. And	1, 163/ 7
gluttony, yet bringeth it	punishment	enough with itself: it	1, 179/ 3
The man that is	purblind	cannot see far from	1, 173/ 3
for the most part	purblind	all the many: for	1, 173/ 4
these folk be not	purblind	but stark blind: for	1, 173/ 6
the very sweet and	pure	pleasure of the spirit	1, 135/ 28
have some medicines, as	purgations	and vomits, to pull	1, 180/ 2
and bitter pains of	purgatory	or hell, of which	1, 130/ 1
in the fire of	purgatory	. And whensoever, as I	1, 134/ 32
in his prison of	purgatory	for the time of	1, 142/ 24
their own punishment to	purge	and rub out the	1, 134/ 29
men may well daily	purge	and cleanse the sore	1, 164/ 21
place made and clean	purged	to receive the very	1, 135/ 27
as little to the	purpose	. I am content ye	1, 131/ 16
find aught to the	purpose	, speak thereto and say	1, 137/ 12
to return to my	purpose	, since the remembrance of	1, 137/ 22
else, that covereth his	purpose	with the pretext of	1, 154/ 8
pretext of some holy	purpose	that he will never	1, 154/ 8
Newgate, that cut a	purse	at the bar when	1, 172/ 19
be lord of that	purse	one night yet. And	1, 172/ 22
put into poor men's	purses	our money to keep	1, 174/ 22
men would vouchsafe to	put	in proof and experience	1, 130/ 13
their fleshly afflictions, either	put	unto them by God	1, 135/ 16
well learned and busily	put	in ure must needs	1, 137/ 26
sin. And if thou	put	it in essay and	1, 138/ 22
or the strangury, have	put	thee to thine own	1, 140/ 12
felt if one had	put	up a knife into	1, 140/ 13
sickness that else would	put	thee or some part	1, 147/ 7
live, then will I	put	thee an homely example	1, 150/ 2
and when ye were	put	in the cart, had	1, 150/ 25
this matter. I shall	put	thee a more earnest	1, 156/ 24
in a sheet, be	put	to death in divers	1, 157/ 22
the uttermost, one so	put	in trust with the	1, 158/ 11
one of his eyes	put	out. By reason of	1, 160/ 2
goods seized, his wife	put	out, his children disinherited	1, 161/ 8
in the mind, and	put	their trust in their	1, 170/ 32
remember death, loath to	put	this ointment on their	1, 173/ 10
so lose, and would	put	into poor men's purses	1, 174/ 22
digesteth, another lieth and	putrefieth	. And ever we desire	1, 179/ 32
that sickness, and thereby	putteth	in our mind a	1, 143/ 7
care of heaven, he	putteth	us in mind of	1, 143/ 16
so near that he	putteth	almost his finger in	1, 173/ 7
which mind, by the	putting	away of the malicious	1, 135/ 24
gracious knocking is the	putting	us in remembrance of	1, 154/ 31
my hand from the	putting	in remembrance of a	1, 159/ 20
and thine meat by	putting	other men in the	1, 169/ 14

conflict of the divers	qualified	elements tempered in our	1, 147/ 19
belly not in good	quart	. If thou shouldst see	1, 146/ 3
himself hanged, drawn, and	quartered	, how thinkest thou, by	1, 161/ 12
of knowledge and understanding	quenched	, what remaineth in him	1, 132/ 4
the coroner sitteth, the	quest	is charged, the verdict	1, 180/ 20
If there were any	question	among men whether the	1, 128/ 1
and out of all	question	to die at the	1, 150/ 12
the matter out of	question	, and he should be	1, 161/ 10
by the alacrity and	quick	mind of them that	1, 134/ 18
yield themselves as captives	quick	, beginning their hell in	1, 144/ 1
vices, take themselves for	quick	saints on earth, proudly	1, 153/ 28
remembrance of death may	quicken	men's eyes against this	1, 171/ 30
feeleth a pleasure and	quickness	in his labor and	1, 134/ 25
an envious person, "Surely,"	quoth	he, "either Mutius hath	1, 159/ 14
at thine ear a	rabble	of fleshly friends, or	1, 141/ 25
other, sometimes a great	rabble	at once, without order	1, 157/ 20
was so painful and	rageous	to our Savior Christ	1, 141/ 2
us of the fierce	rageous	fever of wrath. For	1, 161/ 27
run about like a	ramping	lion, looking whom he	1, 142/ 18
they should see a	ramping	lion coming on them	1, 165/ 39
executors before their face	ransack	up their sacks, they	1, 173/ 21
heart panting, thy throat	rattling	, thy flesh trembling, thy	1, 140/ 4
tapster, to bring the	ravenous	appetite of delicate meat	1, 175/ 3
thy sick body, like	ravens	about thy corpse, now	1, 141/ 26
of whom we nothing	read	that ever he cried	1, 140/ 29
C. hath no P.	Read	ye this riddle? I	1, 176/ 24
that the point and	readiness	that men have to	1, 163/ 19
that it toucheth the	readiness	that woman hath to	1, 176/ 26
wrath, and fighting, with	readiness	to all manner mischief	1, 176/ 31
sure a medicine, so	ready	at hand? For folk	1, 129/ 14
make themselves the more	ready	thereto. Thou wouldst somewhat	1, 144/ 29
they reckon themselves thereby	ready	to go straight to	1, 155/ 3
it of cursed envy,	ready	to run into the	1, 160/ 5
coming on them both,	ready	to devour them both	1, 166/ 1
the glutton, he is	ready	to hear of temperance	1, 172/ 9
they neither sow nor	reap	, nor gather to no	1, 168/ 6
divers men divers, by	reason	of the diversity of	1, 129/ 9
the natural light of	reason	and the spiritual light	1, 132/ 3
of bodily pain, by	reason	whereof good virtuous folk	1, 132/ 10
but also knowest by	reason	, what availeth that thou	1, 138/ 19
but all is one	reason	in going hence and	1, 149/ 5
thus, as meseemeth that	reason	proveth, a man is	1, 149/ 23
if thou think this	reason	but a sophistical subtlety	1, 149/ 35
so far off by	reason	of thy youth, reckon	1, 150/ 35
eyes put out. By	reason	of which request, the	1, 160/ 3
of death should of	reason	be a great remedy	1, 160/ 27
it often sudden, by	reason	whereof the sin is	1, 161/ 30

grievous, the rule of	reason	being letted for the	1, 161/ 31
a man that hath	reason	, so to rule himself	1, 177/ 10
stroke, there is, as	reason	is, much speech made	1, 180/ 19
For whereas nature and	reason	showeth us that we	1, 181/ 3
a natural man and	reasonable	creature. For whereas nature	1, 181/ 2
they cannot bear in	reasoning	to be contraried, but	1, 162/ 6
For since the body	rebelleth	always against the spirit	1, 175/ 28
evil, save for worldly	rebuke	, to blabber on trifles	1, 136/ 9
himself, disdaining to take	rebuke	of one worse than	1, 163/ 4
with one opprobrious and	rebukeful	word, as "knave," percase	1, 162/ 17
to heart a lewd,	rebukeful	word spoken to his	1, 165/ 10
writeth sometimes a costly	receipt	of many strange herbs	1, 128/ 29
hear, then, what wholesome	receipt	this is. "Remember," saith	1, 129/ 1
and conjecture that his	receipt	shall do good; but	1, 129/ 11
may find by the	receipt	of this medicine, were	1, 133/ 7
bitter and painful to	receive	. Surely there can be	1, 129/ 18
apt and able to	receive	two diverse and unlike	1, 130/ 20
and clean purged to	receive	the very sweet and	1, 135/ 27
as thy body might	receive	should everywhere enter and	1, 140/ 18
to thy body, or	received	inward, shall preserve thee	1, 147/ 6
we forsoth not the	receiving	) by which we shall	1, 128/ 22
his ear, without any	receiving	of the sentence into	1, 139/ 18
wiser way were to	reckon	that a young man	1, 144/ 24
deaths? And therefore never	reckon	thyself whole, though thou	1, 145/ 27
that I cannot surely	reckon	myself whole, yet ye	1, 145/ 29
not why I should	reckon	myself sick." Thou sayest	1, 145/ 30
his life, wouldst thou	reckon	his leg sick or	1, 145/ 34
the pain, would ye	reckon	your belly sick or	1, 146/ 2
I ween ye would	reckon	your belly not in	1, 146/ 3
as for that ye	reckon	that we know which	1, 147/ 12
any man, because we	reckon	it natural, we give	1, 147/ 16
seldomer and, as we	reckon	, against nature, whereas the	1, 147/ 18
dying, how canst thou	reckon	thyself far from death	1, 148/ 15
die at the end.	Reckon	me now yourself a	1, 150/ 13
not why ye should	reckon	much less of your	1, 150/ 17
cause thou hast to	reckon	thy death so far	1, 150/ 34
reason of thy youth,	reckon	how many as young	1, 150/ 35
death, forasmuch as they	reckon	themselves thereby ready to	1, 155/ 3
cannot escape, ye would	reckon	this gear as worshipful	1, 158/ 2
man should so far	reckon	him for a boy	1, 163/ 15
not, yet indeed we	reckon	ourselves worthy more reverence	1, 163/ 29
things, yet would we	reckon	them both mad, if	1, 165/ 38
to be glad and	reckon	that ye have won	1, 170/ 23
where if thou didst	reckon	the treasure not thine	1, 171/ 15
on their heaps, they	reckon	themselves rich, and be	1, 171/ 19
themselves. And so they	reckon	themselves owners, and be	1, 171/ 24
they would fall, they	reckon	would do them good	1, 172/ 28

so mad that will	reckon	that thing for pleasant	1, 178/ 16
pray for plenty, and	reckon	the world at an	1, 180/ 14
they would ever have	reckoned	them for sickness? Nay	1, 147/ 31
for a fantasy, but	reckoned	it as it is	1, 158/ 5
the more, because he	reckoned	in himself to live	1, 173/ 26
somewhat nearer you. Thou	reckonest	every man near his	1, 148/ 13
Take me one that	reckoneth	himself for worshipful, and	1, 162/ 15
by one that he	reckoneth	but his match or	1, 162/ 19
not his love thereon,	reckoneth	, as it is indeed	1, 171/ 5
And therefore, as he	reckoneth	himself never the richer	1, 171/ 9
and of a disposer	reckoneth	himself an owner, he	1, 171/ 11
rich. And because he	reckoneth	the riches his own	1, 171/ 12
years they make their	reckoning	-- where the wiser	1, 144/ 24
must. And with this	reckoning	shall they look upon	1, 144/ 27
he must give the	reckoning	. And therefore, as he	1, 171/ 8
I could find ye	record	. But to the intent	1, 167/ 6
to have so much	recourse	to medicines, to pills	1, 179/ 29
we see we cannot	recover	, then he casteth in	1, 143/ 10
that if ever we	recover	and mend in body	1, 145/ 4
and farthest from all	recovery	. For like as in	1, 131/ 33
is farthest from all	recovery	. For how can he	1, 154/ 5
ask for upon a	red	fire, so thou mightest	1, 142/ 2
in such wise have	redounded	into his soul, and	1, 141/ 4
and there rolleth and	reeleth	till he fall down	1, 177/ 12
water, and therefore they	refuse	it. But surely, if	1, 173/ 12
that the abandoning and	refusing	of carnal pleasure and	1, 133/ 12
pondered, make us little	regard	the causes of our	1, 165/ 18
with them, because they	regard	it less and spend	1, 166/ 24
foresight, and not to	regard	only the time present	1, 166/ 27
Long were it to	rehearse	the places that prove	1, 133/ 26
soberness. The holy scripture	rehearseth	that in desert, the	1, 176/ 33
luster of the diamond,	rejecteth	anon and listeth not	1, 130/ 32
relieved with no spiritual	rejoice	nor comfort. I will	1, 135/ 5
it how heartily they	rejoice	where they dare speak	1, 166/ 23
scripture saith that they	rejoiced	and joyed that God	1, 134/ 11
in the mind to	relieve	thee, or send thee	1, 169/ 14
us, but they should	relieve	us therewith when the	1, 174/ 24
his bodily pain is	relieved	with no spiritual rejoice	1, 135/ 5
and understanding quenched, what	remaineth	in him more than	1, 132/ 4
But while the root	remaineth	, while we cut off	1, 164/ 24
considerations be the next	remedies	against the venomous vice	1, 160/ 12
as condemned folk and	remediless	in this prison of	1, 157/ 12
it is to take	remedy	by the remembrance of	1, 155/ 2
nowhither. There is no	remedy	, therefore, but as condemned	1, 157/ 11
reason be a great	remedy	thereof. For I suppose	1, 160/ 28
in aeternum non peccabis, "	Remember	the last things, and	1, 127/ 5
wholesome receipt this is. "	Remember	," saith this bill, "thy	1, 129/ 1

pain, but only to	remember	them, and yet the	1, 129/ 23
too painful, busily to	remember	these four last things	1, 130/ 9
that if a man	remember	it well, he shall	1, 135/ 32
four last things, but	remember	thy four last things	1, 138/ 14
if we do not	remember	it hoverly, as one	1, 139/ 16
thereto. Thou wouldst somewhat	remember	death the more effectually	1, 144/ 30
had good cause to	remember	death, when he lieth	1, 146/ 8
would often and deeply	remember	the death that shall	1, 156/ 2
when he cometh. I	remember	me of a thief	1, 172/ 18
They be loath to	remember	death, loath to put	1, 173/ 10
they would as advisedly	remember	death as they unadvisedly	1, 173/ 13
upon this point and	remember	the painful peril of	1, 173/ 32
we did as well	remember	as we well know	1, 174/ 21
belly." Now should they	remember	and think upon the	1, 181/ 10
would well and advisedly	remember	, I would ween verily	1, 181/ 27
but if we busily	remembered	the terror and grief	1, 144/ 6
goods, if he well	remembered	how little while he	1, 165/ 8
his face, if he	remembered	himself to be as	1, 165/ 11
body, if we deeply	remembered	that we be, as	1, 165/ 13
were well and deeply	remembered	, I little doubt but	1, 166/ 9
but well and effectually	remembered	, we would in time	1, 174/ 8
fighting, no man, almost,	remembering	in what case he	1, 157/ 17
say that the bare	remembrance	of death alone, if	1, 129/ 29
grievous if, to the	remembrance	and consideration of death	1, 129/ 33
of this medicine, the	remembrance	of these four last	1, 130/ 14
instrument than of the	remembrance	of the four last	1, 132/ 33
is to wit, the	remembrance	of the four last	1, 135/ 31
my purpose, since the	remembrance	of these four last	1, 137/ 22
the knowledge without the	remembrance	little profiteth. What availeth	1, 138/ 17
first begin at the	remembrance	of the first of	1, 138/ 28
grow by the diligent	remembrance	of all four, towards	1, 138/ 31
our own flesh. The	Remembrance	of Death. What profit	1, 139/ 1
body than may the	remembrance	of death -- if	1, 139/ 16
now call to thy	remembrance	some of those sicknesses	1, 140/ 8
would arise of the	remembrance	thereof is that for	1, 144/ 10
more fruit of the	remembrance	and make themselves the	1, 144/ 29
such case, have better	remembrance	of death than thou	1, 145/ 18
our medicine, how the	remembrance	of death, in this	1, 153/ 10
the putting us in	remembrance	of death, which remembrance	1, 154/ 31
remembrance of death, which	remembrance	, as I have said	1, 154/ 31
take remedy by the	remembrance	of death, forasmuch as	1, 155/ 2
presumption, I say, the	remembrance	and consideration of this	1, 155/ 11
cunning, methinketh that the	remembrance	of death may right	1, 155/ 18
from the putting in	remembrance	of a certain fable	1, 159/ 20
manner consideration, in the	remembrance	of death, shall be	1, 160/ 10
envy their betters, the	remembrance	of death should of	1, 160/ 27
is to wit, the	remembrance	of death, may cure	1, 161/ 26

selfsame considerations in the	remembrance	of death that we	1, 165/ 5
said before, how the	remembrance	of death may quicken	1, 171/ 30
is to wit, the	remembrance	of death, may be	1, 174/ 27
as he. Nor thou	remembrest	not that thy pageant	1, 156/ 21
could endure never to	remit	or slacken in the	1, 138/ 26
be virtuously occupied the	remnant	of our life. Insomuch	1, 145/ 6
a rule among the	remnant	, as the tapster doth	1, 158/ 10
us therewith when the	remnant	were bereft us. Of	1, 174/ 24
deed nor hath no	remorse	thereof, hath lost the	1, 132/ 2
doth naught, and hath	remorse	thereof; the glutton perceiveth	1, 154/ 2
Augustine, exhorting penitents and	repentant	sinner to sorrow for	1, 133/ 20
spoken of in the	repressing	of pride should make	1, 160/ 15
shall apply to the	repression	of wrath the selfsame	1, 165/ 4
to serve to the	repression	of pride. For who	1, 165/ 6
without some note and	reproach	of such vagrant mind	1, 137/ 17
degree of worship and	reputation	between the parties. And	1, 162/ 35
pride, of such as	repute	themselves for holy, with	1, 154/ 34
that are taken and	reputed	wise laugh much more	1, 131/ 17
would have his fellow's	request	doubled. And when the	1, 159/ 33
By reason of which	request	, the envious man lost	1, 160/ 3
petition. And forthwith he	required	, for his part, that	1, 160/ 2
necessary sustenance of man,	requireth	rather the labor of	1, 168/ 29
the getting of heaven	requireth	care, cure and ardent	1, 168/ 30
wot well, two points	requisite	unto salvation, that is	1, 182/ 13
then fall to a	rere-supper	. If God would never	1, 179/ 2
the force and great	resistance	of so much meat	1, 179/ 25
drink, by which is	resisted	the peril and undoubted	1, 147/ 10
nor the meat that	resisteth	it we call no	1, 147/ 24
all the country about	resorting	to him, while they	1, 161/ 4
it -- which continually	resorting	from the fountain to	1, 164/ 20
once, without order, without	respect	of age or of	1, 157/ 21
stormy sea that cannot	rest	, except a man be	1, 131/ 29
lie one half-hour in	rest	. Now is there one	1, 142/ 3
with anything, nor to	restore	that he hath evil	1, 172/ 35
and Christ's painful Passion,	restored	to the possibility of	1, 142/ 16
into the like and	retain	it, that she is	1, 179/ 24
manners. But now to	return	to my purpose, since	1, 137/ 22
trespass be given to	revenge	men not of the	1, 162/ 25
following their irons affection,	revenge	themselves immoderately with their	1, 162/ 29
reckon ourselves worthy more	reverence	than we do God	1, 163/ 29
condemned, his coat armor	reversed	, his gilt spurs hewn	1, 161/ 10
the others, yet in	reward	of all their pain	1, 155/ 26
the affection, and the	reward	of two capital vices	1, 159/ 22
young, man and woman,	rich	and poor, prince and	1, 156/ 27
young, old, poor and	rich	, merry and sad, prince	1, 157/ 19
of all, they seem	rich	, and yet be very	1, 166/ 19
saith he, "both the	rich	and the poor shall	1, 167/ 16

for famine at the	rich	glutton's gate. There died	1, 169/ 26
thought himself a great	rich	man, where now for	1, 170/ 14
were known for so	rich	. Ah well, I say	1, 170/ 28
as hard for the	rich	man to come into	1, 170/ 35
he taketh himself for	rich	. And because he reckoneth	1, 171/ 11
heaps, they reckon themselves	rich	, and be indeed very	1, 171/ 20
heavily, because he was	rich	: whereas Saint Peter and	1, 172/ 1
the Gospel to the	rich	covetous gatherer that thought	1, 173/ 24
indeed, himself not the	richer	by them, nor those	1, 171/ 5
reckoneth himself never the	richer	, so is he never	1, 171/ 9
whom God hath given	riches	, substance and honor, so	1, 167/ 10
vain, and heapeth up	riches	, and cannot tell for	1, 167/ 14
die, and leave their	riches	unto strangers." And surely	1, 167/ 17
not sin to have	riches	, but to love riches	1, 171/ 1
riches, but to love	riches	. "If riches come to	1, 171/ 2
to love riches. "If	riches	come to you, set	1, 171/ 3
because he reckoneth the	riches	his own, he casteth	1, 171/ 12
that we have great	riches	, and in the sleep	1, 174/ 3
in all manner of	riches	." And Solomon saith of	1, 178/ 1
to write a short	riddle	on the wall that	1, 176/ 24
P. Read ye this	riddle	? I cannot: but I	1, 176/ 25
ways in which thou	ridest	, how many have been	1, 150/ 36
ye shall never cease	riding	till ye come at	1, 150/ 19
money be not so	rife	with them, because they	1, 166/ 24
it so full of	riff-raff	that the soul can	1, 176/ 4
counterfeited, as with a	right	natural diamond. But he	1, 130/ 30
in his eye the	right	mark and very true	1, 130/ 31
that hung on the	right	hand of Christ. And	1, 142/ 29
myself sick." Thou sayest	right	well, and that shall	1, 145/ 31
their death, is a	right	effectual ointment long before	1, 155/ 13
remembrance of death may	right	easily mend it, since	1, 155/ 18
if there were one	right	far above thee, yet	1, 160/ 28
that thou, being a	right	mean man hadst in	1, 160/ 35
been sore set upon	right	small things, it would	1, 172/ 5
no part left in	right	course and frame. And	1, 179/ 9
which is sustained with	right	little (as well appeared	1, 179/ 18
the way of the	righteous	is without stumbling." "And	1, 178/ 4
utterly flee such outrageous	riot	and pestilent excess. Of	1, 181/ 29
exercise, and thereby to	rise	in the love of	1, 135/ 22
and filthy liking that	riseth	of sensual and fleshly	1, 131/ 4
in every good soul	riseth	of the love of	1, 133/ 3
albeit that wrath sometimes	riseth	upon a wrong done	1, 161/ 28
be not magnified. Whereof	riseth	this waywardness, but of	1, 162/ 9
call a good zeal	riseth	of that we set	1, 163/ 21
his high commandments, so	riseth	of much setting by	1, 163/ 24
him no pleasure. Whereof	riseth	this high folly, but	1, 170/ 16
the soul conceiveth thereof,	rising	into the love of	1, 134/ 2

children of pride, as	rising	of an high estimation	1, 153/ 18
other kinds of pride,	rising	of beauty, strength, wit	1, 155/ 17
but a cursed branch	rising	and springing out of	1, 164/ 13
thou shouldst be suddenly	robbed	of all together, thou	1, 174/ 13
for the whips and	rods	beating his blessed body	1, 140/ 30
his head, and there	rolleth	and reeleth till he	1, 177/ 12
that one Publius, a	Roman	, when he saw one	1, 159/ 12
soul can have no	room	to stir itself, but	1, 176/ 4
which weeds by the	root	, there is not a	1, 132/ 32
the very head and	root	of all sins, that	1, 153/ 13
appear that of that	root	they sprang. As for	1, 153/ 17
So spreadeth this cursed	root	of pride his branches	1, 153/ 22
and waywardness, the very	root	of that vice is	1, 162/ 1
but of a secret	root	of setting much by	1, 162/ 9
perceive not of what	root	the branches of our	1, 163/ 33
out of the secret	root	of pride. And like	1, 164/ 13
we perceive once the	root	and dig up that	1, 164/ 23
gone. But while the	root	remaineth, while we cut	1, 164/ 24
out of the cursed	root	of pride and setting	1, 164/ 28
pull up well the	root	; and surely the branch	1, 164/ 30
the heart the cankered	root	of pride. Of Covetousness	1, 166/ 11
many strange herbs and	roots	, fetched out of far	1, 128/ 30
with herbs only and	roots	) is very sore oppressed	1, 179/ 20
a little vinegar and	rose	water in his handkerchief	1, 129/ 27
eaten and drunk, then	rose	they up and played	1, 177/ 1
eyes bleared, the teeth	rotten	, the breath stinking, the	1, 179/ 7
the white neck and	round	paps, and so forth	1, 175/ 9
waters in which thou	rowest	. And thus shalt thou	1, 151/ 2
take away all this	royalty	, and his glory shall	1, 156/ 3
it not a great	royalty	if it be well	1, 157/ 27
the sight of the	royalty	and honor shown him	1, 161/ 3
punishment to purge and	rub	out the rusty, cankered	1, 134/ 29
thysel, than blunder forth	rudely	and irritate them to	1, 137/ 4
destruction with our own	ruin	, is but a cursed	1, 164/ 12
manner mischief, running to	ruin	for lack of circumspection	1, 176/ 32
high mind of fortune,	rule	and authority, beauty, wit	1, 153/ 24
mind of proud fortune,	rule	, and authority, Lord God	1, 155/ 36
their hearts for any	rule	or authority that they	1, 158/ 8
one prisoner bearing a	rule	among the remnant, as	1, 158/ 10
somewhat less grievous, the	rule	of reason being letted	1, 161/ 31
soul can have no	rule	thereof, but carrieth it	1, 175/ 31
hath reason, so to	rule	himself that his feet	1, 177/ 10
fed maketh, as the	rumor	saith, an unchaste bed	1, 176/ 23
never ceased since to	run	about like a ramping	1, 142/ 17
cursed envy, ready to	run	into the fire, so	1, 160/ 5
that maketh us blindly	run	forth upon other men's	1, 164/ 11
to all manner mischief,	running	to ruin for lack	1, 176/ 32

and rub out the	rusty	, cankered spots that sin	1, 134/ 29
the day before the	sabbath	day, to be provided	1, 168/ 20
face ransack up their	sacks	, they would, I ween	1, 173/ 22
ween, shortly empty their	sacks	themselves. And if they	1, 173/ 22
approached in which his	sacred	soul should depart out	1, 140/ 33
fell to prayer and	sacrifice	, that God might at	1, 177/ 6
and rich, merry and	sad	, prince, page, pope and	1, 157/ 19
saw one Publius Mutius	sad	and heavy, whom he	1, 159/ 13
deaths. These are the	sage	saws of such as	1, 130/ 2
the post. This other	sage	fool laugheth at the	1, 131/ 24
than while they seem	sage	in keeping silence, secretly	1, 136/ 11
Lo, the holy doctor,	Saint	Augustine, exhorting penitents and	1, 133/ 19
as the holy doctor,	Saint	Chrysostom, saith, though pain	1, 134/ 16
own faults. For, as	Saint	Paul saith, the fleshly	1, 154/ 24
have said, and as	Saint	Augustine saith, the daughter	1, 160/ 6
he was rich: whereas	Saint	Peter and other holy	1, 172/ 1
they be?" And holy	Saint	Bernard saith that it	1, 173/ 30
to consider that, as	Saint	Paul saith, "the meat	1, 181/ 7
take themselves for quick	saints	on earth, proudly judging	1, 153/ 28
receipt this is. "Remember,"	saith	this bill, "thy last	1, 129/ 2
sorrow for their offenses,	saith	unto them : "Sorrow," saith	1, 133/ 20
saith unto them : "Sorrow,"	saith	this holy man, "and	1, 133/ 21
Savior Jesus Christ. He	saith	that the way to	1, 133/ 29
painful. And therefore he	saith	that few folk find	1, 133/ 30
walk therein. And yet	saith	he for all that	1, 133/ 31
soul. The holy scripture	saith	that they rejoiced and	1, 134/ 11
holy doctor, Saint Chrysostom,	saith	, though pain be grievous	1, 134/ 16
as the holy scripture	saith	, our Lord loveth a	1, 135/ 1
is, as the scripture	saith	, so effectual that if	1, 135/ 32
that, as the scripture	saith	, in many words lacketh	1, 136/ 16
There is, as scripture	saith	, time to speak and	1, 136/ 26
things, and then, he	saith	, thou shall never sin	1, 138/ 15
For as the scripture	saith	, "Wheresoever the stone falleth	1, 142/ 32
but that, as Tully	saith	, he trusteth to live	1, 144/ 20
in this wise: "Look,"	saith	he, "all the good	1, 145/ 10
from death? Some man	saith	merrily to his fellow	1, 148/ 16
to say true, yet	saith	he more than he	1, 148/ 18
For, as Saint Paul	saith	, the fleshly sins be	1, 154/ 24
shall, as the scripture	saith	, never walk with him	1, 156/ 3
For as holy David	saith	to this jailer, "Whither	1, 157/ 9
face?" -- as who	saith	, nowhither. There is no	1, 157/ 10
and as Saint Augustine	saith	, the daughter of pride	1, 160/ 7
as this holy doctor	saith	: strangle the mother and	1, 160/ 8
born. "I have seen,"	saith	he, "another plague under	1, 167/ 8
of such fools, "For,"	saith	he, "both the rich	1, 167/ 16
to fail for food?	Saith	not our Savior himself	1, 168/ 3
not your heart thereon,"	saith	holy scripture. He that	1, 171/ 3

For, as holy scripture	saith	, "Where thy treasure is	1, 171/ 14
them hear what Christ	saith	in the Gospel to	1, 173/ 24
And holy Saint Bernard	saith	that it may be	1, 173/ 30
as the holy Prophet	saith	) find one penny left	1, 174/ 6
is indeed. And therefore	saith	the holy Prophet, "Turn	1, 175/ 15
as the wise man	saith	) burdensome to the soul	1, 175/ 33
maketh, as the rumor	saith	, an unchaste bed. Men	1, 176/ 23
the psalmist, where he	saith	, "I have had as	1, 177/ 34
of riches." And Solomon	saith	of virtue thus, "Her	1, 178/ 1
peaceable." And further he	saith	, "The way of the	1, 178/ 3
and the wise man	saith	, "The way of the	1, 178/ 6
great moral philosopher Plutarch	saith	) like a lewd master	1, 180/ 4
dry. "Thus fare we,"	saith	Plutarch, "that through intemperate	1, 180/ 9
be found (as Solomon	saith	) more dead of the	1, 180/ 25
life (as the Apostle	saith	) made their belly their	1, 180/ 34
that, as Saint Paul	saith	, "the meat for the	1, 181/ 7
with whips for Christ's	sake	, did it grieve them	1, 134/ 7
them worthy for Christ's	sake	, not only to be	1, 134/ 12
by themselves for God's	sake	. Therefore let every man	1, 135/ 17
in order for his	sake	, as they shall appear	1, 165/ 1
presumption and security of	salvation	as a thing well	1, 143/ 11
conceive sometimes despair of	salvation	and yield themselves as	1, 144/ 1
two points requisite unto	salvation	, that is to wit	1, 182/ 13
by the example of	Sarah	that there were no	1, 144/ 18
Israel, when they had	sat	down and well eaten	1, 176/ 34
as well content and	satisfied	with a beryl or	1, 130/ 29
it were less evil,	save	for worldly rebuke, to	1, 136/ 9
a blindness almost incurable,	save	God's great mercy. For	1, 154/ 1
all occasion of amendment,	saving	the knocking of our	1, 154/ 27
labor of the body,	saving	that the busy desire	1, 168/ 32
every kind of sin,	saving	that the digression would	1, 178/ 25
the mouth of our	Savior	Christ himself, to whose	1, 128/ 5
of them all, our	Savior	Jesus Christ. He saith	1, 133/ 28
piteous departing of our	Savior	Jesus Christ, of whom	1, 140/ 28
and ravenous to our	Savior	Christ, whose joy and	1, 141/ 2
food? Saith not our	Savior	himself, "Have no care	1, 168/ 3
the bosom of our	Savior	Christ. Now if the	1, 169/ 30
the cause that our	Savior	Christ said it were	1, 170/ 34
a Roman, when he	saw	one Publius Mutius sad	1, 159/ 13
when the envious man	saw	that, he would provide	1, 159/ 34
be if the eye	saw	the body, belly naked	1, 175/ 14
These are the sage	saws	of such as make	1, 130/ 2
then, thou wilt haply	say	, that so few be	1, 129/ 12
treacle before. Thou wilt	say	, peradventure, that some part	1, 129/ 17
that many one will	say	that the bare remembrance	1, 129/ 29
But what will ye	say	if ye see men	1, 131/ 17
And whensoever, as I	say	, that a man feebleth	1, 134/ 32

comfort. I will not	say	that his labor is	1, 135/ 6
dare be bold to	say	that he profiteth much	1, 135/ 6
sin. Thou wilt haply	say	that it is not	1, 135/ 34
very truth that ye	say	. But first, if there	1, 136/ 1
speak the like. I	say	not this for that	1, 136/ 15
waking. Wherefore, as I	say	, let us keep our	1, 136/ 23
purpose, speak thereto and	say	thy mind therein. So	1, 137/ 12
mind, other folk suddenly	say	to them: "A penny	1, 137/ 17
Yet will ye peradventure	say	that ye know these	1, 137/ 28
first, that is to	say	, death, we need no	1, 137/ 33
proof and experience? I	say	not nay, but that	1, 138/ 1
advised), thou seest, I	say	, thyself, if thou die	1, 140/ 1
I was about to	say	, a pleasant thing to	1, 141/ 24
But thou wilt haply	say	, "Be it that I	1, 145/ 29
day, wouldst thou not	say	that he were perilously	1, 146/ 7
Now thou wilt peradventure	say	that this is but	1, 146/ 30
albeit he seem to	say	true, yet saith he	1, 148/ 17
will there no man	say	that one can die	1, 148/ 23
buskle forward? I would	say	that ye be going	1, 149/ 2
dying, that is to	say	, going in his way	1, 149/ 17
willful blind presumption, I	say	, the remembrance and consideration	1, 155/ 11
them that would haply	say	nay. Take me one	1, 162/ 15
hands, the laws, I	say	, considereth, pondereth, and punisheth	1, 162/ 30
not but men will	say	nay; and I verily	1, 163/ 31
heal it), likewise, I	say	, fareth it by the	1, 164/ 22
death coming, as I	say	, upon us to devour	1, 166/ 6
thank. If ye will	say	there be no such	1, 167/ 4
such fools, I might	say	that I have seen	1, 167/ 4
wretched earth, yet, I	say	, meseemeth verily, that have	1, 167/ 26
come, it appeareth, I	say	, plainly, that speak we	1, 167/ 30
Doth not holy scripture	say	, "Cast thy thought into	1, 167/ 34
promise? Thou wilt haply	say	that Christ would not	1, 168/ 16
idle. Thou wilt haply	say	, "What if I cannot	1, 168/ 34
take no thought. I	say	, if you lack, thou	1, 169/ 5
will not? Then, I	say	, that yet oughtest thou	1, 169/ 11
you. But ye will	say	that ye have now	1, 170/ 26
rich. Ah well, I	say	, now ye come home	1, 170/ 28
forth that men commonly	say	it were better fill	1, 175/ 5
as I began to	say	, since it is so	1, 175/ 17
hard it is to	say	whether this vice be	1, 175/ 25
but I have heard	say	that it toucheth the	1, 176/ 25
yet have I heard	say	that it is very	1, 176/ 28
and often shall I	say	, virtue bringeth his pleasure	1, 177/ 20
thee wrong, when I	say	that in virtue is	1, 177/ 32
wearied," shall the wretches	say	, "in the way of	1, 178/ 5
hunger, that is to	say	, with pain. For the	1, 178/ 30
reckon myself sick." Thou	sayest	right well, and that	1, 145/ 31

miracle. In this thou	sayest	true: and therefore he	1, 168/ 18
his commandment by example,	saying	, "Look upon the birds	1, 168/ 5
How could these two	sayings	stand together, were it	1, 133/ 32
not some wretch that	scant	can creep for age	1, 172/ 30
heapest, and leave thee	scant	a sheet. Which thing	1, 174/ 20
paunch that he is	scant	able to bear the	1, 176/ 1
by the handfuls, shall	scant	be able to take	1, 181/ 13
light in his lap.	Scantly	can death cure them	1, 172/ 17
shall merrily soon after	scatter	abroad. If they thought	1, 173/ 19
shall not find four	score	but they shall boldly	1, 130/ 7
the one were four	score	miles farther about than	1, 150/ 23
had of certainty seven	score	years to live. The	1, 173/ 2
they were taken and	scourged	with whips for Christ's	1, 134/ 7
not only to be	scourged	, but also -- which	1, 134/ 13
itself -- to be	scourged	with despite and shame	1, 134/ 14
of them that were	scourged	passed and overcame the	1, 134/ 21
THESE WORDS OF HOLY	SCRIPTURE	Memorare novissima, et in	1, 127/ 3
the words of holy	scripture	or the doctrine of	1, 128/ 2
their soul. The holy	scripture	saith that they rejoiced	1, 134/ 11
for, as the holy	scripture	saith, our Lord loveth	1, 135/ 1
which is, as the	scripture	saith, so effectual that	1, 135/ 32
wotting that, as the	scripture	saith, in many words	1, 136/ 16
mean. There is, as	scripture	saith, time to speak	1, 136/ 25
great effect as the	scripture	speaketh of, there should	1, 137/ 30
the aforesaid words of	scripture	biddeth thee not know	1, 138/ 13
forever. For as the	scripture	saith, "Wheresoever the stone	1, 142/ 31
glory shall, as the	scripture	saith, never walk with	1, 156/ 3
Turk. Doth not holy	scripture	say, "Cast thy thought	1, 167/ 34
heart thereon," saith holy	scripture	. He that setteth not	1, 171/ 4
God. For, as holy	scripture	saith, "Where thy treasure	1, 171/ 14
without soberness. The holy	scripture	rehearseth that in desert	1, 176/ 33
plain texts of holy	scripture	, as by the words	1, 177/ 34
is like a stormy	sea	that cannot rest, except	1, 131/ 28
if ye were well	searched	, prove yourself proud and	1, 170/ 30
followeth his laughter, and	secret	sorrow marreth all such	1, 131/ 27
surely advertised, that for	secret	treason, lately detected to	1, 161/ 6
waywardness, but of a	secret	root of setting much	1, 162/ 9
angry groweth of the	secret	pride by which we	1, 163/ 19
springing out of the	secret	root of pride. And	1, 164/ 13
sage in keeping silence,	secretly	peradventure the meanwhile to	1, 136/ 11
much by ourselves, so	secretly	lurking in our heart	1, 164/ 29
the doctrine of any	secular	author were of greater	1, 128/ 2
that ever wrote in	secular	literature. Long would it	1, 128/ 12
none whole volume of	secular	literature shall arise so	1, 128/ 16
to meddle much with	secular	authors in this matter	1, 159/ 19
the well-learned man, Plinius	Secundus	, after his sickness wrote	1, 145/ 7
our minds presumption and	security	of salvation as a	1, 143/ 11

lust their God. Now	see	the blindness of us	1, 130/ 4
thou shalt in Bedlam	see	one laugh at the	1, 131/ 13
ye say if ye	see	men that are taken	1, 131/ 17
he? Shall ye not	see	such laugh at their	1, 131/ 18
pain pleasant? Will ye	see	the example? Look upon	1, 134/ 6
will think yea. Now	see	, then, for all the	1, 134/ 9
so, since that we	see	the holy apostles and	1, 135/ 14
and though we daily	see	men die, and thereby	1, 138/ 9
a pleasant thing to	see	before thine eyes and	1, 141/ 24
far gone that we	see	we cannot recover, then	1, 143/ 9
in a window and	see	how worshipfully he shall	1, 143/ 22
far off that we	see	him not at all	1, 144/ 12
as a man may	see	a thing so far	1, 144/ 13
quart. If thou shouldst	see	one in such case	1, 146/ 3
thus mayest thou surely	see	that all our whole	1, 148/ 3
yours within eighty. I	see	not why ye should	1, 150/ 16
thus shalt thou well	see	that thou hast no	1, 151/ 2
have said, let us	see	what stead it may	1, 154/ 32
Envy. Now let us	see	what help we may	1, 158/ 15
long, we should never	see	cause to envy any	1, 161/ 18
Let us now somewhat	see	how this part of	1, 161/ 25
lowly, yet shall ye	see	them at every light	1, 162/ 4
their heart when they	see	any man less esteem	1, 162/ 11
deal his better). We	see	this point confirmed by	1, 162/ 23
with them whom we	see	set so little by	1, 163/ 23
spring. But will ye	see	it proved that it	1, 163/ 33
And now shall ye	see	men fall at variance	1, 165/ 28
indeed. If we should	see	two men fighting together	1, 165/ 37
off when they should	see	a ramping lion coming	1, 165/ 39
both. Now when we	see	surely that the death	1, 166/ 1
Let us now somewhat	see	what this part of	1, 166/ 13
But now let us	see	, as I said before	1, 171/ 29
the heart. Wilt thou	see	it proved? Look upon	1, 171/ 33
wonder at him, yet	see	we many that do	1, 172/ 23
But look if ye	see	not some wretch that	1, 172/ 30
that is purblind cannot	see	far from him --	1, 173/ 3
many: for we cannot	see	him till he come	1, 173/ 5
blind: for they cannot	see	him when he cometh	1, 173/ 6
him, they should soon	see	their folly and shake	1, 173/ 14
at all till they	see	the meat on the	1, 175/ 6
love either other, we	see	great cause to have	1, 175/ 24
a beastly thing to	see	a man that hath	1, 177/ 9
goeth not about to	see	the ship tight and	1, 180/ 5
in health." If we	see	men die some dear	1, 180/ 13
of all these things.	Seek	ye first for the	1, 168/ 8
so set upon the	seeking	of pleasure, that they	1, 133/ 9
sottishly, than while they	seem	sage in keeping silence	1, 136/ 10

more, lest they should	seem	to leave at thy	1, 137/ 6
there which will peradventure	seem	no great matter to	1, 141/ 13
livest." And albeit he	seem	to say true, yet	1, 148/ 17
ourselves. But what should	seem	farther from pride than	1, 153/ 19
a thing it would	seem	to him that would	1, 156/ 1
into nature that they	seem	now naturally disposed to	1, 161/ 35
esteem them than they	seem	worthy to themselves? Wilt	1, 162/ 11
it maketh folk to	seem	far of another sort	1, 166/ 15
indeed. For covetous men	seem	humble, and yet be	1, 166/ 16
they very proud; they	seem	wise, and yet be	1, 166/ 17
they very foolish; they	seem	Christian, and yet have	1, 166/ 18
is of all, they	seem	rich, and yet be	1, 166/ 19
do themselves, because they	seem	to have providence and	1, 166/ 27
And surely where they	seem	Christian, they have none	1, 167/ 18
of nature it might	seem	many years off. Which	1, 181/ 25
wouldst, as thee then	seemed	, have been content with	1, 140/ 14
that at the first	seemed	far from pride, and	1, 153/ 15
advice to be liberal	seemeth	to preach to a	1, 172/ 14
our custom whereby sour	seemeth	us sweet. But yet	1, 178/ 13
manner vice. I have	seen	many vices ere this	1, 153/ 15
say that I have	seen	some such in my	1, 167/ 4
was born. "I have	seen	, "saith he, "another plague	1, 167/ 8
own heart. For there	seest	thou, not one plain	1, 139/ 30
the sinews, but thou	seest	(if thou fantasy thine	1, 139/ 31
this counsel advised), thou	seest	, I say, thyself, if	1, 140/ 1
him now, while thou	seest	that death may make	1, 160/ 31
neighbor wrong? Now whoso	seeth	not that his laughter	1, 131/ 20
broken up, his goods	seized	, his wife put out	1, 161/ 8
know we that we	seldom	think on: and in	1, 138/ 16
a passion that cometh	seldomer	and, as we reckon	1, 147/ 18
lust of the drink	self	. So spreadeth this cursed	1, 153/ 21
been slain in the	selfsame	ways in which thou	1, 150/ 36
been drowned in the	selfsame	waters in which thou	1, 151/ 1
other should have the	selfsame	thing doubled. When this	1, 159/ 29
sore of pride, the	selfsame	considerations be the next	1, 160/ 11
needs follow that the	selfsame	considerations shall leave thee	1, 160/ 18
cause to envy the	selfsame	things in any other	1, 160/ 19
him, than with the	selfsame	word spoken to him	1, 162/ 20
repression of wrath the	selfsame	considerations in the remembrance	1, 165/ 5
it but in the	selfsame	sin that we have	1, 178/ 26
Christ himself counseled to	sell	that he had and	1, 171/ 34
their own holiness, to	send	them wretchedly to the	1, 155/ 9
to relieve thee, or	send	thee meat by miracle	1, 169/ 14
might at his prayer	send	them grace so to	1, 177/ 7
divide and sunderly to	send	it into all parts	1, 179/ 23
everlasting pain. The physician	sendeth	his bill to the	1, 128/ 28
got. But this physician	sendeth	his bill to thyself	1, 128/ 32

more than the bodily	senses	and sensual wits common	1, 132/ 5
liking that riseth of	sensual	and fleshly pleasure, which	1, 131/ 5
the bodily senses and	sensual	wits common to man	1, 132/ 5
In token whereof he	sent	the Jews double manna	1, 168/ 19
hath in desert wilderness	sent	some men their meat	1, 169/ 15
And therefore, though he	sent	Daniel meat enough by	1, 169/ 24
lake among lions, yet	sent	he none at all	1, 169/ 25
any receiving of the	sentence	into his heart. But	1, 139/ 18
King by whose high	sentence	we be condemned to	1, 157/ 4
more angry with our	servants	for the breach of	1, 163/ 35
before have shown to	serve	to the repression of	1, 165/ 6
divers complexions. This medicine	serveth	every man. The physician	1, 129/ 10
all bestowed in his	service	, whom he hath brought	1, 143/ 27
and with much solemn	service	burieth the body boldly	1, 180/ 33
heavily harkeneth after the	sessions	, yet have they some	1, 156/ 32
man should add and	set	to, the deep imagination	1, 129/ 34
heaven, they should shortly	set	at naught, and at	1, 131/ 3
perceive the world so	set	upon the seeking of	1, 133/ 8
of pleasure, that they	set	by pleasure much more	1, 133/ 9
always well and wisely	set	, so, when the tongue	1, 136/ 8
tongues, if they were	set	on babbling, could not	1, 136/ 13
when thou beginnest to	set	the first foot forward	1, 149/ 1
the first foot ye	set	forward to go forth	1, 149/ 3
themselves not accepted and	set	by after the worthiness	1, 153/ 31
arms of your ancestors	set	up in the prison	1, 157/ 32
that a person well	set	a work with envy	1, 158/ 21
and Eve in paradise	set	in the way to	1, 159/ 3
by whose enticement he	set	upon our first parents	1, 159/ 5
pride should make thee	set	neither much by those	1, 160/ 16
pride by which we	set	overmuch by ourselves. And	1, 163/ 20
riseth of that we	set	, as we should do	1, 163/ 22
them whom we see	set	so little by him	1, 163/ 23
their behavior that they	set	less by us than	1, 163/ 27
we did not indeed	set	more by ourselves than	1, 164/ 7
dote upon that we	set	little by. So shall	1, 164/ 33
from him? Who could	set	so much by himself	1, 165/ 9
and shall not be	set	by so much as	1, 170/ 27
riches come to you,	set	not your heart thereon	1, 171/ 3
his love the less	set	unto God. For, as	1, 171/ 13
these covetous folk that	set	their hearts on their	1, 171/ 18
things whereupon they had	set	their hearts to hold	1, 172/ 3
hearts had been sore	set	upon right small things	1, 172/ 5
as one were so	set	, hand and foot, in	1, 176/ 5
of the sinners is	set	or laid with stones	1, 178/ 7
stop the chinks, but	set	more men to the	1, 180/ 7
the less that we	set	thereby, the more perilous	1, 182/ 8
a desperate wretch and	setteth	all at naught, and	1, 131/ 32

but also while he	setteth	his foot out of	1, 149/ 10
when ye be dead,	setteth	a strange prisoner in	1, 157/ 30
holy scripture. He that	setteth	not his heart thereon	1, 171/ 4
a secret root of	setting	much by themselves, by	1, 162/ 9
well perceive that the	setting	by ourselves is more	1, 162/ 13
a man's own estimation,	setting	by himself, disdaining to	1, 163/ 4
so riseth of much	setting	by ourselves that affection	1, 163/ 25
root of pride and	setting	much by ourselves, so	1, 164/ 28
taken once away the	setting	by ourselves, we shall	1, 164/ 32
before in procession, or	setting	of their wives' pews	1, 165/ 29
hear what Solomon said	seven	years ere I was	1, 167/ 7
he had of certainty	seven	score years to live	1, 173/ 1
wise man in the	seventh	chapter of Ecclesiasticus is	1, 128/ 8
of philosophy labor to	sever	the soul from the	1, 139/ 10
as death maketh a	severance	of the body and	1, 139/ 8
in the dissolution and	severance	of the soul from	1, 140/ 25
under the cloak and	shadow	of some kind of	1, 155/ 1
see their folly and	shake	off their covetousness. For	1, 173/ 15
scourged with despite and	shame	, so that the more	1, 134/ 15
babbling, could not for	shame	utter and speak the	1, 136/ 13
it down again with	shame	. Ye leave your lodging	1, 157/ 29
thou wouldst not, for	shame	, that men should think	1, 160/ 20
how very trifles. First,	shame	were it for men	1, 165/ 26
way. How much more	shame	and folly is it	1, 165/ 35
minds he bringeth their	shameful	sins by heap, and	1, 143/ 31
many that of a	shameful	, sinful life have died	1, 144/ 3
noyous, what sin so	shameful	? Is it not a	1, 177/ 9
body is painful and	sharp	to the flesh, so	1, 133/ 33
blessed body nor the	sharp	thorns pricking his holy	1, 140/ 31
mouth gaping, thy nose	sharping	, thy legs cooling, thy	1, 140/ 5
shifted out in a	sheet	, be put to death	1, 157/ 22
leave thee scant a	sheet	. Which thing, if we	1, 174/ 20
his fellows, till the	sheriff	and the cart come	1, 158/ 13
or tell what other	shift	I shall find?" First	1, 169/ 2
I tell thee what	shift	thou shalt make in	1, 169/ 3
thee, that if all	shift	fail thee, yet if	1, 169/ 4
stripped stark naked and	shifted	out in a sheet	1, 157/ 21
lewd master of a	ship	that goeth not about	1, 180/ 4
about to see the	ship	tight and sure, but	1, 180/ 5
by his lewdness his	ship	fall on a leak	1, 180/ 6
precisely we presume to	shoot	our foolish bolt, in	1, 130/ 5
thy bed, thy head	shooting	, thy back aching, thy	1, 140/ 2
let pass so many	short	and weighty words spoken	1, 128/ 4
Here is first a	short	medicine containing only four	1, 129/ 3
pain, and joy. This	short	medicine is of a	1, 129/ 6
then may we within	short	time be well learned	1, 139/ 13
they be that within	short	time death shall stop	1, 155/ 31

and shall undoubtedly within	short	space devour us all	1, 166/ 2
wont to write a	short	riddle on the wall	1, 176/ 24
not rather take a	short	pain for the winning	1, 177/ 25
everlasting pleasure, than a	short	pleasure for the winning	1, 177/ 26
fingers fumbling, thy breath	shortening	, all thy strength fainting	1, 140/ 6
life and maketh it	shorter	by so much, and	1, 149/ 26
ye should go the	shorter	, and whether ye were	1, 150/ 27
of heaven, they should	shortly	set at naught, and	1, 131/ 3
such things as shall	shortly	by death lose all	1, 155/ 19
the death that shall	shortly	take away all this	1, 156/ 2
to come and so	shortly	to come, withdraw the	1, 156/ 13
they be those that	shortly	shall most lose. Of	1, 161/ 20
and abjection of ourselves	shortly	follow in us high	1, 164/ 35
he should die so	shortly	, the desperate wretch said	1, 172/ 21
labor for, they would	shortly	cease their business, and	1, 173/ 17
they would, I ween,	shortly	empty their sacks themselves	1, 173/ 22
yet since death shall	shortly	finish both the pain	1, 177/ 23
such kind that either	shortly	destroy us, or else	1, 179/ 14
day, and draw it	shortly	to them, albeit that	1, 181/ 24
deserving, suffereth him to	show	himself to them for	1, 143/ 33
myself whole, yet ye	show	me not why I	1, 145/ 30
and that shall I	show	thee now. Tell me	1, 145/ 31
that displease us and	show	by their behavior that	1, 163/ 27
and after shall I	show	thee, that if all	1, 169/ 4
suffice not, thou shalt	show	thy state that thou	1, 169/ 7
man, that naught hath,	show	himself to lack faith	1, 169/ 31
and though ye were	showed	that it were likely	1, 150/ 25
envious, the other covetous,	showed	himself willing to give	1, 159/ 26
But this holy father	showeth	by this counsel, not	1, 133/ 23
that the very face	showeth	the mind walking a	1, 137/ 15
whereas nature and reason	showeth	us that we should	1, 181/ 3
cast unto us besides:	showing	thereby that by the	1, 168/ 26
the royalty and honor	shown	him of all the	1, 161/ 3
that we before have	shown	to serve to the	1, 165/ 6
either Mutius hath a	shrewd	turn himself, or some	1, 159/ 14
our goods, loathsomeness of	shrift	, sloth towards good works	1, 143/ 8
wretchedness, and the door	shut	over his head. For	1, 131/ 30
all the tyrants of	Sicily	never devised a sorer	1, 158/ 18
goeth forth fasting among	sick	folk for sloth, rather	1, 129/ 15
most incurable that is	sick	and feeleth it not	1, 131/ 34
notwithstanding, like as a	sick	man feeleth no sweetness	1, 132/ 17
thy bed and thy	sick	body, like ravens about	1, 141/ 26
in which the foolish	sick	man is sometimes occupied	1, 143/ 20
if thou knewest thyself	sick	, and especially of any	1, 144/ 32
commonly when we be	sick	then begin we to	1, 144/ 34
be when we be	sick	." Now then if thou	1, 145/ 15
if thou be ever	sick	, and ever sick of	1, 145/ 16

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

this medicine against the	sickness	of envy, which is	1, 158/ 16
covetousness, which is a	sickness	wherein men be very	1, 166/ 14
some other die by	sickness	. In which case thou	1, 169/ 18
which is a beastly	sickness	and an old sore	1, 174/ 28
the apoplexy, diseases and	sickness	of such kind that	1, 179/ 13
living drive ourselves in	sickness	, and botch us up	1, 180/ 10
the blame to the	sickness	whereof they die, than	1, 180/ 17
the gluttony whereof the	sickness	cometh. And if there	1, 180/ 18
remembrance some of those	sicknesses	that have most grieved	1, 140/ 9
And on the other	side	, whereas one doth such	1, 135/ 2
to thee on every	side	, "What shall I have	1, 141/ 28
And on the other	side	, if he catch a	1, 142/ 30
utterly on the other	side	, that albeit every man	1, 167/ 20
them with, in the	sight	of God, and to	1, 134/ 30
light thereof, nor the	sight	of all the dead	1, 139/ 27
not one plain grievous	sight	of the bare bones	1, 139/ 31
our heart at the	sight	of our sins, shall	1, 141/ 11
and by the abominable	sight	thereof draweth them into	1, 143/ 32
a slight and uncertain	sight	, as a man may	1, 144/ 13
cannot with a sure	sight	look upon their own	1, 155/ 15
pride upon the solemn	sight	of worldly worship? If	1, 156/ 14
corner out of his	sight	. For as holy David	1, 157/ 9
heaven, at the first	sight	of Adam and Eve	1, 159/ 3
thereat, and at the	sight	of the royalty and	1, 161/ 2
thou mightst wax warm";	signifying	that if he were	1, 154/ 20
seem sage in keeping	silence	, secretly peradventure the meanwhile	1, 136/ 11
have folk in their	silence	take good heed that	1, 136/ 17
done by thy well-minded	silence	, but also amend the	1, 136/ 33
authority suffice to command	silence	, it were peradventure good	1, 137/ 3
to keep a good	silence	thyself, than blunder forth	1, 137/ 4
what intolerable torment, the	silly	creature feebleth in the	1, 140/ 24
from the laud of	silly	mortal men, and desire	1, 155/ 34
that not a feigned	similitude	but a very true	1, 156/ 25
go they never so	simply	, look they never so	1, 162/ 3
bones hanging by the	sinews	, but thou seest (if	1, 139/ 31
fantasy with themselves filthy	sinful	devices, whereof their tongues	1, 136/ 12
or pleasure in any	sinful	thing. For the proof	1, 138/ 27
that of a shameful,	sinful	life have died and	1, 144/ 3
of hell for their	sinful	and willful blind presumption	1, 155/ 10
more madness to take	sinful	pain in this world	1, 177/ 29
drink we, mourn we,	sing	we, in what wise	1, 149/ 30
a knife, the flesh	singed	with fire, the pain	1, 140/ 20
laboring, some playing, some	singing	, some chiding, some fighting	1, 157/ 16
death," but also let	sink	into our hearts the	1, 139/ 19
mad that where they	sink	in hell as deep	1, 155/ 26
make any good counsel	sink	into the heart. Wilt	1, 171/ 32
head. For when a	sinner	is once fallen down	1, 131/ 30

exhorting penitents and repentant	sinner	to sorrow for their	1, 133/ 20
The way of the	sinner	is set or laid	1, 178/ 7
the sorrow of their	sins	and affliction of their	1, 132/ 11
the sight of our	sins	, shall pass and exceed	1, 141/ 11
of sorrow for our	sins	and care of heaven	1, 143/ 16
into great and horrible	sins	by the horror whereof	1, 143/ 28
he bringeth their shameful	sins	by heap, and by	1, 143/ 31
and root of all	sins	, that is to wit	1, 153/ 13
for the beastly carnal	sins	of gluttony, sloth and	1, 154/ 16
in open and manifest	sins	, he would have more	1, 154/ 21
folk had these carnal	sins	, they could not be	1, 154/ 23
Paul saith, the fleshly	sins	be easy to perceive	1, 154/ 24
the branches of our	sins	spring. But will ye	1, 163/ 33
our Lord 1522, by	Sir	Thomas More then knight	1, 127/ 8
is able to destroy.	Sir	Thomas More wrote no	1, 182/ 19
made thereof, the coroner	sitteth	, the quest is charged	1, 180/ 20
one sweet word in	six	weeks, now shall she	1, 141/ 31
are all the other	six	to be eschewed, that	1, 182/ 16
which we least con	skill	. For I little doubt	1, 130/ 6
the face, discoloreth the	skin	, and disfashioneth the body	1, 179/ 5
body; it maketh the	skin	tawny, the body fat	1, 179/ 5
rather of flesh flies,	skipping	about thy bed and	1, 141/ 26
he weeneth that the	sky	would fall on his	1, 177/ 11
never to remit or	slacken	in the deep devising	1, 138/ 26
as thou have been	slain	in the selfsame ways	1, 150/ 36
there be a man	slain	of a stroke, there	1, 180/ 19
ensearch how many be	slain	with weapon, and how	1, 180/ 23
which is no great	slander	spoken to his face	1, 162/ 19
him for his perpetual	slave	, shall he never have	1, 142/ 26
swoon which we call	sleep	, and there lie like	1, 146/ 26
it is agreed that	sleep	is the very image	1, 146/ 28
we account hunger or	sleep	. For as for that	1, 147/ 35
so that wake we,	sleep	we, eat we, drink	1, 149/ 29
riches, and in the	sleep	of this life we	1, 174/ 3
or lie down and	sleep	like a swine. And	1, 176/ 22
shall keep all sweet	sleep	out of their watery	1, 181/ 17
empty when the body	sleepeth	. But if it were	1, 136/ 20
fantasies leave us not	sleeping	, it is not likely	1, 136/ 22
all the trains, darts,	sleights	, enticings, and assaults of	1, 138/ 32
sick drunken head, and	slept	themselves sober; but then	1, 181/ 15
all, or but a	slight	and uncertain sight, as	1, 144/ 12
authority, Lord God, how	slight	a thing it would	1, 156/ 1
among sick folk for	sloth	, rather than he will	1, 129/ 15
goods, loathsomeness of shrift,	sloth	towards good works. And	1, 143/ 8
carnal sins of gluttony,	sloth	and lechery. Not that	1, 154/ 16
no man doubteth but	sloth	and lechery be the	1, 176/ 14
feasts followeth not only	sloth	and lechery, but oftentimes	1, 176/ 29

and pestilent excess. Of	Sloth	. Of the mortal sin	1, 181/ 30
the mortal sin of	sloth	men make a small	1, 181/ 31
make a small matter.	Sloth	is a sin so	1, 181/ 32
-- that therefore of	sloth	there is no man	1, 182/ 4
way to heaven, even	sloth	alone is able to	1, 182/ 18
thinketh it beastly; the	slothful	body misliketh his dullness	1, 154/ 3
labor, or have more	small	children to find than	1, 168/ 35
sore set upon right	small	things, it would have	1, 172/ 5
sloth men make a	small	matter. Sloth is a	1, 181/ 31
flame is next the	smoke	, so is death next	1, 148/ 10
where we might with	sober	diet and temperance have	1, 180/ 11
head, and slept themselves	sober	; but then shall they	1, 181/ 15
can never be without	soberness	. The holy scripture rehearseth	1, 176/ 33
him after, how sure	soever	he had him before	1, 142/ 26
place of the house	soever	ye stand when ye	1, 149/ 2
we, in what wise	soever	live we, all the	1, 149/ 30
covetous niggards, how lowly	soever	ye looked, would if	1, 170/ 29
in pride upon the	solemn	sight of worldly worship	1, 156/ 14
choir, and with much	solemn	service burieth the body	1, 180/ 32
marvelous intent business and	solicitation	of our ghostly enemy	1, 142/ 6
consider the labor and	solicitation	of our ghostly enemy	1, 155/ 4
ye shall hear what	Solomon	said seven years ere	1, 167/ 7
manner of riches." And	Solomon	saith of virtue thus	1, 178/ 1
should be found (as	Solomon	saith) more dead of	1, 180/ 25
death pardon his own	Son	. As for escaping, no	1, 157/ 6
young man may die	soon	, and an old man	1, 144/ 25
pass, but not how	soon	we shall go, nor	1, 150/ 33
uncertainty of thyself, how	soon	this dreadful time shall	1, 153/ 5
owners wot ne'er how	soon	. And as lightly may	1, 155/ 20
to be done as	soon	as his. We shall	1, 156/ 22
them both. For as	soon	as the devil had	1, 158/ 32
we be uncertain how	soon	, and yet very sure	1, 161/ 17
stopped, the sore shall	soon	heal of itself, the	1, 164/ 19
branch of wrath shall	soon	wither away. For taken	1, 164/ 31
should keep them, how	soon	death might take them	1, 165/ 8
us all, and how	soon	we know not all	1, 166/ 3
forget him, they should	soon	see their folly and	1, 173/ 14
would consider deeply how	soon	they may, yea, and	1, 173/ 16
may, yea, and how	soon	they must, lose all	1, 173/ 16
other men shall merrily	soon	after scatter abroad. If	1, 173/ 19
If they thought how	soon	in what painful plight	1, 173/ 20
that we shall so	soon	come to, and that	1, 173/ 33
this reason but a	sophistical	subtlety, and thinkest while	1, 149/ 35
ere this, in a	sore	sickness, felt it very	1, 141/ 16
it, and the body	sore	corrupt within ere he	1, 145/ 22
our bodies have so	sore	a sickness and such	1, 146/ 13
preserve thee against that	sore	or sickness that else	1, 147/ 7

though it be as	sore	against the continuance of	1, 147/ 21
our nature and as	sore	laboreth to the dissolution	1, 147/ 22
the itch of a	sore	leg when thou clawest	1, 148/ 1
is undoubtedly both a	sore	torment and a very	1, 158/ 16
against the pestilent swelling	sore	of pride, the selfsame	1, 160/ 11
And therefore this deadly	sore	of wrath, of which	1, 164/ 8
the fountain of the	sore	from which the matter	1, 164/ 17
fountain once stopped, the	sore	shall soon heal of	1, 164/ 19
purge and cleanse the	sore	, but they shall hardly	1, 164/ 21
fareth it by the	sore	of the soul: if	1, 164/ 22
wherein men be very	sore	deceived. For it maketh	1, 166/ 15
care thou never so	sore	, cannot get thee a	1, 169/ 20
it is an hard	sore	to cure: it is	1, 171/ 31
their hearts had been	sore	set upon right small	1, 172/ 5
sickness and an old	sore	. For this was in	1, 174/ 28
so that this old	sore	of gluttony was the	1, 175/ 17
and roots) is very	sore	oppressed, and in manner	1, 179/ 20
Sicily never devised a	sorer	. And it so drinketh	1, 158/ 18
maketh his wrath the	sorer	. For the assuaging whereof	1, 163/ 5
in Spain it is	sorer	taken, and sorer punished	1, 163/ 8
is sorer taken, and	sorer	punished, if one give	1, 163/ 8
his laughter, and secret	sorrow	marreth all such outward	1, 131/ 27
more pleasure in the	sorrow	of their sins and	1, 132/ 11
and repentant sinners to	sorrow	for their offenses, saith	1, 133/ 20
offenses, saith unto them : "	Sorrow	, " saith this holy man	1, 133/ 21
be glad of thy	sorrow	. " In vain should he	1, 133/ 21
be glad of his	sorrow	, if man in sorrow	1, 133/ 22
sorrow, if man in	sorrow	could not be glad	1, 133/ 22
glad for all his	sorrow	, but also that he	1, 133/ 24
glad because of his	sorrow	. Long were it to	1, 133/ 25
of the devil, and	sorrow	at our heart at	1, 141/ 11
trouble, our soul in	sorrow	, our heart all in	1, 141/ 20
executors. And instead of	sorrow	for our sins and	1, 143/ 15
every man's welfare: more	sorry	of another man's wealth	1, 159/ 10
envious nature was as	sorry	of another man's weal	1, 159/ 16
no cause to be	sorry	of the loss, for	1, 170/ 20
as were the best	sort	among gentiles and paynims	1, 139/ 4
seem far of another	sort	than they be indeed	1, 166/ 15
stranger devoureth. " Of such	sort	of fools, also, speaketh	1, 167/ 12
blabber on trifles somewhat	sottishly	, than while they seem	1, 136/ 10
and profit of man's	soul	(though we should let	1, 128/ 4
so long), but the	soul	, which here preserved from	1, 128/ 24
garden of thine own	soul	. Let us hear, then	1, 128/ 34
the body and the	soul	, so we be apt	1, 130/ 20
And like as the	soul	excelleth the body, so	1, 130/ 22
casting of his own	soul	into the fire of	1, 131/ 24
out, so can our	soul	have no place for	1, 132/ 29

which in every good	soul	riseth of the love	1, 133/ 3
and gladness that the	soul	conceiveth thereof, rising into	1, 134/ 1
they conceived in their	soul	. The holy scripture saith	1, 134/ 10
exercise, by which the	soul	willingly worketh with the	1, 134/ 28
the things of the	soul	, the knowledge without the	1, 138/ 17
commodity cometh unto man's	soul	by the meditation of	1, 139/ 2
the body and the	soul	, when they by course	1, 139/ 8
labor to sever the	soul	from the love and	1, 139/ 10
more effectually withdraw the	soul	from the wretched affections	1, 139/ 15
and severance of the	soul	from the body, never	1, 140/ 25
in which his sacred	soul	should depart out of	1, 140/ 33
have redounded into his	soul	, and so forth into	1, 141/ 4
mind in trouble, our	soul	in sorrow, our heart	1, 141/ 20
we will amend in	soul	, leave all vices and	1, 145/ 5
very pleasures of the	soul	. Of Pride. Now since	1, 151/ 7
page, pope and poor	soul	priest, now one, now	1, 157/ 19
to envy a poor	soul	for playing the lord	1, 160/ 20
the sore of the	soul	: if we perceive once	1, 164/ 22
life and his own	soul	is, while he striveth	1, 165/ 24
shall they take thy	soul	from thee: and then	1, 173/ 28
new, not to the	soul	only, but to the	1, 175/ 23
body or to the	soul	: surely very pestilent to	1, 175/ 26
And as to the	soul	, no man doubteth how	1, 175/ 27
and mortal to the	soul	than gorbellied gluttony, which	1, 175/ 29
the body, that the	soul	can have no rule	1, 175/ 30
saith) burdensome to the	soul	, with what a burden	1, 175/ 33
burden chargeth he the	soul	that so pampereth his	1, 175/ 34
body be to the	soul	a prison, how strait	1, 176/ 2
of riff-raff that the	soul	can have no room	1, 176/ 4
down -- so the	soul	is so stifled in	1, 176/ 6
is gluttony to the	soul	not so pernicious and	1, 176/ 11
deadly enemy to the	soul	, that bringeth forth two	1, 176/ 16
either one killeth the	soul	eternally -- I mean	1, 176/ 17
the substance of the	soul	, but the wealth and	1, 176/ 18
and felicity of the	soul	, without which it were	1, 176/ 18
is that the best	souls	and they that have	1, 135/ 8
the preservation of our	souls	from every kind of	1, 153/ 12
lives for their own	souls	, if they had changed	1, 154/ 15
the eyes of their	souls	in such wise as	1, 155/ 14
though thou make a	sour	face at it, is	1, 129/ 20
of our custom whereby	sour	seemeth us sweet. But	1, 178/ 13
very labor easy, the	sourness	very sweet, and the	1, 134/ 4
the better, as a	sow	content with draff, dirt	1, 131/ 10
more that drink themselves	sow	drunk of pride to	1, 153/ 20
the air, they neither	sow	nor reap, nor gather	1, 168/ 5
through a great long	space	of as many years	1, 144/ 15
stocks by a long	space	ere we come to	1, 146/ 27

shall undoubtedly within short	space	devour us all, and	1, 166/ 3
far forth that in	Spain	it is sorer taken	1, 163/ 8
time present, and always	spare	all for their time	1, 166/ 33
also live wretchedly by	sparing	from themselves. And so	1, 171/ 24
for shame utter and	speak	the like. I say	1, 136/ 14
scripture saith, time to	speak	and time to keep	1, 136/ 26
thy tongue, properly to	speak	, and with some good	1, 136/ 30
to talk on, but	speak	much the more, lest	1, 137/ 5
aught to the purpose,	speak	thereto and say thy	1, 137/ 12
was a pain to	speak	? Think ye not now	1, 141/ 18
rejoice where they dare	speak	and call their betters	1, 166/ 23
I say, plainly, that	speak	we never so much	1, 167/ 30
without pain. And yet	speak	I not of the	1, 177/ 21
effect as the scripture	speaketh	of, there should not	1, 137/ 30
sort of fools, also,	speaketh	the psalmist, thus: "A	1, 167/ 13
and witness whose authority,	speaking	of their own experience	1, 133/ 17
he hath known for	special	wretches, whose whole life	1, 143/ 26
and specially at some	special	day in which he	1, 160/ 36
is in physic a	special	thing necessary to know	1, 164/ 15
great envy thereat, and	specially	at some special day	1, 160/ 36
move any man, yet	specially	should it so much	1, 181/ 22
matter; by which thy	speech	and talking, thou shalt	1, 136/ 32
as reason is, much	speech	made thereof, the coroner	1, 180/ 20
along and there lie	speechless	as a dead stock	1, 146/ 6
regard it less and	spend	it more liberally. Men	1, 166/ 25
more than he will	spend	or haply shall need	1, 170/ 19
haply shall need to	spend	. If ye would have	1, 170/ 19
be as loath to	spend	aught as they be	1, 171/ 22
in their heart to	spend	nothing upon themselves, but	1, 171/ 26
If ye would have	spent	it well, ye have	1, 170/ 20
kept it covetously or	spent	it naughtly, ye have	1, 170/ 22
a spoon, and yet	spew	it out again. Often	1, 181/ 14
is never so pleasantly	spiced	with delight and liking	1, 131/ 6
like as the venomous	spider	bringeth forth her cobweb	1, 159/ 1
liking that the godly	spirit	taketh in the diligent	1, 133/ 4
with a dullness of	spirit	and weariness of mind	1, 135/ 3
pure pleasure of the	spirit	-- there is not	1, 135/ 28
I go from thy	spirit	and whither shall I	1, 157/ 10
we be not in	spirit	merry therewith, but live	1, 167/ 27
rebellethe always against the	spirit	, what can be more	1, 175/ 28
the other ghostly and	spiritual	. And like as the	1, 130/ 22
doth the sweetness of	spiritual	pleasure far pass and	1, 130/ 23
in the taste of	spiritual	pleasure and of that	1, 131/ 1
of reason and the	spiritual	light of faith, which	1, 132/ 3
but bitter, and the	spiritual	pleasure is of truth	1, 132/ 8
it that the inward	spiritual	pleasure and comfort which	1, 132/ 13
feel and perceive in	spiritual	pleasure. And the cause	1, 132/ 25

the good corn of	spiritual	pleasure as long as	1, 132/ 30
marvelous ghostly pleasure and	spiritual	gladness, which in every	1, 133/ 2
fleshly pain with inward	spiritual	pleasure. And surely this	1, 134/ 22
affliction, and such other	spiritual	exercise, by which the	1, 134/ 27
whereas one doth such	spiritual	business with a dullness	1, 135/ 2
is relieved with no	spiritual	rejoice nor comfort. I	1, 135/ 5
have best travailed in	spiritual	business, find most comfort	1, 135/ 8
their penance took less	spiritual	pleasure, it should thereof	1, 135/ 11
in the perfection of	spiritual	exercise, in the worse	1, 135/ 12
and pleasure in such	spiritual	exercise, and thereby to	1, 135/ 21
the troubles and vexations	spiritual	that come therewith by	1, 153/ 3
estimation. Which kind of	spiritual	pride, and thereupon following	1, 153/ 32
they had changed those	spiritual	vices of pride, wrath	1, 154/ 15
liking of all their	spiritual	vices, which they commend	1, 154/ 35
doing of any good	spiritual	thing that appertaineth unto	1, 176/ 8
nose dripping, the mouth	spitting	, the eyes bleared, the	1, 179/ 7
thine health haply she	spoke	thee not one sweet	1, 141/ 30
believeth not that Christ	spoke	these words (and then	1, 168/ 12
he believe that Christ	spoke	them and yet feareth	1, 168/ 14
short and weighty words	spoken	by the mouth of	1, 128/ 5
as we have before	spoken	of in the repressing	1, 160/ 15
is no great slander	spoken	to his face by	1, 162/ 19
with the selfsame word	spoken	to him by one	1, 162/ 21
contumelious or despiteful word	spoken	against ourselves than with	1, 164/ 2
many blasphemous words irreverently	spoken	of God. And could	1, 164/ 4
a lewd, rebukeful word	spoken	to his face, if	1, 165/ 10
three drops with a	spoon	, and yet spew it	1, 181/ 14
laughing matter and a	sport	. But surely since it	1, 182/ 6
pain and travail, without	spot	of pride or ascribing	1, 135/ 20
out the rusty, cankered	spots	that sin hath defiled	1, 134/ 30
that for their few	spotted	virtues, not without the	1, 153/ 27
of that root they	sprang	. As for wrath and	1, 153/ 17
the drink self. So	spreadeth	this cursed root of	1, 153/ 21
branches of our sins	spring	. But will ye see	1, 163/ 33
may not always to	spring	again. And therefore, since	1, 164/ 26
ungracious branch of wrath	springeth	out of the cursed	1, 164/ 28
cursed branch rising and	springing	out of the secret	1, 164/ 13
armor reversed, his guilt	spurs	hewn off his heels	1, 161/ 11
A stroke of a	staff	, a cut of a	1, 140/ 20
of pattens with the	staff	in the one hand	1, 172/ 32
the lord in a	stage	play, wouldst thou not	1, 156/ 17
could these two sayings	stand	together, were it not	1, 133/ 32
true that it may	stand	for a very certain	1, 134/ 23
thought that he should	stand	in a window and	1, 143/ 21
that he could not	stand	on his feet, that	1, 146/ 5
the house soever ye	stand	when ye buskle forward	1, 149/ 2
what stead it may	stand	us in against this	1, 154/ 32

of pardon. But we	stand	all in other plight	1, 156/ 34
that he can neither	stand	up nor lie down	1, 176/ 6
His gallows and death	standeth	within ten miles at	1, 150/ 16
our Lord, which always	standeth	at the door of	1, 154/ 28
in what case he	standeth	, till that suddenly, nothing	1, 157/ 17
do with his belly	standing	a-strut like a tabor	1, 176/ 20
of estate, all stripped	stark	naked and shifted out	1, 157/ 21
be not purblind but	stark	blind: for they cannot	1, 173/ 6
dying, yet might the	state	of him that we	1, 165/ 19
thou shalt show thy	state	that thou hast little	1, 169/ 8
let us see what	stead	it may stand us	1, 154/ 32
be but these two	steps	to heaven, he that	1, 136/ 2
the soul is so	stified	in such a stuffed	1, 176/ 6
when the tongue lieth	still	, if the mind be	1, 136/ 8
he had had it	still	, yet he would peradventure	1, 170/ 17
in the vile and	stinking	delectation of fleshly delight	1, 132/ 23
dainty body turned into	stinking	carrion, be borne out	1, 156/ 9
teeth rotten, the breath	stinking	, the hands trembling, the	1, 179/ 7
have no room to	stir	itself, but as one	1, 176/ 4
we shall feel ourselves	stirred	and altered by the	1, 139/ 23
speechless as a dead	stock	an hour or two	1, 146/ 6
cometh of an ungracious	stock	. It is the first	1, 158/ 30
there lie like dead	stocks	by a long space	1, 146/ 27
foot, in a strait	stocks	that he can neither	1, 176/ 5
that it maketh the	stomach	wamble and fare as	1, 131/ 7
us, while we lack	stomach	and strength to bear	1, 141/ 22
head acheth, and the	stomach	gnaweth, and the next	1, 178/ 33
man be so dainty	stomached	that going where contagion	1, 129/ 25
body, as percase the	stone	or the strangury, have	1, 140/ 12
scripture saith, "Wheresoever the	stone	falleth, there shall it	1, 142/ 32
the colic and the	stone	and such other like	1, 147/ 32
dropsy, the colic, the	stone	, the strangury, the gout	1, 179/ 12
lack insight of precious	stones	hold themselves as well	1, 130/ 28
at variance for cherry	stones	, death coming, as I	1, 166/ 6
set or laid with	stones	, but in the end	1, 178/ 7
place of your execution	stood	so far beyond his	1, 150/ 21
short time death shall	stop	their ears and the	1, 155/ 31
careth not yet to	stop	the chinks, but set	1, 180/ 6
for the fountain once	stopped	, the sore shall soon	1, 164/ 19
wretch is like a	stormy	sea that cannot rest	1, 131/ 28
thereby ready to go	straight	to heaven. But yet	1, 155/ 3
way to heaven is	strait	and asper or painful	1, 133/ 29
soul a prison, how	strait	a prison maketh he	1, 176/ 3
and foot, in a	strait	stocks that he can	1, 176/ 5
costly receipt of many	strange	herbs and roots, fetched	1, 128/ 29
bill to thyself, no	strange	thing therein, nothing costly	1, 128/ 32
be dead, setteth a	strange	prisoner in your building	1, 157/ 30

death, not as a	stranger	, but as a nigh	1, 148/ 9
enjoy it, but a	stranger	devoureth." Of such sort	1, 167/ 12
they have heaped to	strangers	that shall never can	1, 167/ 3
leave their riches unto	strangers	." And surely where they	1, 167/ 17
this holy doctor saith:	strangle	the mother and thou	1, 160/ 8
the stone or the	strangury	, have put thee to	1, 140/ 12
colic, the stone, the	strangury	, the gout, the cramp	1, 179/ 12
that were of such	strength	that it should all	1, 128/ 18
long-lain drugs, all the	strength	worn out, and some	1, 128/ 30
breath shortening, all thy	strength	fainting, thy life vanishing	1, 140/ 6
we lack stomach and	strength	to bear any one	1, 141/ 23
and authority, beauty, wit,	strength	, learning, or such other	1, 153/ 24
pride, rising of beauty,	strength	, wit, or cunning, methinketh	1, 155/ 17
mind that is so	stricken	, forasmuch as commonly they	1, 163/ 11
veins and thy life	strings	, with like pain and	1, 140/ 17
or of estate, all	stripped	stark naked and shifted	1, 157/ 21
soul is, while he	striveth	, chideth and fighteth with	1, 165/ 25
in the midst. A	stroke	of a staff, a	1, 140/ 20
man slain of a	stroke	, there is, as reason	1, 180/ 19
manly men that three	strokes	with a sword could	1, 163/ 13
and the feebler the	stronger	, it happeth, for the	1, 158/ 25
in themselves that the	strongest	were not able to	1, 146/ 14
said they) doth the	study	of philosophy labor to	1, 139/ 10
this be the whole	study	and labor of philosophy	1, 139/ 12
stifled in such a	stuffed	body that it can	1, 176/ 6
he the body that	stuffeth	it so full of	1, 176/ 3
body feeleth by the	stuffing	of his paunch so	1, 179/ 10
the righteous is without	stumbling	." "And we be wearied	1, 178/ 4
immortality, making us into	subjection	not only of temporal	1, 142/ 14
owing thee, ask what	substance	thou hast, and ask	1, 141/ 34
God hath given riches,	substance	and honor, so that	1, 167/ 10
the beholding of our	substance	, is in all our	1, 174/ 2
dispose and distribute our	substance	with our own hands	1, 174/ 10
I mean not the	substance	of the soul, but	1, 176/ 17
far divers and unlike	substances	, the body and the	1, 130/ 19
ceasing to minister, by	subtle	and incogitable means, first	1, 143/ 3
life before, and that	subtlest	craft and most venomous	1, 155/ 7
reason but a sophistical	subtlety	, and thinkest while thou	1, 149/ 35
deep consideration of this	sudden	change so surely to	1, 156/ 12
us and it often	sudden	, by reason whereof the	1, 161/ 30
the while by the	sudden	brunt of the injury	1, 161/ 32
vagrant mind, other folk	suddenly	say to them: "A	1, 137/ 17
For so lost he	suddenly	the thief that hung	1, 142/ 28
he standeth, till that	suddenly	, nothing less looking for	1, 157/ 18
him, if thou shouldst	suddenly	be surely advertised, that	1, 161/ 5
envy shouldst thou not	suddenly	change into pity? Surely	1, 161/ 13
together, thou shouldst be	suddenly	robbed of all together	1, 174/ 13

little itch, claw thyself	suddenly	deep into the flesh	1, 178/ 19
sin, we claw ourselves	suddenly	to the hard bones	1, 178/ 22
pass old priests that	sue	for advowsons of younger	1, 172/ 25
doer indicted, the process	sued	, the felon arraigned, and	1, 180/ 22
of them that willingly	suffer	it. And therefore, though	1, 134/ 18
his own pain than	suffer	us to escape from	1, 143/ 1
the mind can never	suffer	the body to be	1, 168/ 32
foul pleasure past, may	suffer	to hear of continence	1, 172/ 11
the unwieldy body can	suffer	it to do. And	1, 176/ 10
if he would have	suffered	it, might in such	1, 141/ 3
that he is not	suffered	to take his ease	1, 177/ 16
Lord, after their deserving,	suffereth	him to show himself	1, 143/ 33
except thy bare authority	suffice	to command silence, it	1, 137/ 2
of three days will	suffice	to feed for one	1, 168/ 35
behoveth. If thy labor	suffice	not, thou shalt show	1, 169/ 7
feeleth no sweetness in	sugar	, and some women with	1, 132/ 17
another plague under the	sun	, and it is common	1, 167/ 9
and to divide and	sunderly	to send it into	1, 179/ 23
fire, the pain of	sundry	sickness, many men have	1, 140/ 21
should not only have	supped	up all his pain	1, 141/ 5
paradise, and by pride	supplanted	them, and there gave	1, 159/ 6
bound of duty to	supply	of theirs that thee	1, 169/ 10
be so, then I	suppose	thou bearest ever thy	1, 147/ 2
think other, as I	suppose	, but all is one	1, 149/ 4
in Newgate. Surely, I	suppose	that if we took	1, 158/ 5
remedy thereof. For I	suppose	, if there were one	1, 160/ 28
before nor would have	supposed	that ever they should	1, 130/ 17
potions, plasters, clysters, and	suppositories	: and yet all too	1, 179/ 30
man give for a	sure	medicine that were of	1, 128/ 18
avoiding of sickness be	sure	to continue his life	1, 128/ 20
giveth us all a	sure	medicine (if we forsooth	1, 128/ 21
this medicine is undoubtedly	sure	. How happeth it, then	1, 129/ 11
every man have so	sure	a medicine, so ready	1, 129/ 13
have him after, how	sure	soever he had him	1, 142/ 26
his death, he is	sure	to keep him forever	1, 142/ 31
yet is that no	sure	knowledge of health. Trow	1, 145/ 20
thee -- for very	sure	art thou that it	1, 147/ 3
two, the one were	sure	that the place of	1, 150/ 6
long to live, being	sure	and out of all	1, 150/ 11
longer, since ye be	sure	ye shall never cease	1, 150/ 18
true, although ye were	sure	that the place of	1, 150/ 20
they cannot with a	sure	sight look upon their	1, 155/ 15
it not often. And	sure	they be that within	1, 155/ 30
that thou art very	sure	that when the play	1, 156/ 18
thing we be very	sure	, that old and young	1, 156/ 27
and be within a	sure	prison, out of which	1, 156/ 29
plight: we be very	sure	that we be already	1, 157/ 1

soon, and yet very	sure	that it shall not	1, 161/ 17
that, we be very	sure	the branches be surely	1, 164/ 23
to make thyself very	sure	, that either God will	1, 169/ 13
finger in their eye.	Sure	the cause is for	1, 173/ 9
art of nothing so	sure	as that death shall	1, 174/ 19
the ship tight and	sure	, but letteth by his	1, 180/ 5
and painful to receive.	Surely	there can be nothing	1, 129/ 18
inward spiritual pleasure. And	surely	this is so true	1, 134/ 23
them with evil. And	surely	everything hath his mean	1, 136/ 25
of the party, but	surely	it is never taken	1, 137/ 20
and namely as we	surely	shall, there would be	1, 138/ 5
one fashion present, but	surely	never absent from him	1, 142/ 7
or a beast. And	surely	so fare we by	1, 144/ 14
it that I cannot	surely	reckon myself whole, yet	1, 145/ 29
them for sickness? Nay	surely	, but they would have	1, 147/ 31
And thus mayest thou	surely	see that all our	1, 148/ 3
at the gate. And	surely	, methinketh that in likewise	1, 149/ 16
far forth that I	surely	think there be some	1, 154/ 12
sin of pride. And	surely	against this last branch	1, 154/ 33
this sudden change so	surely	to come and so	1, 156/ 13
be doomed to, but	surely	can we all tell	1, 157/ 2
a post in Newgate.	Surely	, I suppose that if	1, 158/ 4
a very consumption. For	surely	envy is such a	1, 158/ 17
for an envious person, "	Surely	," quoth he, "either Mutius	1, 159/ 14
thou shouldst suddenly be	surely	advertised, that for secret	1, 161/ 6
suddenly change into pity?	Surely	so is it that	1, 161/ 14
sure the branches be	surely	gone. But while the	1, 164/ 24
well the root; and	surely	the branch of wrath	1, 164/ 30
Now when we see	surely	that the death is	1, 166/ 1
riches unto strangers." And	surely	where they seem Christian	1, 167/ 17
have both twain. And	surely	the things coming of	1, 168/ 28
proud and high-hearted. For	surely	make they never so	1, 170/ 31
folly of covetousness. For	surely	it is an hard	1, 171/ 31
they refuse it. But	surely	, if they would use	1, 173/ 13
had wrought therein. And	surely	so falleth it daily	1, 175/ 2
or to the soul:	surely	very pestilent to both	1, 175/ 26
for to eat. But	surely	wisdom were it for	1, 181/ 6
and a sport. But	surely	since it is a	1, 182/ 7
knoweth this for very	surety	and is of malice	1, 142/ 33
little labor and great	surety	to keep it dry	1, 180/ 8
no man with the	surfeits	of gluttony. For undoubtedly	1, 179/ 17
undoubtedly nature, which is	sustained	with right little (as	1, 179/ 18
earth for the necessary	sustenance	of man, requireth rather	1, 168/ 29
twice a day to	swaddle	and plaster his leg	1, 145/ 33
also that all our	swaddling	and tending with warm	1, 146/ 23
incurable canker, with continual	swaddling	and plastering botched up	1, 148/ 5
pleasure and of that	sweet	feeling that virtuous people	1, 131/ 2

is of truth so	sweet	that the sweetness thereof	1, 132/ 9
easy, the sourness very	sweet	, and the very pain	1, 134/ 4
to receive the very	sweet	and pure pleasure of	1, 135/ 27
then shall come thy	sweet	wife, and where in	1, 141/ 29
spoke thee not one	sweet	word in six weeks	1, 141/ 30
shall she call thee	sweet	husband and weep with	1, 141/ 31
whereby sour seemeth us	sweet	. But yet if we	1, 178/ 13
bitterness of our wallow	sweet	sin. For no man	1, 178/ 16
death shall keep all	sweet	sleep out of their	1, 181/ 17
body, so doth the	sweetness	of spiritual pleasure far	1, 130/ 23
so sweet that the	sweetness	thereof many times darkeneth	1, 132/ 9
sick man feeleth no	sweetness	in sugar, and some	1, 132/ 17
prove what manner of	sweetness	good and virtuous folk	1, 132/ 24
this present life, very	sweetness	, comfort, pleasure, and gladness	1, 133/ 15
taste favoreth not the	sweetness	of heavenly things. And	1, 178/ 10
medicinal against the pestilent	swelling	sore of pride, the	1, 160/ 11
shall they feel a	swimming	and aching in their	1, 181/ 16
and sleep like a	swine	. And who doubteth but	1, 176/ 22
to fall in a	swoon	which we call sleep	1, 146/ 26
upon him with a	sword	. The cause is none	1, 163/ 10
three strokes with a	sword	could not anger one	1, 163/ 13
us forth headlong upon	sword	points, that maketh us	1, 164/ 11
of the dent of	sword	and thereof is no	1, 180/ 26
standing a-strut like a	tabor	, and his noll totty	1, 176/ 20
would it be to	take	the best of their	1, 128/ 13
rather than he will	take	a little treacle before	1, 129/ 15
he biddeth thee not	take	neither death, nor doom	1, 129/ 22
he would grudge to	take	a little treacle, yet	1, 129/ 26
not at the leastwise	take	a little vinegar and	1, 129/ 27
folk in their silence	take	good heed that their	1, 136/ 17
lay in wait to	take	our first mother, Eve	1, 142/ 10
could not fail to	take	away the vain delight	1, 144/ 8
his kind, and to	take	great profit that would	1, 144/ 10
own likeness, and thereby	take	the more fruit of	1, 144/ 28
we be fain to	take	medicines inward to clout	1, 146/ 16
hundred miles would not	take	much more pleasure than	1, 150/ 9
he is, and thereby	take	occasion to flee vain	1, 151/ 6
of other mortal vices,	take	themselves for quick saints	1, 153/ 28
hard it is to	take	remedy by the remembrance	1, 155/ 2
therefore, yet somewhat they	take	therefore. These mad hypocrites	1, 155/ 25
they be content to	take	the vain praise of	1, 155/ 27
death that shall shortly	take	away all this royalty	1, 156/ 2
whom he vouchsafeth to	take	by the hand or	1, 156/ 6
certain that death shall	take	away all that we	1, 161/ 16
would haply say nay.	Take	me one that reckoneth	1, 162/ 15
by himself, disdaining to	take	rebuke of one worse	1, 163/ 4
forasmuch as commonly they	take	themselves for so very	1, 163/ 12

how soon death might	take	them from him? Who	1, 165/ 9
much by himself, to	take	to heart a lewd	1, 165/ 10
to mouth. For they	take	at the leastwise some	1, 166/ 30
not then care and	take	thought how they shall	1, 169/ 1
faithful man, thou shalt	take	no thought. I say	1, 169/ 5
oughtest thou not to	take	thought and care in	1, 169/ 11
This night shall they	take	thy soul from thee	1, 173/ 28
the delight that we	take	in the beholding of	1, 174/ 1
any man presumeth to	take	him up, and that	1, 177/ 15
is not suffered to	take	his ease all night	1, 177/ 16
that we had liefer	take	sin with pain, than	1, 177/ 18
we would not rather	take	a short pain for	1, 177/ 25
a more madness to	take	sinful pain in this	1, 177/ 28
of gluttony, thereof we	take	none heed at all	1, 180/ 16
scant be able to	take	in three drops with	1, 181/ 13
man ashamed, but we	take	it as for a	1, 182/ 5
that among four thousand	taken	out at adventure, we	1, 130/ 7
see men that are	taken	and reputed wise laugh	1, 131/ 17
-- when they were	taken	and scourged with whips	1, 134/ 7
his labor and pain	taken	in prayer, almsdeeds, pilgrimage	1, 134/ 26
them by God, or	taken	by themselves for God's	1, 135/ 16
have begun with and	taken	in hand to treat	1, 135/ 30
surely it is never	taken	for wisdom nor good	1, 137/ 20
of all their pain	taken	in this world they	1, 155/ 27
than those that be	taken	and imprisoned for theft	1, 156/ 30
he should undoubtedly be	taken	the morrow, his court	1, 161/ 7
or loss that is	taken	, but an if it	1, 162/ 32
Spain it is sorer	taken	, and sorer punished, if	1, 163/ 8
soon wither away. For	taken	once away the setting	1, 164/ 31
thereof had eight thousand	taken	from him, he would	1, 170/ 12
by God's goodness graciously	taken	from you. But ye	1, 170/ 25
belly, though it were	taken	from that place and	1, 176/ 1
down till he be	taken	up and borne to	1, 177/ 13
shall nourish thee?" Why	takest	thou thought now in	1, 168/ 1
that the godly spirit	taketh	in the diligent labor	1, 133/ 5
as much and thereby	taketh	four times as much	1, 135/ 4
in his own opinion	taketh	himself for holy, is	1, 154/ 5
mend his fault that	taketh	it for none, that	1, 154/ 6
begin while he liveth,	taketh	his envy for an	1, 154/ 9
neighbor in virtue, and	taketh	his wrath and anger	1, 154/ 10
own, of which she	taketh	no pleasure if other	1, 159/ 11
himself an owner, he	taketh	himself for rich. And	1, 171/ 11
now, by their pride	taking	themselves for good where	1, 154/ 26
thereto and underpin the	tale	. And yet better were	1, 136/ 29
means to break the	tale	, then, except thy bare	1, 137/ 2
yet could tell the	tale	. Some conjecture and token	1, 140/ 26
therefore not let to	talk	on, but speak much	1, 137/ 5

which thy speech and	talking	, thou shalt not only	1, 136/ 32
oftentimes lewd and perilous	talking	, foolhardiness, backbiting, debate, variance	1, 176/ 30
them fall into foolish	talking	and blasphemy, that while	1, 177/ 5
some whole people love	tallow	better than butter, and	1, 132/ 19
many torches, so many	tapers	, so many black gowns	1, 143/ 18
the remnant, as the	tapster	doth in the Marshalsea	1, 158/ 10
the cook and the	tapster	, to bring the ravenous	1, 175/ 3
they had liefer eat	tar	than treacle and rather	1, 132/ 18
would not so long	tarry	in this point nor	1, 133/ 6
accustom themselves in the	taste	of spiritual pleasure and	1, 131/ 1
carnal people, having our	taste	infected by the sickness	1, 132/ 21
longed to feel the	taste	. And so entered death	1, 174/ 32
proof. For our beastly	taste	favoreth not the sweetness	1, 178/ 9
beastly pleasure of their	taste	that they would not	1, 181/ 5
it maketh the skin	tawny	, the body fat and	1, 179/ 5
thou ween that I	teach	thee wrong, when I	1, 177/ 32
case, they shall be	tedious	out of all measure	1, 141/ 15
words shall be so	tedious	that thou wilt wish	1, 142/ 2
because of his white	teeth	. Now if thou shouldst	1, 178/ 18
the eyes bleared, the	teeth	rotten, the breath stinking	1, 179/ 7
body that yet could	tell	the tale. Some conjecture	1, 140/ 26
I show thee now.	Tell	me, if one were	1, 145/ 31
this present life? Now	tell	me, then, if thou	1, 148/ 33
none of us can	tell	what death we be	1, 157/ 2
surely can we all	tell	that die we shall	1, 157/ 3
up riches, and cannot	tell	for whom he gathereth	1, 167/ 14
shall live tomorrow, or	tell	what other shift I	1, 169/ 2
find?" First shall I	tell	thee what shift thou	1, 169/ 3
and pains." But to	tell	us worldly wretches the	1, 178/ 8
of heaven therewith to	temper	them withal. Now if	1, 129/ 24
ready to hear of	temperance	, yea and preach also	1, 172/ 9
with sober diet and	temperance	have less need of	1, 180/ 11
be counseled to live	temperately	, and forbear our delicacies	1, 179/ 34
the divers qualified elements	tempered	in our body, continually	1, 147/ 19
glory to come, so	tempereth	and overmastereth the bitterness	1, 134/ 3
subjection not only of	temporal	death but also of	1, 142/ 14
time of his punishment	temporal	; but as he would	1, 142/ 25
to endure and continue	ten	days together, were it	1, 146/ 15
long that he had	ten	miles to go ere	1, 149/ 14
and death standeth within	ten	miles at the farthest	1, 150/ 16
breach of God's all	ten	; and whether we be	1, 164/ 1
For if he had	ten	thousand pounds, and thereof	1, 170/ 11
fain all day to	tend	it with warm clothes	1, 146/ 1
in such case so	tender	of themselves that except	1, 146/ 11
all our swaddling and	tending	with warm clothes and	1, 146/ 23
some fearful figure and	terrible	likeness, by the beholding	1, 143/ 35
we busily remembered the	terror	and grief thereof, it	1, 144/ 7

the way of thy	testimonies	as in all manner	1, 177/ 35
be true by their	testimony	and witness whose authority	1, 133/ 16
at every light occasion	testy	. They cannot abide one	1, 162/ 4
comparable) yet this only	text	written by the wise	1, 128/ 7
it by many plain	texts	of holy scripture, as	1, 177/ 33
shall never can them	thank	. If ye will say	1, 167/ 3
desire to deserve their	thanks	and commendation of God	1, 155/ 34
where thou mightst have	thanks	therefor: and on them	1, 174/ 17
taken and imprisoned for	theft	. For they, albeit their	1, 156/ 31
world, as is in	theft	, manslaughter, false forswearing, or	1, 182/ 2
lost he suddenly the	thief	that hung on the	1, 142/ 28
as if a gentleman	thief	, when he should go	1, 158/ 2
remember me of a	thief	once cast at Newgate	1, 172/ 18
that death, the cruel	thief	, should not find it	1, 174/ 23
meat nor better bed.	Think	not that everything is	1, 131/ 12
pleasure therein. But ye	think	peradventure this example as	1, 131/ 15
am content ye so	think	. But what will ye	1, 131/ 16
they have, as they	think	, willfully done their neighbor	1, 131/ 19
did it grieve them,	think	ye? Imagine yourself in	1, 134/ 8
same case, and I	think	ye will think yea	1, 134/ 9
I think ye will	think	yea. Now see, then	1, 134/ 9
hold thy tongue and	think	on some better thing	1, 136/ 28
we that we seldom	think	on: and in the	1, 138/ 16
knowest him, if thou	think	little of him? The	1, 138/ 20
such a change --	think	what it will be	1, 140/ 15
a pain to speak?	Think	ye not now that	1, 141/ 18
us home, then we	think	how merry a thing	1, 144/ 35
then abhor we to	think	on. And then we	1, 145/ 3
on. And then we	think	in ourselves that if	1, 145/ 4
be whole, as we	think	we will be when	1, 145/ 14
be none. If thou	think	this, then would I	1, 146/ 34
little, but that ye	think	for all this that	1, 148/ 12
to prove. For I	think	ye will grant me	1, 148/ 21
forth. No man will	think	other, as I suppose	1, 149/ 4
him. Now if thou	think	this reason but a	1, 149/ 35
mayest for all this	think	thy death far off	1, 149/ 36
forth that I surely	think	there be some who	1, 154/ 13
Aesop, therefore, as I	think	ye have heard, feigneth	1, 159/ 23
shame, that men should	think	thee so mad to	1, 160/ 20
things are, as I	think	, made meetly probable to	1, 160/ 25
verily believe that they	think	nay; and the cause	1, 163/ 32
should they remember and	think	upon the painful time	1, 181/ 10
time that thou deeply	thinkest	on them, that if	1, 138/ 25
a sophistical subtlety, and	thinkest	while thou art a	1, 149/ 35
old coat? Now thou	thinkest	thyself wise enough while	1, 156/ 19
drawn, and quartered, how	thinkest	thou, by thy faith	1, 161/ 12
own fault, and sometimes	thinketh	it beastly; the slothful	1, 154/ 3

too near him, but	thinketh	that he doth much	1, 156/ 5
medicines against hunger and	thirst	, that give us warning	1, 146/ 19
Lord 1522, by Sir	Thomas	More then knight, and	1, 127/ 8
able to destroy. Sir	Thomas	More wrote no farther	1, 182/ 19
body nor the sharp	thorns	pricking his holy head	1, 140/ 31
it were hedged with	thorns	; but the way of	1, 178/ 3
yet not so very	thoroughly	as we might, peradventure	1, 138/ 2
if we knew once	thoroughly	, and so feelingly perceived	1, 138/ 3
we knew these things	thoroughly	, the least of all	1, 138/ 11
fourteen that hath deeply	thought	on them four times	1, 130/ 11
the while and your	thought	not wandering forty miles	1, 137/ 14
occupied as though he	thought	that he should stand	1, 143/ 21
scripture say, "Cast thy	thought	into God and he	1, 167/ 34
thee?" Why takest thou	thought	now in thyself, and	1, 168/ 1
then care and take	thought	how they shall live	1, 169/ 1
thou shalt take no	thought	. I say, if you	1, 169/ 5
thou not to take	thought	and care in heart	1, 169/ 11
one, he would have	thought	himself a great rich	1, 170/ 14
scatter abroad. If they	thought	how soon in what	1, 173/ 20
rich covetous gatherer that	thought	to make his barns	1, 173/ 25
be occupied with good	thoughts	, for unoccupied be they	1, 136/ 18
minds occupied with good	thoughts	, or else the devil	1, 136/ 24
A penny for your	thoughts	." Which manner of wandering	1, 137/ 18
his estate, if thou	thoughtst	that thou mightst be	1, 160/ 30
but that among four	thousand	taken out at adventure	1, 130/ 7
that of those four	thousand	ye shall not find	1, 130/ 10
if he had ten	thousand	pounds, and thereof had	1, 170/ 11
and thereof had eight	thousand	taken from him, he	1, 170/ 12
and assaults of the	three	mortal enemies, the devil	1, 138/ 33
lechery. Not that these	three	were good, which be	1, 154/ 17
very manly men that	three	strokes with a sword	1, 163/ 13
than my labor of	three	days will suffice to	1, 168/ 35
able to take in	three	drops with a spoon	1, 181/ 13
uttermost inch of the	threshold	, thy body half out	1, 148/ 35
thine heart panting, thy	throat	rattling, thy flesh trembling	1, 140/ 3
prison, and even there	thrown	in an hole, and	1, 157/ 23
methinketh, much farther, nor	thrust	us not out of	1, 167/ 24
in your building, and	thrusteth	your blood into some	1, 157/ 31
to see the ship	tight	and sure, but letteth	1, 180/ 5
is, as scripture saith,	time	to speak and time	1, 136/ 26
time to speak and	time	to keep thy tongue	1, 136/ 26
to sin for the	time	that thou deeply thinkest	1, 138/ 24
may we within short	time	be well learned in	1, 139/ 13
that behalf at the	time	that he perceiveth us	1, 142/ 19
of purgatory for the	time	of his punishment temporal	1, 142/ 25
from him at the	time	of his death. For	1, 142/ 27
man fast at the	time	of his death, he	1, 142/ 30

that almost half our	time	ever in twenty-four hours	1, 146/ 25
that there is no	time	after that a man	1, 148/ 21
so hath he no	time	left to die in	1, 148/ 24
by all the whole	time	of his life, since	1, 149/ 19
nearer. Which measuring of	time	and diminishing of life	1, 149/ 27
with us of the	time	. He hath appointed what	1, 150/ 32
how soon this dreadful	time	shall come, that thou	1, 153/ 6
that shall at the	time	of their death be	1, 155/ 5
on them at the	time	of their death, is	1, 155/ 12
be that within short	time	death shall stop their	1, 155/ 31
to regard only the	time	present, but make provision	1, 166/ 28
but make provision for	time	to come. But then	1, 166/ 28
at the leastwise some	time	of pleasure with their	1, 166/ 30
with pain always the	time	present, and always spare	1, 166/ 32
spare all for their	time	to come, thus drive	1, 166/ 33
wretchedly till all their	time	be past and none	1, 167/ 1
some such in my	time	. And if ye believe	1, 167/ 5
afraid of lack in	time	to come, have they	1, 167/ 19
dread of lack in	time	to come, it appeareth	1, 167/ 29
fear of lack in	time	coming, either he believeth	1, 168/ 11
promised it for longer	time	than him liketh to	1, 169/ 22
children, for some such	time	as neither himself nor	1, 170/ 7
to find a good	time	to give them counsel	1, 172/ 8
remembered, we would in	time	cast covetousness out of	1, 174/ 8
think upon the painful	time	of death, in which	1, 181/ 10
to be gathered all	times	of the year in	1, 128/ 33
thought on them four	times	in all their days	1, 130/ 11
the sweetness thereof many	times	darkeneth and diminisheth the	1, 132/ 9
and thereby taketh four	times	as much pain, since	1, 135/ 4
it were a hundred	times	as long as his	1, 150/ 10
had thereby a hundred	times	as long to live	1, 150/ 11
honorable court above other	times	; if thou being thereat	1, 161/ 2
these two sayings stand	together	, were it not that	1, 133/ 32
body while they be	together	. Now if this be	1, 139/ 11
and continue ten days	together	, were it not that	1, 146/ 15
into earth, and finding	together	in a place two	1, 159/ 25
when we be going	together	to our death, as	1, 165/ 36
see two men fighting	together	for very great things	1, 165/ 37
mad, greedily to gather	together	that other men shall	1, 173/ 18
all thy goods gathered	together	, thou shouldst be suddenly	1, 174/ 13
suddenly robbed of all	together	, thou wouldst, I ween	1, 174/ 13
joy to labor and	toil	for so much, but	1, 174/ 14
for a very certain	token	that a penitent beginneth	1, 134/ 24
pleasure he hath a	token	of great grace and	1, 134/ 33
tale. Some conjecture and	token	of this point we	1, 140/ 27
not for tomorrow." In	token	whereof he sent the	1, 168/ 19
Have no care for	tomorrow	," and then furnisheth and	1, 168/ 3

shouldst not provide for	tomorrow	, but look to be	1, 168/ 17
not, "Provide not for	tomorrow	, nor labor not for	1, 168/ 18
nor labor not for	tomorrow	." In token whereof he	1, 168/ 19
care of mind for	tomorrow	." For the mind would	1, 168/ 22
how they shall live	tomorrow	, or tell what other	1, 169/ 2
for this day, for	tomorrow	, for this week, for	1, 169/ 34
set, so, when the	tongue	lieth still, if the	1, 136/ 8
time to keep thy	tongue	. Whensoever the communication is	1, 136/ 26
better to hold thy	tongue	and think on some	1, 136/ 28
than holding of thy	tongue	, properly to speak, and	1, 136/ 30
sinful devices, whereof their	tongues	, if they were set	1, 136/ 13
pain of their penance	took	less spiritual pleasure, it	1, 135/ 10
prison. For if ye	took	the matter aright, the	1, 157/ 34
suppose that if we	took	not true figure for	1, 158/ 5
worship, the devil anon	took	his own unhappy daughter	1, 159/ 4
manner a goddess, yet	took	she such delight also	1, 174/ 31
burying -- so many	torches	, so many tapers, so	1, 143/ 17
bodily pains of their	torment	-- yet this notwithstanding	1, 132/ 16
mind to no less	torment	than thou shouldst have	1, 140/ 13
grievous pangs, what intolerable	torment	, the silly creature feeleth	1, 140/ 24
impossible -- what intolerable	torment	will death be then	1, 141/ 7
undoubtedly both a sore	torment	and a very consumption	1, 158/ 16
envy is such a	torment	as all the tyrants	1, 158/ 17
pain, but an intolerable	torment	. Which thing I might	1, 178/ 23
in such pain and	torment	that the longer we	1, 179/ 15
most grieved thee and	tormented	thee in thy days	1, 140/ 9
also of his eternal	tormentry	, were we not by	1, 142/ 15
the nature of the	torments	make great grief and	1, 134/ 19
hanging, and the feet	tottering	, and finally no part	1, 179/ 8
tabbor, and his noll	totty	with drink, but bolck	1, 176/ 20
which a little I	touched	before, I wot not	1, 142/ 4
one merry word that	toucheth	them, they cannot bear	1, 162/ 5
heard say that it	toucheth	the readiness that woman	1, 176/ 25
considered? Ye build the	Tower	of Babylon in a	1, 157/ 27
oldest man in the	town	, and upon his years	1, 144/ 23
coming hither to this	town	, he were not only	1, 149/ 6
going hence from this	town	-- a man is	1, 149/ 8
only going from this	town	while he hath his	1, 149/ 9
far yet within the	town	, and asked him whither	1, 149/ 12
going out of the	town	, all were the town	1, 149/ 13
town, all were the	town	so long that he	1, 149/ 14
mother, Eve, in a	train	, and thereby drawing our	1, 142/ 10
avoiding of all the	trains	, darts, sleights, enticings, and	1, 138/ 32
pain, but also have	transformed	his holy body into	1, 141/ 6
the ensuing of labor,	travail	, penance and bodily pain	1, 133/ 13
that as the labor,	travail	, and affliction of the	1, 133/ 33
affliction, labor, pain and	travail	, without spot of pride	1, 135/ 20

pump rather with much	travail	and great peril to	1, 180/ 7
they that have best	travailed	in spiritual business, find	1, 135/ 8
but he most busily	travaileth	in that behalf at	1, 142/ 19
will take a little	treacle	before. Thou wilt say	1, 129/ 16
to take a little	treacle	, yet were he very	1, 129/ 26
liefer eat tar than	treacle	and rather pitch than	1, 132/ 18
will be bold to	tread	on his head. Would	1, 156/ 11
advertised, that for secret	treason	, lately detected to the	1, 161/ 6
manslaughter, false forswearing, or	treason	, with any of which	1, 182/ 2
scripture saith, "Where thy	treasure	is, there is thine	1, 171/ 14
thou didst reckon the	treasure	not thine, but the	1, 171/ 15
not thine, but the	treasure	of God, delivered thee	1, 171/ 15
dispose and bestow, thy	treasure	should be in earth	1, 171/ 16
and of all the	treasure	that we so merrily	1, 174/ 5
taken in hand to	treat	, that is to wit	1, 135/ 31
A	TREATISE	(UNFINISHED) UPON THESE WORDS	1, 127/ 2
throat rattling, thy flesh	trembling	, thy mouth gaping, thy	1, 140/ 4
breath stinking, the hands	trembling	, the head hanging, and	1, 179/ 8
as the actions of	trespass	be given to revenge	1, 162/ 24
pondereth, and punisheth the	trespasses	done to every man	1, 162/ 31
almsdeeds, pilgrimage, fasting, discipline,	tribulation	, affliction, and such other	1, 134/ 27
enforce himself in all	tribulation	and affliction, labor, pain	1, 135/ 19
rebuke, to blabber on	trifles	somewhat sottishly, than while	1, 136/ 10
oftentimes for how very	trifles	. First, shame were it	1, 165/ 26
part for as very	trifles	, as children should fall	1, 166/ 5
all our mind in	trouble	, our soul in sorrow	1, 141/ 20
of so manifold heinous	troubles	, will it not be	1, 141/ 23
pains of death, the	troubles	and vexations spiritual that	1, 153/ 3
sure knowledge of health.	Trow	ye not that many	1, 145/ 21
void of those diseases,	trow	ye that, then, that	1, 147/ 30
to the place: I	trow	ye could not in	1, 150/ 28
God. And could we,	trow	ye, be more moved	1, 164/ 4
of truth no very	TRUE	pleasure, but a false	1, 130/ 25
right mark and very	TRUE	luster of the diamond	1, 130/ 31
prove it to be	TRUE	by their testimony and	1, 133/ 16
surely this is so	TRUE	that it may stand	1, 134/ 23
life. Insomuch that very	TRUE	we find the words	1, 145/ 6
he seem to say	TRUE	, yet saith he more	1, 148/ 17
For if that were	TRUE	, I could make him	1, 148/ 18
it is, meseemeth, as	TRUE	, not only that we	1, 148/ 29
none the less very	TRUE	and very fit for	1, 150/ 3
it. And this is	TRUE	, although ye were sure	1, 150/ 20
imagination but a very	TRUE	contemplation, thou shalt behold	1, 151/ 5
similitude but a very	TRUE	fashion and figure of	1, 156/ 25
if we took not	TRUE	figure for a fantasy	1, 158/ 5
as they be very	TRUE	, so they were well	1, 166/ 8
In this thou sayest	TRUE	: and therefore he said	1, 168/ 18

power by just and	TRUE	business to get that	1, 169/ 6
that it is very	TRUE	. Of our glutton feasts	1, 176/ 28
now, if it be	TRUE	, as it is indeed	1, 177/ 27
were going, he should	truly	answer that he were	1, 149/ 13
so craftily polished. And	trust	it well that, in	1, 130/ 34
one so put in	trust	with the jailer that	1, 158/ 11
and yet have no	trust	in Christ; and, which	1, 166/ 18
they have none earthly	trust	in Christ; for they	1, 167/ 18
of faith and of	trust	in Christ, we have	1, 167/ 31
his holy words nor	trust	in his faithful promise	1, 167/ 32
would not for any	trust	of him that thou	1, 168/ 16
and to have no	trust	in Christ's words if	1, 169/ 32
mind, and put their	trust	in their goods, making	1, 170/ 33
as Tully saith, he	trusteth	to live one year	1, 144/ 20
believeth he Christ or	trusteth	in his promise? Thou	1, 168/ 15
delight, which is of	truth	no very true pleasure	1, 130/ 24
worldly pleasure is of	truth	not pleasant but bitter	1, 132/ 8
spiritual pleasure is of	truth	so sweet that the	1, 132/ 9
good. This is very	truth	that ye say. But	1, 136/ 1
and to be dead.	Truth	it is that we	1, 148/ 28
old but that, as	Tully	saith, he trusteth to	1, 144/ 20
a Jew or a	Turk	. Doth not holy scripture	1, 167/ 33
they would, I ween,	turn	their appetites from the	1, 155/ 33
Mutius hath a shrewd	turn	himself, or some man	1, 159/ 15
man else a good	turn	," noting that his envious	1, 159/ 15
saith the holy Prophet, "	Turn	away thine eyes from	1, 175/ 16
body and there to	turn	it into the like	1, 179/ 24
have his dainty body	turned	into stinking carrion, be	1, 156/ 9
them which have so	turned	an evil custom into	1, 161/ 34
than give occasion of	twain	. But if the communication	1, 137/ 8
we shall have both	twain	. And surely the things	1, 168/ 27
the loss of eight,	twain	can do him no	1, 170/ 15
one mile, the other	twenty	miles off, yea an	1, 150/ 7
in your best lust,	twenty	years of age, if	1, 150/ 13
our time ever in	twenty-four	hours we be fain	1, 146/ 25
of mind, he doth	twice	as much and thereby	1, 135/ 4
cried loud once or	twice	to his Father in	1, 140/ 34
be fain once or	twice	a day to swaddle	1, 145/ 32
not that once or	twice	a day we be	1, 146/ 16
have yet so painful	twitches	of our own conscience	1, 141/ 9
we be made of	two	far divers and unlike	1, 130/ 19
and able to receive	two	diverse and unlike pleasures	1, 130/ 20
light of faith, which	two	lights of knowledge and	1, 132/ 4
light." How could these	two	sayings stand together, were	1, 133/ 32
there be but these	two	steps to heaven, he	1, 136/ 2
stock an hour or	two	every day, wouldst thou	1, 146/ 7
matter. If there were	two	, both condemned to death	1, 150/ 5

towards execution; of which	two	, the one were sure	1, 150/ 6
place of your execution	two	ways, of which the	1, 150/ 22
and the reward of	two	capital vices, that is	1, 159/ 22
together in a place	two	men, the one envious	1, 159/ 25
If we should see	two	men fighting together for	1, 165/ 37
soul, that bringeth forth	two	such daughters, of which	1, 176/ 16
are, ye wot well,	two	points requisite unto salvation	1, 182/ 13
he should go to	Tyburn	, would leave for a	1, 158/ 3
torment as all the	tyrants	of Sicily never devised	1, 158/ 18
which though it be	ugly	to behold, yet neither	1, 139/ 26
remember death as they	unadvisedly	forget him, they should	1, 173/ 14
but a slight and	uncertain	sight, as a man	1, 144/ 13
for, and we be	uncertain	how soon, and yet	1, 161/ 17
thy fleshly friends, the	uncertainty	of thyself, how soon	1, 153/ 5
the rumor saith, an	unchaste	bed. Men are wont	1, 176/ 23
one wanton word pass	uncontrolled	, than give occasion of	1, 137/ 8
he is half an	under-jailer	over his fellows, till	1, 158/ 12
Henry VIII, and also	Under-Treasurer	of England. If there	1, 127/ 11
give ear thereto and	underpin	the tale. And yet	1, 136/ 29
lights of knowledge and	understanding	quenched, what remaineth in	1, 132/ 4
and ween he were	undone	. And yet if he	1, 170/ 13
resisted the peril and	undoubted	death that else should	1, 147/ 10
but this medicine is	undoubtedly	sure. How happeth it	1, 129/ 11
might, peradventure, and hereafter	undoubtedly	shall. Which if we	1, 138/ 3
four last, which is	undoubtedly	far the least of	1, 138/ 29
may, and in conclusion	undoubtedly	to die of the	1, 148/ 6
off, but a thing	undoubtedly	nigh thee, and ever	1, 151/ 3
yet in few years	undoubtedly	die, and yet, moreover	1, 153/ 8
were good, which be	undoubtedly	damnable, but for that	1, 154/ 17
of envy, which is	undoubtedly	both a sore torment	1, 158/ 16
next night, and shall	undoubtedly	within few years? If	1, 160/ 33
the king, he should	undoubtedly	be taken the morrow	1, 161/ 7
wrath. For wrath is	undoubtedly	another daughter of pride	1, 161/ 27
us all and shall	undoubtedly	within short space devour	1, 166/ 2
off their covetousness. For	undoubtedly	, if they would consider	1, 173/ 15
surfeits of gluttony. For	undoubtedly	nature, which is sustained	1, 179/ 18
in our heart that	uneath	we can perceive it	1, 164/ 29
A TREATISE (	UNFINISHED	) UPON THESE WORDS OF	1, 127/ 2
communication is naught and	ungodly	, it is better to	1, 136/ 27
though envy be an	ungracious	graft; for it cometh	1, 158/ 29
it cometh of an	ungracious	stock. It is the	1, 158/ 30
And therefore, since this	ungracious	branch of wrath springeth	1, 164/ 27
anon took his own	unhappy	daughter to wife, and	1, 159/ 4
and incogitable means, first	unlawful	longing to live and	1, 143/ 4
with good thoughts, for	unoccupied	be they never. For	1, 136/ 18
but coming upon us	unprovided	, yet shall ye find	1, 161/ 33
enemy the devil, the	unrestful	cumbrance of thy fleshly	1, 153/ 4

and grief that the	unwieldly	body feeleth by the	1, 179/ 10
good operation that the	unwieldy	body can suffer it	1, 176/ 10
dungeon, some in the	upper	ward, some building them	1, 157/ 14
and busily put in	ure	must needs lead us	1, 137/ 27
he that by good	use	and experience hath in	1, 130/ 30
have few words and	use	much musing, likewise as	1, 136/ 6
the medicines that we	use	, though never other sickness	1, 146/ 21
their own while they	use	it not, but other	1, 171/ 28
other men's, for whose	use	and behoof they keep	1, 171/ 29
surely, if they would	use	it, if they would	1, 173/ 13
not in the vices	usually	coming of gluttony. Now	1, 177/ 8
could not for shame	utter	and speak the like	1, 136/ 13
so much. And methinketh	utterly	on the other side	1, 167/ 20
in their living, and	utterly	flee such outrageous riot	1, 181/ 28
to death, doth his	uttermost	endeavor to bring us	1, 143/ 2
foot is on the	uttermost	inch of the threshold	1, 148/ 34
well considered to the	uttermost	it would well appear	1, 153/ 16
Marshalsea; or at the	uttermost	, one so put in	1, 158/ 11
and reproach of such	vagrant	mind, other folk suddenly	1, 137/ 17
of thy sorrow." In	vain	should he bid him	1, 133/ 21
the flesh, and the	vain	pleasures of the world	1, 135/ 26
to take away the	vain	delight of all worldly	1, 144/ 8
take occasion to flee	vain	pleasures of the flesh	1, 151/ 6
content to take the	vain	praise of the people	1, 155/ 28
man disquieteth himself in	vain	, and heapeth up riches	1, 167/ 14
gay golden dream shall	vanish	, and of all the	1, 174/ 5
strength fainting, thy life	vanishing	, and thy death drawing	1, 140/ 6
delight of all worldly	vanities	. But the thing that	1, 144/ 9
from the beholding of	vanities	." Now, as I began	1, 175/ 16
continually laboring each to	vanquish	other and thereby to	1, 147/ 20
see men fall at	variance	for kissing of the	1, 165/ 28
children should fall at	variance	for cherry stones, death	1, 166/ 6
talking, foolhardiness, backbiting, debate,	variance	, chiding, wrath, and fighting	1, 176/ 31
thy back aching, thy	veins	beating, thine heart panting	1, 140/ 3
thy body, breaking thy	veins	and thy life strings	1, 140/ 17
is of malice so	venomous	and envious that he	1, 142/ 34
subtlest craft and most	venomous	dart and the most	1, 155/ 7
body, like as the	venomous	spider bringeth forth her	1, 159/ 1
next remedies against the	venomous	vice of envy. For	1, 160/ 12
what can be more	venomous	and mortal to the	1, 175/ 29
quest is charged, the	verdict	given, the felony found	1, 180/ 21
more properly and more	verily	a medicine than is	1, 147/ 9
say nay; and I	verily	believe that they think	1, 163/ 31
yet, I say, meseemeth	verily	, that have we never	1, 167/ 26
remember, I would ween	verily	, it would not fail	1, 181/ 27
death, the troubles and	vexations	spiritual that come therewith	1, 153/ 3
glutton hath in his	viand	can be no longer	1, 178/ 28

of much and divers	viands	, and so much laboreth	1, 179/ 22
mother of all manner	vice	. I have seen many	1, 153/ 14
in a glass. This	vice	is not only devilish	1, 158/ 23
remedies against the venomous	vice	of envy. For whosoever	1, 160/ 12
very root of that	vice	is pride, although their	1, 162/ 1
of gluttony was the	vice	and sin by which	1, 175/ 17
to say whether this	vice	be more pestilent to	1, 175/ 26
bringeth his pleasure, and	vice	is not without pain	1, 177/ 21
were all painful, and	vice	all pleasant, yet since	1, 177/ 22
in soul, leave all	vices	and be virtuously occupied	1, 145/ 5
I have seen many	vices	ere this that at	1, 153/ 15
mixture of other mortal	vices	, take themselves for quick	1, 153/ 28
he proudly liketh his	vices	, he is out all	1, 154/ 12
had changed those spiritual	vices	of pride, wrath, and	1, 154/ 15
of all their spiritual	vices	, which they commend unto	1, 154/ 35
reward of two capital	vices	, that is to wit	1, 159/ 22
done by such other	vices	as commonly come thereon	1, 176/ 13
fell not in the	vices	usually coming of gluttony	1, 177/ 7
great liking in the	vile	and stinking delectation of	1, 132/ 23
leastwise take a little	vinegar	and rose water in	1, 129/ 27
of man's manners in	virtue	and avoiding of sin	1, 128/ 10
Christians, disdaining other men's	virtue	, envying other men's praise	1, 153/ 30
before his neighbor in	virtue	, and taketh his wrath	1, 154/ 10
of some kind of	virtue	, most hard it is	1, 155/ 2
sin with pain, than	virtue	with pleasure. For, as	1, 177/ 19
often shall I say,	virtue	bringeth his pleasure, and	1, 177/ 20
the life present. If	virtue	were all painful, and	1, 177/ 22
is painful and our	virtue	pleasant, how much is	1, 177/ 28
hell, rather than pleasant	virtue	in this world, that	1, 177/ 30
I say that in	virtue	is pleasure and in	1, 177/ 32
And Solomon saith of	virtue	thus, "Her ways are	1, 178/ 1
pleasure that is in	virtue	. The other part we	1, 178/ 12
places, not only wholesome	virtues	, but also marvelous ghostly	1, 133/ 1
feign to have the	virtues	that they lack: and	1, 153/ 26
for their few spotted	virtues	, not without the mixture	1, 153/ 27
that sweet feeling that	virtuous	people have of the	1, 131/ 2
by reason whereof good	virtuous	folk feel more pleasure	1, 132/ 11
of sweetness good and	virtuous	folk feel and perceive	1, 132/ 24
labor of good and	virtuous	business. I would not	1, 133/ 5
us for instruction of	virtuous	living, all that can	1, 145/ 12
all vices and be	virtuously	occupied the remnant of	1, 145/ 5
beauty, so disfigureth the	visage	, leaving it all bony	1, 158/ 20
can never be long	void	of both, it must	1, 137/ 24
themselves or any other	void	of those diseases, trow	1, 147/ 30
that of none whole	volume	of secular literature shall	1, 128/ 16
many whole and great	volumes	of the best of	1, 128/ 11
these weeds of fleshly	voluptuousness	, so shall they not	1, 132/ 34

fare as it would	vomit	. And that notwithstanding, such	1, 131/ 8
medicines, as purgations and	vomits	, to pull down and	1, 180/ 2
days. If men would	vouchsafe	to put in proof	1, 130/ 13
that he would not	vouchsafe	to draw any weapon	1, 163/ 16
for them whom he	vouchsafeth	to take by the	1, 156/ 6
durst I lay a	wager	that of those four	1, 130/ 9
which he lay in	wait	to take our first	1, 142/ 10
and fear, so many	wait	upon -- he shall	1, 156/ 7
continual dying: so that	wake	we, sleep we, eat	1, 149/ 29
when death shall once	waken	us, our gay golden	1, 174/ 5
ever they leave us	waking	. Wherefore, as I say	1, 136/ 22
find it out or	walk	therein. And yet saith	1, 133/ 30
the scripture saith, never	walk	with him into the	1, 156/ 3
done he shall go	walk	a knave in his	1, 156/ 18
and his body crooked,	walk	pit pat upon a	1, 172/ 31
of wickedness; we have	walked	in hard and cumbrous	1, 178/ 6
dread while our life	walketh	awayward, while our death	1, 141/ 21
face showeth the mind	walking	a pilgrimage, in such	1, 137/ 16
nigh thee, and ever	walking	with thee. By which	1, 151/ 4
short riddle on the	wall	that D. C. hath	1, 176/ 24
painful bitterness of our	wallow	sweet sin. For no	1, 178/ 16
it maketh the stomach	wamble	and fare as it	1, 131/ 8
bony, lean, pale, and	wan	, that a person well	1, 158/ 21
and your thought not	wandering	forty miles thence while	1, 137/ 14
thoughts." Which manner of	wandering	mind in company may	1, 137/ 18
to a post, some	wandering	abroad, some in the	1, 157/ 13
honor, so that he	wanteth	nothing that his heart	1, 167/ 10
were he very nicely	wanton	if he might not	1, 129/ 26
while to let one	wanton	word pass uncontrolled, than	1, 137/ 7
some in the upper	ward	, some building them bowers	1, 157/ 14
his barns and his	warehouses	larger to lay in	1, 173/ 25
to tend it with	warm	clothes or else ye	1, 146/ 1
lapped them continually with	warm	clothes, we were not	1, 146/ 12
swaddling and tending with	warm	clothes and daily medicines	1, 146/ 23
that thou mightst wax	warm	"; signifying that if he	1, 154/ 20
other men gave them	warning	how near they were	1, 145/ 26
thirst, that give us	warning	of that we daily	1, 146/ 19
in the cart, had	warning	of both; and though	1, 150/ 25
little vinegar and rose	water	in his handkerchief. Yet	1, 129/ 27
on their eyes. This	water	is somewhat pricking and	1, 173/ 11
would make their eyes	water	, and therefore they refuse	1, 173/ 12
drowned in the selfsame	waters	in which thou rowest	1, 151/ 1
sleep out of their	watery	eyes. Often have they	1, 181/ 18
cold that thou mightst	wax	warm"; signifying that if	1, 154/ 20
call for grace and	wax	good, where now, by	1, 154/ 25
that men have to	wax	angry groweth of the	1, 163/ 19
into the depth, he	waxeth	a desperate wretch and	1, 131/ 31

He saith that the	way	to heaven is strait	1, 133/ 29
-- where the wiser	way	were to reckon that	1, 144/ 24
gate, but all the	way	also from whence he	1, 149/ 7
met him by the	way	, far yet within the	1, 149/ 12
say, going in his	way	out of this life	1, 149/ 17
the length of his	way	, notwithstanding that it were	1, 150/ 10
than he, though your	way	be longer, since ye	1, 150/ 18
be carried the longer	way	, yet it might hap	1, 150/ 26
is out all the	way	to mend them; in	1, 154/ 12
paradise set in the	way	to such worship, the	1, 159/ 3
cart and in the	way	to hanging, with him	1, 165/ 22
such follies by the	way	. How much more shame	1, 165/ 34
head and went his	way	heavily, because he was	1, 171/ 35
great pleasure in the	way	of thy testimonies as	1, 177/ 35
further he saith, "The	way	of the wicked is	1, 178/ 3
with thorns; but the	way	of the righteous is	1, 178/ 4
wretches say, "in the	way	of wickedness; we have	1, 178/ 5
wise man saith, "The	way	of the sinners is	1, 178/ 7
one half of our	way	to heaven, even sloth	1, 182/ 17
of your execution two	ways	, of which the one	1, 150/ 23
slain in the selfsame	ways	in which thou ridest	1, 150/ 36
that plainly follow the	ways	of the world and	1, 155/ 23
or merchandise, or other	ways	, and yet is ever	1, 170/ 2
of virtue thus, "Her	ways	are all full of	1, 178/ 1
in hard and cumbrous	ways	": and the wise man	1, 178/ 6
disposed to wrath and	waywardness	, the very root of	1, 162/ 1
magnified. Whereof riseth this	waywardness	, but of a secret	1, 162/ 9
and effect to the	weal	and profit of man's	1, 128/ 3
sorry of another man's	weal	as of his own	1, 159/ 16
sorry of another man's	wealth	than glad of her	1, 159/ 10
the soul, but the	wealth	and felicity of the	1, 176/ 18
vouchsafe to draw any	weapon	at him. So that	1, 163/ 16
many be slain with	weapon	, and how many eat	1, 180/ 23
in their life to	wear	away the web that	1, 155/ 14
stumbling." "And we be	wearied	," shall the wretches say	1, 178/ 5
dullness of spirit and	weariness	of mind, he doth	1, 135/ 3
earnestly proud of the	wearing	of the gay golden	1, 156/ 16
to wear away the	web	that covereth the eyes	1, 155/ 14
corn till they be	weeded	out, so can our	1, 132/ 29
briars, and other evil	weeds	, can bring forth no	1, 132/ 28
overgrown with the barren	weeds	of carnal delectation. For	1, 132/ 31
pulling out of which	weeds	by the root, there	1, 132/ 32
shall pull out these	weeds	of fleshly voluptuousness, so	1, 132/ 34
to live one winter	week	. Consider that our bodies	1, 146/ 13
his match the next	week	. And why shouldst thou	1, 160/ 30
for tomorrow, for this	week	, for the next, for	1, 169/ 34
the Jews double manna,	weekly	, the day before the	1, 168/ 20

sweet word in six	weeks	, now shall she call	1, 141/ 31
experience, there will, I	ween	, none honest man mistrust	1, 133/ 18
would their husbands should	ween	by the example of	1, 144/ 18
sick or whole? I	ween	ye will agree that	1, 145/ 34
sick or whole? I	ween	ye would reckon your	1, 146/ 2
considered, they would, I	ween	, turn their appetites from	1, 155/ 33
his head. Would not,	ween	ye, the deep consideration	1, 156/ 12
that folk would little	ween	it. For go they	1, 162/ 3
it more liberally. Men	ween	them wise also, and	1, 166/ 26
he would weep and	ween	he were undone. And	1, 170/ 12
sacks, they would, I	ween	, shortly empty their sacks	1, 173/ 22
together, thou wouldst, I	ween	, have little joy to	1, 174/ 14
in heaven? If thou	ween	that I teach thee	1, 177/ 32
advisedly remember, I would	ween	verily, it would not	1, 181/ 27
we would before have	weened	. There are, ye wot	1, 182/ 12
feeeth it not, but	weeneth	himself whole (for he	1, 131/ 35
it for none, that	weeneth	all is well that	1, 154/ 6
he cometh out he	weeneth	that the sky would	1, 177/ 11
he hath cause to	weep	all his life. And	1, 131/ 25
thee sweet husband and	weep	with much work and	1, 141/ 31
from him, he would	weep	and ween he were	1, 170/ 12
in the prison, some	weeping	, some laughing, some laboring	1, 157/ 15
more than half the	weight	of our wrath? We	1, 162/ 14
overwhelmed, with the great	weight	and burden of much	1, 179/ 21
we consider well the	weight	. Which if we do	1, 182/ 11
so many short and	weighty	words spoken by the	1, 128/ 5
mourning at every man's	welfare	: more sorry of another	1, 159/ 10
be it never so	well-handled	, never so craftily polished	1, 130/ 33
the epistle that the	well-learned	man, Plinius Secundus, after	1, 145/ 7
have done by thy	well-minded	silence, but also amend	1, 136/ 33
glad hope, whereby he	went	into Abraham's bosom. Now	1, 169/ 28
clawed his head and	went	his way heavily, because	1, 171/ 35
and yet puleth and	whimpereth	for doubt and fear	1, 168/ 11
live in puling and	whimpering	and heaviness of heart	1, 167/ 28
and yet is ever	whining	, complaining, mourning, for care	1, 170/ 2
taken and scourged with	whips	for Christ's sake, did	1, 134/ 7
pain, neither for the	whips	and rods beating his	1, 140/ 30
beauteous face, with the	white	neck and round paps	1, 175/ 9
a man of India	white	, because of his white	1, 178/ 18
white, because of his	white	teeth. Now if thou	1, 178/ 18
of sin, than many	whole	and great volumes of	1, 128/ 11
declare that of none	whole	volume of secular literature	1, 128/ 16
not, but weeneth himself	whole	(for he that is	1, 131/ 35
than marmalade, and some	whole	people love tallow better	1, 132/ 19
but also amend the	whole	audience, which is a	1, 136/ 34
if this be the	whole	study and labor of	1, 139/ 12
for special wretches, whose	whole	life hath in effect	1, 143/ 27

such when we be	whole	, as we think we	1, 145/ 14
therefore never reckon thyself	whole	, though thou feel no	1, 145/ 27
cannot surely reckon myself	whole	, yet ye show me	1, 145/ 30
his leg sick or	whole	? I ween ye will	1, 145/ 34
your belly sick or	whole	? I ween ye would	1, 146/ 2
thereby to dissolve the	whole	, though it be as	1, 147/ 21
the dissolution of the	whole	body as other sickness	1, 147/ 22
were so that one	whole	country were born all	1, 147/ 26
painful, or all an	whole	country born with the	1, 147/ 28
see that all our	whole	life is but a	1, 148/ 3
is by all the	whole	time of his life	1, 149/ 19
commodity of all his	whole	life, with the fear	1, 170/ 8
us hear, then, what	wholesome	receipt this is. "Remember	1, 129/ 1
their places, not only	wholesome	virtues, but also marvelous	1, 133/ 1
the heart of a	wicked	wretch is like a	1, 131/ 28
The way of the	wicked	is as it were	1, 178/ 3
in the way of	wickedness	; we have walked in	1, 178/ 5
that it can nothing	wield	itself in doing of	1, 176/ 7
shall come thy sweet	wife	, and where in thine	1, 141/ 29
his daughter, pride, without	wife	, of his own body	1, 158/ 33
own unhappy daughter to	wife	, and upon pride begot	1, 159/ 5
his goods seized, his	wife	put out, his children	1, 161/ 8
he hath in desert	wilderness	sent some men their	1, 169/ 15
sloth, rather than he	will	take a little treacle	1, 129/ 15
well that many one	will	say that the bare	1, 129/ 29
so think. But what	will	ye say if ye	1, 131/ 17
their own experience, there	will	, I ween, none honest	1, 133/ 18
Christ's church; but we	will	, instead of them all	1, 133/ 27
the very pain pleasant?	Will	ye see the example	1, 134/ 6
and I think ye	will	think yea. Now see	1, 134/ 9
rejoice nor comfort. I	will	not say that his	1, 135/ 6
doth none evil, it	will	be very hard but	1, 136/ 3
or else the devil	will	fill them with evil	1, 136/ 24
us to heaven. Yet	will	ye peradventure say that	1, 137/ 28
-- think what it	will	be then when thou	1, 140/ 15
-- what intolerable torment	will	death be then to	1, 141/ 7
things are there which	will	peradventure seem no great	1, 141/ 13
not now that it	will	be a gentle pleasure	1, 141/ 19
so manifold heinous troubles,	will	it not be, as	1, 141/ 23
mend in body, we	will	amend in soul, leave	1, 145/ 5
as we think we	will	be when we be	1, 145/ 14
whole? I ween ye	will	agree that his leg	1, 145/ 34
that a sickness that	will	make an end of	1, 147/ 1
art thou that it	will	make an end of	1, 147/ 3
far from you, I	will	go somewhat nearer you	1, 148/ 13
should never die. Ye	will	peradventure marvel of this	1, 148/ 20
For I think ye	will	grant me that there	1, 148/ 21

alive or dead. Then	will	there no man say	1, 148/ 22
go forth. No man	will	think other, as I	1, 149/ 4
years to live, then	will	I put thee an	1, 150/ 2
an hundred, an ye	will	, he that were in	1, 150/ 8
of age, if ye	will	. Let there be another	1, 150/ 14
considered in his kind,	will	work with us to	1, 153/ 11
holy purpose that he	will	never begin while he	1, 154/ 8
where every lewd lad	will	be bold to tread	1, 156/ 11
doubt not but men	will	say nay; and I	1, 163/ 31
our sins spring. But	will	ye see it proved	1, 163/ 33
not but wise men	will	agree that it is	1, 165/ 31
them thank. If ye	will	say there be no	1, 167/ 4
yet feareth lest he	will	not keep them, how	1, 168/ 14
labor of three days	will	suffice to feed for	1, 168/ 35
thine. What if they	will	not? Then, I say	1, 169/ 10
sure, that either God	will	provide thee and thine	1, 169/ 13
by famine, as he	will	that some other die	1, 169/ 18
without anxiety, with good	will	and glad hope, whereby	1, 169/ 27
is more than he	will	spend or haply shall	1, 170/ 19
God accepteth your good	will	. If ye would have	1, 170/ 21
from you. But ye	will	say that ye have	1, 170/ 26
is so mad that	will	reckon that thing for	1, 178/ 16
and our gluttony, that	will	we not hear of	1, 180/ 1
for their sinful and	willful	blind presumption, I say	1, 155/ 10
have, as they think,	willfully	done their neighbor wrong	1, 131/ 19
yet the prompt and	willing	mind of them that	1, 134/ 20
other covetous, showed himself	willing	to give each of	1, 159/ 26
mind of them that	willingly	suffer it. And therefore	1, 134/ 18
by which the soul	willingly	worketh with the body	1, 134/ 28
which case thou must	willingly	without grudge or care	1, 169/ 19
is for that they	willingly	wink, and list not	1, 173/ 9
Now if a man	willingly	kill himself with a	1, 180/ 27
happeth it, then, thou	wilt	haply say, that so	1, 129/ 12
little treacle before. Thou	wilt	say, peradventure, that some	1, 129/ 17
shall never sin. Thou	wilt	haply say that it	1, 135/ 34
so tedious that thou	wilt	wish all that they	1, 142/ 2
no grief. But thou	wilt	haply say, "Be it	1, 145/ 29
of death. Now thou	wilt	peradventure say that this	1, 146/ 30
And therefore if thou	wilt	consider how little cause	1, 150/ 34
seem worthy to themselves?	Wilt	thou also well perceive	1, 162/ 13
in his promise? Thou	wilt	haply say that Christ	1, 168/ 15
to be idle. Thou	wilt	haply say, "What if	1, 168/ 34
sink into the heart.	Wilt	thou see it proved	1, 171/ 33
this world, that shall	win	us eternal pain in	1, 177/ 29
this world, that shall	win	us eternal pleasure in	1, 177/ 30
the hard bones, and	win	thereby, not a little	1, 178/ 23
people, a blast of	wind	of their mouths, which	1, 155/ 28

to come, withdraw the	wind	that puffeth us up	1, 156/ 14
should stand in a	window	and see how worshipfully	1, 143/ 21
entered death at the	windows	of our own eyes	1, 174/ 33
for that they willingly	wink	, and list not to	1, 173/ 9
that then he either	winneth	a man forever, or	1, 142/ 21
short pain for the	winning	of everlasting pleasure, than	1, 177/ 25
short pleasure for the	winning	of everlasting pain. But	1, 177/ 26
able to live one	winter	week. Consider that our	1, 146/ 13
himself, to whose heavenly	wisdom	the wit of none	1, 128/ 6
nothing so bitter but	wisdom	would brook it for	1, 129/ 19
is never taken for	wisdom	nor good manners. But	1, 137/ 21
to eat. But surely	wisdom	were it for these	1, 181/ 6
text written by the	wise	man in the seventh	1, 128/ 7
are taken and reputed	wise	laugh much more madly	1, 131/ 17
Which can in no	wise	be so, since that	1, 135/ 13
a pilgrimage, in such	wise	that, not without some	1, 137/ 16
it, might in such	wise	have redounded into his	1, 141/ 4
his letter in this	wise	: "Look," saith he, "all	1, 145/ 10
all the philosophers and	wise	men in this world	1, 145/ 11
insomuch that among all	wise	men of old it	1, 146/ 28
sing we, in what	wise	soever live we, all	1, 149/ 30
where, nor in what	wise	. And therefore if thou	1, 150/ 33
their souls in such	wise	as they cannot with	1, 155/ 15
Now thou thinkest thyself	wise	enough while thou art	1, 156/ 19
to death in divers	wise	in some corner of	1, 157/ 22
I doubt not but	wise	men will agree that	1, 165/ 31
very proud; they seem	wise	, and yet be they	1, 166/ 17
liberally. Men ween them	wise	also, and so they	1, 166/ 26
body be (as the	wise	man saith) burdensome to	1, 175/ 33
cumbrous ways": and the	wise	man saith, "The way	1, 178/ 6
not always well and	wisely	set, so, when the	1, 136/ 8
it, so wouldst thou	wisely	bestow it there as	1, 174/ 16
reckoning -- where the	wiser	way were to reckon	1, 144/ 24
tedious that thou wilt	wish	all that they ask	1, 142/ 2
that they would not	wish	to live an it	1, 181/ 5
whose heavenly wisdom the	wit	of none earthly creature	1, 128/ 6
known, that is to	wit	, death, doom, pain, and	1, 129/ 4
thing, that is to	wit	, mastering the outward fleshly	1, 134/ 22
treat, that is to	wit	, the remembrance of the	1, 135/ 31
is he, that hath	wit	and discretion, but he	1, 137/ 31
this, then would I	wit	of thee what thou	1, 146/ 34
finished, that is to	wit	, since the first moment	1, 149/ 20
off, that is to	wit	, as far as thou	1, 150/ 1
sins, that is to	wit	, pride, the mischievous mother	1, 153/ 13
rule and authority, beauty,	wit	, strength, learning, or such	1, 153/ 24
rising of beauty, strength,	wit	, or cunning, methinketh that	1, 155/ 17
vices, that is to	wit	, envy and covetousness. Aesop	1, 159/ 22

medicine, that is to	wit	, the remembrance of death	1, 161/ 26
name, that is to	wit	, that be as loath	1, 171/ 22
medicine, that is to	wit	, the remembrance of death	1, 174/ 27
part, that is to	wit	, the pleasure that is	1, 178/ 11
that they may well	wit	that their manner of	1, 181/ 23
salvation, that is to	wit	, the declining or going	1, 182/ 14
eschewed, that is to	wit	, pride, envy, wrath, gluttony	1, 182/ 16
therewith to temper them	withal	. Now if a man	1, 129/ 24
to clout them up	withal	and keep them as	1, 146/ 17
like to be wroth	withal	, the punishment is aggrieved	1, 162/ 33
that we be wroth	withal	, make us ashamed to	1, 165/ 20
that may more effectually	withdraw	the soul from the	1, 139/ 15
so shortly to come,	withdraw	the wind that puffeth	1, 156/ 13
over-great liking and thereby	withdraweth	us from the haste	1, 143/ 13
of wrath shall soon	wither	away. For taken once	1, 164/ 31
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bodily senses and sensual	wits	common to man and	1, 132/ 5
ourselves. For likewise as	wives	would their husbands should	1, 144/ 17
or setting of their	wives'	pews in the church	1, 165/ 29
maketh us like wood	wolves	or furies of hell	1, 164/ 10
that there were no	woman	so old but she	1, 144/ 19
and young, man and	woman	, rich and poor, prince	1, 156/ 27
toucheth the readiness that	woman	hath to fleshly filth	1, 176/ 26
in sugar, and some	women	with child have such	1, 132/ 17
other holy men and	women	, the better that they	1, 135/ 14
to be wroth like	women	, for fantasies and things	1, 165/ 26
as a thing well	won	by our own works	1, 143/ 11
reckon that ye have	won	by the loss, in	1, 170/ 23
as much as we	wonder	at him, yet see	1, 172/ 23
of whom we nothing	wonder	at all. I let	1, 172/ 24
free for every man.	Wonder	it is that the	1, 177/ 18
a knife, the world	wondereth	thereupon, and, as well	1, 180/ 28
unchaste bed. Men are	wont	to write a short	1, 176/ 24
the mouth that was	wont	to pour in by	1, 181/ 12
that maketh us like	wood	wolves or furies of	1, 164/ 10
to let one wanton	word	pass uncontrolled, than give	1, 137/ 7
as one heareth a	word	and let it pass	1, 139/ 17
not only hear this	word	"death," but also let	1, 139/ 19
thee not one sweet	word	in six weeks, now	1, 141/ 31
him and at every	word	bare-headed begrace him, if	1, 161/ 5
cannot abide one merry	word	that toucheth them, they	1, 162/ 5
one opprobrious and rebukeful	word	, as "knave," percase, or	1, 162/ 18
than with the selfsame	word	spoken to him by	1, 162/ 21
one contumelious or despitiful	word	spoken against ourselves than	1, 164/ 2
heart a lewd, rebukeful	word	spoken to his face	1, 165/ 10
TREATISE (UNFINISHED) UPON THESE	WORDS	OF HOLY SCRIPTURE Memorare	1, 127/ 3
among men whether the	words	of holy scripture or	1, 128/ 2

many short and weighty	words	spoken by the mouth	1, 128/ 5
the best of their	words	and compare it with	1, 128/ 13
compare it with these	words	of Holy Writ. Let	1, 128/ 14
it now that these	words	giveth us all a	1, 128/ 21
nor make so many	words	of the pleasure that	1, 133/ 6
all, allege you the	words	of him that is	1, 133/ 28
when folk have few	words	and use much musing	1, 136/ 6
likewise as among many	words	all be not always	1, 136/ 7
scripture saith, in many	words	lacketh not sin --	1, 136/ 16
sin. Howbeit, the aforesaid	words	of scripture biddeth thee	1, 138/ 13
in that case, their	words	shall be so tedious	1, 142/ 1
hath appeared by the	words	and wretched behavior of	1, 144/ 2
true we find the	words	of the epistle that	1, 145/ 7
and thee in few	words	: no more, lo, but	1, 145/ 13
than with many blasphemous	words	irreverently spoken of God	1, 164/ 3
belief in his holy	words	nor trust in his	1, 167/ 32
that Christ spoke these	words	(and then believeth he	1, 168/ 12
no trust in Christ's	words	if he fear lack	1, 169/ 32
scripture, as by the	words	of the psalmist, where	1, 177/ 34
us worldly wretches the	words	of Holy Writ is	1, 178/ 8
and thereof is no	words	made at all. Now	1, 180/ 26
and weep with much	work	and ask thee what	1, 141/ 32
in his kind, will	work	with us to the	1, 153/ 11
person well set a	work	with envy needeth none	1, 158/ 21
that it is much	work	to make any good	1, 171/ 32
as she hath to	work	upon (of which every	1, 179/ 25
no farther of this	work	.	1, 182/ 19
which the soul willingly	worketh	with the body by	1, 134/ 28
experience the operation and	working	of this medicine, the	1, 130/ 14
shrift, sloth towards good	works	. And if we be	1, 143/ 9
won by our own	works	, of which, if we	1, 143/ 11
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never sin in this	world	." Here is first a	1, 129/ 3
such as make this	world	their heaven, and their	1, 130/ 3
I well perceive the	world	so set upon the	1, 133/ 8
not only in the	world	that is coming but	1, 133/ 14
heaven, contempt of the	world	, and longing to be	1, 135/ 23
vain pleasures of the	world	, which once excluded there	1, 135/ 26
enemies, the devil, the	world	, and our own flesh	1, 138/ 34
and cleaving to the	world	, keeping of our goods	1, 143/ 8
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it is that the	world	is so mad that	1, 177/ 18
I not of the	world	to come, but of	1, 177/ 21
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plenty, and reckon the	world	at an end. But	1, 180/ 15
with a knife, the	world	wondereth thereupon, and, as	1, 180/ 27
the estimation of the	world	, as is in theft	1, 182/ 2
be defamed, for the	world	perils that do depend	1, 182/ 4
the blindness of us	worldly	folk, how precisely we	1, 130/ 4
that the fleshly and	worldly	pleasure is of truth	1, 132/ 7
less evil, save for	worldly	rebuke, to blabber on	1, 136/ 9
vain delight of all	worldly	vanities. But the thing	1, 144/ 9
the solemn sight of	worldly	worship? If thou shouldst	1, 156/ 14
But to tell us	worldly	wretches the words of	1, 178/ 8
an hole, and either	worms	eat him under ground	1, 157/ 23
drugs, all the strength	worn	out, and some none	1, 128/ 31
spiritual exercise, in the	worse	case he were. Which	1, 135/ 13
if thou die no	worse	death, yet at the	1, 140/ 1
man escape. And in	worse	case be we than	1, 156/ 30
take rebuke of one	worse	than himself, maketh his	1, 163/ 5
if there were no	worse	therein. And now shall	1, 165/ 27
us, or else the	worse	is, keep us in	1, 179/ 14
solemn sight of worldly	worship	? If thou shouldst perceive	1, 156/ 15
the way to such	worship	, the devil anon took	1, 159/ 4
difference in degree of	worship	and reputation between the	1, 162/ 35
diminishing of our own	worship	than God's, or look	1, 164/ 5
now lost of your	worship	, and shall not be	1, 170/ 26
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that reckoneth himself for	worshipful	, and look whether he	1, 162/ 16
window and see how	worshipfully	he shall be brought	1, 143/ 22
he is in the	worst	kind of all, and	1, 131/ 32
can, yet since the	worst	most commonly envieth the	1, 158/ 25
set by after the	worthiness	of their own estimation	1, 153/ 32
God had accounted them	worthy	for Christ's sake, not	1, 134/ 12
them than they seem	worthy	to themselves? Wilt thou	1, 162/ 12
indeed we reckon ourselves	worthy	more reverence than we	1, 163/ 29
thereupon, and, as well	worthy	is, he is indicted	1, 180/ 28
in his handkerchief. Yet	wot	I well that many	1, 129/ 29
I touched before, I	wot	not whether more painful	1, 142/ 4
their gloss, the owners	wot	ne'er how soon. And	1, 155/ 20
weened. There are, ye	wot	well, two points requisite	1, 182/ 13
for. For well thou	wottest	, he biddeth thee not	1, 129/ 21
far off that he	wotteth	not whether it be	1, 144/ 14
fall to babbling, well	wotting	that, as the scripture	1, 136/ 16
the same place, and	wouldst	, as thee then seemed	1, 140/ 14

more ready thereto. Thou	wouldst	somewhat remember death the	1, 144/ 30
of a perilous sickness,	wouldst	thou not, if thou	1, 145/ 17
not keep his life,	wouldst	thou reckon his leg	1, 145/ 34
or two every day,	wouldst	thou not say that	1, 146/ 7
in a stage play,	wouldst	thou not laugh at	1, 156/ 17
other man. For thou	wouldst	not, for shame, that	1, 160/ 19
above thee, yet thou	wouldst	not greatly envy his	1, 160/ 29
of all together, thou	wouldst	, I ween, have little	1, 174/ 14
to get it, so	wouldst	thou wisely bestow it	1, 174/ 15
into the flesh, thou	wouldst	not call thy clawing	1, 178/ 20
that carrieth his death's	wound	with him, a man	1, 160/ 23
they sprang. As for	wrath	and envy they be	1, 153/ 17
thereupon following envy and	wrath	, is so much the	1, 153/ 33
virtue, and taketh his	wrath	and anger for an	1, 154/ 10
spiritual vices of pride,	wrath	, and envy for the	1, 154/ 16
shall most lose. Of	Wrath	. Let us now somewhat	1, 161/ 24
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fever of wrath. For	wrath	is undoubtedly another daughter	1, 161/ 27
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than himself, maketh his	wrath	the sorer. For the	1, 163/ 5
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the crooked branch of	wrath	and pull up from	1, 166/ 10
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to wit, pride, envy,	wrath	, gluttony, covetousness, and lechery	1, 182/ 16
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hath then the covetous	wretch	, that hath enough for	1, 169/ 33
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ye see not some	wretch	that scant can creep	1, 172/ 30
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by the words and	wretched	behavior of many that	1, 144/ 3
Lo, such is the	wretched	appetite of this it	1, 160/ 4
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be lords in this	wretched	earth, yet, I say	1, 167/ 26
and be indeed very	wretched	beggars: those, I mean	1, 171/ 20
the misery of this	wretched	world, well ought we	1, 175/ 20
we live the more	wretched	we be. Howbeit, very	1, 179/ 16
holiness, to send them	wretchedly	to the fire of	1, 155/ 10

thus drive they forth	wretchedly	till all their time	1, 167/ 1
folk, but also live	wretchedly	by sparing from themselves	1, 171/ 24
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that I teach thee	wrong	, when I say that	1, 177/ 32
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Secundus, after his sickness	wrote	unto his friend, wherein	1, 145/ 8
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is like to be	wroth	withal, the punishment is	1, 162/ 33
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we be not more	wroth	with one contumelious or	1, 164/ 2
death; or so very	wroth	as we be now	1, 165/ 12
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an end. But whereas	yearly	there dieth in good	1, 180/ 15
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town, and upon his	years	they make their reckoning	1, 144/ 23
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shall within a few	years	, and only God knoweth	1, 156/ 8
shall undoubtedly within few	years	? If it so were	1, 160/ 33
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KEEP	29	HEAD	16	FEW	11
LOOK	28	PAINFUL	16	FLESH	11
REMEMBRANCE	28	PLACE	16	GET	11
THINK	28	PRISON	16	GLAD	11
HEAVEN	27	SCRIPTURE	16	HAPLY	11
LONG	27	SEEM	16	HOPE	11
RECKON	27	CALL	15	KIND	11
PART	25	CARE	15	RIGHT	11
SURE	25	DEAD	15	SIGHT	11
WORLD	24	FALL	15	SINS	11
LABOR	23	GIVE	15	THOUGHT	11
WORDS	23	LAST	15	WILT	11
BETTER	22	MAD	15	WOULDST	11
FIND	22	PROUD	15	ART	10
FOLK	22	REASON	15	ASK	10
FOUR	22	FLESHLY	14	EYES	10
SPIRITUAL	22	LACK	14	FEEL	10
WRATH	22	MADE	14	HARD	10

HELL	10	FANTASY	8	SAVIOR	7
LIE	10	FEAR	8	SETTING	7
MAN'S	10	FELT	8	SHOW	7
OCCASION	10	FOLLOW	8	SLEEP	7
POINT	10	HURT	8	SPOKEN	7
POOR	10	INWARD	8	TIMES	7
SLOTH	10	JOY	8	TOMORROW	7
SWEET	10	LEFT	8	TOWN	7
WORD	10	OCCUPIED	8	ANGER	6
WROTH	10	PERILOUS	8	AUTHORITY	6
BEGINNING	9	PROFIT	8	CARNAL	6
CAST	9	STAND	8	CHRISTIAN	6
COMMONLY	9	SUDDENLY	8	COMFORT	6
COVETOUSNESS	9	TAKETH	8	CONDEMNED	6
DAILY	9	TORMENT	8	CONSIDERATION	6
DOUBT	9	VICE	8	COUNSEL	6
ENOUGH	9	WRETCHED	8	CUSTOM	6
EYE	9	YOUNG	8	DEADLY	6
FAIL	9	BEASTLY	7	DEEPLY	6
FOLLY	9	BED	7	DRAW	6
GOD'S	9	CAME	7	EARTH	6
HANDS	9	CART	7	EFFECT	6
HEAR	9	COMETH	7	ESTATE	6
HEARD	9	COMMON	7	EXAMPLE	6
HIGH	9	CONSIDERED	7	EXECUTORS	6
LOST	9	CURE	7	EXPERIENCE	6
MEN'S	9	DAUGHTER	7	FAIN	6
MERRY	9	DAYS	7	FALSE	6
NEEDS	9	DIVERS	7	FATHER	6
NEXT	9	EAT	7	FEELETH	6
PASS	9	FARE	7	FOOLS	6
PROVE	9	FASHION	7	FOOT	6
RICHES	9	FIRE	7	FORWARD	6
SELSAME	9	FOOLISH	7	FOUL	6
SHORT	9	GRIEVOUS	7	GIVEN	6
SPEAK	9	HALF	7	GLUTTON	6
TELL	9	HEARTS	7	GRACE	6
TOGETHER	9	HOUSE	7	HARM	6
TRUST	9	LIVING	7	HEALTH	6
VICES	9	LONGER	7	HELP	6
ALMOST	8	LOSS	7	HOLD	6
BEAR	8	MEDICINES	7	JAILER	6
BEST	8	MILES	7	KNOWETH	6
BITTER	8	PESTILENT	7	KNOWLEDGE	6
BODILY	8	PRESENT	7	KNOWN	6
BRINGETH	8	PRISONER	7	LAI	6
BUSINESS	8	PROOF	7	LEAST	6
DEEP	8	PROVIDE	7	LIETH	6
DESIRE	8	RISETH	7	LIGHT	6
DRINK	8	RULE	7	LIKEWISE	6
ENVIOUS	8	SAINT	7	LIKING	6

LOSE	6	BROUGHT	5	MOVED	5
LUST	6	CHRIST'S	5	NAME	5
MONEY	6	CONSIDERATIONS	5	NEED	5
MOUTH	6	CONTENT	5	NEIGHBOR	5
PAINS	6	CURSED	5	NIGHT	5
PEOPLE	6	EAR	5	PARADISE	5
PLEASURES	6	EASY	5	PERCASE	5
PRAISE	6	EMPTY	5	PERIL	5
READY	6	ESTIMATION	5	PUNISHMENT	5
RECKONETH	6	EXECUTION	5	PURPOSE	5
REMEMBERED	6	FELL	5	SECRET	5
SHAME	6	FIGURE	5	SILENCE	5
SPIRIT	6	FILTHY	5	SINFUL	5
STRENGTH	6	GAY	5	SPEND	5
SWEETNESS	6	GHOSTLY	5	SUBSTANCE	5
USE	6	GRUDGE	5	SUFFER	5
VAIN	6	HUNDRED	5	TASTE	5
WAYS	6	HUNGER	5	TEN	5
WORK	6	IMAGINATION	5	THREE	5
WORLDLY	6	INCURABLE	5	TOOK	5
WORSE	6	KEEPING	5	TREASURE	5
YEAR	6	LAUGH	5	TRUTH	5
AFFLICTION	5	LAWS	5	TURN	5
BARE	5	LECHERY	5	VENOMOUS	5
BEHOLDING	5	MADNESS	5	VIRTUOUS	5
BELIEVE	5	MARVEL	5	WILLINGLY	5
BLIND	5	MEND	5	WORSHIP	5
BLOOD	5	METHINKETH	5	WRETCH	5
BODIES	5	MINDS	5	WRETCHES	5
BORN	5	MORTAL	5		
BRANCH	5				
BREAK	5				
BRING	5				